A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.,

ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, REVISED, ENLARGED, AND EDITED

BY

PHILIP SCHAFF, D.D.,

IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. III. OF THE NEW TESTAMENT: CONTAINING THE GOSPEL OF JOHN.

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THE GOSPEL ACCORDING TO JOHN.

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SPECIAL INTRODUCTION TO THE AMERICAN EDITION.

THE GOSPEL OF JOHN.

THE four canonical Gospels are representations of one and the same Gospel, in its fourfold aspect and relation to the human race, and may be called, with Irenæus, "the fourfold Gospel" (τετράμορφον εὐαγγέλιον). Taken together, they give us a complete picture of the earthly life and character of our Lord and Saviour, in whom the whole fulness of the Godhead and of sinless Manhood dwell in perfect harmony. Each is invaluable and indispensable; each is unique in its kind; each has its peculiar character and mission corresponding to the talent, education, and vocation of the author, and the wants of his readers.

MATTHEW, writing in Palestine, and for *Jews*, and observing, in accordance with his former occupation and training, a rubrical and topical, rather than chronological, order, gives us the Gospel of the new Theocracy founded by Christ—the Lawgiver, Messiah, and King of the true Israel, who fulfilled all the prophecies of the old Dispensation. His is the fundamental Gospel, which stands related to the New Testament as the Pentateuch does to the Old. MARK, the companion of Peter, writing at Rome, and for warlike *Romans*, paints Christ, in fresh, graphic, and rapid sketches, as the mighty Son of God, the startling Wonder-Worker, the victorious Conqueror, and forms the connecting link between Matthew and Luke, or between the Jewish-Christian and the Gentile-Christian Evangelist. LUKE, an educated Hellenist, a humane physician, a pupil and friend of Paul, prepared, as the Evangelist of the Gentiles, chiefly for *Greek* readers, and in chronological order, the Gospel of universal humanity, where Christ appears as the sympathizing Friend of sinners, the healing Physician of all diseases, the tender Shepherd of the wandering sheep, the Author and Proclaimer of a free salvation for Gentiles and Samaritans as well as Jews. From JOHN, the trusted bosom-friend of the Saviour, the Benjamin among the twelve, and the surviving patriarch of the apostolic age, who could look back to the martyrdom of James, Peter, and Paul, and the destruction of Jerusalem, and look forward to the certain triumph of Christianity over the tottering idols of Paganism, we must naturally expect the ripest, as it was the last, composition of the gospel history, for the edification of the *Christian Church in all ages.*

The Gospel of John is the Gospel of Gospels, as the Epistle to the Romans is the Epistle of Epistles. It is the most remarkable as well as the most important literary production ever composed by man. It is a marvel even in the marvellous Book of books. All the literature of the world could not replace it. It is the most spiritual and ideal of Gospels. It introduces us into the Holy of Holies in the history of our Lord; it brings us, as it were, into His immediate presence, so that we behold face to

face the true Shekinah, "the glory of the Only Begotten of the Father, full of grace and truth." It presents, in fairest harmony, the highest knowledge, and the deepest love, of Christ. It gives us the clearest view of His incarnate Divinity and His perfect Humanity. It sets Him forth as the Eternal Word, Who was the source of life from the beginning, and the organ of all the revelations of God to man; as the Fountain of living water that quenches the thirst of the soul; as the Light of the world that illuminates the darkness of sin and error; as the Resurrection and the Life that destroys the terror of death. It reflects the lustre of the Transfiguration on the Mount, yet subdued by the holy sadness of Gethsemane. It abounds in festive joy and gladness over the amazing love of God, but mixed with grief over the ingratitude and obtuseness of unbelieving men. It breathes the air of peace, and yet sounds at times like a peal of thunder from the other world; it soars boldly and majestically like the eagle towards the uncreated source of light, and yet hovers as gently as a dove over the earth; it is sublime as a seraph and simple as a child; high and serene as the heaven, deep and unfathomable as the sea. It is the plainest in speech and the profoundest in meaning. To it more than to any portion of the Scripture applies the familiar comparison of a river deep enough for the elephant to swim, with shallows for the lamb to wade. It is the Gospel of love, life, and light, the Gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the Last Supper. It is the type of the purest forms of mysticism. It has an irresistible charm for speculative and contemplative minds, and furnishes inexhaustible food for meditation and devotion. It is the Gospel of peace and Christian union, and a prophecy of that blessed future when all the discords of the Church militant on earth shall be solved in the harmony of the Church triumphant in heaven.

TESTIMONIES ON JOHN.

No wonder that this Gospel has challenged the enthusiastic love and admiration of great and good men in all ages and countries; and, on the other hand, provoked the utmost skill and ingenuity of the modern assailants of Christianity, who rightly feel that it is the strongest fortress of the Divine character of our Lord.

Let us hear some of the most striking testimonies of divines, philosophers, and poets, which tend at the same time to describe more fully its characteristic peculiarities.*

ORIGEN, the father of biblical exegesis, calls the fourth Gospel the main Gospel, and says that those only can comprehend it who lean on the bosom of Jesus, and there imbibe the spirit of John, just as he imbibed the spirit of Christ.†

CHRYSOSTOM, the ablest expounder and greatest pulpit orator of the Greek Church, extols, with all the ardor of his eloquence, the celestial tones of this Gospel: it is, he says, a voice of thunder reverberating through the whole earth; notwithstanding its all-conquering power, it does not utter a harsh sound, but is more love-bewitching and elevating in its influence than all the harmonies of music. Besides, it awakens the awe-inspiring consciousness, that it is pregnant with the most precious gifts of grace, which elevate those who appropriate them to themselves above the earthly pursuits of this life, and constitute them citizens of heaven and heirs of the blessedness of angels.‡

JEROME, the most learned of the Latin fathers, says: "John excels in the depths of divine mysteries." §

* Some of these testimonies were collected by Tholuck (*Com. on John*, Introduction, p. 19, Krauth's translation).
† *Commentaria in Ev. Ioa.*, (*Opera*, tom. IV. p. 6 ed. Delarue).
‡ Compare his first Homily on John, in the 8th volume of the Bened. ed. of the works of Chrysostom, pp. 2 sqq.
§ Catal. cap. 9.

AUGUSTINE, the greatest of all the fathers, after speaking of the differences of John and the Synoptists, and the incomparable sublimity of the Prologue, gives him the preference and says: "John did but pour forth the water of life which he himself had drunk in. For he does not relate the fact without good reason, that at the Last Supper the beloved disciple laid his head on the Lord's bosom. From this bosom his soul drank in secret. Then he revealed this secret communion to the world, that all nations might become partakers of the blessings of the Incarnation, Passion, and Resurrection." *

LUTHER speaks of the Gospel of John as being "the unique, tender, genuine, leading Gospel, that should be preferred by far to the others.† John records mainly the discourses of Christ in his own words, from which we learn truth and life as taught by himself. The rest dwell at length upon his works."

CALVIN appropriately designates it as the key that opens the way to a right understanding of the other three. This Gospel reveals the soul of Christ; the others seek rather to describe His body.‡

LESSING pronounces it, without qualification, to be the most important portion of the New Testament.

ERNESTI calls it "The heart of Christ."

HERDER enthusiastically exclaims: "Written by the hand of an angel!"

SCHLEIERMACHER, in his "*Weihnachtsfeier*," expresses his own preference for John's Gospel in the language of Edward, the third speaker at the festival: "The mystic among the four Evangelists communicates but little information about particular events, and does not even relate the actual birth of Christ, but eternal, childlike Christmas joys pervade his soul."

Commentators of recent date, such as LUECKE, OLSHAUSEN, THOLUCK, MEYER, ALFORD, GODET, and LANGE, share the same preference.

"The noble simplicity," says THOLUCK, "and the dim mystery of the narration, the tone of grief and longing, with the light of love shedding its tremulous beam on the whole—these impart to the Gospel of John a peculiar originality and charm, to which no parallel can be found." He also applies to it, in an elevated sense, the language of HAMANN in reference to CLAUDIUS: "Thy harp sends forth light ethereal sounds that float gently in the air, and fill our hearts with tender sadness, even after its strings have ceased to vibrate."

MEYER, the ablest grammatical exegete of the age, who is rather dry and jejune, and apparently indifferent to dogmatic results, but who, by a life-long study of the Word of God, gradually rose from rationalistic to an almost orthodox standpoint, and

* See the 36th *Tractate* of Augustine on John's Gospel, in the third tom. of the Bened. edition, fol. 543 and 544. As we find here the finest patristic appreciation of John, I shall give the original passage in full: "*In quatuor Evangeliis, vel potius quatuor libris unius Evangelii sanctus Johannes apostolus, non immerito secundum intelligentiam spiritalem aquilæ comparatus, altius multoque sublimius aliis tribus erexit prædicationem suam, et in ejus erectione etiam corda nostra erigi voluit. Nam ceteri tres Evangelistæ, tanquam cum homine Domino in terra ambulabant, de divinitate ejus pauca dixerunt: istum autem quasi piguerit in terra ambulare, sicut ipso exordio sui sermonis intonuit, erexit se, non solum super terram et super omnem ambitum aëris et cœli, sed super omnem etiam exercitum Angelorum, omnemque constitutionem invisibilium potestatum, et pervenit ad eum per quem facta sunt omnia, dicendo, 'In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil.' Huic tantæ sublimitati principii etiam cetera congrua prædicavit, et de Domini divinitate quomodo nullus alius est locutus. Hoc ructabat quod biberat. Non enim sine causa de illo in isto ipso Evangelio narratur, quia et in convivio super pectus Domini discumbebat. De illo ergo pectore in secreto bibebat; sed quod in secreto bibit, in manifesto eructavit, ut perveniat ad omnes gentes non solum incarnatio Filii Dei, et passio, et resurrectio; sed etiam quid erat ante incarnationem Unicus Patri, Verbum Patris, coæternus generanti, æqualis ei a quo missus est; sed in ipsa missione minor factus, quo major esset Pater.*"

† "*Das einzige zarte rechte Haupt-Evangelion und den anderen dreien weit vorzuziehen und höher zu heben.*"—Luth.'s Preface to the N. T., in the earlier editions. The passage was afterwards (since 1539) omitted, probably from apprehension that the preference given to John above other books of the Bible might be misunderstood.

‡ In the introduction to his *Commentary on John*: "*Quum omnibus [Evangelistis] communiter propositum sit Christum ostendere, priores illi corpus, si ita loqui fas est, in medium proferunt, Joannes vero animam. Quamobrem dicere soleo, hoc Evangelium clavem esse, quæ aliis intelligendis januam aperiat.*"

marks this steady progress in the successive editions of his valuable commentary, endorses Luther's eulogy, and expresses the conviction that "the wonderful Gospel of John, with its fulness of grace, truth, peace, light, and life," is destined to contribute to a closer union of Christians.*

Dr. LANGE calls the fourth Gospel "the diamond among the Gospels which is most fully penetrated by the light of life, and which reflects the glory of the Godhead in flesh and blood, even in the crown of thorns." †

Dr. ISAAC DA COSTA, of Amsterdam, in a discriminating analysis of the peculiarities of the four Gospels, says of the fourth: "As John was the special object of his Master's choice, so is his Gospel a select and exquisite production. . . . It is a voice from heaven; it is the language of a seer. It is a Gospel from the height, and likewise from the depth. . . . We find in it something more than the artless and childlike simplicity of St. Matthew's narrative; more than the rapidity and terseness of St. Mark's record; more than the calm and flowing historical style of Luke. With that artlessness, and that terseness, and that calmness, there is here mingled a higher and more elevated tone—a tone derived from the monuments of the remotest sacred antiquity, as well as from the hidden depths of the most profound theology; a tone reminding us sometimes of the Mosaic account of creation, sometimes of the wise sayings of Solomon, sometimes akin even to the later theology of Jewish-Alexandrine philosophers." ‡

Dean ALFORD thus speaks of John: "The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist: to advance, purify from error, and strengthen that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death." §

Canon BROOKE FOSS WESTCOTT represents the Synoptical Gospels as the Gospel of the Infant Church, that of St. John as the Gospel of its maturity; the former as containing the wide experience of the many, the latter as embracing the deep mysteries treasured up by the one. "No writing," he continues, "combines greater simplicity with more profound depths. At first all seems clear in the childlike language which is so often the chosen vehicle of the treasures of Eastern meditation; and then again the utmost subtlety of Western thought is found to lie under abrupt and apparently fragmentary utterances. St. John wrote the Gospel of the world, resolving reason into intuition, and faith into sight." ‖

Bishop WORDSWORTH applies to the Gospel of John, as compared with the Synop-

* See the closing words to his preface to the fifth edition of his *Commentary on John* (1869). He adds that "the Lutheran Church (to which he belongs), born with a manifesto of war and grown up in fierce controversy, has been unable as yet to rise to the clear height and quiet perfection of this Gospel." But the same may be said of other Churches. The Moravians have, perhaps, more of the spirit of John than any other denomination.

† *Leben Jesu*, vol. iii., p. 589.

‡ *The Four Witnesses: being a Harmony of the Gospels on a new Principle.* Translated by David Dundas Scott. New York: 1855. pp. 229, 232. (Against Strauss.)

§ *The Greek Test.*, etc., Vol. I. 6th Ed. 1868. p. 61.

‖ *Introduction to the Study of the Gospels*, pp. 254, 255, 308 (Am.Ed., Boston, 1852).

tists the words of the marriage feast at Cana: "Thou hast kept the good wine until now" (John ii. 10).*

HENRY PARRY LIDDON: "St. John's Gospel is the most conspicuous written attestation to the Godhead of Him Whose claims upon mankind can hardly be surveyed without passion, whether it be the passion of adoring love, or the passion of vehement and determined enmity." †

Not only theologians, but profound philosophers also have been particularly fascinated by the Introduction (ch. i. 1–18), which may be regarded as a compendium of the highest philosophical wisdom. FICHTE, during the latter and more religious period of his life, and SCHELLING, in his *Philosophy of Revelation*, regard John as the typical representative of the perfect ideal church of the future. And this idea, already suggested by a mediæval monk, JOACHIM DE FLORIS, has taken root in the theological consciousness of the nineteenth century.‡

Finally, poets too have lavished their praises on this mysterious and wonderful production of the Apostolic age.

ADAM of ST. VICTOR, one of the greatest poets of the Latin Church, who died about 1192, describes John in one of the finest and most musical stanzas ever written in Latin or any other language:—

"Volat avis sine meta
Quo nec vates nec propheta
Evolavit altius:
Tam implenda, quam impleta,§
Nunquam vidit tot secreta
Purus homo purius." ‖

In another poem, on the four Evangelists, after praising Matthew, Mark, and Luke, Adam of St. Victor places John above them all:—

"Sed Joannes ala bina
Caritatis aquilina,
Forma fertur in divina
Puriori lumine." ¶

The pious and childlike German poet CLAUDIUS, of Wandsbeck, who remained faithful in an age of almost universal skepticism and apostasy, gives perhaps the best description of the Gospel of John in these words, which are conceived in the very spirit of the Evangelist:—

"Above all do I like to read the Gospel of John. There is something truly wonderful in it: twilight and night; and athwart flashes the vivid lightning. A soft evening sky, and behind the sky, in bodily form, the large full moon! Something so

* *The New Test.*, etc., Vol. I., p. 257, 5th Ed. 1866. Most of what Dr. Wordsworth, in the General Introduction, says of the characteristics of the four Gospels is a reproduction of patristic fancies which cannot stand the test of sober criticism.

† Bampton Lectures on *The Divinity of our Lord Jesus Christ*, 2d ed., Lond. and Oxf., 1868, p. 206.

‡ Comp. the closing section of my *History of the Apostolic Church*, p. 674.

§ *Implenda* refers to the Revelation, *impleta* to the Gospel.

‖ From the poem *De Joanne Evangelista*, commencing: *Verbum Dei Deo natum;* see Daniel's *Thesaurus hymnologicus*, tom. II., p. 166, and Mone's *Lat. Hymnen des Mittelalters*, III. 118. I append an English and a German version of this rare gem:—

"Bird of God! with boundless flight
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled, and truth to be,—
Never purer mystery
Did a purer tongue unfold!"—(Dr. WASHBURN.)

"*Seht zum Licht den Adler fliegen,
Höher als sonst nie gestiegen
Dichter noch Prophete war.
Niemals sah so tief Verhülltes,
Jetzt und künftig erst Erfülltes
Ein so reiner Mensch so klar.*"

¶ This poem commences *Jocundare, plebs fidelis*, and is given in full by Daniel, *Thesaurus hymnol.*, II. 84, translated by J. M. Neale, *Mediæval Hymns*, third ed., p. 106. The "double wing of love," means, of course, love to God and love to man.

"John, love's double wing devising,
Earth on eagle plumes despising,
To his God and Lord uprising,
Soars away in purer light." (John M. Neale.)

"But on twofold eagle pinion,
Wrought by love in her dominion,
John, a form divinely bright,
Upward soars in purer light."—(THOS. C. PORTER.)

Mone, vol. III., pp. 112 sqq., gives a number of other mediæval hymns on John which, however, are of inferior merit.

sad, so sublime, so full of presage that one can never weary of it. Every time I read John, it seems as if I could see him before me reclining on the bosom of his Master at the Last Supper—as if his angel were standing by my side with a lamp in his hand, and, when I come to particular passages, would clasp me in his arms and whisper a word in my ear. There is a great deal that I do not understand when I read; but I often feel as if John's meaning were floating before me at a distance; even when my eye lights on a dark place, I have nevertheless a presentiment of a grand and glorious sense that I shall some day understand. On this account I grasp eagerly at every new exposition of John's Gospel. But alas! the most of them only ruffle the evening clouds, and the bright moon behind them is left in peace." *

TRUTH OR FICTION?

Yet this very Gospel, which has exerted such an irresistible charm upon the purest and profoundest minds of all Christian ages, is now the main point of attack in the great conflict of modern skepticism with the old faith. This is no matter of surprise, any more than that Jesus Christ Himself, in the days of His flesh, should have provoked the malignity of the whole Jewish hierarchy, who charged Him with having an evil spirit, and at last nailed Him to the Cross—as a rebel, a false Messiah, and a blasphemer. The power of truth and life with which John bears testimony to the historical and ideal Christ, is the very reason of the intensity of interest on both sides of the controversy; it is as if Christ Himself lived His life over in the pages of His faithful biographer, and confronted there His enemies in person. Human nature is the same now as it was eighteen hundred years ago, and cannot remain neutral on the great question of Christ and His amazing claims upon our faith: it must either declare for Him or against Him, either accept or reject the offer of His salvation. And as He can no more be crucified in person, He is crucified in the Gospels by the modern Scribes and Pharisees and Sadducees.

In putting the case so strongly, I do not mean to deny the valuable learning, acumen, and a certain measure of honest earnestness in some of the negative critics of our age. There are among them skeptics of the order of Thomas, who loved and found the truth, as well as skeptics of the tribe of Pilate, who connived at the crucifixion of the Truth. The inquiring doubt of the former has a useful and important mission in the church, and has done good service in solving the problems connected with the origin, character, plan, and mutual relations of the Gospels.

A live Commentary in a live age must be written in full view of these modern attacks, and the new aspects and relations which old truths and facts have assumed. Reference direct and indirect to the present state of the controversy is as important and necessary in a critical work as the frank record of the bitter hostility of the Jewish leaders in the Gospels. The old and the new phases of opposition to the Christ in the flesh explain and illustrate each other.

I have no misgiving as to the ultimate result. I am as confident as I am of my own existence that the Gospel of John will come triumphant out of this fiery ordeal. The

* The quaint originality of this classical passage it is difficult to reproduce in English.

"*Am liebsten lese ich im Sanct Johannes. In ihm ist so etwas ganz Wunderbares—Dämmerung und Nacht, und durch sie hin der schnelle, zuckende Blitz! Ein sanftes Abendgewölk und hinter dem Gewölke der grosse, volle Mond leibhaftig! So etwas Schwermüthiges und Hohes und Ahnungsvolles, dass man's nicht satt werden kann. Es ist mir immer beim Lesen im Johannes, als ob ich ihn beim letzten Abendmahl an der Brust seines Meisters vor mir liegen sehe, als ob sein Engel mir's Licht halte und mir bei gewissen Stellen um den Hals fallen und etwas in's Ohr sagen wolle. Ich verstehe lange nicht alles, was ich lese, aber oft ist's doch, als schwebt' es fern vor mir, was Johannes meinte, und auch da, wo ich in einen ganz dunklen Ort hineinsehe, habe ich doch eine Vorempfindung von einem grossen herrlichen Sinn, den ich einmal verstehen werde. Und darum greife ich so gerne nach jeder neuen Erklärung des Evangelium Johannis. Zwar—die meisten kräuseln nur an dem Abendgewölke, und der Mond hinter ihm hat gute Ruhe.*"

old doctrinal opposition of the Alogi has long passed into history. Bretschneider's critical battery was soon silenced and spiked by the commander himself. The heavier artillery of Strauss, Baur, Renan, and their sympathizers has nearly spent its ammunition without effecting a single breach in this fortress. Indeed, the latest and wisest utterance from the Tübingen School on the Johannean question is the significant concession, that *the fundamental ideas of the fourth Gospel lie far beyond the horizon of the Church in the second century, and indeed of the whole Christian Church down to the present day.**

I accept this statement both as a just tribute of an able and honest opponent to the value of the Gospel, and as a confession of the entire failure of modern criticism to disprove its apostolic origin. *Verily, no man in the second century, no man in any subsequent age or section of the Church could have written, or could now write, such a work. More than this, no man in the first century could have written it but John the Apostle, and even John himself could not have written it without inspiration.*

To declare such a Gospel, which is admitted to reach the highest attainable or conceivable height of moral purity and sublimity, beyond which the Christian world has been unable to go to this day—to declare such a Gospel a conscious fiction, not to use the plain term, a literary forgery, of some obscure, unknown, and unnamable pseudo-John in the second century,† involves not only a psychological and literary impossibility, but also a moral monstrosity almost as great as the blasphemous charge of the Jewish hierarchy, that Christ Himself was an impostor and in league with the devil. The compromise-hypothesis, which divides it between truth and fiction, by admitting the historical truthfulness either of the discourses of Jesus,‡ or of the narrative portions,§ is set aside by the unmistakable unity in language and thought of the fourth Gospel, which is a work of instinctive literary art, complete and perfect in all its parts.

We are shut up to the choice either to adopt the whole as historical, or to reject the whole as an invention. Were the Gospel of John not a Gospel, but some secular story, it would, with half the evidence in its favor, be admitted as genuine by scholars without a dissenting voice. For it is better attested than any book of ancient Greece and Rome, or modern Germany and England. The unanimous testimony—heretical as well as orthodox—of antiquity reaching to the beginning of the second century, *i. e.*, almost to the lifetime of John, the language and style,‖ the familiarity with Jewish nature and Palestine localities, the minute circumstantiality of account, the number of

* Prof. Holtzmann, of Heidelberg, in his article *Evangelium des Johannes*, in Schenkel's *Bibel-Lexikon*, vol. ii. (1869), p. 232, says of the Gospel of John: "*Dieses sinnlich-übersinnliche Evangelium ist durchgängig die kunst- und sinnvollste Verbindung von 'Wahrheit und Dichtung,' die wir kennen;*" and p. 234: "*Die grundlegendsten und weitreichendsten Gedanken des vierten Evangeliums liegen weit über die dem zweiten Jahrhundert und überhaupt der ganzen bisherigen Entwickelung der Kirche erreichbar gewesene Höhe hinaus.*"

† The hypothesis of a historical romance to illustrate the Logos doctrine. So, with various modifications, Baur, the leader of the Tübingen School (*Kritische Untersuchungen über die Evangelien*, 1847, etc.), Schwegler, Zeller, Köstlin, Hilgenfeld, Schenkel, Volkmar, Lang, Réville (1864), Scholten (1864), Keim (1867), J. J. Tayler (1867), S. Davidson (1868). Strauss originally (1835) applied to the Gospel of John his mythical theory of an *unconscious*, innocent poem; but the subsequent investigations of the Tübingen School convinced him that the only alternative here is between the orthodox historical view and Baur's hypothesis of *conscious invention* in the interest of a specific doctrinal and speculative tendency. In his new *Leben Jesu* (1864), p. 79, he says with regard to the Gospel of John: "*Hier hat sogar die Einmischung philosophischer Construction und bewusster Dichtung alle Wahrscheinlichkeit.*"

‡ The view of Weisse (1838), Freytag (1861), etc.

§ So Renan (comp. the 13th ed. of his *Life of Jesus*, 1867), and Weizsäcker (1864). Weizsäcker, however, who is Baur's successor in Tübingen, admits a considerable amount of historical substance also in the discourses of Jesus, and is a man of altogether different spirit from Renan.

‖ The style of John is altogether unique: it is a pure Hebrew soul in a pure Greek body. Thus I reconcile the apparently contradictory judgments of two of the most eminent orientalist scholars. "In its true spirit and afflatus," says Ewald, "no language can be more genuinely Hebrew than that of John." "His style," says Renan, "has nothing Hebrew, nothing Jewish, nothing Talmudic." Renan looks to the surface, Ewald to the foundation. The style of John has been carefully discussed by Luthardt, in the second section of his Introduction (I. pp. 21–69), and by Westcott, in his *Introduction to the Gospels* (pp. 264–281). Comp. also the remarks of Godet (II. p. 712, 718), who says: "*Dans le style de Jean, le vêtement seul est grec; le corps est hébreu.*"

graphic touches and incidental details which unmistakably betray an eye-witness, the express and solemn testimony of the writer to have witnessed the issue of blood and water from the pierced side of Jesus, and his indirect and delicate self-designation as the most favorite among the chosen Twelve, the high and lofty tone of the whole narrative, the perfect picture of the purest and holiest being that walked on the face of this earth—all point irresistibly to the conclusion that the fourth canonical Gospel is the composition of none other than the inspired Apostle whom Jesus loved, who leaned on His breast at the last supper, who stood at the cross and the open tomb, and who personally witnessed the greatest facts which ever occurred or ever will occur in the history of mankind.

COMMENTARY ON JOHN.

The preparation of the English edition of Dr. Lange's Commentary on John (from the third edition, revised and improved, 1868) was attended with unexpected difficulties and delays, which demand some explanation.

The work was first intrusted to the late Rev. EDWARD D. YEOMANS, D.D. From his rare ability and experience as a translator, and his admiring appreciation of Lange, he was admirably qualified for the difficult task;* but before he had half finished the first draft of a translation, he was called to his rest in the prime of his life and usefulness (at Orange, New Jersey, August 26, 1868), and left his manuscript as a sacred legacy in my hands. It is due to the memory of an esteemed and dearly beloved friend and co-laborer, who was one of the purest and noblest Christian gentlemen I ever knew, that I should insert his last letter to me on the subject:—

ORANGE, N. J., June 13, 1868.

MY DEAR DR. SCHAFF:—I have been again attacked with a return of the difficulty which caught me in the pulpit some four months ago. It has now shown itself distinctly mental, and has been more acute. Just four weeks ago it laid me up, and I have been unable till now to apply myself even to such a letter as this. I am strictly forbidden study for at least two months, and must then return to nothing beyond what my congregation requires, if I can return even to any good part of that.

Providence now plainly shows me that my work on Lange must cease. I suspected this, as I wrote you some months ago; but hated positively to abandon it. I must now, however, relieve myself entirely of all connection with it. And I send you herewith, by express, the original and your books you have lent me, and all my own manuscripts.

I feel sad over this failure. It has the look of an entire failure on my part. It has, however, a very different side, when I remember that, after assuming the work, Providence called me, in succession, to the organization of two new parishes—devolving far more pastoral work upon me than my continuance in my already formed parish at Trenton would have required. . . . .

This continual delay of John I have been continually hoping to cut short. I can now only redeem it by offering you the free use of these MSS. of mine, with not the slightest pecuniary claim, and with no appearance of my name in the concern. This I most cheerfully do, and pray you leniently to accept it. My MSS., I see, need revision, as you will see by the first bunch, which I revised and have considerably changed. I cannot do anything further to them in the way of revision. I must positively retire from *all* connection with this great, and to me most engaging work. I only hope you will be able so to shape your work that John can go into no other hands but *your own*.

I am obliged to write with effort, to *compose* a letter. But, my dear and inestimable friend, I could not fairly express my heart to you, with my best powers, not only over my apparently mortifying failure to fulfil this important and long-promised service, but over this termination of a long, and to me most pleasant and profitable association with you in the highest walks of theology; though *my* part has been that of a mere amanuensis, in another tongue, to your own brains and learning. I am only the more happy to think that this terminates only an association of the *letter*, and touches not our *personal* friendship and companionship in the least, nor our association in laboring for the propagation of the common truth as it is in Jesus.

I cannot say more, but must cut myself short with assuring you that, with all my heart,

I am, as ever, yours, E. D. YEOMANS.

It was a sad pleasure to me to prepare the neat manuscript of my departed friend for the press. I treated it with scrupulous regard to his memory, which I shall ever sacredly cherish, hoping for a blissful reunion in a better world.

After considerable delay, I happily secured the assistance of an unusually gifted lady, Miss EVELINA MOORE (a grand-daughter of Bishop Moore of Virginia), who, with

* Competent judges (such as Drs. Jos. A. Alexander, Hodge, Stowe, H. B. Smith, McClintock, Bunsen, etc.) had previously assigned to Dr. Yeomans the very first rank among translators of theological works from the German into pure, idiomatic English. A reviewer of my *Church History*, in the *British and Foreign Evangelical Quarterly Review*, London, April, 1868, pays him the following tribute: "In point of style and general structure there is nothing to indicate that the book is a translation from the German. Indeed in this respect it will stand a favorable comparison with the best English classics." Similar views were expressed on his translation of my *History of the Apostolic Church*, when first published in 1853.

womanly instinct and intuition, penetrated to the very heart of John and his commentator, and finished the translation from Chs. IX. to XXI. to my entire satisfaction.

In the Homiletical Department, from the tenth chapter to the close, I am also greatly indebted to the valuable aid of the Rev. Dr. CRAVEN, of Newark, who, with conscientious fidelity, selected the best thoughts and suggestions from the *Catena Patrum*, from Henry, Burkitt, Clarke, Ryle, Barnes, Owen, Stier, Krummacher, and other practical commentators, not already noticed by Lange. His additions are marked with his own name; they will be found in no way inferior to the corresponding selections of the German original, from Starke, Gossner, Gerlach, Schleiermacher, Heubner, etc., and help to make this department a complete thesaurus.

For the preparation of the Text, with the Critical Apparatus and the numerous additions to the Exegesis proper (enclosed in brackets), as well as for the final revision and editing of the whole volume, I am responsible myself. My endeavor has been to combine the most valuable results of ancient and modern, European and American labors on the fourth Gospel, and to make the Commentary permanently useful for study and reference.

The revision of the Authorized English Version was, of course, made directly from the Greek, and with constant reference to the latest critical sources, viz.: the eighth large edition of TISCHENDORF now in course of publication, TREGELLES (Luke and John, 1861), ALFORD (Gospels, 6th ed. 1868), and advanced sheets of WESTCOTT and HORT's forthcoming edition of the Greek Testament, which were kindly furnished to me by my friend Canon Westcott. In examining these critical editions of German and English scholars, I have gained the conviction that we are steadily approaching a pure and reliable text of the Greek Testament. Lachmann, following the hints of Bentley and Bengel, boldly opened the way by departing from the comparatively modern and unreliable "textus receptus," and substituting for it the oldest text that can be obtained from the uncial manuscripts, the oldest versions and the quotations of the ante-Nicene fathers. The discovery and publication of the Sinaitic code (*Aleph*) by Tischendorf, has given additional weight to the readings of the uncial MSS. (A. B. C. D. etc.). In the great majority of variations I find a remarkable agreement between the best German and English critics. The latter are almost entirely unknown even to the best German commentators. Lange, with sound critical judgment, follows chiefly Lachmann, but could not make use of the eighth edition of Tischendorf, whose first volume (containing the Gospels) was not completed till 1869, and presents many variations from his former editions.

In the Exegetical and Critical Department I have carefully compared and freely used (always with due credit) the latest editions of the best commentaries on John, especially MEYER (fifth edition of 1869, which has 684 pages to 586 of the fourth edition of 1861, and required constant rectification of Lange's frequent references to earlier editions), ALFORD (6th ed. 1868), and GODET (1865), who respectively represent the present state of German, English, and French research on the Johannean Gospel.* On the more important passages I have also examined ORIGEN (*Com. in Evang. Joh.*), AUGUSTINE (124 Tractates on the Gospel of John, Tom. III., Part II., pp. 290–826,

* The pleasure of daily spiritual communion with these distinguished scholars, during the preparation of this volume, was deepened by personal reminiscences which can never be effaced. On my last visit to Europe, in 1869, I spent some delightful days with Dr. Lange in Bonn, who is still in full vigor and unceasing activity; with Dr. Alford at the Deanery of Canterbury, who was called from his earthly labors before I finished my task; with Professor Godet at Neuchatel, with whom I studied and prayed at Berlin, when he was superintending the education of the present crown prince of Prussia, and heir to the new imperial crown of reunited and reconstructed Germany; and with the venerable Dr. Meyer, at Hanover, who devotes his whole time to new editions of his Commentary on the New Testament.

Bened. ed.), CHRYSOSTOM (88 Homilies on John, Tom. VIII., pp. 1–530, Bened. ed.), among the fathers; LUTHER and CALVIN, among the reformers; GROTIUS, BENGEL, OLSHAUSEN, DE WETTE-BRÜCKNER (5th ed. 1863), THOLUCK, HENGSTENBERG, LUTHARDT, STIER, WEBSTER and WILKINSON, WORDSWORTH (5th ed. 1866), BARNES, and OWEN, among more recent exegetes. The very elaborate Calvinistic commentary of LAMPE (1724), and the classical work of LÜCKE (3d ed., 1840), I had previously studied with care, when, in the first year of my academic career (1843), I wrote out a full course of lectures on the Gospel of John for my students in the University of Berlin. On all the principal passages I found myself in agreement with the views of my youth.

The American edition, then, is to a large extent a new work. It exceeds the German, which numbers only 427 pages (third edition), by more than one-third. It has not only 228 more pages, exclusive of the Preface, but each page, owing to the smaller type, contains two more lines (70 to 68). Add to this the fact that the whole Critical Apparatus (which is almost entirely new), and many of my exegetical notes are set in still smaller type; and it may be fairly said that the contents of this one volume, if leaded and printed in larger type, would fill four ordinary octavo volumes. I state this in justice to the publishers, who sell Lange's Commentary at so low a price, in proportion to the vast cost of manufacture, that only a large and steady sale can save them from serious loss.

It would have been a more easy, certainly a more agreeable, task to prepare, on the basis of my own lectures, and on a simpler plan, an original Commentary in unbroken composition, instead of improving, supplementing, and adapting a foreign work, with constant restraints thrown around me. I confess that Dr. Lange has often sorely tried my patience and defied my efforts to interpret his uncommon sense to the common sense of the English reader. But, with all his defects, if such they may be called, he has rare qualifications for sounding the mystic depths and and scaling the transcendent heights of John; and, in my humble judgment, he has dug more gold and silver from the mine of this Gospel, than any single commentator before him. He sees "the clear full-moon" behind the clouds, and where he does not see, he feels, divines, and adores. Every reader must admire his elaborate care, fertile genius, and lovely Johannean spirit.

Of the merits of my own additions others may judge. With all the minute labor bestowed upon it, the work is far from coming up to my own imperfect standard of a Commentary on this marvellous Gospel. At the end of my task I feel more strongly than ever that our best efforts to interpret the unfathomable depths of the words of the eternal Son of God, as recorded by His favorite disciple, are but the stammerings of a child. "Now we see through a glass, darkly," and know only "in part;" but the time will come when we shall see "face to face," and know "even as we are known." "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

One more volume remains to complete the American edition of the New Testament division of this *Bible-work*. The Commentary on the Revelation of John has recently appeared in German, and the English edition has been intrusted to able hands. A full Index of the whole work is also in course of preparation.

PHILIP SCHAFF.

BIBLE HOUSE, NEW YORK, May 1871.

[Shine graciously upon Thy Church, we beseech Thee, O Lord; that, being enlightened by the doctrine and filled with the mind of Thy blessed Apostle and Evangelist, Saint John, whom Jesus loved, it may come at last into Thy beatific presence, and enjoy the rewards of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.—*Collect for St. John's Day, the second day after Christmas.*

[Volat avis sine meta
Quo nec vates nec propheta
Evolavit altius:
Tam implenda, quam impleta,
Nunquam vidit tot secreta
Purus homo purius.

Bird of God! with boundless flight
Soaring far beyond the height
Of the bard or prophet old;
Truth fulfilled, and truth to be,—
Never purer mystery
Did a purer tongue unfold!—]

THE GOSPEL ACCORDING TO JOHN;

OR,

THE GOSPEL OF THE ETERNAL IDEA OF THE HISTORY OF CHRIST,

OR OF HIS ETERNAL PERSONALITY, AND HIS KINGDOM OF LOVE, CONSIDERED AS THE REALITY AND FULFILMENT WHICH ALL SCRIPTURE AND THE WORLD SYMBOLIZE.

(JOHN'S SIGN: THE EAGLE.)

INTRODUCTION.

§ 1. JOHN, THE EVANGELIST AND APOSTLE, IN HIS PECULIAR CHARACTER AND LIFE.

On the name *Johanan*, God is gracious, or, God graciously gives, see the Commentary on *Matthew*, x. 2.* The character of the Evangelist and Apostle John, so peculiar in loftiness, idealness, richness, and depth, and yet clearly marked, cannot easily be described; though it seems easy to exhibit him in a sketch of his life from the New Testament authorities, and the statements of the fathers. The very difficulty is, to set forth duly the wonderful significance of all the historical features of his life, and to combine them in a true unit.

John, as a man, represents a firmness and unity of ideal turn, in which even inherent sinfulness veils itself without hypocrisy in the noble forms of devout zeal (Luke ix. 54), proud aspiration (Mark x. 35), and perhaps even courtly ease (John xviii. 16). As a Christian and an Apostle, he represents in the Church an apostolate of the heart and spirit of Jesus, in which he attracts even little catechumens with the patriarchal charms of kindliness; while he remains, even for the awakened and believing, veiled in a mysterious and ghostlike glimmer, in which he is often rather revered and praised, than heard through and studied out. To most every-day Christians he is too much of a Sunday nature for them to make themselves familiar with; and if his apostolic and churchly dignity did not shield him, scholars of the ordinary stamp would doubtless be inclined to consider him, for his great, heaven-high, and world-embracing conceptions, fantastic or visionary.

We may try to catch the transcendency, the idealness of his nature, by analogies. Somewhat thus: As Plato was related to Socrates, so is John to Christ. Or: The Evangelist John opens to us a deep, shadowy, presageful insight into infinity, like a night illumined by the

* [It is probable that the indirect self-designation of the Evangelist, "the disciple whom Jesus loved" (xiii. 23; xix. 25; xx. 2; xxi. 7, 20), is an ingenious interpretation of his name *John*, Ἰωάννης, יוֹחָנָן for יְהוֹחָנָן—i. e., *Jehovah is gracious* (comp. the Greek *Theodore*, and the German *Gotthold*, *Gottlieb*); for, according to the prologue, and chap. xii. 41, the Jehovah of the Old Testament, or God revealed, is the eternal Logos who became incarnate for our salvation. His name contained a prophecy which was fulfilled in his intimate relation to Christ.—P. S.]

moon (Asmus Claudius; see Tholuck's Introduction to his Commentary, p. 7 [Krauth's translation, p. 22]). Or, again, according to the ancient Church symbol of this Apostle: As the eagle soars against the sun, so John, in high flight of spirit, faces the sun of revelation in Christ (*e. g.*, Alcuin; see Credner's *Einleitung in das Neue Testament*, p. 57; Heubner, *Johannes*, p. 214). That John is most easily intelligible when taken as the contemplative disciple, in distinction from the practical disciple, the Apostle Peter, is palpable. The two apostles form the centre of the two halves of the apostolate, in which the operation of Christ shades itself off in the world; and from this point of view Andrew and the sons of Alpheus, James the Less, Simon Zelotes, Judas Lebbæus, and, as to natural talent, Judas Iscariot, range on the side of Peter; James the Elder, Philip, Thomas, Bartholomew-Nathanael, and Matthew, on the side of John. Our Evangelist is thus, in any case, balanced in his predominantly ideal tendency by the other side, as the Apostle Peter in his practical tendency is supplemented by his opposite.

But within this one sublime tendency itself there are opposites enough, which paraphrase this richest apostolic life. A repose of gaze, a predominance of insight, which, in the intensity of its light-like nature, easily springs into a lightning-flash; in other words, a serenity which manifests itself in the most glowing heartiness; a spiritual intuition which, with the most distinct logical consciousness, chooses the richest symbolical expression; an intellectual feminelty of fervent surrender to the beloved central object of all its contemplations, displaying a masculine energy in the most copious organizing and formative works (Gospel, Epistles, Apocalypse); an originality which enriches itself with all the available material of religious learning (Logos-doctrine, Apocalyptics); a fervor of love which, in the keenest distinctions between light and darkness, proves its devoted personalness and its holiness; therefore a child-like and virgin-like nature, which unconsciously displays itself in an angelic majesty: all this pervaded with an unlimited depth of humility longing for salvation, and with a heroic faith, which, in assurance of consummation, soars above the already condemned world;—these are some of the antithetic features in which the character of John opens to us in the copiousness of his life.

And, like every predominantly ideal life, the life of John reveals itself most clearly in definite, more *actual* lines reflected from other characters. We prefer, therefore, to sketch his life by contrasts.

1. JOHN AND SALOME. (See Matt. iv. 21; xx. 20; Mark xv. 40; xvi. 1; comp. Matt. xxvii. 56). John was the son of Zebedee, a fisherman of Galilee, residing we know not certainly whether at Bethsaida (Chrysostom, and others) or Capernaum (on this latter supposition, see Lücke, *Comment.*, p. 9). His mother was Salome, who no doubt was a sister of Mary, the mother of the Lord (John xix. 25; comp. Wieseler, *Studien und Kritiken*, 1840, iii. p. 648); and he himself, with his probably older brother James, was bred to his father's calling. The family has been styled a poor fishing family (Chrysostom); Lücke shows (p. 9) that it must have possessed some wealth. Zebedee had hired servants (Mark i. 20), and a partnership in business (Luke v. 10); his wife Salome was one of the women who supported the Lord from their means (Luke viii. 3), and embalmed his body; John himself owned a property (John xix. 27.) Whether this property, and his residence in Jerusalem, were the ground of his acquaintance in the house of the high-priest Caiaphas, cannot be determined. "Jerome unwarrantably inferred from that acquaintance that the family of John belonged to the better class."

Of his father Zebedee we know very little, yet enough. We may suppose that he consented to the discipleship of his sons, and probably (unless he died before Salome joined in the itinerancy of Jesus) to the discipleship of his wife. That "his mind seems not to have risen above the pursuit of earthly things" (Credner), is not necessarily to be inferred from his continuing at his nets. The family seems to have been fully of the sort who, familiar, in true Israelitish piety, with the Old Testament, were at that time living in quickened hope of the Messiah (Luke ii. 38). Salome especially shared this hope with womanlike surrender of soul. It is remarkable that the New Testament apocrypha, and the legends, relate the

affinity of Salome and her family with the Lord, without knowing the true connection. Salome is said to have been now a daughter, now a sister, now a former wife of Joseph. She looks spiritually like a sister of Mary; noble of thought like her, she is more ambitious, more wilful, and therefore, on the other hand, more visionary (see Matt. xx. 20), though in spirit the true mother of a John and a James in cheerfulness of self-sacrifice (Luke viii. 3; xxiii. 55), and in that strength of attachment as a disciple, in which she remained steadfast under the cross. At the cross we lose sight of the noble woman (compare, however, Acts i. 14), who probably, with her sister Mary, lived a considerable time with her sons in Jerusalem in the house of John. We know not what part she may have had in John's coming so early into the school of his namesake, the Baptist. All the indications are, that she was the motherly fosterer of the great gifts of her sons, their guide on the path of the future toward the New Testament salvation.

How variously did the seer-like, expectant spirit of the women then on the sea of Galilee bear itself toward the New Testament future! The Mary in Nazareth becomes the chosen handmaid of the Lord; the Mary in Magdala lapses for a while, probably in wealthy circumstances, to a free-thinking, antinomian life of sensual love, misinterpreting the new time; Salome kindles in her sons the fire of a Messianic hope and search. Perhaps James, the more practical, was her favorite; John was her richer inheritance.

2. JOHN AND JAMES. Probably James (*major*) was the older in relation to John as well as the other James, for he is always placed before John. Both were named, from their common traits, "sons of thunder" (Mark iii. 17; comp. the Comm. on *Matthew*, x. 2). It is simply inconceivable that the Lord, as Gurlitt thought (*Studien und Kritiken*, 1829, No. 4; comp. *Leben Jesu*, i. p. 281), should have given the two sons of Zebedee this name in pure censure. Though the well-known anger of the two brothers against a Samaritan city (Luke ix. 51), as is not at all improbable, gave occasion for this epithet, yet the Lord must have intended to denote and immortalize, not the sinfulness of His disciples, which was disappearing under the working of His Spirit, but only such a trait of character as was in itself capable of sanctification, though it had expressed itself sinfully here. Nathanael asks, in a sinful way: "Can any good thing come out of Nazareth?" Christ calls him, immediately after, a true Israelite, in whom is no guile. As in him a sinful haste in judgment was associated with noble uprightness, so, in the sons of thunder, that carnal zeal dwelt with an energy, a loftiness and decision of moral feeling, an exalted strength of character, which may utter itself in indignation like lightning. Theophylact referred the name to the thunder-like elevation and depth of their discourse (μεγαλοκήρυκες καὶ θεολογικώτατοι). Lücke remarks, that even the metaphorical sense of the Greek βροντᾷν is not quite suitable to this; still less the Aramaic רְגַשׁ (p. 17). But energy, grandeur, elevation of mind, according to the Old Testament import of thunder and storm, are, at all events, well expressed by this title. (See Ps. xxix.) That the name does not occur more frequently, is doubtless due to its being a collective name of both the brothers. But John gradually acquired a surname of his own: "the disciple whom Jesus loved;" the friend of Jesus in the most eminent sense, the bosom friend, who lay on His breast; hence, among the fathers, ἐπιστήθιος (Lücke, p. 14). And James had to be distinguished from the other James, as the son of Zebedee; and thus, in his case also, the surname remained unused. But he proved himself the spiritual brother of John on his entrance upon his discipleship (Matt. iv. 21); in the fiery zeal just mentioned (Luke ix. 51); in that well-known request of the sons of Zebedee, which was at the same time the request of their mother (Mark x. 35; Matt. xx. 20); and his superior character was recognized by the Lord, who made James, with Peter and John, in the select triad, a confidant of His highest mysteries (Matt. xvii. 1; xxvi. 27).

But if John takes precedence of him as the companion of Peter in the Lord's most special errands of symbolical prophetic meaning (Luke xxii. 8), and if afterwards, in the apostolic fortunes of the brothers, the greatest contrast appears which is to be found in the history of the apostles, there must have been also a contrast in the character of the two. We suppose that the lofty energy of soul in James received from his mother Salome a practical direction,

and hastened to outward action; while John found his highest satisfaction in ideal action, developing and reproducing his impressions. Hence it was probably James in particular who, in the indignation against the Samaritan village, and in other cases, urged to action; while John was perhaps the one to ask the Lord: "Wilt thou that we command fire to come down from heaven?" And again, it was probably James in particular who forbade the exorcist casting out devils in the name of Jesus (Mark ix. 38), and who afterwards was foremost in the request for the first place in the kingdom of the Lord. We infer this from the fact that James the Elder seems at the first to have been, above all others, the leader or representative of the church at Jerusalem. At all events, it could not have been without reason that he was the first seized by Herod Agrippa I. in his persecution of the apostles (Acts xii. 1).

Thus the elder son of Zebedee was the first martyr among the apostles, while the younger was almost the last of the apostles (Simon Zelotes probably died later, about 107, a martyr's death) to be taken home, and, after a temporary exile, died a natural death, toward the end of the century. John, with his contemplative, stately, ideal mind, went angel-like through life. As he did not interfere directly and by main force with the world, he was little heeded by the world; though, by virtue of his hidden depth of life, he was doubtless a mighty lever of motion, an awakener of kindred spirits, even from the time he was a disciple of the Baptist.

The contrast between the two sons of Zebedee may also explain the fact that James the Elder is only once mentioned in the fourth Gospel, chap. xxi. 2. The Evangelist used only those materials of the gospel history which would completely present his ideal view. Notices of James lay in another direction. Even his mother John mentions only in circumlocution; and he speaks in the same indirect way of himself. (See John xx. 4; xxi. 7.)

3. John the Evangelist and John the Baptist. A John represents in the gospel history the deepest trend of the Old Testament, as it prepares for and points to the first advent of Christ (John i. 6); a John again represents the New Testament, which proceeds from Christ, as, in its deepest current, it prepares for the second coming of Christ in glory (John xxi.). *God is gracious*, is the name of the forerunner, who is greater than all the prophets; *God is gracious*, is the name of the disciple of Jesus who does not die. Believing hope of the Messiah made the younger son of Zebedee, even in youth, a disciple of John; believing certainty of the Messiah makes him one of the first to enter the discipleship of Christ (John i. 35); and that, at the words of the Baptist: "Behold the Lamb of God." Indeed, it is a characteristic, that the ideal Apostle has taken even the Baptist entirely on his evangelical side, leaving the severe preacher of the law and of repentance quite out of view. The difference between the treatment of the Baptist in the Synoptical Gospels and in John exactly corresponds with the difference in the portraiture of Christ. And yet it is the same Christ, the same John the Baptist, viewed on the side most congenial to this disciple.

The Old Testament John was to the New Testament John the voice of the gospel spirit of the Old Testament (chap. i. 23), the witness-bearer of God who pointed to Christ. In this spirit the disciple was joined to the master in a fellowship which embraced the strongest antithesis. In energy of moral indignation he could assuredly vie with the Baptist; and the words of John the Baptist: "He shall baptize you with fire," "He will burn up the chaff," might have been in his mind when he wished to baptize with fire and burn the Samaritan village.

But by degrees the mighty contrast appeared between the master senescent in spirit, legal, ascetic, austere, and practical, and the disciple eternally youthful, contemplative, joyful, festal, hovering over the earthly world. The christology of the Baptist ended in the historical Messiahship of Jesus of Nazareth, and His priestly atoning sufferings and kingly judging; the christology of the son of Zebedee transfigured heaven and earth into an emblem and copy of the universal Christ. And between the later disciples of John the Baptist and the theology of John the Divine, this contrast became a very chasm.

Nevertheless, both names doubtless have given the name John unlimited currency in

Christendom. Every encyclopædia testifies how many princes, scholars, and divines are graced with this name; and how many popes—sometimes, shamelessly enough, without a breath of the spirit of John—have chosen his name for their decoration.

4. JOHN AND ANDREW. The fisherman's son John had gone with the fisherman Andrew from Bethsaida into the school of the Baptist on the Jordan. That Andrew was one of the foremost pioneering spirits among the apostles, is attested by the few traces of him in the gospel history, and by the legend. (*Leben Jesu*, ii. 2, p. 695; comp. Winer: *Andreas*). Andrew brought Simon Peter, his brother, to Jesus. It is possible that John had, in like manner, won over his brother James. At all events, both Andrew and John were men of pioneering, progressive mind. Hence they were admitted, with Peter and James, to the confidential eschatological discourse of Christ on the Mount of Olives (Mark xiii. 3). But they led off on different paths: the one on the path of missionary action, the other on the path of that knowledge which overcomes the world.

5. JOHN AND JUDAS ISCARIOT. If we can suppose that Judas the traitor had blinded most of the disciples by his Messianic enthusiasm, and was able often to carry them with him (*Leben Jesu*, ii. 2, p. 702; comp. p. 651 sqq.)—indeed, that he had probably been received into the circle upon the special intercession of the disciples in their blind confidence—John was the first to see through him (chap. vi. 71; xii. 6; xiii. 27). The silent depth of a solid enthusiasm and devotion finds itself instinctively repelled by the flaring fire of an impure ambition. And as Judas was the serpent which coiled himself upon the bosom of the Lord (John xiii. 18), John lay on the breast of Jesus as a chosen friend. Even he might often grieve Him (Luke ix. 54; Mark ix. 38; x. 35), and for a moment forsake Him, but he soon returns to His side (chap. xviii. 16), and, though not a confessor in word, as he was not yet required to be, he is a confessor in act, as he stands and waits with the mother of Jesus beneath the cross (chap. xix. 26).

6. JOHN AND ABRAHAM, or, JOHN THE FRIEND OF JESUS. As Abraham was distinguished above all the men of the Old Covenant by being called, in a special sense, a "friend of God" (James ii. 23), so John is honored above all the men of the New, as the friend of Jesus. And in both cases the reason of this eminence must have lain in an energy of personal knowledge or steadfast love in these friends of God and Christ, arising from a particular Divine election. Abraham was called by a personal God into a personal covenant, and, by his self-surrender to the personal God, his own personal life was transfigured and secured to him down to an endless posterity; for this personal love he gave up home and friends, and all things, and gained the promise of the Holy Land and an hereditary kingdom (Gen. xii. 1-7). So John resigned himself to the knowledge of the world-embracing, divine personality of Christ, with a devotion which cast the whole world into the shadow of Christ. In this contemplation of the personal Christ he acquired that peculiar radiance in which he appears as the friend of Christ. Judas loved Jesus for a while for the sake of the Messianic kingdom as he conceived it; the other disciples, on the path of their discipleship, loved Jesus and His kingdom; John found all in the person of Jesus: kingdom and redemption, Father and home.

Hence he is at first one of the disciples, in the general sense (John i.; Matt. iv.); then, one of the twelve (Matt. x.); then, one of the three (Matt. xvii.); then, one of the two (Luke xvii. 18); at last, the *one* who lies on the bosom of Jesus (John xiii. 23), to whom Jesus commits His mother at the cross (chap. xix.), to whom alone He promises a tarrying till He come again (chap. xxi.), and to whom, on the island of his exile, the Lord once more appears in personal majesty, long after His personal appearances among His people have ceased (Rev. i.).

7. JOHN AND MARY. That a special affinity of spirit existed between the mother and the friend of the Lord, might naturally be presumed, and is confirmed by the direction of Christ upon the cross. It would be contrary to all christological principles to suppose that Jesus, by that bequest, severed and abolished His human relation to His mother. The kingdom of glory glorifies human relations; it no more annuls them, than it abolishes the human nature of Christ himself. But the comfort of intimate friendship, which contributes to the

edification of His people, Christ appoints to these two sufferers. To Mary and John the form of Christ had become most copiously and most purely transfigured. Mary seems to have led, for a considerable time, a quiet life in communion of spirit with John in his house at Jerusalem (John xix. 27; see the article "Maria," in Winer). Both lived in joyful musing on the past, the present, and the future of the Lord. Without doubt they formed a most efficient support of the congregation at Jerusalem, which was the whole church at first; and Mary might well have had a mental part in the "one tender leading Gospel." *

John himself, indeed, was a predominantly feminine nature, if by that be understood the perfect receptivity and self-surrender which is proper to all religious feeling and exercises of faith. (See the article "John" in Herzog's *Encyclopædia*, by Ebrard.) But a feminine nature, in the stricter sense, he cannot be called. He was great not merely in receiving and feeling, but also in contemplative reproduction, statement, and imagination, though his statement and imagination were eminently ideal. More sublime compositions than the fourth Gospel and the Revelation cannot be conceived. This plastic, creative work, was by no means of the nature of secular art for being ideal. It produced awakening and edifying creations for the Church. But John also, in his way, labored practically, as much perhaps as Peter, only in a direction less striking to the eye.

8. John and Peter; or, John and the first half of the apostolic age. It is not correct to call Peter, without qualification, the first of the apostles. Peter and John mark the contrast in the position of the apostles between Christ and the world. John is the first on the side of the apostolate toward Christ; Peter, the first on the side toward the world, and in that view truly the first of the apostles in the stricter sense. If, therefore, John for the most part stands in lofty silence beside the speaking and acting Peter (Acts, chaps. iii., viii., and xv.), we should greatly err if we should take him for a mute or in any way passive figure, according to the measure of his silence. John had no talent for popularity; he was always too much the whole man for that (see the above-mentioned article of Ebrard), too directly exposed his inward views and movements; but it may well be supposed that, as a support, a spiritual guide, he exerted almost as determining an influence upon Peter, as Peter exerted upon the world and the Church. The indications of this we find, for example, in John, chaps. xviii., xx., and xxi. So far as Peter might still need human advice, he found his privy council in the house of John and Mary; though we need not attribute to this circumstance the fact that in the apostolic council at Jerusalem he stood so firmly for the freedom of faith (Acts xv.), while soon after, at Antioch, where he was without the guidance of John, he wavered once more, and should have found his support in Paul. We at last find John, however, in that council in Jerusalem (about the year 53 [50]), and find him, with Peter and James the Less, one of the three pillars of the church (Gal. ii.). If there was at that time any definite demarcation of the three several positions of those pillars in the Jewish mission, as there was between that mission as a whole and the Gentile mission of Paul, James, it seems to be certain, was the president of the mother-church at Jerusalem, Peter more especially devoted to the Hebrew Diaspora, John to the Hellenists, or the Jews and proselytes of Grecian education.

This explains the wavering of Peter at Antioch, and his journey to Babylon to the Jews resident there; and it explains the later residence of John in Asia Minor, and his doctrine of the Logos, which we regard as determined by his intercourse with Hellenistic Jews. This direction of John's labors rested upon the universal destination which Christ had assigned him (John xxi.).

Peter may be said to have laid the foundation of the Christian Church, as a historical martyr; John, as a spiritual martyr, to have embraced in his mind all the ages of the development of the Church; to form her ideal, mystical background; to move through the dark times of her conflicts and through her predominantly practical tendencies as the great unknown, notwithstanding the thousand Johns in Christendom; perpetuating himself espe-

* ["*Das eine zarte Haupt-evangelium*," an expression of Luther applied to the Gospel of John.—P. S.]

cially in all the healthful mystical and contemplative theology, to break forth in the end of the days with his full spiritual operation, and present to the Lord, as a bride adorned for her husband, a John-like church, matured in spiritual life.

Thus, as Peter was the first of the apostles in their relation to the world, John was the first in their relation to Christ. The talent of Peter was ideally practical; that of John, practically ideal. Peter is the chief of the working, edifying, upbuilding spirits of the Church; John, the chief of the contemplative. In John, the basis of enthusiasm or devotion to Christ was not an inexhaustible impulse to do, but a deep, wondering celebration of the eternal fact and work of the perfection of Christ.* The fundamental characteristic of Peter was energetic heart; that of John, reposing heartiness. John's piety, therefore, like that of Peter, has the character of the highest purity. In his humility he goes, with great delicacy, even to the suppression of himself, his mother, and his brother James, in his Gospel; introducing himself merely as "a disciple" of Christ (i. 40), or as "the disciple whom Jesus loved" (xiii. 23); his mother Salome, only as sister of the mother of Jesus (xix. 25); and James the Elder but once, as son of Zebedee. In like manner, through the terrors of the world his heart goes almost equally undisturbed. In the house of the high-priest he stands upright beside the falling Peter. His love has the character of tender depth; his believing knowledge is an intuitive beholding, rising to lyric stateliness. The ideas of love, life, and light, hatred, death, and darkness, are the fundamental elements of his ideal conception of Christianity and the world. Hence, to him, the Logos, as the original unity of these three elements, is the groundwork—the glory (the δόξα), or the absolute manifestation (ἐπιφάνεια), the final goal of the revelation of God. Peter sees the glory of Christ chiefly in the mighty unfolding of the glory of His kingdom; John sees all the glory of the kingdom of Christ comprised in the single glory of His personal exaltation and His future appearing. But his contemplativeness is not an idle posture; it is the energy of faith; it therefore supplies a silent force which proves itself preëminently an inwardly purifying agency in the Church; and it therefore expresses itself in the strongest abhorrence of evil. Thus John clarifies the Christian doctrine, the body of believers, the Church. And as, therefore, the contemplative Apostle was called to enlarge and complete the New Testament in *all its constituent elements* [historical, didactic, and prophetic], so also the purifying Apostle was called to be longest at the head of the apostolic Church. (Lange's *Apost. Zeitalter*, i. p. 358; comp. *Leben Jesu*, i. p. 262; Schaff's *Hist. of the Apost. Church*, § 103, pp. 407–411.)

[9. John and Paul. As our author omits to contrast the beloved disciple who impressed *Christ's image* most deeply into the heart of the Church, with the great Apostle of the Gentiles, who *labored* more than all in word and work, we insert here the following, by way of supplement, from Schaff's *History of the Apostolic Church*, Amer. ed., p. 411: "John and Paul have depth of knowledge in common. They are the two apostles who have left us the most complete systems of doctrine. But they know in different ways. Paul, educated in the schools of the Pharisees, is an exceedingly acute thinker and an accomplished dialectician. He sets forth the doctrines of Christianity in a systematic scheme, proceeding from cause to effect, from the general to the particular, from premise to conclusion, with logical clearness and precision. He is a representative of genuine *scholasticism*, in the best sense of the term. John's knowledge is that of intuition and contemplation. He gazes with his whole soul upon the object before him, surveys all as in one picture, and thus presents the profoundest truths as an eye-witness, not by a course of logical demonstration, but immediately as they lie in reality before him. His knowledge of divine things is the deep insight of love, which ever fixes itself at the centre, and thence surveys all points of the circumference at once. He is the representative of all true *mysticism*. Both these apostles together

* [The difference between Peter and John in their relation to Christ is parallel with the difference between Martha and Mary. Both loved the Saviour with their whole heart, but the one showed it more by outward, busy action, the other by inward, quiet contemplation; the one loved Him in His official dignity as the Messiah, the other in His personal character as the fountain of spiritual life. As Grotius ingeniously suggests, Peter was more a friend of Christ (Christophilos, or Philochristos), John a friend of Jesus (Jesuphilos), his bosom friend.—P. S.]

meet all the demands of the mind thirsting for wisdom; of the keenly-dissecting understanding, as well as the speculative reason, which comprehends what is thus analyzed in its highest unity; of mediate reflection as well as immediate intuition. Paul and John, in their two grand systems, have laid the eternal foundations of all true theology and philosophy; and their writings, now after eighteen centuries of study, are still unfathomed."]

10. JOHN AND SIMON. After the Apostolic Council, John disappears from the New Testament history of the apostles. When Paul made his last visit to Jerusalem (about the year 59 or 60), he conferred only with James and the elders. John was away—at all events, not present with the others. And he could not yet have been in Ephesus when Paul, some years later (about 67), wrote thither to Timothy. To the question, where he may have been in the meantime, the traditions of the ancient Church give no answer (see Lücke, p. 23; my *Apost. Zeitalter*, ii. p. 420). If we suppose that, in his noiseless solicitude, he went to Peræa on the first symptoms of the Jewish war, and prepared the way for the settlement of the community in Pella, it is only a conjecture. But since John was the greatest seer among the Christians, the statement of Eusebius (iii. 5), that an oracle was imparted by revelation to the most approved of the Church, which directed the whole Christian people to emigrate from Jerusalem and seek a new abode in a city of Peræa called Pella; and the statement of Epiphanius, that an angel from heaven instructed the Christians to leave the capital (*De ponderibus et mensuris*, cap. 15), may naturally be referred above all to the outstripping prophetic gift of John. To this, add the presumption that John, even before taking his residence in Ephesus—that is, while preparing for the composition of his Gospel, which seems to have taken place, at least in part, before the destruction of Jerusalem (see below, and *Apost. Zeitalter*, ii. p. 420)—became familiar with Grecian modes of thought, as his Gospel shows. This familiarity he might have first gained in the Palestinian Decapolis, especially in Pella. Here the Jewish-Christian type of thought must have mingled with the Greek-Christian.

Pella therefore formed the natural bridge for the Apostle from Jerusalem to Ephesus, and probably he did not leave the congregation at Pella, to pass to Asia Minor, until it was firmly established.

We infer this course of things also from the harmonious correspondence in which the Jewish-Christian church at Pella (*Apost. Zeitalter*, ii. p. 263), under the direction of Simon, stood with the Gentile-Christian church of John at Ephesus. It is the fact, that the Jewish-Christian church in Pella, under the bishop Simon, stood in communion with the Gentile Christians. This appears, first, from the very fact of the flight of these Jewish Christians to Pella; they did not share the fanaticism of the Jews who went to destruction with their temple. Then, from the account of Hegesippus, that the aged Simon was martyred through the treachery of the Jewish-Christian heretics (Euseb. iii. 32). What they hated in Simon, could only be his more liberal, anti-Ebionistic position. Finally, from the account of Epiphanius and Sulpitius Severus, that "at the time that Hadrian prohibited the Jews from going to Ælia Capitolina, the Christians, in order that they might return to the Holy City, had put away every connection with the Jewish worship, and had confirmed this renunciation by choosing a Gentile bishop by the name of Mark." But certainly so great a freedom must have time to ripen; and this was afforded by the episcopate of Simon. It is further to be observed, that, according to the testimony of the monk Maximus, Aristo of Pella wrote an apology against the Jews; Clement of Alexandria attributed this apology to Luke (*Apost. Zeitalter*, ii. 464).

But if the church of Pella was in decided fellowship with the Gentile Christians, the church of Ephesus and Asia Minor, which in its main element was Gentile-Christian, was in equally decided fellowship with the Jewish Christians. In favor of this is, first of all, the strong affinity of the writings of John, especially of the Apocalypse (which most certainly belongs to Asia Minor), with the Old Testament, and with Old Testament images and modes of expression. Then it is a fact that John, with the Christians of Asia Minor, observed Easter according to the Jewish reckoning, and at the same time with the Jews; as is proved by the testimony of the bishop Polycrates in the Easter controversies (Euseb. iii. 31; v. 24).

Finally, it is well known that John had to contend as firmly in Ephesus against the Gentile-Christian Gnosticism, as Simon in Pella against the Jewish-Christian Ebionism. This his writings, and the testimony of the ancients, prove. (See the section on the Design of the Gospel, below.) His contest was, indeed, in part with the mixed forms of a Gnostic Ebionism, as represented by Cerinthus. As to the affinity of John with Judaism, Irenæus infers from the Acts, and from Gal. ii. 9, that, so long as he was in Jerusalem, John, with the other apostles, continued the strict (religious) observance of the Mosaic law (*Adv. Hæreses*, iii. 12). "This, however," observes Lücke (p. 19), "is to be very much qualified on account of the growing separation between the Jewish and Christian communities in Jerusalem."

But the degree of this separation, and the whole import of it, must be distinctly fixed. The apostles were severed from Judaism in principle by the death of Christ (Eph. ii. 15; Col. ii. 14; Acts xv.). By the real Passover, the Jewish Passover, as a type, was for them abolished; that is to say, the centre of communion in the Jewish religion was for them destroyed (John xix. 36). No element of Judaism could henceforth appear to the apostles necessary to salvation (Acts xv. 10, 11). But this did not require them to abandon the fellowship of the temple; the less, since, on the preaching of Peter (Acts ii.), a large Jewish-Christian congregation had formed itself about them. According to the law of the Spirit, they did not withdraw, but they suffered themselves to be thrust out. The gradations of this passive excommunication appear plainly in Acts v. 40; vii. 58; xii. 1, 2; xv.; to which add especially the execution of James the Just (see "James," in Winer). But if, nevertheless, the apostles supposed that circumcision might continue among the Jewish Christians, and if they even, according to Acts xv., made it the duty of the Gentile Christians to bind themselves to the so-called Noachic commandments, we must again insist, that these were not *religious conditions of the inward assurance of salvation, but ethical conditions of the outward fellowship of salvation, or of the communion between Jewish and Gentile Christians*, ecclesiastical, ethical dogmas, the formal obligation of which might vanish with the vanishing occasion of them (the prohibition of blood). The statement of Polycrates of Ephesus (Euseb. iii. 31; v. 24), that John, being of the family of the high-priest, continued, while an Apostle, to wear the high-priest's diadem (πέταλον) among the Jews, we consider, like the similar statement of Epiphanius respecting James the Just, (with Solomon Cyprian,) a symbolical mode of expressing the preëminent authority of John among the early Christians (Lücke, p. 20, note).

Thus we see the harmonious contrast which existed in the first half of the apostolic age between the churches of Jerusalem and Antioch under the leadership of Peter and Paul, and then of James and Paul, in the second half of the apostolic age, the most obscure period of the rise of the Church, the time of its sprouting in the field of the world like winter grain under the snow, propagating itself in the contrast of Pella and Ephesus under the apostolic episcopates of Simon and John.

How the residence of John in Ephesus is related to the Church tradition that Timothy was the first bishop of Ephesus (Euseb. iii. 14), cannot be accurately determined. If it be possible that Timothy continued to labor in Ephesus under the direction of John, it is, on the other hand, improbable that he should have died here as a martyr under Domitian (Niceph. iii. 14), while banishment only was inflicted upon John.

Two points in reference to the later life and the death of John remain to be particularly noted: the question of the time of his banishment to Patmos, and the testimonies respecting his great age and his end.

We consider the assumption that John was banished to Patmos under the reign of Domitian, established both by ancient testimonies and by modern researches. According to Irenæus (v. 30), John had his vision toward the end of the reign of Domitian. According to Clement of Alexandria (*Quis Dives salvus*, § 42, and in Euseb. iii. 23), John was recalled from the island of Patmos to Ephesus after the death of the tyrant. He does not, indeed, name the tyrant; but this indicates that the tradition was already quite established. Origen also appeals to a settled tradition (on Matt. xx. 22, 23). Eusebius (iii. 18, 28, Chronicon on the fourteenth year of Domitian) has explicitly fixed this tradition *under Domitian*. The

variations from it begin with Epiphanius. They are divided between Claudius and Nero. The older rest on conjectures, the later in good part on dogmatic prejudice. Internal evidences: the picture of a later condition of the Church in the Apocalypse (*e. g.*, c. iii. 18, &c.) speaks likewise for the time of Domitian. Also a more general form of persecution than that under Nero. In a more extended induction, specially directed against Lücke, Hengstenberg (*Die Offenbarung des Johannes*, p. 2 sqq.) has vindicated anew the ancient tradition The composition of the Apocalypse accordingly falls in the years 95 and 96. Tertullian has supplemented the historical fact by the legend that John, before his banishment, was immersed in boiling oil at Rome, but came out unharmed.

There lies, then, probably a long interval between the first settlement of John in Ephesus and his banishment to Patmos. In this interval of great, silent ministry, the Johannean school and church bloomed in Ephesus and Asia Minor.

The death of John in Ephesus is attested by the Easter Epistle of the Bishop Polycrates of Ephesus, so early as the middle of the second century. According to Irenæus, he died in the reign of Trajan; therefore after the year 98. According to Jerome, he attained the age of one hundred years; according to Suidas, a hundred and twenty. The Chronicon Paschale says he had lived in Ephesus for nine years before his exile on Patmos, spent fifteen years in exile, lived twenty-six years after the exile, and died at the age of a hundred years and seven months, in the seventh year of the reign of Trajan. He must have been near a hundred years old; for Polycarp, who died about 170, and Papias, who died in 164, had been his disciples.

The Church tradition has preserved some significant incidents of his later life: (1.) Of his heroism in rescuing from robbers a youth who had been converted by him, and had afterwards apostatized (Euseb. iii. 23, after Clement of Alexandria); (2.) of his flight from a bath in which the heretic Cerinthus was (Iren., *Haers.* iii. 3, 28); (3.) of the raising of a dead man by his hand at Ephesus (Euseb. v. 18); (4.) of his play with a partridge, which he made the emblem of the blessing of recreation (Joh. Cassian, *Collat.* xxiv. 21); * (5.) of his last sermon: Little children, love one another (Hieron., *Comment. ad Galat.* vi.).

The statements of tradition have gathered embellishing legends of his miraculous burial and end, and even of his continuing alive, with reference to John xxi. 22: (1.) According to pseudo-Hippolytus, he did not die, but was translated, like Enoch and Elijah. (2.) Augustine tells the story, from apocrypha, that he caused his grave to be prepared while he yet lived, and laid himself in it, as in a bed, to die; and on the ground of the expression in John xxi., it was believed that he did not actually die, but only slept; his breathing moved the earth over his grave, and continually threw up a white powder from beneath. This last was reported, Augustine says, by trustworthy people. (3.) In the Middle Ages, and even in modern times, the saying has been widely spread, that he still lives. Lücke says: Certainly in his writings. Why not as much in his spiritual kin, and in the John-like mystical and mysterious background of the Church? (4.) The legend that God raised him from the grave, and preserved him for the last times, in which he was to bear witness to the truth, and, with Enoch and Elijah, resist Antichrist.

Polycrates called him a martyr (according to Euseb. iii. 31; v. 24); no doubt in the antique sense of a witness who persevered even unto death. Subsequently it was a trouble to Chrysostom and Augustine, that he was not a martyr in the literal sense. The early Church, on the contrary, celebrated his remaining always a stranger to sensual love, and extolled him as the virgin-like, παρθένιος, παρθένος, from Rev. xiv. 4.†

That John was a martyr and a virgin-like spirit in a higher sense than the legalistic

* [Prof. Plumptre, in his article on John in Smith's *Dictionary of the Bible*, i., p. 1107 (in Hackett's ed. p. 1423), is disposed to accept this tradition of Cassian, as illustrating the truth—

"He prayeth best who loveth best
All things both great and small."—P. S.]

† [Augustine calls him "*virgo mente et corpore.*" St. John may certainly be regarded as the highest male type of all moral chastity, as the Virgin Mary stands out as the model of female purity.—P. S.]

Church could conceive, is evinced by the whole character of his inner life. Who can tell what griefs a legalistic and formalistic tendency in the later apostolic age alone had already prepared for him (see the first of his three Epistles)? He has the promise, that he shall not die, but live till the Lord come, and doubtless come forth in some special way toward the end of the days, before the coming of the Lord;—which has given occasion to Schelling's profound construction of the three successive apostolic periods (the Petrine, the Pauline, and the Johannean). See my *Geschichte des apostolischen Zeitalters*, ii. p. 649, and Schaff's *Hist. of the Apostolic Church*, Amer. ed., pp. 674–678 [and Schaff's note to Lange on *Romans*, Amer. ed., pp. 1, 2].

There are named to us as immediate disciples of John, Papias (underrated by Eusebius), Ignatius of Antioch, and Polycarp (Euseb. iii. 22, 39; Iren. iii. 3; Euseb. v. 20 and 24). But with the rising importance of Irenæus, Hippolytus, and other representatives of the Asiatic Church in Italy, South France, and Britain, the importance of the school of John also must come more into view. It was the salt of the mediæval Church, and continues to prove itself a quickening element in theology and the Church, tarrying for a richer future (see the citations of Meyer, p. 4; my *Apost. Zeitalt.*, ii. p. 448; p. 466; p. 603; the article "John," by Ebrard, in Herzog's *Encyclopædia;* the same article in Winer's *Real-Lexikon* and in the Commentaries, &c.). For further sources for the biography of John, see especially Credner's *Einleitung*, p. 214 sqq. [The reader is also referred for biographical details to the article *John* in the English Bible Dictionaries of Smith (Hackett and Abbot's ed.), Kitto, and Fairbairn, and to Schaff's *Hist. of the Apost. Church*, §§ 99–108, pp. 395–430. On the legends respecting the Apostle, see Mrs. Jameson's *Sacred and Legendary Art*, i. 157–172, 5th ed.—P. S.]

§ 2. THE WRITINGS OF JOHN.

The writings preserved by the Church under the name of John, of the genuineness of which we must speak in the proper place, with all their diversity, corresponding to the diversity of their literary species, have so many and so important peculiar traits, and have these traits, too, so much in common, that, with a better developed taste in regard to biblical style, we shall be no more able to ascribe them to different authors, than to attribute the different masterpieces of one great painter to different masters.

The peculiarities of the matter of these writings are: (1.) The depth and fulness of the christological idea of Christ and His kingdom (*the Word*); (2.) The spiritual concentration of the depth and fulness of the Messianic life in the personality of the Lord, making heaven and earth a symbolism of Christianity, of its struggles and its triumphs (*Love*); (3.) The universalism of Christianity, grounded in God, embracing and shining through the world (*Life*); (4.) The festive spirit of the assurance of victory, wherein Christ in His imperial power destroys the works of the devil as works of falsehood and darkness (*Light*). Love, life, and light, in the sense of infinite fulness and personal distinctness, come forth with the Word, and destroy the kingdom of hatred, darkness, and death.

In reference to the first trait, compare John i. 1–3; 1 John i. 2; Rev. i. 5–8. For the second, see John i. 4, 14; 1 John iv. 8, 12; comp. chap. i. 7; Rev. i. 17, 18; comp. chap. v. 6. For the third, John v. 26; xi. 25; xiv. 6; 1 John i. 2; ii. 25; Rev. vii. 13; chap. xxi. For the fourth, John viii. 12; 1 John i. 7; Rev. xxi. 23. The views homogeneous, however, pervade all the writings of John; everywhere the divine Word, Love, Light, Life; the destruction of the destroyer of man, and of his manifestations, hatred, darkness, and death.

If it be objected that these traits appear also in the other apostolic authors, we most readily grant it in a certain sense; for John is not Christ, and has no new Christ. But in the proportions of his christology he is beyond even Paul, with reference to the first trait, in the *distinctly expressed* celebration of the Logos with God *in an ontological trinity*, his eternal existence *God-ward;* with reference to the second, in the fact that for him the personality of Christ is his history, not the converse, and of Christ not only as made man, but also as made flesh; with reference to the third, in his making Christ not only the creative and upholding

force of the world, as in Paul (Col. i. 17), but also the inmost kernel, the gist, the truth of its life (John xv. 1); with reference to the fourth, in the fact that, with John, Christ not only in an ethical operation enlightens the world, and luminously judges and awakens it, but also is the ideal truth and reality of the world, reducing and exalting the whole real world to a transparent symbol of the eternal kingdom of light and love.*

To these peculiarities of the matter of the Johannean writings, their peculiarities of form correspond: (1.) The mighty unity of principle, ruling the whole representation—that is, the clearness and transparence of the theme, the motto of the books. (2.) The personal holding and shaping of all historical and didactic matters, to give their central, spiritual, hearty expression. (3.) The universal grandeur, sublimity, and organically pure structure of the compositions, and the richness of the elements embraced and organized by them. (4.) The lyric, festive diction, with the consequent directness of expression, the limited but pregnant fund of language, and the inimitable coloring, reminding only of the Song of Songs, and of the highest products of human poesy. On the diction of John, and his circle of words, see Credner, *Einleitung*, p. 222; Guericke, *Isagogik*, p. 205 [p. 213 in the 3d ed. of 1868].

Just this deep and beautiful monotony of the Johannean view and statement contains the reason, however, why the Johannean spirit unfolds itself in the copious variety of views and of forms. The trunk, rooted in a bottomless depth, strong in its solitary unity, spreads its palm-crown far out over the New Testament.

We have four Evangelists in the New Testament; John, the Evangelist who lay on Jesus' bosom, wrote the most profound and far-reaching Gospel, the fourth, and the complement of the other three.

The Apostle Paul left the richest treasure of Epistles; John, the Apostle and primitive presbyter of the Church, left a trilogy of Epistles, in which the deepest essence and the ideal order of the fellowship of the Church in Christ reflects itself for all ages.

The Evangelist Luke is, next to Paul and John, the most copious author of the New Testament (the Gospel of Luke and the Acts). Luke, in his exhibition of the life of Jesus, went back to the historical beginning of his childhood, and Luke's final historical goal was the Church in Rome; but the Gospel of John goes back into the depths of the Godhead, and the Apocalypse exhibits the entire history of the Church to its consummation in the new, eternal city of God (not in the eternal world, for the actual world must merge organically in the thoroughly personal city of God).

If we remember that the first three Evangelists wrote on special occasion, and that the Epistles of Paul were in reality not literary productions, but historical acts, John appears as preëminently *the author* of the New Testament, even more than Luke, and, as such, entirely fitted to appear for the holiness of the Bible. The language of Scripture is the word of spirit; in this language must the disciple who does not die especially speak.

Some have found a considerable difference between the Gospel and the Epistles of John. But here the unity in the diversity needs apology least of all.

But the contrast between the Gospel of John and the Apocalypse has been urged with very special emphasis. It has been said [by De Wette, Lücke, Bleek, and others] that John,

* [From Schaff's *History of the Apostolic Church*, p. 618: "John's theology is by no means so complete, or developed with such logical precision and argumentative ability, as that of Paul. It is sketched from immediate intuition, in extremely simple, artless, childlike form, in grand outlines, in few but colossal ideas and antitheses, such as light and darkness, truth and falsehood, spirit and flesh, love and hatred, life and death, Christ and Antichrist, children of God and children of the world. But John usually leaves us to imagine far more than his words directly express—an infinity lying behind, which we can better apprehend by faith, than grasp and fully measure with the understanding. And especially does he connect every thing with that idea of a theanthropic Redeemer, which had become part and parcel of his own soul; nor can he strongly and frequently enough assert the reality and glory of that which was to him, of all facts and experiences, the surest, the holiest, and the dearest. But with regard to its principle, and the point of view from which it is constructed, the doctrinal system of John is the highest and most ideal of all—the one toward which the others lead and in which they merge. It wonderfully combines mystic knowledge and love, contemplation and adoration, the profound wisdom and childlike simplicity, and is an anticipation, as it were, of that vision face to face, into which, according to Paul (1 Cor. xiii. 12; comp. 2 Cor. v. 7), our fragmentary knowledge, and faith itself, will finally pass."]

the author of the Gospel, cannot have written the Revelation. Minds like Luther and Göthe have measured and mismeasured their strength upon the Apocalypse. Then again it has been said [by Dr. Baur and the Tübingen school], John was the author of the Apocalypse, and therefore cannot have written the fourth Gospel. But in the end it has to be conceded that only one person, the author of the fourth Gospel, could have written the Apocalypse; and that, conversely, only one man, the author of the Apocalypse, can have been the writer of the Gospel. It is one thing to speak in the understanding [νοῦς], in reflective consciousness; another, to speak in the spirit [πνεῦμα], in the directness of an inspired frame (1 Cor. xiv. 15). The Gospel requires the Apocalypse, the Apocalypse presupposes the Gospel (see my *Vermischte Schriften*, vol. ii. p. 178, and Schaff, *Hist. of the Apost. Church*, § 107, pp. 422 ff.). The supposition of two authors, besides, is connected with Eusebius' old fiction of the presbyter John of Ephesus, which arose from a misinterpretation of Papias. (On this, comp. Guericke, *Die Hypothese von dem Presbyter Johannes, als Verfasser der Offenbarung*, Halle, 1831; my *Apost. Zeitalt.*, i. p. 215; Schaff, l. c. p. 421.)

On the relation of the fourth Gospel to the first three, the Synoptists, comp., in the vol. on *Matthew*, the Introduction to the New Testament, § 2, and the works cited there. The Epistles of John belong together to the division of Catholic Epistles. On the idea and the group of the Catholic Epistles, compare Guericke, p. 430 [p. 416 ff., 3d ed.].

In the Apocalypse the highest immediacy and directness—that of vision—is combined in the most wonderful manner with the highest sacred art—that of apocalyptic, traditional symbolism (see Lücke, *Einleitung in die Apoc.*). And in this view, we have in the form of this Apocalypse a sealing of the incarnation, an incarnation raised to the highest power; the intensely earnest seer-spirit becomes art in the purest sense; art in ghostly severity becomes the prophetess of the judgment and the glorification of the world.

To come to the contents: The writings of John form a trilogy. The Gospel, the Epistles, and the Apocalypse represent the evangelic founding, the organic shaping, and the eternal future of the Church; Christ who was, and is, and is to come.

But each unit has again a trilogical constitution. The Gospel testifies in the prologue the outgoing of Christ from eternity (chap. i. 1–18); in the body of it, His historical manifestation; in the epilogue (chap. xxi.), His future spiritual presence in the world, represented by the Petrine and Johannean type of Christianity and the Church.

As to the three Epistles: The second and third form corollaries to the first. The first sets forth the fellowship of believers in the love of Christ, in opposition to those who do not belong to them; the second speaks against the lax obliteration of the line of this fellowship, requiring the condition of the essential confession; the third reproves the harsh contracting of the line in fanatical stringency. We readily see that these two Epistles stand in regular sequence, and that the second could not be the third, nor the third the second.

The Apocalypse places itself at the beginning on the historical basis of the seven churches, and of the seven epistles which transform those churches into types of the future (chap. i.–iii.). Upon this the prophetic images of the future are unrolled. (After the seven churches, the seven seals, the seven trumpets, the seven thunders, the seven heads of Antichrist, the seven vials of wrath, then the consummation, as the total manifestation of the seven spirits at the beginning.) At the end, after the consummation of the judgment, appears the counterpart of the seven churches, the eternal city of God (chap. xxi.).

§ 3. THE GOSPEL OF JOHN, ITS CHARACTER AND IMPORT.

The Gospel of John is the Gospel of the real ideality of the life of Jesus and His eternal operation; the Gospel of the real ideality of Christianity; or, the Gospel of the ideal personality, therefore, of the glorification of all the ideal relations of the world and of life. In this view we may consider it (1.) in its intrinsic import; (2.) as the complement of the three Synoptical Gospels; (3.) as the antidote to the false, religious idealism and realism of its time; (4.) as the consummation of the gospel history and doctrine in general; as exhibiting

the realization of all the types in the world; as the ideal transfiguration of all real relations of the world; as the Gospel of absolute personality, of the unity of idea and life.

1. THE GOSPEL IN ITSELF CONSIDERED.

(*a.*) *Its Character in General.*

The Christ of John has been called a "shadowy form" (*Nebelgestalt*). The truth is, that He comes into the purest light of personality; that the Gospel is, throughout, the most distinct biography of the most distinct character, though of a character which to the beclouded eye can appear cloudy on account of its ideal fulness, and on account of the delicacy and majesty of its outlines. The Gospel sets out from the manifestation of the personal God in his Logos (chap. i. 1–14); it ends in the personal epiphany of the glorified Christ. It places all antiquity, the entire ancient covenant, before our eyes in personal concentration in John the Baptist. The second personage, in whom the old covenant was in a still higher manner concentrated—Mary—remains for a while in the background (chap. i. 13, 14). She herself is represented by her Son, so far as the old covenant fulfils itself in Him (John i. 17). Likewise the life of the post-historical Christ to the end of the world is here represented by the antithesis of two persons: Peter and John (John xxi. 15–23), in their connection with the company of the Apostles represented by a number seven (John xxi. 2). Between this introduction and conclusion the Gospel places the biography of the historical Christ; and in distinct chronological order.

The first section extends to the first Passover, at which Christ openly appears as the great, anonymous Prophet (John i. 19–ii. 12). John has pointed the Jews to Jesus, and they have not known Him (chap. i. 19–28). Therefore Jesus, renouncing the name of Messiah, must reveal himself in His Messianic power. So He reveals himself at first to the first disciples (John i. 29–51), represented by Andrew, John (intimated, not named), Peter, Philip, Nathanael (Bartholomew). He reveals himself to them by His master-look into their inmost life, and His distinct exposure of it, by a prophetic reading of character in the miraculous power of Divine knowledge; the copy of the election of God himself. He reveals himself next to the pious in general at the marriage in Cana by His first miracle. The mother of Jesus becomes the personal expression of faith in the need of life, which He only can supply; the master of the feast becomes witness to the richness of life which He gives. With this the holy family is established, the first germ of the Church in purely personal outlines (chap. ii. 12).

The second section extends from the Passover of the year of Rome 781 (see Wieseler, *Chronologische Synopse*, p. 166) to the feast of Purim of 782 (see Winer, *Purimfest*, in the Spring, before the Passover), and relates the first public manifestations of the Lord (chap. ii. 13–iv. 54). Jesus reveals himself first to the people in the temple, then to Nicodemus by night, afterwards to the disciples of John the Baptist, then to the Samaritans, finally to the noblemen of the government of King Herod Antipas. The Jews find Him, in the purification of the temple, the most genuine of Jews, whom zeal for His Father's house threatens to consume; Nicodemus, the master of Israel, must do homage to Him as the divine Master; John the Baptist must utter his acknowledgment of the greater Baptizer; the Samaritans, represented by the woman of Samaria, learn to greet in Him the Messiah of the Jews, who makes an end of the old antagonism between Mount Moriah and Mount Gerizim; the royal official must recognize in Him a royal power which sends its saving behests afar.

The third section extends from the feast of Purim in 782 to the feast of Tabernacles in the same year, according to Wieseler, the 12th of October (chap. v. 1–vii. 9). The decisive struggle with guilt and need in Israel begins. The pool of Bethesda, with its angel-miracles in Jerusalem, heals no more; the cripple who has waited there thirty-eight years for help, and who represents the impotence of effete Judaism, Jesus heals on the Sabbath, and presents himself to the Jews, who would kill Him for the act, as the life-giving healer and the quick

ener of the dead. The people faint on their pilgrimage to the Passover on Zion; Jesus feeds and satisfies the people with His miraculous bread, overcoming the anxieties of the natural view of things, which Philip, who calculates the great demand, and Andrew, who counts up the small store, mutually represent. And as He has avoided the persecutions of the Jews in Jerusalem who would kill Him, so the Jews of Galilee, who persecute Him with their sensuous homage, to make Him king, He escapes first on the mountain in the night, then upon the sea, in a miracle which here appears only as an incident (as an exertion of miraculous power, in which He flees from false disciples, and seeks the true), and then declares to them plainly that He comes not to give them bread outwardly, as Moses, but, in the sense of the spirit, He must be to them Himself the bread of life, the living food from heaven. By this He effects the beginning of a separation between His true and false disciples (chap. vi. 66–71). Thus is expressed the antagonism between Him and the world, in which even His brethren, as representatives of His discipleship in general, do not yet know themselves to be, and which determines Him to continue His course in sporadic manifestations (chap. vii. 1–9).

The fourth section extends from the feast of Tabernacles in the year 782 to the feast of the Dedication of the Temple in the same year, Dec. 20th, according to Wieseler (chap. vii. 10–x. 22). Jesus brings His controversy with the Jews to an issue.

(1.) In respect to His authority as a teacher (chap. vii. 15–18).

(2.) In respect to His miracle on the Sabbath (chap. vii. 19–24).

(3.) In respect to His extraction (chap. vii. 25–31).

(4.) In respect to His and their future (chap. vii. 32–36).

(5.) In respect to His relation to the temple solemnities, first the festival of the drawing of water from the well of Siloam (chap. vii. 37–53), then the torch-light celebration at the feast of Tabernacles (chap. viii. 1–11; 12–27).

(6.) In respect to the false hope of the Messiah (chap. viii. 28–59).

(7.) In respect to the true and false power of enlightenment for the world on Temple Hill (chap. ix.), presented in the healing of the man born blind by means of the water of Siloam.

(8.) In respect to the true and false claims to the pastorship of the people of God (chap. x. 1–21).

With this great contest He brings on the incipient separation between His friends and His enemies, the children of the light and the children of darkness.

The fifth section goes from the feast of the Dedication in 782 to the Passover of 783 (chap. x. 22–xii. 50). Jesus offers himself more distinctly to the Jews on their inquiry (probably for the second time to the authorities) as the true Messiah, the Son of God.

(1.) Appealing to His works (x. 22–31).

(2.) Appealing to the Old Testament (vers. 32–42), likewise by the sign of the raising of Lazarus, the great life-miracle among his friends, represented by the family of Bethany hard by the gates of Jerusalem (chap. xi. 1–45), and by that very step He draws on the final resolution of the Jews, represented by the high-priest Caiaphas, to kill Him (chap. xi. 46–57).

He prepares himself for death.

(1.) By the anointing in the family at Bethany, among whom He has proved himself the resurrection, in a circle in which the anointing disciple and the objecting traitor represent the part of His friends and His enemies in His death (chap. xii. 1–8).

(2.) By His triumphal entry into the city and the temple, where the homage of the Greeks fills Him with the presentiment of His death (chap. xii. 9–33).

(3.) By the last parting words with which He withdraws from the people (vers. 34–50).

The sixth section gives the history of the last Passover at large (chap. xiii. 1–xix. 42).

(1.) The feet-washing, as the symbolical purification of the disciples and the real example of the Lord, connected with the virtual expulsion of the traitor from the circle (chap. xiii. 1–30).

(2.) The parting discourses concerning the spiritual glorification of the Son of Man: *a.* Connected with the supper, His approaching departure, His denial by Peter (chap. xiii. 31–38); *b.* Pointing to His Father's house and the reunion beyond the grave, and answering

the questions of Thomas respecting the way, and of Philip respecting the goal (chap. xiv. 1–15); *c.* Promising, by the Comforter, full compensation for His departure from them in this world, and His own return and reunion with them in the fellowship of the Father through the Holy Ghost, and answering the question of Judas, why this revelation was given only to His own, and not to the world (chap. xiv. 16–31); *d.* The condition of the new death-spanning fellowship of the disciples with the Lord; He being the vine, they the branches. Their relation to the Lord. Their relation to the world (chap. xv. 1–xvi. 11); *e.* The preparation of the disciples for the impending distress and the ensuing time of joy (chap. xvi. 12–32); *f.* The glorification of the whole redeeming work of Christ, to the perfection of His Father's house amidst the dissolution of the ungodly world, in the prayer of Christ for the glorification of His person; or the high-priestly prayer (chap. xvii.).

(3.) Jesus, the Lord of glory, judged by the world (chap. xviii. 1–19, 42); *a.* Jesus, with the traitor Judas, and the hostile guard; their dismay before the majesty of Jesus; *b.* Jesus, and the carnal zeal of Peter, in contrast with the sublime calmness of the Lord; *c.* Jesus in the house of Annas, the two disciples in the hall; the serenity of the Lord; *d.* Jesus before Caiaphas; the fulfilled prophecy of the Lord; *e.* Jesus before Pilate; the judicial acts and struggles of Pilate; the royal dignity of Jesus; *f.* Jesus on the cross, the King of the Jews; *g.* The forsakenness of the dying Christ; *h.* His last word: "It is finished;" *i.* The miracle in His dead body; the miraculous awakening of silent friends to their discipleship.

The seventh section embraces the course of the feast of the Passover from the first to the second Lord's Day (chap. xx.). Christ risen makes himself known to His disciples, and makes them perfectly free from the wretchedness and unbelief of the world. Magdalene, Peter, and John, the disciples in general, the first fruits of the Spirit, and the mission of Christ. Thomas.

The histories of the last chapter have a typical, symbolical import, and, as an epilogue on the post-historical movement of Christ in the world, correspond to the prologue on His pre-historical movement in the world. That the life of Jesus is here set before us in the grandest outlines of personal life, is plain. The Gospel brings few personages before us, but these all have a general import besides their individual; they represent human nature and the world in their most diverse aspects. The personality of Christ, however, throws light on all, now to condemnation, now to salvation; and in and above the personality of Christ, the being and the movement of God himself becomes manifest to us in the threefold radiance of the Father, the Son, and the Comforter.

(*b.*) *The Ideality and Symbolism of the Gospel.*

Agreeably to the peculiarity of the Gospel of John, all the real persons, things, and circumstances in it are symbolically or allegorically transparent, being suffused with the light of the idea. John gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives us also the symbolism of nature, of antiquity, and of history, of personal life; hence the absolute symbolism, or the ideal import of all real existence in significant outlines. He thus goes far beyond the symbolism of Matthew, and of the Epistle to the Hebrews, and even of Paul.

As scriptural symbolism we adduce: chap. i. 1, with reference to Gen. i. 1 sqq.; ver. 11, with reference to Ex. ix.; ver. 23, with reference to Isa. xl. 3; ver. 27, with reference to Mal. iv. 5; ver. 29, with reference to Isa. liii. 7; ver. 51, with reference to Gen. xxviii. 12; chap. ii. 17, relating to Ps. lxix. 10; chap. iii. 13, to Dan. vii. 13; ver. 14, to Num. xxi. 8, 9; ver. 29, perhaps to Ps. xlv. 8, 10; chap. v. 39, 46, and chap. vii. 38, to Zech. xiv. 8 *et al.*; chap. viii. 17, to Deut. xvii. 6; xix. 15; ver. 44, to Gen. iii.; chap. x. 14, to Zech. xi. 7; chap. x. 34, to Ps. lxxxii. 6; chap. xii. 14, to Zech. ix. 9; ver. 38, to Isa. liii. 1; ver. 39–41, to Isa. vi. 1; chap. xvi. 32, to Zech. xiii. 7; chap. xvii. 12, to Ps. xl. 10; chap. xix. 24, to Ps. xxi. 19; chap. xix. 29, to Ps. lxix. 22; ver. 36, to Ex. xii. 46; ver. 37, to Zech. xii. 10.

That John accounts not only conscious verbal prophecies as symbolical utterances, is

evinced by many of his citations. In him, the sense of the anticipation of the New Testament element in Old Testament types of mind and of things is especially developed. In the life of Christ, every important word of the Old Testament finds its purest expression, its final fulfilment. And the symbolism of Old Testament persons, institutions, and events, unfolds itself in equal richness. The whole Old Testament is concentrated in the prophecy of John (chap. i. 6). The ground-thought of the Old Testament is: Israel the people of God; the Evangelist declares forthwith that Christ has a new people, born of the Spirit, for His possession (chap. i. 11–13). The mysterious centre of the Old Testament system is the manifestation of the "glory of the Lord," the δόξα (Shekinah); the Evangelist declares that this glory has appeared essentially in Christ (chap. i. 14). The antithesis between the Old Testament and the New is fully drawn in the antithesis between Moses and Christ (chap. i. 17).

But Christ comes forth as the substance of the Old Testament itself, for He was before John the Baptist (chap. i. 15, 27). He is the Messiah of promise, not only baptized, but baptizing with the Holy Ghost (chap. i. 32, 41). Nathanael represents the true Israelite (ver. 47), even an Israel who should see without ceasing the angels of God ascending and descending (ver. 51; see Gen. xxviii. 12). And the temple of the Israelites is a symbol of the body of Christ (chap. ii. 19). Circumcision in connection with washing is a symbol of the second birth into the real kingdom of God, the counterpart of His typical kingdom (chap. iii. 5). The brazen serpent which Moses lifted up as a healing sign, is a symbol of Christ lifted up on the cross (chap. iii. 14). The typical nuptial relation between Jehovah and His people in the Old Testament, is a symbol of the relation between Christ and His Church (chap. iii. 29). Jacob's well in Sychem is a symbol of the inner life from the fountain of the peace of Christ (chap. iv. 10). Mount Zion is a symbol of the supremacy of spirit and truth wherein God should be worshipped (chap. iv. 23); the pool of Bethesda, with its angelic help, a symbol of the divine healing workings of Christ in His Church (chap. v.). The raging sea is an emblem of the raging voices of the people, above which Jesus walks, as the mountain is an emblem of the exaltation of His life of prayer above the world (chap. vi.). The manna of the wilderness is a symbol of Christ, the true bread of life, from heaven (chap. vi.). Circumcision in its old patriarchal import is a symbol of the higher restoration of man (chap. vii. 23). The water-drawing from the fountain of Siloam is a symbol of the outpouring of the Holy Ghost (chap. vii. 38, 39). The torch-display at the feast of Tabernacles, was a symbol of the enlightenment of the world which proceeds from Christ (chap. viii. 12). The prescription of the law concerning the validity of the testimony of two witnesses before the judgment-seat, is a symbol of the concurrent testimony of the divine consciousness (Christ) and the divine works which the Father performs (chap. viii. 17). The bondage of the Jews is an allegory of the bondage of sin (chap. viii. 32). Abraham's children after the flesh are only symbols of Abraham's true children (chap. viii. 39). The serpent in paradise is an allegory of Satan (chap. viii. 44). Abraham is a symbol of Christ (chap. viii. 56). The Old Testament sons of God (judges and kings) are symbols of the Son of God (chap. x. 34). So the Urim and Thummim, or, what is essentially the same, the judicial opinion of the high-priest Caiaphas, becomes an unconscious symbolical representation of the judicial decision of God, which turns the judgment of the world to salvation (chap. xi. 51). The Jewish festival salutation, Hosanna, is a symbol of the salutation of the Messiah (chap. xii. 13). The hardening of the people in the old covenant, is a typical foreboding of the complete hardening of Israel against Christ (chap. xii. 38). Therefore also the Paschal supper is become the symbol of the celebration of the death of Christ (chap. xiii.), as the killing of the Passover is the symbol of His death itself (chap. xix. 36). Friday, as the day of preparation, is a symbol of the toil of Jesus and of His being laid to rest (chap. xix. 30, 31). The great Sabbath is a symbol of His repose in the grave (ver. 31).

And it must especially be observed, further, that here all the great festivals of Israel, the Passover, the Purim, the feast of Tabernacles, the feast of the Dedication, and then the Passover again, become to the legal Israel days of darkening and hardening against the light and

substance of all the festivals, the Messiah, and days of the glorifying of the Messiah to the believing Israel.

Among the symbolical personages of the Old Testament, Abraham and Moses, John and Mary, have special prominence.

The Old Testament symbolizing of the fourth Gospel rests, however, on a universal view, which makes all the finite a similitude of eternal substance in Christ and in His kingdom. The whole universe, nature and history, is a mirror-like work of the Logos (chap. i. 8); light and darkness is an emblem of the great antagonism between Christ, or the kingdom of God, and the kingdom of evil; birth, an emblem (in the way of antithesis) of regeneration (chap. i. 13); the pure manifestation of the world, an emblem of the holy Word (ver. 14); the dove, an emblem of the Holy Ghost (ver. 32); the dwelling of Christ, an emblem of fellowship with Him (ver. 39); the prejudice of Nathanael against the wretched Nazareth, an emblem of all prejudice in the world against the earthly origin and form of the life of the Spirit (chap. i.), like the dishonoring of a prophet in his own country (chap. iv. 44); the marriage, an emblem of the festivity of human life, which issues in sheer want (the water-pots), till Christ comes into the midst and turns the water into wine (chap. ii.); the wind, an emblem of the Spirit of God blowing where it listeth (chap. iii. 8); marriage, a symbol of the union of Christ with His people (chap. iii. 29). The living water in the sacred well of Jacob signifies the peace of Christ; earthly food, the spiritual nourishment of Christ; the fields white to the harvest, the field of Christ's mission; the sower and the reaper, the earlier and later laborers in the kingdom of God (chap. iv.). The earthly healing fountain signifies the silent healing agency of Christ in the world (chap. v.); earthly bread, the heavenly food in Christ which gives new life to the world (chap. vi.); the earthly day, with its hours, the working-day of Christ in the world (chaps. viii., ix.); the true shepherd, Christ the Good Shepherd; and the thief and the hireling, the false prophets and the faithless keepers of souls; the two-fold flock of a rich shepherd, the heathen and the Jewish worlds in their relation to redemption; the shepherd's voice, the call of Christ (chap. x.); the Greeks at the feast who inquire for the Lord, the heathen world drawing near; the perishing corn of wheat which brings forth much fruit, the death of the good, especially the death of Christ, with the fruits of His resurrection; the approaching evening, the declining of the day of grace (chap. xii.). The hospitable feet-washing is an emblem of love which humbly serves, especially of brotherly, cleansing admonition (chap. xiii.). The heavenly world, revealed in the starry sky of night, is an emblem of the Father's house (chap. xiv.). The vine and the branches are Christ and His kingdom; the fruitful branches, living disciples of Christ; the dead branches cut off and burning, apostate Christians in the judgment of fire (chap. xv.). The travailing woman in her pangs and her joy of motherhood, is an emblem of sorrowful Good-Friday and Jubilant Easter in the Church (chap. xvi.). The crossing of the brook Kedron, is the sign of decision (chap. xviii.).

The position of Christ toward Pilate is an enlightening of Rome by Christianity, as His position toward the Greeks (chap. xii. 20) is an enlightening of Greece. Christ in the crown of thorns and the purple robe is the royal manifestation of the suffering One. The superscription on the cross is a prophecy of the dominion of Christ in all the languages of the world. The draught of vinegar is the refreshment of the dying Christ from the side of the world; the blood and the water flowing from the side of Christ after His death, are the sign of His miraculous transformation (chap. xix.). The carefully-laid linen with the napkin in the tomb is a sign of the resurrection rest, peaceful in God; the breath of Christ and His breathing upon His disciples signify the communication of the Holy Ghost to His people (chap. xx.). The fish in the net betoken the apostles' converting the world (chap. xxi.).

(c.) *The Reality or Historic Energy of the Christological Ideas of the Gospel.*

As, in this Gospel, on the one hand, all that is real and historical bears reference to the ideal world, and has an ideal, universal significance, so, on the other hand, all the fundamental

ideas of the kingdom of God take living form in the actual world. Out of the one ideal form of the eternal being of Christ, the Word, come forth the ground-forms of His revelation, to manifest Him in the world. In operation, His nature branches into life and light (chap. i. 4); His nature is love (chap. iii. 16; i. 17); His manifestation is glory (the δόξα).

Over against Him stands, however, the anti-ideal acting of the kingdom of evil, darkness; its nature, hatred; its operation, death (chap. viii. 44; xv. 25); the manifestation of its children involuntary self-condemnation and a going out and extinction in night (chap. xiii. 30).

The nature and movement of the life in love for the sinful world is grace; the nature and movement of light is truth. The light divides the children of light from the children of darkness, and this affects the ideal judgment manifesting itself in wrath (chap. iii. 36), as the basis of the judgment to come. The children of the light are children of truth and uprightness; the children of the darkness are children of falsehood (chap. iii.). Grace and truth, become personal in the glory of Christ, are the principle of the glorification of life (chap. ii.) and of the beginning of that glorification in regeneration (chap. iii.). In their personal appearance in Christ, they give peace of soul (chap. iv.), abolish sickness and death as a negative liberation of life (chap. v.), nourish the restored life with positive food (chap. vi.), bestow a life-awakening life in the Holy Ghost (chap. vii.). The truth leads to freedom in Christ, the counterpart of which is bondage (chap. viii.); to the living knowledge of Christ, the counterpart of which is blindness; to trustful and obedient following of Christ, the counterpart of which is apostasy (chap. x.).

To believers the grace of Christ unfolds itself as eternal life (chap. x. 28); to His friends, as the power of resurrection (chap. xi.); to the Gentiles, as the power of spiritual exaltation to the heavenly life (chap. xii. 24, 32; to the confidential circle of the disciples, as the most self-sacrificing love (chap. xiii.). This resurrection is accompanied with the judgment of unbelievers, whose unbelief discovers itself in steady aggravation (chaps. xi.–xiii.). The gracious truth initiates in all the mysteries of the kingdom of heaven: the mystery of the Father's house above (chap. xiv. 1–15); the mystery of heaven upon earth, constituted by the Holy Ghost (vers. 16–31); the mystery of the kingdom of heaven in this life and in the life to come (chap. xv. 1–17); and the mystery of the enmity of the world, and of the disciples victory over the world (chap. xv. 18–xvi. 12). This leads to the glorification of Christ: the promise of His glorification in the Spirit (chap. xvi. 12–33); the eve of His glorification in His sacerdotal prayer (chap. xvii.). The glorification of His passion, and of all the elements of His passion (chaps. xviii. and xix.). The glorification of the risen Christ among His own (chap. xx.), and through His own in the world (chap. xxi.).

(*d.*) *The Idealism and the Realism of the Gospel in the Unity of Personal Life.*

We have already remarked that we find the unity of the real and the ideal in personal life; hence the unity of this Gospel of the ideal history is in the history of personality. Therefore it is that personages, both good and bad, play so significant a part in the light of the personality of Christ, the image of the personality of God: On one side, John the Baptist, Mary, the disciples, Nicodemus, the man born blind, Mary of Bethany, Martha, Magdalene, Joseph of Arimathea, more especially Thomas, Peter, John; on the other, the Jews, an Annas, a Caiaphas, a Judas, a Pilate. How sharply and at the same time how delicately are all these life-figures marked, and how transparent their meaning!

With equal significance is the fermenting, the shaping, the separation of the parties for and against the Lord portrayed.

And hence the same may be said of the small selection of the miraculous acts of the Lord. It is in keeping with the character of this Gospel that the miracles of knowledge here stand out so prominently (chap. i. 42, 48; comp. ii. 25; ii. 19; iv. 17; vi. 70; xi. 11; xiii. 3; xvii. 12; xx. 27; xxi. 6; ver. 18; ver. 22). The first miraculous work of the Lord according to John stands, entirely in the spirit of the fourth Gospel, at the head: a miracle of the exaltation of life to heavenly festivity out of earthly need (chap. ii.); and it is suitably followed

by the purification of the temple, as a chiefly moral miracle, foretokening the restoration of the temple in the raising up of the real temple (chap. ii.). The second sign of Jesus in Galilee is the performance of a cure at a distance, which the Lord sends before to His home as a speaking token of His approach. The first miracle in Judea, the healing of the cripple at the pool of Bethesda, is rendered specially significant by its being wrought at a medicinal fountain religiously sacred to the Jews, and wrought on the Sabbath—a doubly mortal offence to the "Jews"—that is, to the Pharisees and the priest party. The first miraculous feeding in the wilderness appears here in contrast with the solicitude of the disciples, as the miraculous provision of wine in contrast with the solicitude of the mother; and at the same time it marks the turning-point in the life of Jesus, where He strikes clear to the ground the false Messianic hopes of the people, to direct their mind to the eternal (chap. vi.). The second miracle of Christ in Jerusalem, the healing of the man born blind, again has a twofold offence for His enemies; the taking of the pool of Siloam, the sacred well of the temple, as an instrument, and the performance of the work again on the Sabbath, notwithstanding his adherents had been threatened with the ban. This miracle is intended to bring the issue nearer. But the final issue is brought on by the great public miracle of the raising of Lazarus in Bethany (chap. xi. 53). This raising the dead from the grave is the crown of all the miracles of Jesus, and the presage of His own resurrection, and of the resurrection of all the dead.

John has thus recorded few miracles; but by the manner of his record he has made them great life-pictures of the wonderful dominion of Christ in the province of personal life. And the great discourses of the Lord are likewise an exhibition of the realization of all the fundamental ideas of the kingdom of God in the province of personal life, in which He himself stands as the luminous centre.

2. THE GOSPEL AS THE COMPLEMENT OF THE SYNOPTICAL GOSPELS.

After this sketch, we must observe the relation of the fourth Gospel to the three preceding. If it may be said of each of the Gospels, that it completes in its own way the other three, since the whole four set forth the infinite fulness of the life of Christ in its four grand forms (see *Leben Jesu*, i. p. 234; the vol. of this Comm. on *Matthew*, General Introduction, p. 24–26, Amer. ed.), this may evidently be said with special emphasis of the fourth. But beyond this, the relation of the fourth Gospel to the Synoptists as a whole must be distinguished. The supplemental effect is so important, that it was in various ways explained even by the earliest writers. Eusebius (iii. 24) relates the opinion of the ancients, that John intended to confirm and complete the three already existing Gospels. And in modern times he is regarded preeminently as the completer [by Ebrard, Ewald, Godet, Wordsworth, and many others].

That the fourth Gospel has this office in fact—that John might have been conscious of it —and that he had it in view as a thing desired, are probable in the nature of the case; but the highest and ultimate design of his writing lay far beyond. The independent, original character of the work, as well as his own declaration (chap. xx. 31), establish this. None the less stands it true, that we owe to the fourth Gospel not only some of the most weighty facts of the life of our Lord, as well as His most important discourses, but also the exhibition of His ministry from the very beginning, the extended accounts of His ministry in Judea, as well as an accurate chronological sequence of events, from which it is possible to construct a chronological view of the life of Jesus.

Of equal or greater importance with the *extensive* supplementing of the first three Gospels, is the *intensive*, the communication of the deepest and highest self-revelations of the Lord, and the exhibition of the whole life of Jesus in the most exalted light of an ideal apostolic intuition, as celebrated from Clement of Alexandria (Euseb. vi. 14) to Luther ("the one true, tender, main Gospel;" see Lücke, i. p. 157), and made in recent times an occasion, with some, of extolling this Gospel as the only true one at the expense of the Synoptists (Gfrörer); with others, of holding the synoptical portraiture of Christ as exclusively the correct, historical view (Weisse).

Even in the relation between the fourth Gospel and the Synoptists as to statements of fact; some have endeavored to find such differences as to make this relation an argument now against the exact reliability of the Gospel statements, now against the genuineness of the fourth Gospel. We recur to this in our discussion of the genuineness.

Here it must only be remarked, that, with all the elevation of its view of Christ and His work, this Gospel does not transcend the three others in their estimate of the Divine character of Christ, nor present another, a more spiritual, or a less historical Christ. The fourth Gospel's portrait of Christ, as has been already elsewhere remarked, is still a Johannean Christ, not a Christian John, no picture of John's fancy in Christlike colors (see *Leben Jesu*, i. p. 177); for John has taken his representation not from his own life, but from the depths of the life of Christ, though in conformity with his own deep contemplative and ideal turn of mind. In his drawing, no mastering subjective conception rides over the objective Master, as, in the other Evangelists, no subjective incapacity falls short of representing the objective Master.

The truth is, Christ was and appeared so boundlessly rich, that four specifically different original minds with different receptivities were needed to set forth the fulness of His revelation in adequate leading forms, each of which is alone in its kind. And thus the fourth Gospel could not properly compensate either of the other three with us, though, as the Gospel of the full idealization of the real life of Jesus in the perfect personal life of love, it must evidently stand as the conclusion, the completion, and the crown of the Gospel books.

3. THE GOSPEL IN ITS ANTAGONISM TO GNOSTICISM AND EBIONISM.

This import of the Gospel of John with reference to the other three, expresses also its permanent relation to Gnosticism on the one hand, and to Ebionism on the other. Irenæus supposed (*Adv. Hær.* iii. 11, 1) that John composed his Gospel against the mischief of Gnosticism, particularly against Cerinthus and the Nicolaitans. Epiphanius (*Hær.* lviii. 12; lxix. 23) and Jerome (*De viris illust.* c. 9) added the Ebionites. The hypothesis of an antignostic aim is revived by modern scholars (Grotius, Michaelis, and others [Hug, Ebrard, Alford, Hengstenberg, Webster and Wilkinson, Wordsworth]. Meyer [p. 43, 5th ed.], on the contrary, observes, that the Evangelist nowhere betrays a polemic aim against the opinions of the time.

It is, however, with this *intrinsic* polemic character as with the *extrinsic* supplemental office of the Gospel. Though it was not properly the main object of the Evangelist, yet, in a time when the germs of Gnosticism and Ebionism so plainly appeared (see the later Epistles of Paul, the Second Epistle of Peter, and the Epistle of Jude), he could not but feel his Gospel to be an actual argument against both these extremes; and a twofold series of strong assertions unmistakably reminds us, on the one hand, of that allegorical, fantastic idealism which could not allow the Word, or the idea-life, to become flesh, because it assumed an essential antagonism between matter and spirit (chap. i. 3, 14; vi. 54, 55; xix. 34; xx. 20, 27); and, on the other hand, of that realistic spirit of "the Jews," which acknowledged no full revelation of the eternal light of the Godhead in this world (chap. i. 11, 14; v. 18; vi. 62, 63; x. 30; and *passim*).

And we may well suppose that the prophetic spirit of the Evangelist was fully aware that his Gospel would actually exert this two-edged power against all Gnostic idealism and all Ebionistic realism in all times. For this is its effect, constantly beginning anew, and ever more powerful the more the Gospel discloses itself; though the consciousness of the Evangelist, reposing in the personal believing contemplation of the person of Christ unfolding its life for the redemption and glorification of the world, soared eagle-like above the need of an anxious attention to extreme views which had been already in principle utterly transcended and left behind by the birth of Christ.

The Christian doctrine of personality has in our day, for the first time, come forward in theology with independent distinctness. In the mighty unfolding of it, to which the pantheistic idealism lately impelled the theological mind, and a materialistic realism now impels

it, the importance of this Gospel also must rise, as the consummation of the evangelic history in the contemplation of the perfect, world-transforming, personal life. And with this will all just elements of the ideal in the world and in the Church, in science, art, and theology, be brought more and more into the true light, and instated in their real rights; as, on the other hand, under the blessing of this revelation of personality, the real also, the great fact and the little incident, the creature, and even matter, must maintain the ideal glow of significance. In this view the fourth Gospel will prove itself the Gospel for all the ideal that is misty and in love with itself, and for all the real that is dark and imprisoned within itself; * in a word, the Gospel of personality called to freedom in the personality of *Christ* and its personal work of love.

4. THE GOSPEL AS THE CONSUMMATION OF THE EVANGELIC HISTORY AND DOCTRINE.

Accordingly, the fourth Gospel, in its import with reference to the consummation of the gospel history and doctrine, appears to us (1.) as the specific Christian view of John, the pure reflection of the character of John; (2.) as the first writing of John, which, in its spiritual expression, is perfectly homogeneous with the rest; (3.) as the foundation of the Johannean type of doctrine; (4.) as the highest revelation of the life of Christ in the mirror of John's contemplation; (5.) as the first member of the completed apostolic form of doctrine in general; (6.) as the type of the future completion of the Christian doctrine, the Christian view of the world and of life.

On the import of the fourth Gospel, see Lücke, *Einleitung*, p. 158; the citations in Meyer, p. 4; Tholuck, *Einleitung*, p. 6 [Eng. ed., by Krauth, p. 11 sqq.]; *Leben Jesu*, i., p. 261 sqq.

The Gospel of John is much extolled and much abused, as the gospel of the Lord himself. The spiritual Gospel, said Clement of Alexandria; a mixture of heathenism, Judaism, and Christianity, said Evanson; the one true, tender, main Gospel, said Luther; a production without value or use for our time, said the Lutheran Superintendent Vogel in Wunsiedel (Lücke, p. 93); the heart of Christ (*pectus Christi*), said Ernesti; mystic, confused, tedious, a dissolving view, said others; least authenticated, decidedly spurious, mixed with Gnosticism, said the latest opponents; while, since Irenæus, it has remained, for the sons of the apostolic spirit, the crown of the apostolic Gospels.

§ 4. THE GENUINENESS OF THE FOURTH GOSPEL.

[The Gospel of John has never been seriously assailed in the Christian Church till the nineteenth century. The rejection by the Alogi, of the second century, was a consequence of their denial of the doctrine of the Divine Logos, and unsupported by any argument. The doubts of Evanson, 1792, Eckermann, 1796, Ballenstädt, 1812, and others, were superficial, and made no impression. But more recently it has become the chief battle-ground between the old faith and modern criticism as applied to the documents of primitive Christianity. The first respectable critical attempt to dispute the Johannean authorship, was made by Bretschneider, in his *Credibilia de evang. et epistolarum Johannis apostoli indole et origine*, 1820. Since then, its apostolic origin was positively denied with more or less show of argument by Strauss, 1835, Bruno Bauer, 1840, Lützelberger, 1840, F. C. Baur (the ablest and most formidable opponent of the Gospel), 1844, 1847, 1853, &c., and his followers of the Tübingen school (such as Zeller, Schwegler, Hilgenfeld, Volkmar, Lang), also by Schenkel, 1864, Scholten, 1865, and Keim, 1867. The composition was assigned by these writers to some anonymous author of the second century, though without any agreement as to the exact time. The author assumed the name of John to give apostolic sanction to his theological system, which, according to Baur, is the last and most ingenious attempt to reconcile the supposed antagonism of the Jewish-Christian or Petrine, and the Gentile-Christian or Pauline types of Chris-

* [Lange: *das Evangelium für alles getrübte, in sich selbst verliebte Ideale, wie für alles finstere, in sich selbst verfangene Reale.*]

tianity, and presents an artificial history as the symbolical vestment of ideas. Renan, like Weizsäcker (1864), denies only the genuineness of the discourses of Jesus, and admits the Johannean composition of the historical portions. He defends this position in a concluding essay to the thirteenth edition of his *Vie de Jésus*, 1867. See below, p. 31. Schenkel also, in his *Charakterbild Jesu* (1864, p. 32), admits a basis of Johannean traditions for the post-apostolic speculations of the fourth Gospel. But these inconsistencies are untenable, and must give way to the alternative of a whole truth or a whole fabrication. Strauss, in his new *Life of Jesus*, 1864, exchanges his former mythical hypothesis of unconscious poetic composition for Baur's hypothesis of conscious invention, as the *only* other alternative to the orthodox view, and thereby he shows his sound and clear sense. Keim, in his *Geschichte Jesu von Nazara* (Zürich, vol. i., 1867, pp. 146 ff., 167 ff.), with all his attempts to mediate between the traditional view and the Tübingen school, arrives at the same result, but traces the composition of John about fifty years higher than Baur. He represents it as the production of an anonymous genius, a liberal Jewish Christian of Asia Minor in the age of Trajan (100–117), *i. e.*, almost within the lifetime of John. To call such a pseudo-Johannean work by its right name—a literary forgery—is, according to Prof. Keim (p. 170), a sign of ignorance, or results from a rough nervous constitution! He even doubts that John ever was in Ephesus.—English and American divines so far have had too much reverence and common sense, or too little interest in such problems, to be affected to any considerable degree by the bold hypercriticism of the Continent. But quite recently, it has been reëchoed by some writers in the *Westminster Review*, more elaborately by J. J. Tayler, *Attempt to Ascertain the Character of the Fourth Gospel*, London, 1867, and by Dr. Samuel Davidson, in the new edition of his *Introduction to the Study of the New Testament, Critical, Exegetical, and Theological*, London, 1868, 2 vols., vol. ii. pp. 323 ff. and 357 ff. Dr. Davidson, a man of learning, but little judgment, who, in his first edition (1848, vol. i. p. 244 ff.), had vindicated the Johannean authorship of the fourth Gospel against the crude vagaries of Lützelberger, now openly advocates the subtle speculations of the Tübingen school, and assigns the composition of John to an anonymous writer about A. D. 150. "This great unknown" (as he calls the author, p. 449), "in departing from apostolic tradition, teaches us to rise above it. He has seized the spirit of Christ better than any apostle; and if, like him, we ascend through their material setting to ideas that bring us into close contact with the Divine ideal of purity to mankind, we shall have a faith superior to that which lives in the visible and miraculous." This is all idle illusion. An anonymous tract, entitled, "*Was St. John the Author of the Fourth Gospel?*" by a Layman, formerly Fellow of Trinity College, Cambridge, London (Longmans, Green & Co.), 1868, takes a similar view, and, after a superficial discussion of the alleged discrepancies between the Synoptists and the fourth Gospel, arrives at the conclusion that the latter is the invention of some unknown author of the second century, with the exception of those passages that are to be found in some one of the other Gospels. But the discrepancies between the antagonists of John are far more serious and fatal than the discrepancies between John and the Synoptists. In one thing only they agree: in rejecting the Johannean origin of the fourth Gospel, and ascribing this sublimest of all literary compositions to an unknown impostor, they make it the greatest mystery in the history of literature. All these attacks will pass away without being able to "pluck a single feather from the mighty wing of this Eagle," who sails serenely and majestically above the clouds, in full vision of the light of eternal truth.—P. S.]

On the historical testimony to the genuineness of the fourth Gospel, compare Lücke's *Commentary;* Luthardt, *Das Johannes-Evangelium;* Tholuck's *Commentary on John;* Tholuck's *Glaubwürdigkeit der evangelischen Geschichte;* Guericke, *Isagogik*, p. 179 [199 ff. in the third ed. of 1868—P. S.], Kirchhofer, *Geschichte des neutestamentlichen Kanons bis auf Hieronymus*, p. 142; the treatise of Schneider, *Die Aechtheit des johanneischen Evangeliums nach den äusseren Zeugnissen*, Berlin, 1854; Heubner, p. 212; and others.

The evidences of the authenticity of this Gospel begin properly in the New Testament itself; to wit, in John xxi. 24 (see Tholuck, *Glaubwürdigkeit* p. 276). This testimony is, indeed, without subscription, and has become a constituent of the thing to be attested; but it

has force from the fact that it passed under the criticism of the early Church, and was acknowledged by it (see my *Leben Jesu*, i. p. 169). To this add the following consideration: The author of the Gospel does not, indeed, name himself; but he repeatedly speaks of the disciple whom Jesus loved, and is designated by the Gospel itself as this disciple, chap. xxi. 24. Of this disciple it is said, in chap. xiii. 25, that he lay on Jesus' bosom; and the ancients named John as this disciple who lay on Jesus' bosom (Tholuck, p. 6). Again, when the power to estimate the apostolic characters shall be further developed, it will undoubtedly be perceived that the Gospel of John, the Revelation, and the Epistles of John, stand or fall together (and they will *stand*), as the productions of one clearly distinct mind (see my *Vermischte Schriften*, vol. ii., p. 173 sqq.: "On the indissoluble connection between the individuality of the Apostle John and the individuality of the Apocalypse"). The relation of the two closing verses to the Gospel is to be treated hereafter. The words καὶ οἴδαμεν, ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ, are undoubtedly to be considered in any case an addition, probably an interpolation of the Ephesian church.* We certainly cannot esteem it any glory to theology, to have made the Gospel and the Apocalypse mutually exclusive in regard to authenticity. (Lücke: Because the Gospel is Johannean, the Apocalypse cannot be; Baur, the reverse.)

So early as Ignatius, in his Epistle to the Romans, chap. vii., we find distinct allusions to the Gospel (Lücke, p. 43); and the fact that Papias does not name it, is accounted for by the predilection, extolled by himself, for oral tradition, which, in reference to John, he was permitted to enjoy. (See *Leben Jesu*, i. p. 151.) † Yet, according to Euseb. iii. 39, 8, Papias knew the First Epistle of John, and this [in view of the obvious and universally admitted identity of thought and style in the two compositions] constitutes him indirectly a witness

* [Comp. the *Exeg. Notes* on chap. xxi. 24, 25, and Abbot's addition to Smith's *Bible Dictionary*, ii. p. 1430. Abbot justly concludes: "The only plausible explanation of vers. 24 and 25 seems to be, that they are an attestation of the trustworthiness of the Gospel by those who first put it into general circulation—companions and friends of the author, and well known to those to whom it was communicated; and the only plausible account of the first 23 verses of the chapter is, that they are a supplementary addition" [or rather the Epilogue, corresponding to the Prologue, as Dr. Lange regards it], "which proceeded directly from the pen, or substantially from the dictation, of the author of the rest of the Gospel."—P. S.]

† [Dr. Lange omits to notice, in his third edition of 1868, some important data which have come to light since his second edition in 1862. We can now appeal to two or three *direct* and explicit testimonies of Papias in favor of the Gospel of John. These set aside the argument from his alleged *silence*, which has been recently urged by Strauss, Renan, Zeller, Hilgenfeld, Volkmar, and others, as a very dangerous argument against the apostolic origin of the same. (1.) The first is found in a Latin MS. of the Gospels in the Vatican Library, marked "Vat. Alex. No. 14," and dating apparently from the ninth century, where, in a prologue to the Gospel of John, the following remark occurs: "Evangelium iohannis manifestatum et datum est ecclesiis ab iohanne adhuc in corpore constituto, *sicut papias nomine hierapolitanus discipulus iohannis carus in exotericis* [no doubt an error of the copyist for *exegeticis*] *id est in extremis quinque libris* [*i. e.*, at the close of the fifth book of his lost λογίων κυριακῶν ἐξηγήσεις] *retulit*." This testimony (which is not invalidated by the additional improbable notice that John dictated his Gospel to Papias) was known already to Cardinal J. M. Thomasius, who entered it in his collections (*Opp. omnia*, Rom, 1747, tom. i. p. 344; comp. Aberle in the Roman Catholic *Quartalschrift* of Tübingen, 1864, pp. 1-47), but it attracted no attention until it was recently rediscovered in the Vatican Library, and brought to notice by the eminent Benedictine scholar, Cardinal Pitra, and Prof. Tischendorf, on his visit to Rome, March, 1866, who assigns the Prologue to a writer before the time of Jerome. (2.) The second testimony which was discovered by Aberle (*l. c.*) in a Proœmium to the Gospel of John in the Catena Patrum Græcorum, ed. by Corderius, is from an anonymous Greek commentator, who asserts that John, the Son of Thunder, dictated his Gospel to his disciple Papias of Hierapolis (τῷ ἑαυτοῦ μαθητῇ Παπίᾳ εὐβιώτῳ [probably for ἐπισκόπῳ] τῷ ἱεραπολίτῃ. Although this tradition may have no foundation in fact, it proves, nevertheless, the intimate connection of Papias with the Gospel of John in the opinion of the ancient Church. (3.) Finally, Irenæus, at the close of his work, *Adv. Haer.*, v. 36, §§ 1, 2, quotes a passage from John xiv. 2 in such connection with Papias, and other presbyters who had known John personally (*presbyteri qui Johannem discipulum Domini viderunt*), as to make it extremely probable that he quoted either from the work of Papias, or of the presbyters, who were still older and better witnesses.—On the other hand, we can make no use (as Dr. Wordsworth does for another purpose) of the fragment of "Papias" in an Oxford MS. (see Grabe, *Spicil.* ii. 34, 35, and Routh, *Reliquiæ Sacræ*, vol. i. 16) on the four Marys (among whom he mentions "Mary Salome, the wife of Zebedæus, the mother of *John the Evangelist*"), for this passage is an extract from a Dictionary or Glossary of another Papias, of Lombard, in the twelfth century, as Hofstede de Groot (*Basilides*, &c., p. 112 f.) has conclusively proved from another copy of the *Lexicon Catholicum* of the mediæval Papias.—Comp. on these testimonies of Papias to the Gospel of John (which have escaped also the attention of Prof. Fisher and Mr. Abbot), the fourth revised and enlarged edition of Tischendorf, *Wann wurden unsere Evangelien geschrieben?* Leipzig, 1866, pp. 101-119, especially p. 118, and P. Hofstede de Groot, *Basilides*, &c., Leipzig, 1868, pp. 109-116. The latter closes his discussion with the remark: "Who knows what else may not yet be discovered? But, for the present, the facts adduced are sufficient to prove that Papias was acquainted with the fourth Gospel as a production of John."—P. S.]

also to the Gospel. In Polycarp, too, appear proofs of intimacy with John (see Tholuck, p. 25).*

If John, according to an established tradition, lived to the close of the first century, a living Gospel, we may be satisfied if we find even in the middle of the second century perfectly sure signs of the existence of his Gospel, as we do in the Logos-doctrine of Justin Martyr, though the Evangelist is not cited by name (since Justin wrote primarily for the West, where the fourth Gospel was as yet comparatively very little current).† On Justin's acquaintance with the fourth Gospel, see Ewald, *Jahrbücher*, 1852–'53, p. 186; Lücke, i. p. 44; Meyer, p. 4, and Tholuck, p. 27, with reference to Semisch's *Justin*, p. 188. [See also Weizsäcker, Tischendorf, Keim, and the article of Prof. Fisher above cited, *Essays*, p. 46 ff., and his addition to Smith's *Dictionary*, ii. p. 1433. Even the skeptical Keim, *Leben Jesu*, i. (1867) p. 138, admits that Justin knew the Gospel of John, and ridicules the absurd idea of a dependence of John on Justin.—P. S.].

These indications further appear in the fact that Tatian, a pupil of Justin, composed a work on the Gospels, entitled *Diatessaron* (διὰ τεσσάρων, one out of four, an expression looking back to the ἀπομνημονεύματα of his teacher), which could have had none but our four Gospels for its basis; that the Valentinians, toward the middle of the second century, knew the Gospel, since even the Valentinian Heracleon accompanied it with a commentary; and that the Montanists, in the second half of the second century, appealed to the promise of the Paraclete, which involves their familiarity with the Gospel of John.

Add to these the first new discovery, made by means of the close of the Clementine Homilies found by Dressel, that the author of it (perhaps about A. D. 160) knew the Gospel of John, and the second new discovery through the "Philosophoumena," edited by Miller [1851, and better by Duncker and Schneidewin, 1859.—P. S.], that even the Gnostic Basilides, a younger cotemporary of John, knew his Gospel (Tholuck, p. 28, with reference to the treatise of Jakobi, *Deutsche Zeitschrift*, 1851, p. 222).‡

The acquaintance of the Gnostic Valentine and of Marcion (first half of the second century) with this Gospel, has likewise become more and more certain. [Comp. Fisher, *l. c.* p. 59 ff., and especially Hofstede de Groot, *Basilides*, &c., pp. 90–106.—P. S.]

Nothing more can be desired than such a group of evidences, reaching back, some to the middle of the second century, some to the beginning of it.

But then, in the second half of the same century, Theophilus of Antioch (*Ad Autolyc.* ii. 22) and Irenæus (*Adv. Hæres.* iii. 1) appear as express witnesses for the authorship of John. They are followed by a series of the Church fathers, beginning with Clement of Alexandria, Tertullian, Origen, and Eusebius.

The peculiarity and elevation of the fourth Gospel passed among the ancients, with scattering exceptions, for a special seal of its apostolicity. Characteristically, the same circumstance had that weight with them which to the modern rationalistic criticism makes the Gospel preëminently suspicious, or rather gives this criticism occasion for its cavils.

In the history of this criticism we must distinguish two stages: First, the objections of

* [Polycarp, a disciple of John, quotes from 1 John iv. 3 the passage concerning the mark of Antichrist (*Ep. ad Philipp.*, c. 7).—P. S.]

† According to Volkmar (*Ueber Justin den Märtyrer und sein Verhältniss zu unserem Evangelium*, Zürich, 1853), it should of course be granted that Justin was ignorant of the fourth Gospel. John writes ἄνωθεν γεννηθῆναι, Justin ἀναγεννηθῆναι. But Justin was free from pedantry; and in Rome, where the Petrine term (1 Peter i. 3. 23) was familiar, did well to use it. [That Justin, Apol. i. 61, in quoting from memory (as was usual with him) the passage on regeneration, John iii. 3–5, uses ἀναγεννάω for γεννάω, and βασιλεία τῶν οὐρανῶν for βασ. τοῦ θεοῦ, is not strange if we consider that ἀναγεννάω, besides being found in a few MSS., had become the current term for regeneration; that the Synoptists use βασ. τῶν οὐρανῶν, and that the same inaccuracy in quoting this very passage occurs frequently in Irenæus, Eusebius, Chrysostom, and other fathers, as has been shown in a learned note by Abbot in his and Hackett's edition of Smith's *Dictionary of the Bible* (1869), ii. 1433. Even Jeremy Taylor once quotes the passage inaccurately thus: "Unless a man be born of water and the *Holy* Spirit, he cannot enter the kingdom of *heaven*."—P. S.]

‡ [On the important testimony of Basilides (A. D. 65–135) brought to light in 1851 with the discovery of the "Philosophumena" of Hippolytus, see the learned and able treatise of P. Hofstede de Groot, of Groningen, written first in Dutch, and then enlarged in German: *Basilides als erster Zeuge für Alter und Autorität N. T. Schriften, insbesondere des Johannesevangeliums*, Leipzig, 1868—P. S.]

the vulgar rationalism, which we may designate also as Ebionistic. The judgment of its critique runs thus: The Johannean Christ is not true enough to have been actual; the Synoptists alone portray the actual and true Christ. Then, the objections of the modern pantheistic rationalism, which may, in like manner, be called Gnostic. In its opinion, the Christ of the fourth Gospel is too true—that is, a too far developed idea of the ideal Christ—to have been actual. The two views agree in establishing a contradiction between the Synoptists and the fourth Gospel. To the first class belong the Alogi of the ancient day,* and, in our time, Evanson (1792), Eckermann, Schmidt, Bretschneider, and others (see Lücke, Comm. i. p. 89; Guericke, *Isagogik*, p. 188); to the second, Baur and his disciples. A party which forms a bridge between these opposites, finds in this Gospel some things too real, some too ideal, for the book to have been genuine (Strauss, Weisse).

It is remarkable, that Bruno Bauer [not to be confounded with F. C. Baur] makes the Gospel to have proceeded from the bosom of the orthodox, poetizing Church; Lützelberger, from the borders of the Church, from the hand of a Samaritan Christian; Hilgenfeld, from the bosom of the Valentinian Gnosis. How wanton the confusion of notions sometimes is which this negative criticism permits, is shown by the remark of Hilgenfeld, that we have to do with an age in which the idea of literary property was wholly wanting. Tholuck, on the contrary (p. 6), adduces evidences against literary frauds. And it must above all be borne in mind, that the instinctive moral idea, which abhors falsification, and the modern legal idea of literary property, are utterly different things.

For extended demonstration of the genuineness, we refer to the works already cited; to Credner, p. 261, and others; to the *Evangelienkritik* of Ebrard, p. 828 sqq.; the well-known critical apologetic treatises on the life of Jesus; the work of Ebrard, *Das Evangelium Johannis und die neueste Hypothese über seine Entstehung;* and Bleek, *Beiträge zur Evangelien-Kritik*, pp. 175 sqq.

[In addition to these works, the following more recent apologetic treatises on the Johannean question deserve special mention: Prof. Riggenbach (of Basle), on the *Testimonies for the Gospel of John*, Basle, 1865; Prof. Godet (of Neuchatel), *Examination of the Chief Questions of Criticism concerning John* (French and German), Zürich, 1866; Prof. Van Oosterzee (of Utrecht), *The Gospel of John*, four Lectures (Dutch and German), 1867 (English translation by Dr. J. F. Hurst, Edinburgh, 1869); the *fourth* revised and enlarged *German* edition of Tischendorf's valuable book on the *Origin of the Gospels* (*Wann wurden unsere Evangelien geschrieben?*) Leipzig, 1866 (English translation by W. L. Gage, Boston, 1868); Prof. Hofstede de Groot (Groningen), on the *Testimony of Basilides for the New Testament Books, especially the Gospel of John* (Dutch and German), Leipzig, 1868; Abbé Deramey, *Défense du quatrième évangile*, Paris, 1868. See also the Commentaries of Lücke, Tholuck, De Wette (the 5th edition by Brückner, 1863), Meyer, Luthardt, Bäumlein, Astié, Godet, and Holtzmann in Bunsen's *Bibelwerk*, vol. viii. (1866), pp. 56–77. The best English discussions of the Johannean question with reference to the attacks of the Tübingen school, are by Prof. George P. Fisher, of New Haven, *The Genuineness of the Fourth Gospel*, first published in the

* [From the account of Epiphanius, *Hæresis* L. *adv. Alogos*, which is almost the only source of our information on the Alogi (so called first by Epiphanius, as deniers of the Logos, with a sarcastic insinuation of their unreasonableness), it is not clear whether they rejected the divinity of Christ altogether, or simply John's doctrine of the Logos (i. 1-14). He says, indeed, that they denied the Gospel of John, *καὶ τὸν ἐν αὐτῷ ἐν ἀρχῇ ὄντα θεὸν λόγον* (*Hær.* liv. c. i.); but, on the other hand, he closely distinguishes them from the Ebionites, as well as from the Gnostics. They rejected both the Gospel and the Apocalypse, and absurdly ascribed these books to the Gnostic Cerinthus, a later contemporary of John. This very fact, however, proves that these books were regarded as ancient at the time of the Alogi, who flourished during the Montanist controversy, about 170, and furnishes a strong argument against the position of the Tübingen school which would put the composition of the Gospel of John down to the middle of the second century. Had the Alogi had any idea of its late origin, they would no doubt have turned it to account. According to Heinichen (*De Alogis, Theodotianis atque Artemonitis*, Leipsig, 1829), they rejected merely the Apocalypse, not the Gospel of John. But this is irreconcilable with the account of Epiphanius, who expressly says (*Hær.* l. c. 3), that if they had cast off the Apocalypse only, there might be some excuse in view of the obscurity of that book; but since they rejected all the writings of John, they showed clearly that they belonged to the antichrists spoken of, 1 John ii. 18. They tried to refute John with the Synoptists, but very feebly. They were also violently opposed to the Montanists, and denied the continuance of prophecy and miraculous gifts in the Church.—P. S.]

Bibliotheca Sacra for April, 1864, and then incorporated in his *Essays on the Supernatural Origin of Christianity*, New York, 1866, pp. 33–152 (comp. also his addition to Smith's large *Dictionary of the Bible*, vol. ii. pp. 1431–'37); and by H. B. Liddon, in the fifth of his Bampton *Lectures on the Divinity of Jesus Christ*, London, 2d ed., 1868, pp. 207 ff. For a complete list of the polemic and apologetic literature on John, see Meyer, *Comm.*, 5th ed. (1869), pp. 38–41; Ezra Abbot's addition to W. Smith's *Dictionary of the Bible*, vol. ii. (1869), pp. 1437–1439; and Dr. Hurst's Appendix to his English translation of Van Oosterzee's *Apologetic Lectures on John's Gospel*, Edinburgh (1869), pp. 241–246.—P. S.]

Here it may be suggested, that the criticism which denies the genuineness of the Gospel, annihilates itself most effectually by its own internal confusion and contradiction. The earlier rationalists make the Gospel of John an obscuration of historical Christianity; the later, an ideal amplification and provisional completion of it. According to one, John existed as a Jewish apostle, who is supposed, in a qualified sense, to have written the Apocalypse (Baur); according to another, the Apostle did not exist at all, at least as the author of the fourth Gospel, which was composed by a Samaritan toward the middle of the second century (Lützelberger). Thus, a Samaritan forged it, according to Lützelberger; the Christian community invented it, according to Bruno Bauer. According to Zeller, Valentinianism grew out of the conceptions of John; according to Hilgenfeld, the Gospel grew out of Valentinianism.

The objections which have been made against the Gospel may be classified as follows:

1. Supposed historical contradictions with the Synoptists.

(*a.*) The different festival journeys of the Lord in John, together with the many incidents peculiar to him. Explained by the difference in the character of the Gospels, and by the complemental position of the fourth.

(*b.*) The many omissions of John: the Lord's Supper, the agony in Gethsemane (with which the exhibition of the triumphant spirit of Christ in His sacerdotal prayer is supposed to be inconsistent). Explained by the fact that the place of the Supper is plainly enough marked (chap. xiii. 34), and that there is abundant cause for the strongest alternations of experience in the life of our Lord, and the actual occurrence of them in every Gospel by itself.

(*c.*) The dates of the last Passover and the death of Jesus. Compare, on this point, this Commentary on *Matthew*, Special Introd. to chs. xxvi. and xxvii.; my *Geschichte des apostol. Zeitalters*, i., p. 69; Tholuck, p. 38 ff. [also the Lit. on the Paschal controversy of the second century].

(*d.*) Supposed differences of minor importance. Accounted for by what has already been said; especially by the fact, to be emphasized, that the Evangelists have given Gospels, *i. e.*, religious, historico-ideal views, each his own, of the gospel history; not chronological pragmatic reports of events.

2. Pretended doctrinal differences between John and the Synoptists. The presumption that John was a Jewish Apostle, and therefore Judaistic, and that, consequently, he could not have written the Gospel, we pass; it falls with the Ebionite hypothesis of Baur. (Comp. Tholuck, p. 53.)

(*a.*) Jesus here speaks, in general, chiefly of His person. Answer: He speaks of His person also in the Synoptists; John differs from them only by collecting more especially the utterances of the self-consciousness of Jesus.

(*b.*) The speculative tone. But this is just what makes John John. Tholuck refers to the fact that Plato has written of Socrates in a higher tone than Xenophon (*Glaubwürdigkeit*, and Comm. [Krauth's translation, p. 80]). Heubner finds this doubtful (p. 213). The analogy would only be doubtful, if Tholuck had at the same time said that John has Johanneanly idealized the actual Christ, as Plato Platonically idealized Socrates (which Weisse holds). We can perfectly maintain the complete dependence of John's view of the objective Christ, and yet perceive that John, according to his subjective individuality, has apprehended just that which is most distinctive in the objective Christ. Heubner mistakes this truth, and would not admit the individuality of John as a factor (p. 213). He is right, however, in insisting that Christ was inexhaustibly rich, therefore endlessly manifold, in His self-revelation; citing Demosthenes as an analogy (note on p. 213).

(*c.*) The difference in the teaching of Christ. But there is enough that is Johannean in the Synoptists, on the eternal Godhead of Christ, His preëxistence, His sole relation to the Father (see Matt. ii. 15; iii. 3, 17; xi. 19 and 26–30; xvi. 16; xxvi. 64; xxviii. 18; Mark i. 2; ii. 28; xii. 35; xiii. 26; xvi. 19; Luke i. 16, 17; ver. 76; ii. 11, &c.,) and enough that is synoptical in John (chap. ii. 14; v. 19; vi. 3, &c.), to establish the result that the Christ of all four Gospels is the same, but that the particular calling of John was to hold forth especially the spiritual glory of Christ. If in this he has his own mode of representation, he need not be found "dissolving" because he is solemnly elevated, nor "inaccurate" because, as is proper to his solemn style, he soars above logical forms of transition. If, finally, Christ speaks in proverbs and parables only in His discourses to the multitude, and, even according to the Synoptists, had other discourses besides, the prevalence of the dialogue and the discourse in John argues genuineness, since it corresponds to the different nature of the occasions and circumstances.

3. The mutually exclusive authorship of the Gospel and the Apocalypse.* According to Lücke, this does not indeed touch the genuineness of the Gospel; only, the Evangelist John cannot have written the Apocalypse, because he wrote the Gospel. According to Baur, on the contrary, he cannot have written the Gospel, because he wrote the Apocalypse.

We maintain that the Gospel and Apocalypse require each other. If it be first sufficiently considered (*a.*) that there is an essential difference between speaking ἐν τῷ νοΐ and ἐν τῷ πνεύματι, according to 1 Cor. xiv. 15; (*b.*) an essential difference between a historical and an apocalyptic, *poetico-symbolical* work;* (*c.*) that the Gospel of John has no special eschatology, as the others have; (*d.*) that the Apocalypse presupposes a kindred Gospel, especially the Evangelist and Apostle; (*e.*) that the Apocalypse evinces the same theological depth, the same fulness of ideas, the same universal view, as the Epistles of John and the fourth Gospel. After these considerations, we cannot help concluding, that all the books attributed to John can have been written only by one man; and that one, this unique John, with whose preeminent trait of contemplativeness in the Gospel and in the Apocalypse the contemplative character of the Johannean books is in perfect harmony.

4. Intrinsic difficulties which the Gospel is supposed to present. Particularly

(*a.*) The improbability that such discourses as those recorded by John should be retained by the memory. But this objection has never duly considered, that John could as well have put down his memorabilia at once during his intercourse with Jesus, as the many, of whom Luke speaks (Luke i. 1). Nor has it further put to the account, that the ways of memory are different, and that the memory of the loving worshipper is always tenacious of the words kindred to its spirit; and it has confounded the notions of a substantial and a verbal record. That Christ might receive a Johannean coloring in the representation of John, without being transformed from a Johannean Christ to a Christian John, is made perfectly clear by the analogy of the three Synoptists.

(*b.*) Wearying repetition and diffuseness. This objection becomes at once a self-accusation of the critics. The pregnant, the lyrically iterative, in the language of an inspired ideal intuition, presupposes yielding harmony and affinity of spirit.

§ 5. THE INTEGRITY OF THE GOSPEL.

The unity of character of the fourth Gospel, the whole incommunicable spirit of it, is so plain, that the hypothesis of the working over by a later hand of an original record by John (Weisse, *Die Evangelische Geschichte, et al.*), or of the filling out of such a record by interpolations (A. Schweizer, *Das Evangelium Johannis*), may be passed over (see *Leben Jesu*, i. p. 197; Luthardt, *Die Integrität*).†

* [The remark of Tholuck, p. 11, that "the Old Testament prophets speak not a whit more impure Hebrew than the prose-writers," mistakes the main point here at issue—to wit, the difference between the states of consciousness, in which a Hebrew at one time speaks pure Greek, at another, Hebraizes.]

† [Luthardt, in the first chapter of his able work: *Das Johanneische Evangelium nach seiner Eigenthümlichkeit ge-*

The genuineness of the 21st chapter of the Gospel remains to be specially considered. The words of John xx. 30 have been supposed to form the evident close of the Gospel; and then the 21st chapter itself has been thought to bear traces of spuriousness. Accordingly, many who have acknowledged and honored the Gospel, from Grotius to Lücke, and others, have declared against the genuineness of this chapter. (See the list in Meyer's *Comm.* [p. 571, 4th ed.]). On the contrary, the genuineness of it has been as decidedly vindicated, from Calovius to Guericke and Tholuck. According to Meyer, the chapter, excepting the last verse, is *a supplement* to the Gospel of John, which closes with the 31st verse of the 20th chapter. But a supplement can be only an appendix, as Meyer intends, in case the book itself is completed according to its plan. Now, a careful estimate of the total structure of the Gospel leads to a plan which constitutionally includes the 21st chapter. In this view we distinguish the Prologue, chap. i. 1–18, the historical Gospel, more strictly speaking, and the Epilogue, chap. xxi. The division of the Gospel, made and pursued in this volume, must justify this conception; and we here refer the reader thereto. Even most of the advocates of the genuineness, however, have more recently explained the 24th and 25th verses as a later addition; and again, Weitzel has declared against this (*Studien und Kritiken*, 1849, i. 1). We hold that, if the interpolation: "We know that his testimony is true," be an interpolation of the Ephesian church, the rest reveals the hand of the Evangelist himself; since ver. 24 looks back to chap. xx. 31, and the proverb in ver. 25, though termed by Meyer an *absurd exaggeration*, is entirely characteristic of John's contemplation.*

It is otherwise with the section, chap. viii. 1–11.† It is, in the first place, established, that the section is wanting in a series of the most important codices, B. L. T. X. Δ., to which certainly Cod. Sin., and probably A. and C., are to be added; and that a series of the oldest and most eminent fathers, from Origen downward, are entirely silent respecting this section. Add to this the fact that the section, at first view, does not improve, but impairs the connection of the Gospel. We ourselves have hitherto thought there were sufficient proofs that it belongs to the day of the great onsets of questionings which the Pharisees made upon the Lord on the Tuesday after the feast of Palms (see Lücke, ii. p. 243; Hitzig, *Ueber Johannes Markus*, p. 205; my *Leben Jesu*, ii. p. 952; p. 1222). From this apparent misplacement of the section, however, it would not necessarily follow that the passage itself is not apostolic; not even that it is not Johannean. Since the other Evangelists have described those onsets, it is improbable that the section should have come from them (as, for example, Hitzig places the passage in Mark, between chap. xii. 13–17 and vers. 18–27). On the contrary, it is more natural to suppose that this Gospel relic belongs to John, or, at all events, to the Johannean tradition in Ephesus. The codd. 1, 19, 20, put it at the close of the Gospel; codd. 69, 124, 346, put it after Luke xxi. 38. We might well suppose that the latter manuscripts are in the right as to the place of the incident, the former as to the authorship of the account. We think it suitable, however, to recur to the question in the Commentary on the section itself;

schildert und erklärt (Nürnberg, 1852, pp. 1–20), satisfactorily defends the integrity of the fourth Gospel against the views of Weisse and Schweizer, which may be regarded as exploded. But since that time the same error has been renewed in a modified form. Renan (*Vie de Jésus*, 1863) is disposed to regard the narrative portions of John as genuine and to acknowledge a historical substratum even in the discourses. He accepts as historical the belief in the resurrection of Lazarus, but turns it into a counterfeit miracle, the result of guilty collusion, which is certainly no better, but worse, than the German notion of a mythical poem, or a symbolical vestment of the idea of immortality. In the 13th edition of his *Vie de Jésus*, Paris, 1867, Renan enters for the first time into a discussion of the Johannean question. He distinguishes, in the Preface, four views on the subject: (1.) the orthodox, which holds fast to the whole Gospel of John as genuine; (2.) the middle position, which recognizes him as the first author, but admits that it has been brought into its present shape and form by his disciples; (3.) the critical, which derives it from a disciple of John about A. D. 100, and gives up the discourses, but admits a Johannean tradition in the historical portion; (4.) the second critical view, which regards the whole as a fiction or historical novel of the second century. He professes to hold the third view, and defends it in a concluding essay. Weizsäcker, who is Baur's successor in Tübingen, (in his *Untersuchungen über die evangel. Geschichte*, Gotha, 1864; comp. his notice of Renan in the *Jahrbücher für Deutsche Theologie*, for 1868, pp. 521 ff.), substantially agrees with Renan, and divides the authorship between John and one or more of his disciples, probably the elders at Ephesus.—P. S.]

* [Comp. the first foot-note on p. 26.—P. S.]

† [The genuineness of John viii. 1–11, or rather vii. 53–viii. 11, as also of chap. v. 4, with the last clause of ver. 3, is purely a question of textual criticism. See the *Textual Notes in loc.*—P. S.]

since, on a more accurate weighing of the critical and historical considerations, the section might decidedly maintain its existing position. (On the critical treatises relative to this section, compare Meyer, on chap. viii. [p. 320, 5th ed.]).

§ 6. SOURCES AND DESIGN OF THE GOSPEL.

The Gospel of John appears the most original of all the Gospels, in that it shows itself thoroughly independent of the Synoptical evangelical tradition while yet presupposing it, and confirming the essential substance of it. It manifestly rests on the personal memories of one of the earliest disciples of Jesus—the most profound and spiritual of all—on whom the Lord's exhibitions of himself impressed themselves in indelible lines.

That John early committed to writing in *memorabilia* the most important matters of his recollection, especially the Lord's discourses, we may well suppose, though these constituents of his Gospel continually became fresh again and clear by the suggestions of the promised Paraclete, which coöperated with his enthusiastic love for the Lord.

But since, by the direction of the dying Saviour, he was made the son of Mary, and Mary thenceforth lived with him in his house (see the article *Maria*, in Winer), and this little family, formed under the cross, could have had no more engaging matter of conversation than the memory of the Lord, we may doubtless ascribe to Mary a mental share in the gradual formation of this slowly maturing Gospel.

To the memories of the Apostle must be added the experiences of his life, especially the friendly and peaceful movements of his apostolic development. How he might thus have been led also to his peculiar shaping of his Logos doctrine, is suggested by Lücke's and other treatises on the Prologue.

To speak now of the design: The Gospel, like Christian worship, which is in this respect akin to art, and, like every thing belonging to the Christian Church, must have been produced primarily for its own sake, as the one spontaneous effusion of the lofty contemplations of the Evangelist. If this may be said even of the first Evangelists, and our school-theology must be charged with inquiring far too readily and too exclusively for an exterior design, while a due regard to the fervid spontaneity of the four Gospels might cure criticism of many prejudices of a lower conception;—all this is true in a very peculiar degree of the fourth Gospel. Contemplative minds like that of John must give expression to their experiences and views first of all for their own satisfaction; and if we have understood any thing of the nature of John, we cannot wonder that we find five productions of his hand, forming at bottom a trilogy of the evangelic, epistolary, and the apocalyptic character in the New Testament.

Yet, as the Christian cultus, with all its art-like character, by no means stops in the idea of mere exhibitive art, but builds itself out of the elements of eternally active truth, and aims with distinct purpose in efficient enthusiasm at edification, the Evangelists must as distinctly, and with still more distinct consciousness, have had their objective impulse and their practical design. And the Evangelist John has himself distinctly stated his first and his next practical design, chap. xx. 31. His immediate and decisive aim was neither to fight a heresy nor to complete the other Gospels. He knew too well that the positive statement of the life of Jesus, purely and fervidly given, was itself the most effective polemic (chap. iii. 19), and that a round, complete collection of the most significant points in the life of the Lord, set forth in orderly succession, would form the most fitting supplement (John xx. 31).

Nevertheless, this great apostolic presbyter-bishop of Ephesus could not have stood for half a century between the opposite germinant motions of Ebionism and Gnosticism, without writing his Gospel in the consciousness that it would practically transcend that antagonism, nor without, in this conviction, everywhere emphasizing the relevant anti-Ebionistic and anti-Gnostic points. The expressly polemic passages in his Epistles (comp. 1 John ii. 18, 22, 23; iv. 1 sqq., 2 John), as well as in the Revelation, particularly in the letters to the seven churches, give abundant proof that he was fully conscious of the historical and dogmatical

points in his Gospel against the heresies of his time, and that he relied upon their operative force. And undoubtedly it was his Logos doctrine especially, in connection with the doctrine of the historical, personal Christ, which in the second century most effectively contributed to the victory of the Church over both Ebionism and Gnosticism. The doctrine of personality, concretely defined by the doctrine of the person of Christ, still ever operates as a two-edged sword against all Gnostic and Judaistic distortions of the truth. "With John, therefore, in his Gospel, the person of the Saviour is of supreme importance."

The consciousness of supplementing the first three Gospels, which at the time of the origin of John's Gospel had already gained a considerable currency among the Christians, was likewise natural. The Evangelist may even have been conscious of the twofold completion, internal and external, which he furnished; and in that case he surely intended to furnish it. But not in such sense as to be a theological or historical emendator.

When Clement of Alexandria (according to Euseb. vi. 14) remarks that the other Evangelists have delineated particularly the external history, giving us a εὐαγγέλιον σωματικόν; and the object of John was to give something higher, a εὐαγγέλιον πνευματικόν, he unites in one expression a partial truth, and a leaning of the Alexandrian turn of thought which must not be overlooked. Luther's dictum also, of the "one true, tender, leading Gospel," needs to be reduced to the most strictly qualified sense. All the Gospels are spiritual, pneumatic, each in its way; but the fourth Gospel is preëminently the Gospel of the real ideal personality of Christ, and as such, in the phrase of Ernesti, the heart of Christ (*pectus Christi*).

Clement further states that John wrote his Gospel at the request of his friends; likewise, the canon of Muratori, which Jerome ingeniously interpreted thus: that the bishops and churches of Asia Minor urged him to write his Gospel against the incipient heresies, and in it to make the divinity of Christ distinctly appear. But John hardly needed such a spur; he might at most have been hastened by it in the publication of the Gospel. The *historical* supplementing of the three Synoptists is made prominent, particularly by Eusebius (iii. 24) and Theodore of Mopsvestia (*Comment. in Joann.*). But if, beyond his delight in a more exact statement and essential enrichment of the Gospel history, John had been moved by the desire of an external supplementing of the records of his predecessors, the chronological points would have appeared still more clearly marked, and the array of facts and events much more copious. His object lay on a higher level than this; and so, indeed, did the object of the first three Evangelists themselves.

The modern criticism has come down so low as to represent John in his Gospel, according to Strauss, as aiming an indirect polemic against Peter; according to the anonymous Saxon work, "*Die Evangelien*," as intending to glorify himself and put himself in Peter's place; according to the Baur school, a fraudulent writer allowed himself to put forth, in the interest of an irenical tendency, a pseudo-Johannean Gospel!

§ 7. TIME AND PLACE OF THE COMPOSITION.

As to the time of the composition of the Gospel: It is the unanimous tradition of the ancients (Irenæus, Clement, Origen, &c.) that the fourth Gospel was the last written. We are also pointed probably in any case to the time of the Apostle's residence in Ephesus, which cannot yet have begun at the date of the Second Epistle to Timothy, because that Epistle shows no trace of John in Ephesus. This date, it is true, must vary according to the view taken respecting the time of Paul's death; we consider the traditional view well authenticated. For Ephesus as the place of composition, we have the authority of Irenæus, and, after him, many others.

According to Epiphanius, John wrote the Gospel at the age of ninety years; according to pseudographic traditions [Pseudo-Hippolytus *De XII. App.*], he wrote it on Patmos, and afterwards published it at Ephesus. Lücke supposes the Gospel to have been written between the seventh and the last decade of the first century, and says, only by way of conjecture, not before the eighth decade (p. 167). Guericke supposes [3d ed. p. 190] after the Apocalypse

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[between 80 and 90]. The first reason, however—viz., that the Gospel is written in purer Greek than the Apocalypse—amounts to nothing, since the Gospel was written ἐν νοΐ, the Apocalypse ἐν πνεύματι; that is, the former in the language of conscious communication with the culture of the world, the latter in the spontaneity of inspired expression in a native Hebrew; and as to the second reason, the relation of the Gospel to the Gnosis, &c., the beginnings of the Gnosis appear as early as the Pastoral Epistles. Meyer also supposes that the Gospel originated a considerable time after the destruction of Jerusalem, say about the year 80 (p. 41). He therewith assumes as probable, that the Gospel circulated for some time in a narrower circle of Ephesian friends, and was afterwards published more generally with the addition of the 21st chapter. This theory has nothing improbable, in so far as it takes the addition to be the finishing of the Gospel itself by the hand of John.

We take, as betokening a later origin, the publication of the raising of Lazarus (on the supposition that the first three Gospels omitted it out of regard for the still living family); and the account of Peter's use of the sword, with mention of his name, as well as the premonition of his martyrdom, chap. xxi. (see my *Apost. Zeitalt.*, ii. p. 419).

The question, however, arises, whether the passage (chap. v. 2) which speaks of the pool of Bethesda with its five porches as if still existing, does not indicate that Jerusalem was yet standing when John wrote the account (*Apost. Zeitalt.*, ii. p. 420). Lücke disputes this; and Guericke. The preterite ἦν, xi. 18; xviii. 1; xix. 41, proves, of course, nothing against the present tense, ἔστι, v. 2; for in those cases it refers to constant circumstances which must outlast the destruction of Jerusalem. Yet the pillars of Bethesda are not a perfectly firm support; since we might have here a previously written memorandum, or John might have been writing in a general view of Jerusalem as still standing. Withal, there is no similar indication of a later date; and as regards the reference to John's Greek, and to his familiarity with the theology of his time (the Logos doctrine), and with the incipient heresies, a few years are, in any case, enough to make him in these respects the author of the Gospel; and in Pella and in Decapolis there was material enough of Greek culture to bring him completely to his peculiar point of gospel view, which undoubtedly belongs to his residence in Ephesus.

That the Gospel belongs before the Apocalypse, and before the Epistles of John, and therefore, at all events, in the earliest part of his residence in Ephesus, seems to be especially indicated by its missionary leaning in chap. xx. 31.

It is matter of interest, that the critical Semler (like Tittmann) sought to make the fourth Gospel the first written of all; while his latest critical descendants put its origin in the middle of the second century. Another proof of the pretended infallibility of morbid criticism!

As to the original home of the Gospel: Not only tradition, but also the spiritual character, and its references, point decidedly to Ephesus.* The discourse of Paul to the elders of Ephesus, at Miletus, already indicates such antagonisms as the Gospel thrusts through in both directions at once; his Epistles to the Ephesians and the Colossians still more clearly indicate the same; and, finally, his Pastoral Epistles. The Gospel betokens a more advanced stage of these antagonisms, and a position of the Apostle's preaching between the opposite errors; the Epistles and the Revelation exhibit the third stage. Thus, with the place of the Gospel in time between the end of Paul and the end of John, its geographical place also is fixed. The Gospel presents to us the Apostle John in Ephesus, while the Epistles and the Apocalypse denote rather in Ephesus the bishop and prophet of the apostolic Church.

§ 8. SIGNIFICANCE AND MISSION OF JOHN, HIS SPIRIT, AND HIS WRITINGS.

The spirituality and subtilty, the ideality and pure mysticalness of John and his writings, throw the whole phenomenon into the background in proportion to the prevailing Petrine and Pauline character of the historical Church and her theology.

* [The unanimous tradition of the ancient Church concerning the labors of John in Asia Minor, which even the skeptical school of Baur left untouched, has been quite recently rejected by Dr. Keim in his *History of Jesus of Nazara*, vol. i. (1867) p. 161 ff., but ably defended by Dr. Steitz in the *Studien und Kritiken* for 1868, p. 487.—P. S.]

But, from the background, John has exerted in all ages the mightiest influence on the course of the Church. This influence is far from being fully appreciated. In the ancient Church it found a concrete embodiment in the Johannean school, whose import is yet further to be understood. Ignatius, Irenæus, Hippolytus, and others, are the earliest members of a spiritual family, which perpetuated itself in the British missionaries, in the Culdees, in the mediæval intellectual life of the Abbey of St. Gall.

In the Middle Age it was John who, in his writings, comforted and supported the Church, when, under the corruptions of the hierarchy, she was tempted to despair (see Gieseler, *Church History*, 2d vol. 2d part, p. 357, Germ. ed.). At the same time, it remains curious that the popes have not ventured to name themselves after Peter, but have freely called themselves after Paul and John. With the twenty-third John this self-judgment of an unsuspecting estrangement of spirit reached an extreme. The less they read John, the more they called themselves after his name in dark, deep reverence for the mysterious patron.

It cannot be wholly accidental that most of the forerunners of the Reformation bore the name of John; though even the Reformers, with all their deeper study of theology, have not yet quite reconciled themselves to the whole John, as we see from their posture toward the Apocalypse. And if, taking such a position as Paul took between Peter and John, they have introduced the transition to a Johannean age, the fact that the fourth Evangelist in particular has formed the rock of offence to modern criticism (comp. also Göthe's opinion of the Apocalypse), may nevertheless be a proof that we are as yet none too near that age. In any case, Schelling's construction of the three ages of the Christian Church will maintain its validity as an utterance of divinatory insight, which, of course, is exposed to much misinterpretation (comp. my *Apost. Zeitalt.*, ii. p. 650 [and the Amer. ed. of *Comm. on Romans*, pp. 1 and 2, note]); and it has long since been perceived that the Gospel of John forms the culmination of the evangelic history, as theology will more and more acknowledge that John's type of doctrine forms the consummation of the apostolic theology.

The saying among the disciples in the apostolic age must prove itself the truth in the higher sense: This disciple does not die!

§ 9. TOTAL VIEW OF THE GOSPEL HISTORY ACCORDING TO THE GOSPEL OF JOHN.

Since the Gospel of John forms the complement of the Synoptical Gospels in respect of regular chronological order, the historical view of the life of Jesus must be completed on the basis of John. We give the result of our labors in the following sketch:

INTRODUCTION: THE ANTECEDENT HISTORY OF THE LIFE OF CHRIST.

The *eternal* antecedents of Christ. The Logos and His function; John i. 1–5. His history in the Old Covenant, represented by the testimony of John; vers. 6–18. The *temporal* antecedents of Jesus. SYNOPTISTS: Luke and Matthew. LUKE: The genealogy of Jesus from Adam to Christ; chap. iii. 23–38. MATTHEW: The genealogy from Adam to Christ; chap. i. 1–17. LUKE: The announcement of Jesus; Gabriel, Zachariah, Elizabeth, Mary, John; chap. i. 1–80. MATTHEW: The announcement; Mary and Joseph; chap. i. 18–25. Parallel to Luke i.

I. THE CHILDHOOD OF JESUS.

JOHN: The birth of Christ, and the relation of His birth and operation to the natural birth; chap. i. 1–14. LUKE: The journey to Bethlehem, and the birth of Jesus. The holy night, and the shepherds; chap. ii. 1–21. MATTHEW: The wise men from the East, and the flight into Egypt; chap. ii. 1–19. The presentation of Jesus in the temple, and the residence in Nazareth; Luke ii. 22–40; Matt. ii. 20–23. Jesus at twelve years of age; Luke ii. 41–52.

II. The Announcement of Christ by John the Baptist. The Manifestation of Christ. From the Appearance of the Baptist to the First Public Attendance of Christ at the Passover, 781 A. U. C. The Accrediting of Christ by John and by Himself down to the First Passover.

The testimony of the Baptist concerning Christ in general, connected with the baptism; John i. 15–18.—The baptism of Jesus at the Jordan in the parallels: Matt. iii. 1–17; Mark i. 1–11; Luke iii. 1–38.—The testimony of John concerning Jesus before the rulers of the Jews, that He is the Christ; John i. 19–28.—Parallels: The temptation; Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13.—The testimony of John concerning Jesus before His disciples. The first disciples of Jesus. The return of Jesus to Galilee. The marriage at Cana. The journey to Capernaum. The first public visit to the temple at the Passover in the year 781.

III. The Public Appearance of Christ amidst the enthusiastic Greetings of His People. From the Passover of 781 to the Feast of Purim in 782.

a. The First Ministry of Jesus in Judea, down to the Imprisonment of John the Baptist.

Sojourn in Jerusalem. Nicodemus. Baptizing in the country of Judea. The repeated testimony of John the Baptist; John i. 29–iii. 36.

b. The First Ministry of Jesus in Galilee.

The transfer of the ministry of Jesus to Galilee. Jesus in Samaria, and the Samaritan woman. The removal of the residence of Jesus from Nazareth to Capernaum. The healing of the son of an imperial officer; John iv. 1–54. Parallels: The return of Jesus to Galilee. Jesus thrust out of Nazareth; Luke iv. 16–31; Matt. iv. 12; xiii. 53; Mark i. 14–16.—Residence of Jesus in Capernaum, and ministry there. The demoniac in the synagogue; the mother-in-law of Peter; Peter's draught of fishes; the calling of the first disciples; Matt. iv. 12–22; viii. 14–17; Mark i. 14–38; iii. 9–12; Luke iv. 31–43 (44); v. 1–11.

c. The Three Great Missionary Tours of Jesus in Galilee. The Mountain Tour, the Sea Tour, the Tour through the Cities.

The first journey of Jesus through the country of Galilee (the mountain region). The sermon on the mount and in the plain. The healing of the leper; Matt. iv. 23–viii. 4; Mark i. 35–45; iii. 12, 13; Luke v. 12–16; vi. 12–49.—The return of Jesus from the tour of Galilee. The centurion at Capernaum. The followers. The second sermon on the sea. The voyage to Gadara, and the return; Matt viii. 5–13, 18–34; ix. 1; chap. xiii; Mark iv. 1–41; v. 1–21; Luke vii. 1–10; viii. 4–15, 22–39; ix. 57–62.—The return of Jesus from His journey to Gadara. The crowd. The paralytic. The calling of Matthew. Particular conflicts with the Pharisees and the disciples of John. A series of miracles; Matt. ix. 1–34; Mark ii. 1–22; v. 21–43; Luke v. 17–39; viii. 40–56.—The preparation for the third tour, through the coast cities. The selection of the twelve apostles. The instruction to the apostles; Matt. ix. 35–x. 42; xi. 1; Mark iii. 14–19; vi. 6–16; Luke vi. 12–16; ix. 1–6.—The journey of Jesus through the cities, and the apostles' going before. The woman who was a sinner. The fame of Jesus. The son of the widow of Nain; Matt. xi. 1; Mark vi. 12, 13; Luke vii. 11–17, 36–50; viii. 1–18.—The message of John the Baptist from prison; Matt. xi. 2–19; Luke vii. 18–35.

IV. The Time of the Appearance and Disappearance of Jesus under the Persecutions of His Enemies; or, His Banishment and Flight-like Pilgrimage. From the Feast of Purim in 782 to the Palm-Day before the Passover of 783.

a. From the Feast of Purim to the Feast of Tabernacles, 782.

Jesus at the feast of Purim in Jerusalem. His conflict with the hierarchy, and their first attempt to institute capital process against Him; John v. The return of Jesus to Galilee. The account of the execution of John the Baptist. The first feeding of the multitude in the wilderness. Christ's walking on the sea; John vi. 1–21; Matt. xiv.; Mark vi. 14–56; Luke ix. 7–17.—Discourse of Jesus in the synagogue at Capernaum on the manna from heaven. His rebuke of chiliastic Messianic hopes in Galilee. The turning back of many of His followers; John vi. 22–71.—The Passover not attended by the Lord in the year of the persecution, and the occurrences connected therewith; John vi. 4; Luke x. 38–42; Matt. xv. 1, 2; comp. xxi. 1–3; xxvi. 18, 36; xxvii. 57.—The accusation of the Lord in reference to the plucking of the corn; Matt. xii. 1–8; Mark ii. 23–28; Luke vi. 1–5; John vii. 1.—The healing of the man with the withered hand; Matt. xii. 9–21; Mark iii. 1–6; Luke vi. 6–11.—The decisive public contest of the Lord with the Pharisees of Galilee. The healing of the deaf and dumb demoniac. The (second; comp. Matt. ix. 34) public culmination of the miraculous power of Jesus. Of the sin against the Holy Ghost. The second demand of a sign from heaven; comp. John ii. 18. The family of Jesus. The banquet in the house of the Pharisee. The crowd. Warning against the hypocrisy of the Pharisees, and against covetousness. The delivery of parables on the sea; Matt. xii. 22–50; xiii. 24–30, 33–58; Mark iii. 20–35; Luke viii. 18–21; xi. 14–54; chap. xii.—Accounts of persons returning from the feast concerning the unfortunate Galileans whom Pilate had slain in the temple; Luke xiii. 1–9.—The healing of the crooked woman: another miracle on the Sabbath; Luke xiii. 11–17.—The deputation from Jerusalem, taking the Lord to task for the free conduct of His disciples. The removal of Jesus: His wandering through the borders of Phœnicia and through Upper Galilee to Gaulonitis, on the other side the sea. The Canaanitish woman. The deaf and dumb. The second miraculous feeding. The crossing to the western coast of the sea of Galilee; Matt. xv.; Mark vii. 1–37; viii. 1–10.—Public hostility to Jesus at Magdala, and His return across the sea to the mountains of Gaulonitis. The healing of a blind man in the eastern Bethsaida. The confession of Peter, and his horror of the cross; Matt. xvi.; Mark viii. 11–ix. 1; Luke ix. 18–27.—The transfiguration; Matt. xvii. 1–13; Mark ix. 1–13; Luke ix. 28–36.—Healing of the lunatic; Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–45.—Homeward journey of Christ through Galilee, and His brethren's proposal that He join the pilgrimage to the feast of Tabernacles. Refusal of Jesus, and His secret ascent to Jerusalem, to appear there, not as a pilgrim, but as a Prophet; John vii. 1–10; Matt. xvii. 22, 23; Mark viii. 31, 32.

b. From the Feast of Tabernacles to the Feast of the Dedication in 782.

The sudden appearance of Jesus in the temple during the feast of Tabernacles. He accuses His enemies, before all the people, of seeking His life, and announces His departure; John vii. 10–36.—Jesus begins to announce the antagonism between the Old Testament symbolism of the temple and the reality of the New Testament salvation in Him. His testimony of the living fountain in opposition to the Pool of Siloam. Futility of the design of the Sanhedrin to imprison Him; John vii. 37–52.—Jesus the light of the world, in opposition to the lights and the torch festival in the temple; John viii. (1–11 *) 12–20.—The more distinct announcement of Jesus, that He intended to take His departure from the Jewish people; John viii. 21–30.—Flash of a chiliastic expectation among the people at Jerusalem. Dis-

* [See remarks on vers. 1-11 in the section on the Genuineness, and the passage in its place in the Commentary.]

course of Jesus on the distinction between the true freedom and the true bondage, and on the distinction between the faith of Abraham and the seeing of Christ; John viii. 31–59.—Healing of the man born blind; John ix.—Jesus gives the false shepherds of Israel the marks of the true shepherd, and presents himself as the True Shepherd, ready to lay down His life for His sheep; John ix. 40, 41–x. 1–21.—Last appearance of Jesus in Capernaum. Conduct of the disciples respecting the primacy; Matt. xvii. 24–xviii. 5; Mark ix. 33–37; Luke ix. 46–49.—Peril of offences; Matt. xviii. 6–11; Mark ix. 38–50; Luke xvii. 1, 2.—Departure of Jesus from Capernaum, and intimation of the apostasy of a great mass of His people; Luke xiii. 22–30.—Intrigues of the Pharisees; Luke xiii. 31–35.—Banquet in the house of a Pharisee. The dropsical man. Address of the Lord to the guests; Luke xiv. 1–24.—Multitude following Jesus on His departure. His warning to undecided followers; Matt. xix. 1, 2; Luke xiv. 25–35.—Reception of Publicans and sinners. Fellowship of the disciples of Christ. Parables; Matt. xviii. 12–35; Luke xv. 1–xvii. 10.—Hindrance to Jesus' journeying through Samaria; Luke ix. 51–62.—Sending of the seventy disciples, and the recurrence of Jesus to His labors in Galilee; Matt. xi. 20–30; Luke x. 1–16.—Journey of Jesus through the border country between Galilee and Samaria to Perea; Luke xvii. 11–19.—Return of the seventy. The narrow-hearted Scribe, and the good Samaritan; Luke x. 17–37.—Jesus' first sojourn in Perea, and His labors there; Matt. xix. 1, 2; Mark x. 1; Luke xvii. 20–xviii. 14.

c. *From the Feast of Dedication in* 782 *to the Palm-Day before the Passover in* 783.

Jesus at the feast of Dedication in Jerusalem. Last attempt of the Jews to make Jesus chime in with their chiliastic expectation; tempting Him; John x. 22–40.—Second and last sojourn of Jesus in Perea. Treatment of divorce; children brought to the Lord. The rich youth; John x. 40–42; Matt. xix. 3–xx. 16; Mark x. 2–32; Luke xviii. 15–30.—Raising of Lazarus in Bethany; John xi. 1–44.—Definite decree of the Sanhedrin to put Jesus to death, and secret sojourn of Jesus in Ephraim till His last pilgrimage to the Passover; John xi. 47–57.

V. The Decisive Yielding of Jesus to the Messianic Enthusiasm of His People. From the Palm Festival to the Feast of the Passover in the Year 783.

Journey of Jesus to Jericho, and His intercourse with the pilgrims to the Passover. Renewed announcement of His crucifixion. Ambition of the family of Zebedee. Healing of the blind men at Jericho. Zaccheus. Parable of the ten servants and the ten pounds intrusted to them; Matt. xx. 17–34; Mark x. 32–52; Luke xviii. 31–xix. 1–28. *Saturday:* Banquet in Bethany, and the anointing. Treason; John xii. 1–11; Matt. xxvi. 6–16; Mark xiv. 3–11; Luke xxii. 1–6. *Sunday:* Triumphal entrance of Jesus into Jerusalem; John xii. 9–18; Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–46. *Monday:* The great day of the Messianic dwelling and administration of Jesus in the temple. Cursing of the fig tree. Purifying of the temple. Keeping holy the temple. Exercise of His office of teacher, and miraculous cures, in the temple. The hosanna of the children, objection of the Pharisees, and Christ's vindication (the Greeks, and the voice from heaven; John xii. 19–36. See the passage in the Commentary. It is hard to fix the precise moment of the appearance of the Greeks); Matt. xxi. 12–22; Mark. xi. 12–19; Luke xix. 45–48. *Tuesday:* End of the Old Testament theocracy. The withered fig tree. Attempt of the Sanhedrin to crush the Lord by its authority. Consequent ironical temptations on the part of Pharisees, Sadducees, and Scribes. Great counter-question of Christ. Great discourse of the Lord against the Pharisees and Scribes. Woes against Jerusalem, and departure from the temple. The widow's mite; John xii. 37; Matt. xxi. 10–xxiv. 2; Mark xi. 20–xiii. 2; Luke xix. 47–xxi. 6. *Tuesday night, Wednesday:* Jesus looking back upon the temple from the Mount of Olives in the circle of His confidential disciples. Announcement of the judgment of God, the destruction of the Holy City and the temple, and the end of the world. Parables of the Ten Virgins

and the Talents. The final judgment; Matt. xxiv. 3–xxv. 46; Mark xiii. 3–37; Luke xxi. 7–36. *Wednesday:* Retirement of Jesus into secresy. The Evangelist John's review of the ministry of the Lord; John xii. 37–50; Luke xxi. 37, 38.

VI. Treason of the People of Israel against their Messiah. The Decree of the High Council. The Paschal Lamb and the Supper. The Parting Discourses. The Passion, Death, and Burial of Jesus. From the Passover to the End of the Great Passover Sabbath.

Introduction to the passion of Jesus. Distinct announcement of Jesus, that He should suffer at the Passover. Contemporaneous decree of the Sanhedrin (two days before Easter, Tuesday evening, the day of the decisive rupture) to put Him to death, *but not at the Passover*. The ordering and preparation of the paschal supper; Matt. xxvi. 1–5; vers. 17–19; Mark xiv. 1, 2; vers. 12–16; Luke xxii. 1, 2; vers. 7–13.—The feet-washing. The paschal supper. Institution of the Holy Supper. Parting discourses of the Lord. Sacerdotal prayer. Exit to the Mount of Olives; John xiii.–xvii.; Matt. xxvi. 20–35; Mark xiv. 17–31; Luke xxii. 14–39.

a. Jesus in Gethsemane.

The struggle and victory in His inward passion; John xviii. 1–12, 13; Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 39–46.—Jesus in Gethsemane before His enemies. The traitor. Free surrender of Jesus. Guarantee of the disciples, and their flight; Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53.

b. Jesus before the Spiritual Court (Sanhedrin).

Jesus before Annas and before Caiaphas. The false witnesses. Christ the true witness, with the confession that He is the Son of God. The denial of Peter, and his repentance. The first mocking of the Lord, and the final hearing; John xviii. 13–27; Matt. xxvi. 57–75; Mark xiv. 53–72; Luke xxii. 54–71.

c. Jesus before Pilate.

Leading of Jesus away to the Prætorium, and end of Judas; John xviii. 28; Matt. xxvii. 1–10; Mark xv. 1; Luke xxiii. 1.—Jesus before the secular tribunal. The threefold accusation of sedition, blasphemy, and treason. The three hearings: before Pilate, before Herod, and again before Pilate. The three great forebodings: the jealous tumult of the Sanhedrin; the dream of Pilate's wife; the saying, that Jesus is the Son of God. The three attempts at rescue: Barabbas; the scourging; the last remonstrance of Pilate. The three rejections of Christ on the part of the Jewish people: Christ offered with Barabbas; Christ declared innocent by Pilate's washing of his hands; Christ crowned with thorns. The hand-washing of the Gentile, the self-imprecation of the Jews. The three condemnations: delivery to the mercy of the people; to scourging; to death. Threefold mockery of the Lord: in His own raiment before the High Council; in white before Herod; in purple before Pilate. Sentence of death; John xviii. 28–xix. 16; Matt. xxvii. 11–31; Mark xv. 1–20; Luke xxiii. 1–25.

d. Jesus on Golgotha.

The leading of Jesus away to Golgotha; John xix. 16, 17; Matt. xxvii. 31–33; Mark xv. 20–22; Luke xxiii. 26–33.—The crucifixion. The seven last words. The signs of divinity. The signs of judgment, or the scoffing and the beginnings of trembling after the uproar. The signs of faith. The signs of turning; John xix. 17–30; Matt. xxvii. 33–56; Mark xv. 22–41; Luke xxiii. 33–49.

e. The Burial on Good-Friday Evening.

The new disciples. The old female disciples. The sepulchre. The burial; John xix. 31–42; Matt. xxvii. 57–66; Mark xv. 42–47; Luke xxiii. 50–56.

VII. The Resurrection, or the Glorification of the Lord.

a. The Resurrection and the Appearances of Jesus in Judea.

The resurrection, and the first announcement of it to Magdalene and the women; John xx. 1–18; Matt. xxviii. 1–10; Mark xvi. 1–11; Luke xxiv. 1–12.—Announcement of the resurrection of Jesus among His enemies; Matt. xxviii. 11–15.—The walk to Emmaus. Peter; Mark xvi. 12, 13; Luke xxiv. 13–35.—First appearance of Christ in the circle of the apostles on the first Sunday evening,; John xx. 19–23; Mark xvi. 14; Luke xxiv. 36–44. Second appearance of Jesus on the second Sunday evening in the circle of the apostles. Thomas; John xx. 26–31.

b. The Appearances of Christ in Galilee.

First appearance of Jesus in Galilee in a company of apostles; John xxi. Second appearance of Jesus in the midst of a great company of disciples, as valedictory to the larger body of disciples in Galilee, or His people at large; Matt. xxviii. 16–20; Mark xvi. 15–18; Luke xxiv. 45–49. Comp. 1 Cor. xv. 6.

c. Last Appearance of Jesus in the Circle of His Apostles in Judea. The Ascension.

Walk to the Mount of Olives, and ascension; Mark xvi. 19, 20; Luke xxiv. 50–53. Comp. Acts i. 1–12.

d. The Spiritual Return and Eternal Presence of Christ in His Church.

Christ with His people alway, even to the end of the world; John xxi. 15–25; Matt. xxviii. 20; Mark xvi. 20; Luke xxiv. 51. Comp. Acts i. and ii.

Observation.—John unites his peculiar selection of facts for points of view, which distinguishes his arrangement of the Gospel, with the closest chronological sequence. With the Synoptists the interest in facts induces greater deviation from chronological order. In regard to Matthew and Mark, we refer to the Introductions. In our construction of the Gospel history, some of the greatest changes of chronological order occur in Luke. The shaping of facts in Luke proceeds from his interest to exhibit the whole life of Jesus as a wandering, which had its goal at Jerusalem, and which the Evangelist viewed as a teaching of salvation in facts and the acts of the Lord (see Acts x. 37, 38. Comp. my *Leben Jesu*, iii. p. 345 sqq.). Matthew exhibits the gospel fulfilments of the Old Testament in great stadia; Mark the victorious conflicts of the gospel; John presents general gospel views of the moral universe in the light of the person of Christ; Luke, the *gospel pilgrimages*. The pilgrimage of Mary forms the centre of the first chapter. The pilgrimage of the parents, and of Jesus at twelve years, to the temple, is the issue of the second. In the third, John is a pilgrim on the Jordan, and the people make pilgrimage to him; so at last does Jesus. The history of the temptation also (chap. iv.) stands here under the particular aspect of a caravan; hence probably the transposition of the second and third temptations. After this, Jesus journeys from His home in Nazareth to Capernaum. But in Capernaum He does not stay; the preaching and healing itinerancies through Galilee begin. In schools, on ships, at custom-stands, in harvest-fields, on mountains, the Lord unfolds the riches of His divine-human gentleness and kindness. The three pilgrimages through Galilee, also, Luke so transposes as to make the

voyage to Gadara the close (chap. viii.). And then, in the ninth chapter, Jesus, in the calling of the twelve apostles, and in the transfiguration, prepares himself for the great pilgrimage to Jerusalem. The journey begins, the seventy disciples in advance. Now the Evangelist distinguishes for us the several parts of the journey of Jesus from Galilee to Jerusalem. These parts, put together without regard to chronological relations, form a grand panorama of the pilgrimage of the faithful in the kingdom of God, or a representation of saving truth in facts; chap. x. 38–xviii. 30. The end of the journey is the progress of Jesus to Jerusalem; chaps. xviii. 31–xix. 48. Here is most graphically painted the progress of Jesus over the Mount of Olives; and among the parables which the Lord now delivers in the temple, Luke gives prominence to that of the lord of a vineyard travelling into a far country; the disciples should flee to the mountains before the destruction of Jerusalem; they should lift up their heads in the last judgment, and escape all its terrors. The passage of Christ to Golgotha becomes, in Luke's hand, a significant pilgrimage amidst the lamentations of the daughters of Jerusalem. The female disciples, who ministered to the Lord and aided in His burial, are female Galilean pilgrims. Even one of the chief appearances of the risen Lord we find, in Luke, interwoven with a journey of the disciples from Jerusalem to Emmaus, and the ascension is the end of a pilgrimage of Jesus with His disciples to Bethany. With this principle of arrangement, on the basis, no doubt, of existing memorabilia (see Luke i. 1, and Schleiermacher's *Lukas*), Luke united the spirit of the Pauline type of doctrine in the form of Grecian culture; and in his human conception of the Divine kindliness and spiritual beauty of Christ he set points of gentleness, grace, compassion, foremost, especially in contrast with Pharisaic pride and self-righteousness. On these two subjects compare the admirable remarks [of Dr. Van Oosterzee] in the Introduction of the Commentary on Luke.

On the synoptical relations of the Gospel, should be further compared the Synopses of De Wette and Lücke, Tischendorf [Robinson, Strong], and others, and the modern works on the life of Jesus, especially that of Pressel. Also the *Harmony of the Gospels*, by Lex.

§ 10. FUNDAMENTAL IDEA AND DIVISION OF THE GOSPEL OF JOHN.

The fundamental idea of the Gospel is this: Christ, as the eternal, personal Word, is the personal basis of the world; its foundation of love, which branches into life and light, and the primal nature and form of which all things, by their symbolical formation, testify. Therefore also Christ, as the Life and Light of the world, breaks victoriously through the darkness of sin in the world, till He becomes incarnate, and thence, till His glorification, to redeem the world. And since the perfect glorification of Christ is the perfect redemption of the world, the operation of His redemption in the world must perfect itself in the glorifying of the world—that is, in His advent, which makes the world the Father's house. Accordingly, the whole Gospel falls into three parts: (1.) Concerning the pre-historical glory of Christ, or His pre-historical advent and His manifestation; the prologue, chap. i. 1–18; (2.) Concerning the historical glory of Christ, or His victory in conflict with the darkness; the gospel history in the strict sense; chap. i. 19–xx. 31; (3.) Concerning the post-historical glory of Christ over His Church, and in it, or His second advent; chap. xxi.

The subdivisions arrange themselves as follows:

I. THE PROLOGUE, Chap. i. 1–18.

1st Section.—Christ in His eternal essence and life, and His position between God and the world; vers. 1–5.

(1.) The personal Word (Christ) in His eternal essence and life as related to God; vers. 1, 2.

(2.) As related to the creation; ver. 3.

(3.) To the world and to mankind in their original constitution; ver. 4.

(4.) To the world in darkness; ver. 5.

2d Section.—The personal Light, or Christ, in His pre-historical advent in the world, especially in His Old Testament advent, testified by the Old Covenant as represented by John the Baptist.

(1.) The representative of the advent of Christ, John the Baptist; vers. 6–8.

(2.) The coming of Christ into the world as to its general groundwork and its historical development; ver. 9.

(3.) Relation of Christ to the world, and conduct of the world toward Him, or the general groundwork of His advent; ver. 10.

(4.) Relation of Christ to Israel, and conduct of Israel toward Him, or the imperfect, symbolical advent; ver. 11.

(5.) Gradual breaking forth of Christ into the world in the distinction of the elect from the less susceptible, constituted (*a.*) by faith, as the beginning of the real advent; ver. 12; (*b.*) by the sanctification of births, and birth from God. Development of the real advent; ver. 13.

3d Section.—Incarnation of the Logos. Appearance of the real Shekinah among the faithful; vers. 14–18.

(1.) Incarnation of the Logos, or the absolutely new birth. Appearance of the real Shekinah; ver. 14.

(2.) Testimony of John in general; ver. 15.

(3.) Experience of believers, or grace; ver. 16.

(4.) Antithesis between Moses and Christ, the law of the Old Testament and Christianity, in their authority and work; ver. 17.

(5.) Antithesis between the whole old world and Christ in their relation to God; ver. 18.

II. The Gospel of the Historical Manifestation of Christ, or His Self-Revelation and His Victory in Conflict with the Darkness of the World, Chap. i. 19–xx. 31.

1st Section.—Reception which Christ, the Light of the world, finds in His life of love among the men akin to the light, the elect; chap. i. 19–iv. 54.

(1.) John the Baptist and his public and repeated testimony concerning Christ (before the rulers of the Jews and his disciples); Jesus, accredited as the Christ, attested the Son of God, the eternal Lord, and the Lamb of God; vers. 19–34.

(2.) The disciples of John and the first disciples of Jesus. Jesus acknowledged as the Messiah, the King of Israel, who knows His Israelites, and also knows the "Jews;" signalized by miraculous discernment of spirits, personal characters becoming manifest in His personal light; vers. 35–51.

(3.) The kindred and friends of the Lord, and the first miracle of Jesus at Cana, as the earnest of the glorification of the world, and as the first manifestation of His glory. Christ transfiguring the earthly marriage feast into a symbol of the heavenly; chap. ii. 1–11.

(4.) Jesus the guest in Capernaum, and the pilgrim to the Passover. The purification of the temple, as a prelude of the redeeming purification of the world and reformation of the Church. Christ the true Temple. The sign of Christ: The destruction of the temple and the raising it again. The first spread of faith in Israel, and Christ the Knower of hearts; vers. 12–25.

(5.) Jesus in Jerusalem, and Nicodemus as a witness of the first powerful impression of Jesus on the Pharisees. The conversation of Christ with Nicodemus by night concerning the heavenly birth as the condition of entrance into the kingdom of God. Symbolism of the water, the wind, and the brazen serpent; chap. iii. 1–21.

(6.) Jesus in the Judean country, and the spread of His baptism, with the faith of the people. Last testimony of the Baptist concerning Christ; Christ the true Baptist.

The bridegroom of the Church, who comes from heaven (the real Song of songs); vers. 22–36.

(7.) Jesus at Jacob's well. The woman of Samaria. Christ the Fountain of Life, the Fountain of Peace. The white harvest-field, or the field of earth and the field of heaven. The sowers and the reapers. The faith of the Samaritans, a presage of the universal spread of the gospel; chap. iv. 1–42.

(8.) Residence of Jesus in Galilee, and believing Galileans in particular. The nobleman. The miracle of distant healing, as a second sign; vers. 43–54.

2d Section.—Open antagonism between Christ, as the Light of the world, and the elements of darkness in the world, especially in their proper representatives, unbelievers, but also in the better men, so far as they still belong to the world; chaps. v. 1–vii. 9.

(1.) The feast of the Jews and the Sabbath of the Jews, and their observance of it: killing Christ. The feast of Christ and the Sabbath of Christ, and His observance of it: raising the dead. Offence of the Judaists in Jerusalem at the Sabbath-healing of Jesus, and at His testimony concerning His freedom and His Divine origin (and besides, doubtless, at His outdoing the Pool of Bethesda). First assault upon the life of Jesus. Christ the true Fount of Healing (Pool of Bethesda), the Glorifier of the Sabbath by His saving work, the Raiser of the dead, the Life as the vital energy and healing of the world, accredited by John, by the Scriptures, by Moses. The true Messiah in the Father's name, and false messiahs; chap. v.

(2.) The Passover of the Jews, and the manna of the Jews. The Passover of Christ, ver. 62, and Christ the Manna from heaven. Miracle of feeding in the wilderness. Miracle of the flight and escape over the sea, wherein Christ withdraws himself from the chiliastic enthusiasm of earthly-minded admirers, and hastens to the help of His disciples. Decisive declaration of Christ. Offence of His Galilean admirers and many of His disciples at His refusing to give them bread in the sense of their chiliasm, and presenting himself in His Spirit with His flesh and blood as the Bread of Life; chap. vi. 1–65.

(3.) Apostasy of many disciples. Incipient treason in the circle of the twelve. Confession of Peter; vers. 66–71.

(4.) Approach of the feast of Tabernacles, and offence of even the brothers of Jesus at His refusing to go to it. Christ, the object of the world's hatred; Christ's time, and the time of the worldly mind; chap. vii. 1–9.

3d Section.—Ferment in the contest between the elements of light and darkness. Formation of parties, as a prelude to the maturing opposition between the children of light and the children of darkness; chaps. vii. 10–x. 21.

(1.) Fermentation and party division among the people in general. (*a.*) Christ, the Teacher and the One sent from God, in opposition to the human rabbinical office, and in agreement with Moses. His earthly descent, in opposition to descent from heaven. His opponents, who would kill Him, in contradiction with Moses. The Prophet of God, intending to return to God; vers. 10–36. (*b.*) Christ, as the Dispenser of the Spirit, the real Siloam with its water of life. Increasing ferment in the people; vers. 37–44.

(2.) Fermentation and parties in the High Council; vers. 45–53.

(3.) Christ, the Light of the world, the real fulfilment of the Jewish torch-light festivities, as against the pretended seers, the false lights, in Israel. The adulteress, and Christ's sentence. His ideal appearance into the court of the Jews, and the two witnesses. The judges shall come into judgment. A twofold lifting up of Christ at hand. Appearances of yielding, or a great vacillation toward faith; chap. viii. 1–30.

(4.) Christ the Liberator, as son of the house, in distinction from servants; the One sent from God, as against the agents of the devil; the Eternal, and the Hope of Abraham, as against the bodily seed of Abraham; or: the Liberator of Israel, the

Adversary of Satan, the Hope of Abraham. A great swinging from faith to unbelief. Attempted stoning; vers. 31–59.

(5.) Christ the Light of the world, over against the blind; healing of the man born blind on the Sabbath, with the symbolical coöperation of the temple spring of Siloam. The day of Christ, and Christ the Light of this day. The light of the blind, a judgment on the blindness of those who pretend to see. Symbolism of the light, the day, the day's work. The ban, or the incipient separation; chap. ix.

(6.) Christ the fulfilment of all symbolical shepherd life; the truth of the theocracy and the Church. (*a.*) The Door of the fold, as against the thieves. (*b.*) The True Shepherd, as against the hireling and the wolf. (*c.*) The Chief Shepherd of the great twofold flock. The symbolical communion and the real communion, or the symbolical and real ban.—The fermentation in its utmost intensity; chap. x. 1–21.

4th Section.—Separation between the friends and the enemies of Christ, the children of light and the children of darkness; chap. x. 22–xiii. 30.

(1.) Contrast between the unbelievers in Judea, who would kill the Lord, and the believers in Perea, with whom He finds refuge. Feast of the Dedication. Last collision between the false Messianic hope and the working of the true Messiah; quickly followed by stoning. The true and the false dedication of the temple. Christ the Son of God, the true realization of the deified or Messianic forms of the Old Covenant; chap. x. 22–42.

(2.) Contrast between the believing and unbelieving Jews of Judea and Jerusalem at the grave of Lazarus. Christ devoted to death in consequence of His raising of Lazarus from the dead. Symbolism of day's work, and of sleep. The resurrection of the dead; chap. xi. 1–57.

(3.) Contrast between fidelity and apostasy in the circle of the disciples themselves. The life-feast over Lazarus, the eve or fore-festival of the death of Jesus: the anointing; chap. xii. 1–8.

(4.) Contrast between the homage of the pious Jews and feast-pilgrims and the Chief Priests and their party, who consulted to destroy His friends also with the Lord. The Prince of Peace, and the palm-branches; vers. 9–17.

(5.) (*a.*) Contrast between the worshipful heathen Greeks from abroad and the majority of the Jewish people who fell away from Christ in unbelief, and occasioned His withdrawal into concealment. Symbolism of Hellenism, the Jewish Passover, the corn of wheat. Glorification through the suffering of death, or the spiritual self-sacrifice of Jesus in the temple; vers. 20–36. (*b.*) Contrast between self-hardened Israel, and the longing, susceptible world, or the retirement of Christ, and the Evangelist's review of His official ministry; vers. 37–50.

(6.) Return of Jesus from concealment, in love to His own. Division in the circle of the disciples themselves. Perplexity and trembling of the faithful. Exclusion of Judas. Christ's washing His disciples' feet an exaltation of ministering lordship: symbolism and establishment of brotherly discipline in the Church. Actual excision of the adversary from the discipleship of Jesus; chap. xiii. 1–30.

5th Section.—The Lord in the circle of His friends, the children of the light, opening and imparting to them the riches of His inner life, and thereby consecrating them vehicles and mediators of His own life, to enlighten and glorify the world, and unite this world and that which is to come; the heaven opened; chap. xiii. 31–xvii. 26.

(1.) The clearly pronounced opposition between this world and that which is to come, and its mediation through the new institution of Christ (the Holy Supper, as) the ordinance of brotherly love. Earnest greatness of this opposition, expressed in the announcement of Peter's denial. Glorification of Christ, and the New Covenant. The new commandment, the exaltation of the law, and of the opposition between the departure of Christ and the remaining of His people in the world; chap. xiii. 31–38.

(2.) Opening and revelation of heaven (the heavenly home), by the revelation of the heavenly Christ in the present world. The glorification of the world to come, which was to arise from His departure, and His union with His disciples in the Spirit. Under the starry heavens. Christ the Way to the Father's house; chap. xiv. 1–31.

(3.) Glorification of the present world. Brought about by the judgment, and by the abiding of the disciples in the love of Christ, and by their influence upon the world, for which He would send His Spirit upon them. Between the burning garden fires in the vale of Kedron. Christ the Vine. Exaltation of the noble plant, and its culture. Exaltation of friendship and joy. Proving of the spiritual life of the disciples against the hatred of the world. Victory of the Holy Ghost in them over the world. Development of Christianity through the Holy Ghost. The holy excommunicated state of the children of God; chap. xv. 1–xvi. 15.

(4.) Higher union of the eternal world and the present world in the New Testament Easter and Pentecost. Glorification of Christ through the Holy Ghost, and of the Father through Christ. The going and returning of the Lord. The watchword of the Church: "A little while." Symbolism of suffering, of birth-pangs, and birth-joys. Good-Friday sorrow and Easter joy in the life of the Lord and in the life of the Church; chap. xvi. 16–27.

(5.) Glorification of the departure of Christ by His glorious coming from the Father into the world; vers. 28–33.

(6.) The high-priestly intercourse of Christ for His own, a prayer for the glorification of His name even to the glorification of His people and the world, even to the disappearance of the world, as world, to the honor of the Father. Christ the Truth and Fulfilment of the Shekinah and all manifestations of God in the world, in His self-sacrifice for the world. Glorification of prayer, of mental crises, of sacrifice. The heavenly goal; chap. xvii.

6th Section.—The Lord in the circle of His enemies, as the light invaded by the darkness; the sublime Judge, or the personal Tribunal, when He is judged; triumphant in His outward surrender; carrying out judgment to the victory of light and salvation; chaps. xviii. and xix.

(1.) Christ as the Tribunal of the Light amidst the confused nocturnal quarrel of the world against and about His person; over against His betrayer, His arresters, His violent defender. The majesty of the Betrayed in contrast with the nothingness of the betrayer; voluntariness of the suffering in contrast with the powerlessness of the arresters; the reference to the decree of the Father in contrast with the unlawful help of Peter. The repudiation of the violent act of Peter, and the vanity and insignificance of employing violent means for spiritual ends; chap. xviii. 1–11.

(2.) Christ in contrast with Annas and Caiaphas. Clearness of the Lord, over against the inquisition of the high priest and the abuse from the servant. The two disciples in the high priest's palace, and the wavering, falling Peter; vers. 12–27.

(3.) Christ in contrast with Pilate. Conduct of Pilate in reference (*a.*) to the first charge, that Jesus was a malefactor; (*b.*) to the charge that Jesus aspired to be King of the Jews; (*c.*) to the charge that Jesus had made himself the Son of God. —Decided fall of Pilate, when Jesus was accused of being an insurgent against the Emperor.—Kingdom of Jesus in opposition to the kingdom of this world. Symbolism of the Roman Empire. Jesus King in the realm of Truth. Acquittal of Jesus. Choice of the murderer Barabbas. Jesus in the crown of thorns and the purple robe. Judgment of Jesus upon Pilate. Pilate conceals his defeat in the disguise of disdain. The sentence of death; chap. xviii. 28–xix. 16.

(4.) Christ on Golgotha, the Light of salvation, or the glorification of the curse of the old world. Christ the cross-bearer. The Crucified in the midst of crucified. The superscription: "The King of the Jews," a motto of contempt, turning itself into

a motto of honor. The booty of the soldiers, also, a fulfilment of Scripture. The appointment of departing love. The last draught. The word of victory: "It is finished!" vers. 17–30.

(5.) Christ the glorification of death, Life in death itself. The corpse of Jesus, a dark, evil omen to His enemies, a mysterious resurrection-omen to His friends (a sign that He was the true paschal Lamb, and that something wonderful would come to pass in Him), a decisive reanimating omen to the undecided disciples. The honorable burial in the garden, and in the new rock-hewn sepulchre. Premonitions of the victory of Christ; vers. 31–42.

7th Section.—Accomplished victory of Christ over the world and the kingdom of darkness, and His manifestation in the circle of His own. Christ proves His victory by banishing the last remnants of darkness, of sadness and unbelief, from His people, and making them certain of His resurrection; chap. xx.

(1.) How the risen Lord, by the signs in the grave, prepares His disciples for the signs in His life; vers. 1–10.

(2.) How He turns the disconsolateness of Mary Magdalene into blessed peace, and makes her the messenger of the resurrection; vers. 11–18.

(3.) How Christ delivers the circle of the disciples from their old fear, and raises them by the breathing of His Spirit to the presentiment of their apostolic calling; vers. 19–23.

(4.) How Christ puts to shame the unbelief of Thomas, and turns the doubting disciple into the most joyful confessor; vers. 24–29.

(5.) Purpose of the facts of the Gospel: testimony concerning Christ, and life in His name; vers. 30, 31.

III. THE EPILOGUE. THE POST-HISTORICAL WORK OF CHRIST IN THE WORLD, TILL ITS PERFECT GLORIFICATION, OR THE SECOND COMING OF CHRIST; SYMBOLICALLY PRESENTED IN THE PARTICULAR PORTIONS OF THE HISTORY OF THE RESURRECTION, Chap. xxi.

(1.) The manifestation of the risen Saviour on the sea of Galilee as a type of the future relation and conduct of Christ with His apostolic Church in this world; vers. 1–14.

(2.) The continued working of Christ in His Church, represented by the office, the walk, and the martyrdom of Peter, or the fortunes of the Church in her predominantly official and external character; vers. 15–19.

(3.) The continued working of Christ in His Church, represented by the office, the spiritual life, and the patriarchal age of John; or the fortunes of the Church in her predominantly inward character, and her immortal spiritual life; vers. 20–23.

(4.) The testimony of John and the testimony of the Church. The endlessness of the gospel history; vers. 24, 25.

For other arrangements, see Luthardt's Commentary, "*Disposition and Construction*," p. 254.

§ 11. LITERATURE ON THE GOSPEL OF JOHN.

For the general exegetical works on the Bible, or on the New Testament, which embrace the Gospel of John, see the Introduction to the New Testament prefixed to the Gospel of Matthew in this Commentary; also, for the literature relating to the four Gospels, and for the general homiletical works.

The exegetical and homiletical literature relating to the Gospel of John by itself, may be found in Lilienthal, *Biblischer Archivarius*, Königsberg, 1745, p. 265 sqq.; Walch, *Biblioth. theol.*, 4th part, p. 646; Winer, *Handbuch der theol. Literatur*, i. p. 248; ii. p. 118 sqq.; Supplement, pp. 38, 175; Danz, *Universal-Wörterbuch der theol. Literatur*, p. 460, and Supplement, i. p. 54; Zimmer, *Handbibliothek der theol. Liter. des 19ten Jahrhunderts*, pp. 10, 69; Hertwig,

Tabellen zur Einleitung in's N. Test., Berlin, 1855, p. 19; Guericke, *Isagogik*, p. 169 [3d ed., pp. 188, 189]; Tholuck, *Commentary* [Amer. ed., p. 49].

The most notable expositors are: Among the fathers, Origen [*Commentaria in Evang. Joannis*], Chrysostom [*Homiliæ LXXXVIII in Joh. Evang.;* Engl. transl. in the Oxford *Library of the Fathers*, vols. xxviii. and xxxvi., 1848–'52; Cyrillus Alex., *Comment. in Ev. Joh.*], and Augustine [*Tractatus CXXIV in Joh. Evang.*, practical homilies, see *Opera*, Tom. iii., P. ii., pp. 290–826, ed. Bened., Paris, 1658; transl. in the *Library of the Fathers*, Oxford, 1848–'49, 2 vols.]; * of the Roman Catholic expositors, Erasmus, Maldonatus, Este, Cornelius a Lapide, and the recent Ad. Maier (1845, 2 vols.) [Messmer, 1860, Bisping, 1865]; of the Reformers, Luther, Melanchthon, Bucer, Calvin, Beza, Chemnitz [d. 1586], &c.; of the seventeenth century, J. Piscator [1613], Hunnius [d. 1603], Grotius [d. 1645], Cocceius [d. 1669]; of the eighteenth, Lampe (*Comm. in Evang. Joh.* [1st ed., Amsterdam, 1724–'26, 3 vols. 4to.; a work of immense erudition and Calvinistic orthodoxy]), Bengel (*Gnomon*); of the nineteenth, Lücke [1st ed., 1820–'24; 3d ed., 1840–'43, 3 vols.; an exegetical masterpiece], Olshausen [1st ed., 1832; 4th ed., by Ebrard, 1862; the English translation from an older edition], Baumgarten-Crusius [1843–'45], H. A. W. Meyer [1834; 5th ed., 1869], De Wette [1837; 5th ed., revised by Bruno Brückner, 1863, much enlarged and improved]; Tholuck [1827; 7th ed., 1857; Engl. translation by Ch. F. Krauth, Philad., 1859, from the 6th ed., with additions from the 7th]; Luthardt, *Das Johanneische Evangelium*, 2 parts, 1852. More recently has appeared: E. W. Hengstenberg, *Das Evangelium des heil. Johannes*, Berlin, 3 vols., 1861–'63 [2d ed., 1867 ff. Engl. translation, Edinburgh, 1865, 2 vols.—To these must be added: H. Ewald, *Die Johanneischen Schriften übersetzt und erklärt*, Gött., vol. i., 1861; W. Bäumlein, *Comm. über das Evang. d. Joh.*, Stuttgart, 1863 (grammatical and brief); C. H. A. von Burger, *Das Evang. nach Joh. deutsch erklärt*, Nördlingen, 1868; and the excellent French works of J. F. Astié, *Explication de l'évangile selon St. Jean*, Genève, 1864, and F. Godet, *Commentaire sur l'évangile de St. Jean*, Paris, 1865, 2 vols.—P. S.].

As practical expositions, Tholuck mentions O. v. Gerlach, N. T., 2 parts; Stier, *Reden Jesu*, 4th part; Fr. Besser, *Bibelstunden über das Evangelium Johannis* [1851, 4th ed., 1860]. To these we add: S. J. Baumgarten, *Auslegung des Evangeliums Johannis*, Halle, 1762; Mich. Wirth, *Das Evangelium des Johannes erläutert*, Ulm, 1829; Fickenscher, *Biblisch-praktische Auslegung des Evangeliums Johannis*, Nürnberg, 1831; Diedrich, *Das Evangelium Johannis*, Leipzig, 1859; Heubner, *Praktische Erklärung des N. T.*, vol. ii. The Homilies on the Gospel of John, delivered by Fr. Schleiermacher in 1823 and 1824, published by Sydow, in 2 parts, Berlin, 1837, are to be especially noted.

As to the separate portions of the Gospel: The 11th chapter has been treated in sermons by Fr. Wilhelm Jul. Schröder, first series, Elberfeld, 1853; various sections in the Bremen *Post*, by Dr. Mallet, vols. i. and ii.; Reichhelm, *Christus die rechte Speise und der rechte Trank*, sermons on chaps. iv.–vii., Frankfurt a. d. O., 1857; Schmieder, *Das hohepriesterliche Gebet unsers Herrn Jesu Christi*, 20 Meditations, Hamburg, Agency of the Rough House. Also the sermons: "*Wir sahen seine Herrlichkeit*," Berlin, 1853, treat in good part the Johannean text.

On the Evangelist and his Gospel there are: Herder, *Von Gottes Sohn, der Welt Heiland, nach Johannis Evangelium*, 1797; Kleuker, *Johannes, Petrus, und Paulus als Christologen*, Riga, 1785; K. M. L. Köster, *Der Apostel Johannes nach der Entstehung, Fortbildung, und Vollendung seines christlichen Lebens dargestellt*, Leipzig, 1838; Da Costa, *De Apost. Joh. en zijne Schriften*, 1831; Herwerden, *Het Evang. van Joh.*, 1851; also the article, "John the Apostle," by Dr. Ebrard, in Herzog's *Encyclopædia*, and the same article in Zeller's *Biblisches Wörterbuch für das christliche Volk*, Stuttgart, 1856.

On the Johannean type of doctrine, we have: Schmidt, *De theologia Joannis Apostoli*, ii. progr., Jena, 1801; Frommann, *Der Johanneische Lehrbegriff*, Leipzig, 1839; K. R. Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin, 1843; Hilgenfeld, *Das Evangelium und die Briefe des Johannes*, Halle, 1849, in the spirit of the ultra criticism; Neander,

* [Comp. *Catena Aurea:* Commentary on the Four Gospels, collected out of the works of the Fathers, by S. Thomas Aquinas, fourth vol. St. John. Oxford, 1845.—P. S.]

Schaff, and Lange, in the doctrinal sections of their Histories of the Apostolic Age. [C. F. Schmid, *Bibl. Theol. des N. T.*, 2d ed., Stuttgart, 1859, pp. 588–617 (abridged translation by G. H. Venables, Edinburgh, 1870, pp. 519–552); E. Reuss, *Histoire de la théol. chrétienne*, Strasburg, 1860, ii., 369–600; Weiss, *Der johann. Lehrbegriff*, Berlin, 1862; Beyschlag, *Die Christologie des N. T.*, Berlin, 1866, pp. 65–107; van Oosterzee, *Theology of the New Test.*, transl. by M. J. Evans, London, 1870, pp. 372–415.—P. S.]

The apologetic literature on John has already been mentioned, pp. 28 f.

Poetical Literature: A. E. Fröhlich, the celebrated Swiss poet, *Das Evangelium St. Johannis, in Liedern*, Leipzig, 1835; A. Köttgen, *Lazarus*, a religious drama, in A. Köttgen's *Gedichte*, edited by me, Essen, 1839. [The poetical paraphrase of Nonnus, in Migne's *Patrol.*, Tom. xliii.; Adam of St. Victor, Poem on the Four Evangelists (*Jucundare, plebs fidelis*), and *De Joanne Evangelista*, in which the famous description occurs: *Volat avis sine meta*, &c. (in Daniel's *Thes. hymnol.*, Tom. ii., 166; in Mone's *Lat. Hymnen des Mittelalters*, iii., 118, and in Trench, *Sacred Latin Poetry*, p. 71). Bishop Ken has a long poem on St. John in his *Christian Year*, new ed., London, 1868, pp. 28 ff.—P. S.]

[English Literature on the Gospel of John.—The commentaries which cover the whole Bible, or the New Testament, have been mentioned in the American edition of *Matthew*, pp. 18, 19, and more fully in that of *Romans*, pp. 51, 52. Alford (*Greek Test.*, vol. i., ed. 6, 1868) is brief, critical, sound, and judicious; Wordsworth (5th ed., 1866) is reverent, patristic, fanciful, unequal, and avoiding rather than solving difficulties. Canon B. F. Westcott (who, in his *Introduction to the Study of the Gospels*, ch. v., very ably discusses the characteristics of the fourth Gospel) is preparing a work on John for the forthcoming "Speaker's Commentary." Besides, we have translations of Lücke, Olshausen, Tholuck, Stier, and Hengstenberg. A translation of Meyer is announced.—The special English literature on John is mostly of a popular and practical character. Hutcheson, *Exposition of John*, London, 1657 (highly spoken of by John J. Owen in his *Comm. on John*, p. iii.); Archbishop Sumner, *A Practical Exposition of the Gospel of St. John*, London, 1835; 3d ed., 1838; R. Anderson, do., London, 1841, 2 vols.; James Ford, *The Gospel of St. John Illustrated from Ancient and Modern Authors*, London, 1852; John Cumming, *Sabbath Evening Readings on St. John*, London, 1855; F. D. Maurice, *Discourses on the Gospel of St. John*, Cambridge, 1857; J. C. Ryle, *Practical Exposition of the Gospel of John*, London, 3 vols., 1868 ff.—America has produced several useful popular commentaries on the Gospels, including that on John, by Barnes, Jacobus, Ripley, Owen (new edition, 1866), Whedon, and others.—Of Albert Barnes' *Notes* on the Gospels, which are especially adapted for Sunday-schools, and have an immense circulation both in Great Britain and the United States, a revised edition appeared shortly before his death (1870).—Comp. the Literature supplied by Mr. Ezra Abbot to the article *John, Gospel of*, in Hackett's and Abbot's edition of Smith's *Dictionary of the Bible*, vol. ii. (1869), pp. 1437–'39. For special dissertations and sermons on single chapters and verses of John, see James Darling's *Cyclopædia Bibliographica*, i., pp. 1058–1166.—P. S.]

THE

GOSPEL ACCORDING TO JOHN.*

I.

THE PROLOGUE OF THE GOSPEL. THE ETERNAL PRE-EXISTENCE OF CHRIST. HIS UNIVERSAL RELATION TO THE WORLD AND MANKIND, AND HIS THEOCRATIC ADVENT IN ISRAEL; OR, THE (OLD TESTAMENT AND NEW TESTAMENT) INCARNATION OF THE LOGOS.

CHAP. I. 1–18.

INTRODUCTORY THEOLOGICAL AND HOMILETIC OBSERVATIONS.

The Evangelists Matthew and Luke give us the history of the childhood of Jesus, and indicate His divine descent with few words in the miraculous story of His birth. But their eye in this is mainly upon the human or, in the narrower sense, historical antecedents of Jesus, his pedigree: Matthew, from a predominantly theocratic point of view, tracing the line to Abraham; Luke, from the more general human point of view, tracing it to Adam.†

As an offset to this exhibition of the human genealogy of Christ, John signalizes his eternal origin, as well as his eternal advent, in the eternal præ-existence of the divine, personal Logos. In the two relations together [the human and the divine], we see how the word of Micah concerning the Ruler out of Bethlehem, whose goings forth have been from of old, from everlasting, is fulfilled (Mi. v. 2).

John, therefore, has this in common with Mark, that he introduces Christ according to His human nature, in His historical maturity and preparation, after John the Baptist, His forerunner. With Matthew he shares the theocratic point of view (vers. 11, 12); with Luke, the universal (vers. 9, 10); but he rises above all in pointing out a Christological theocracy and universality of the incarnate Logos, which in its one manifestation embraces time and eternity, heaven and earth, and unites Deity and humanity.

The Johannean doctrine of the Logos has ever been regarded in the Christian church as one of the most mysterious and important points of doctrine. It ruled incipient theology in the doctrine of the Logos of God down to the beginning of the third century, down to Tertullian, and then exerted also the most decisive influence on the more definite doctrine of the Son of God. The mediæval theology knew better how to gaze at this great page of the Gospel, than to appreciate it, yet the mediæval mysticism was moved by the Johannean spirit (see Tholuck, p. 69). John Wessel, the greatest theologian of all the forerunners of the Reformation, restored the deeper apprehension of the Logos doctrine, and when our Reformers aimed at a more practical apprehension of Christology, this doctrine became thenceforth preeminently a treasure of the evangelical church, which the evangelical mystics in particular were at pains to unlock. The eighteenth century with its humanistic, critical tendency, lost the spirit of insight into the depths of the Johannean theology; yet at a time when the rationalists were disdaining it, speculative philosophers, like Schelling and Hegel, and great poets like Göthe, could not but recall its import, though without a clear apprehension.

The later evangelical theology has applied itself with appreciative spirit to the Johannean theology, and therefore to the prologue of this Gospel. Testimony of this we have in the sermons of Schleiermacher on the Gospel of John, and Lücke's Commentary on it, in which the treatise

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* [Codd. Sin. and Vatic., the two oldest, have simply: κατὰ Ἰωάννην (B.—ανην). So Tischend. in the 8th ed. Later MSS. read εὐαγγ. κατὰ Ἰωάνν. (so Griesb., Lachm.), or τὸ κατὰ Ἰ. εὐαγγέλιον, or ἅγιον εὐαγγέλιον, *etc.*—P. S.]

† [Comp. Chrysostom: "The other evangelists begin with Christ's incarnation in time; St. John with his eternal generation." Augustine (*Tractatus* xxxvi. *in Johannis Evang.* c. 8, §1.): "The other three Evangelists walked as it were on earth with our Lord as Man (*tamquam cum homine Domino in terra ambulabant*) and said but little of his divinity. But John, as if he found it oppressive to walk on earth, opened his treatise so to speak with a peal of thunder. . . To the sublimity of this beginning all the rest corresponds, and he speaks of our Lord's divinity as no other." Godet, *Commentaire*, I p. 143: "*Chaque évangélist entre en matière de la manière la mieux appropriée à l'esprit de sa narration. Matthieu veut démontrer le droit de Jésus au trône théocratique: il commence par une généalogie. Marc rédige ses souvenirs: il se jette sans exorde in medium rem,* (*in medias res*, or *medias in res*, is the proper phrase). *Luc prétend écrire une histoire proprement dite: il rend compte dans son préambule de ses sources et de sa méthode.*"—P. S.]

4

on the prologue extends from p. 249 to p. 378, (vol. I). By the side of the modern depreciation of the Gospel of John on the part of some critics goes a mistaken realistic doctrine of the Logos in its great import in Hofmann (*Weissagung und Erfüllung*, p. 7), and Luthardt (pp. 280 sqq.) Exegesis can hardly make this Gospel more real, when it covers the depth by an abstractly realistic interpretation. What is said of the fourth evangelist, is true also of his doctrine of the Logos: It does not die.

The distinction between the divine *essence in itself*, and *its manifestation in its word*, is an attribute of the personality of God, and therefore this distinction continually comes out in the Holy Scriptures, which is the word of the personal God (Gen. i. 1; ver. 26, *etc.*).

This distinction appears still more clearly defined, after the primal revelation, obscured by sin, comes again into historical operation as a revelation of redemption. From this time, however, it unfolds itself in a two-fold form: there being, first, in the theocratic theology of the Old Testament, the distinction of Jehovah and the Angel of the Lord; then, in the universal theology of the Old Testament, the distinction of Jehovah and His wisdom as the principle of the creation and of Providence, and of the divine administration in Israel.

The manifestation of Jehovah in His Angel, (מַלְאַךְ יְהוָֹה) develops itself through three stages: the Angel being designated first as the Angel of the Lord (Gen. xvi. 7-9sqq.); then as the Presence, or the Angel of the Presence (Ex. xxxii. 34; comp. xxxiii. 14; Isa. lxiii. 9); finally as the Angel of the Covenant (Mal. iii. 1).

That this Angel is the theophanic præ-exhibition of the God-Man himself, is evident especially from the point of issue of this idea, where the Angel, as the Angel of the Covenant, plainly denotes the Messiah (Mal. *l. c.*); and the recent objections of Hofmann, Kurtz, and others, who make this person a created angel, are not sufficient to invalidate the church interpretation, and if they were, they would dissolve the central, inmost bond between the Old Testament and the New.

As the personal præ-manifestation of Christ in the theophanies of the Logos, the Angel of the Lord is also characterized by his standing in the closest connection with the honor or glory of God (Lu. ii. 9); in fact, being identified with it (Ex. xvi. 10; xxiv. 16). With this it is well worthy of notice, that where in the Old Testament Jehovah, or even the Angel of Jehovah, Maleach-Jehovah, is spoken of, He is called instead by the Jewish Targumists מֵימְרָא or even the Shekinah of Jehovah, *i. e.*, the manifestation of God letting itself down into his dwelling (see Tholuck, p. 62).

Now while in the Angel of the Lord we find predominantly the central direction of God, in His revelation, towards Israel and the incarnation expressed as *the personal putting forth of the Word*, we find in the notion of the *Wisdom distinct* from God, as the formative power of the divine word, chiefly the universal tendency of His revelation, or the connection of His historical revelation with its basis, His eternal, world-embracing, universal revelation. In this peculiar significance the divine Wisdom appears first in Job (ch. xxviii.; comp. Schlottmann, *Hiob*, p. 129). According to Proverbs, ch. viii., it is the mediator of the creation, and the personification of it comes nearest to a hypostasis in chap. ix. where it appears as the founder of the theocracy. Also in the apocryphal Book of Wisdom, it first, according to its universal field of revelation, forms the spirit of all life, and then, in a special attitude, as the spirit of the devout in Israel, comes into contrast with the folly of the heathen idolatry. It has here, under the influence of Alexandrian views, an idealistic form; in Sirach, on the contrary, from the universal sphere of the creation which belongs to it, it goes, in a restless search, over to the people of Israel, and fixes on Zion a permanent place, and its concentration is the Book of the Covenant, the Thorah (ch. xxiv. 25). Thus its last embodiment is the Book according to Baruch (iii. 37; iv. 1). The normal development of the notion proceeds between these extremes of an idealistic and a legal theory of revelation. The sound apprehension of the distinction we find again only on the threshold of the New Testament in the religious contemplations of Zachariah and of Mary (Lu. i.) and of John the Baptist. With these the N. T. revelations are most immediately connected.

We get, however, but a one-sided view of the development of the Old Testament idea of revelation, unless we bear in mind also its Messianic complement on the human side, *i. e.*, the development of the idea of the Messiah in the stricter sense. This likewise passes through three stages.

(1) The chosen family; (a) mankind, the seed of the woman, Gen. iii.; (b) the race, Semitic, Gen. ix.; (c) the people, Israel, and particularly the tribe of Judah, Gen. xii. 49.

(2) The chosen line: David and his son, collectively considered; the *typical* Messiah.

(3) The chosen individual, the *ideal* Messiah, Isa. ix. sqq.

Now, as the idea of the revelation of God works towards incarnation, so the idea of the Messiah strives towards union with the divine nature; and at the passage where the ideal Messiah comes to view, the union is effected; the Messiah is become the Angel of the Lord (Isa. lxi. 1 and 2), the Angel of the Lord is become the Messiah (Dan. vii. 13; Mal. iii. 1).

With this synthesis is given also the notion of the Son of God. This has likewise three stages in its development:

(1) The chosen family, Ex. iv. 22 sqq.

(2) The chosen royal line, 2 Sam. vii. 14.

(3) The chosen individual, the ideal Messiah, Ps. ii.; Isa. ix.

But since the development of revelation is based on the development of redemption and the idea of the former unfolds itself with the idea of the latter, so the Messiah, as personal revelation, is also personal Redeemer. As such he has (1) to fight and conquer; (2) to work and struggle; (3) to suffer, and in sinking to overcome. From this point of view the Son of God is the servant of God, Isa. liii.

The Solomonic and Apocryphal doctrine of the Wisdom became in Alexandria, in its contact with Platonism, the doctrine of the Logos, as Philo shaped it.

The Logos of Philo, however, is essentially different from that of John, though it agrees with that of John in its being the Mediator between God and the world. It is subordinate to Deity, it stands over the world merely as world-former, demiurge; it shades off pantheistically from the personal character to impersonality; it cannot become flesh; it is different from the Messiah, and the Messiah is only a divine appearance, which leads the devout Jews back to Palestine (see Dorner, *Entwicklungsgeschichte der Christologie*, Introduction, p. 49).

However doubtful it may be, that John was acquainted with the writings of Philo, the ideas of Philo were widely diffused in the second half of the first century among the Hellenistic Jews (for they were not a separate philosophy of Philo, but the religious philosophy of Hellenistic Judaism in general), as the angel-worshippers of Colosse prove: so with the system of Cerinthus; and undoubtedly the Evangelist came into intercourse and conflict with them. Nor must the position of the Evangelist towards the Alexandrian idea have been altogether hostile; for the current Logos-doctrine was not pure error; it was affiliative and abrasive, reformatory and evangelizing, to this fundamental idea of the Hellenistic Jews. And the Evangelist could be the more free to use the term *Logos* in its full emphasis, since he found it already recommended by the Old Testament, and still more distinctly by the Jewish theology. It was no doubt an ambiguity in Philo's mode of expression, that he transferred the Solomonic and Apocryphal notion of the σοφία into the notion of the Logos, in which the Word of God in the Old Testament, the מֵימְרָא of the Jewish theology, seemed to coincide with the νοῦς of Plato, which might easily be confounded with λόγος.

The Logos of John is related to that of Philo, as Paul's sermon at Athens to the inscription of the unknown God. John declared the true Logos, who is distinguished from that mixed figment of Old Testament theology and Greek speculation, in that He is equal with God, as the full expression of His being; is the absolute ground of the world, even of its matter; embosoms the universe as its active force, not as an emanating fountain of new emanations from God; is as much life, as light, in the highest sense, and therefore could come in the flesh, as Messiah, to accomplish the absolute redemption.

The Logos-doctrine, even in terms, runs throughout the writings of John (see 1 John i. 1; Rev. xix. 13); but in substance it pervades the New Testament, especially Paul (see Col. i. 15–19; Heb. i. 8; Matt. xi. 19; Luke xi. 49).

On the doctrine of the Logos and on John's Prologue comp. Lücke, I., p. 865 sqq. [translated by Dr. Noyes in the *Christian Examiner* for March and May, 1849.—P. S.]; Tholuck, I., p. 61; Meyer, p. 75 [pp. 58–67 in the 5th ed. of 1869.—P. S.]; Adalbert Maier, p. 115; Hölemann, *De Evangelii Joannei introitu, introitus Geneseos augustiore effigie*, Lips., 1855; Jordan Bucher, *Des Apostels Johannes Lehre vom Logos*, Schaffhausen, 1856.

[M. Stuart, *Examination of John*, i. 1–18, in the Andover *Bibliotheca Sacra* for 1850, pp. 281–327. Hengstenberg, *Com. on John*, 1866, vol. I., pp. 6 ff. (where the Old Test. roots of the Logos-doctrine are brought out in opposition to its derivation from Philo). F. Godet, *Considérationes générales sur le prologue*, in his *Com. on John*, 1864, vol. I., pp. 220–265. T. A. Philippi, *Der Eingang des Johannesevangeliums ausgelegt*, Stuttgart, 1867. Röhricht, *Zur Johanneischen Logoslehre*, in the Theol. *Studien und Kritiken* for 1868, pp. 299–315. H. P. Liddon, *Bampton Lectures on the Divinity of Christ*, London, 1867, Lecture Vth, pp. 310–411. Among English commentators, Alford, on John i. 1, gives a condensed summary of the investigations of Lücke, De Wette, Olshausen and Dorner on the Logos-doctrine.—P. S.]

[ADDITIONAL REMARKS ON THE PROLOGUE, vers. 1–18. The Prologue is a condensed statement of the results of John's contemplation and experience as a faithful witness of the life and work of Christ on earth, and furnishes the key that unlocks the true meaning of the following narrative. It contains the theme and leading ideas of the Gospel, the eternal substratum, as it were, of the temporal history of Jesus, and creates the impression that in approaching the gospel history the reader treads on holy ground; Jesus of Nazareth being none other than the eternal Son of God, in whom we must believe in order to have eternal life (comp. ch. xx. 31). The theme is the eternal Logos or personal Word that was with God and of divine essence from the beginning of beginnings, and at last became incarnate for the salvation of the world. The leading ideas are life and light, grace and truth, as emanating from and centering in the Logos. Starting with the divine genealogy or eternal divinity of Christ, the Evangelist presents, in a few bold outlines, the progress of revelation from the creation to the incarnation, a sort of miniature photograph of the history of preparation for Christ's coming in the flesh, and states the impression which His workings and personal appearance made upon the unbelieving world and the believing disciples. John the Baptist is mentioned as the representative of the Old Test. revelation, which directly prepared the way for the Christian dispensation.

We have here brought together the characteristic features of the fourth Gospel—its simplicity, sublimity, depth and ideality. We hear the sounds of thunder uttered by the "son of thunder." Every sentence, every word, is pregnant with meaning, and furnishes inexhaustible material for meditation and reflection. In the whole range of literature, ancient and modern, there is no passage or chapter that can at all compare with this Prologue. It is not poetic in form—yet, like the account of the creation in Genesis, to which it forms the New Testament pendant, it rises, by its calm dignity, simplicity and grandeur, to more than poetic beauty. The theme so far transcends the boundaries of time and sense, that the ordinary arts of rhetoric and poetry are struck with the silence of adoration and awe. "In pregnant fullness and purest simplicity," says the great scholar, Ewald (*Comm. on John*, p. 111), "the Prologue is unique," even in this unique Gospel.—The Prologue has ever exerted a mysterious and irresistible charm upon the pro-

foundest thinkers, from Origen and Augustine down to Fichte, Schleiermacher and Schelling.*

As to the *division* of the Prologue, Dr. Lange, with Olshausen and Godet, divides it into three sections: (1) the præ-mundane or eternal being of the Logos, and His relation to God and the world, vers. 1–5; (2) His activity from the creation to the incarnation, especially in the Old Dispensation, vers. 6–13 (Godet, vers. 6-11). (3) His incarnation and activity in the Christian Church, vers. 14-18. Ewald (p. 113) adopts a similar view, but closes the first division with ver. 3. According to Meyer (in his fifth edition, p. 98), the Prologue represents the Logos—(1) as præ-existent in His *creative* activity (1-3); (2) as the Fountain of *light* to men (4-13); (3) in His *divine-human manifestation* (14-18); the last section returns to the first in identifying the λόγος ἔνσαρκος with the λόγος ἄσαρκος ("who is in the bosom of the Father"). Lücke, Alford and others make but two divisions: the eternal existence of the Logos, vers. 1-5, and His historic manifestation and working, vers. 6-18. Luthardt and Hengstenberg substitute for chronological sections three concentric cycles (1-5; 6-13; 14-18), of which each reproduces the same idea of the activity of the Logos, but under new aspects—the first in relation to God and the world at large, the second with special reference to John the Baptist and Jewish unbelief, the third with reference to the blessings which result to true believers.—There is evidently a progress of ideas from eternity to time, from the creation to the Old Testament dispensation, and to the incarnation, but more in the form of comprehensive intuition, which is peculiar to John, than of strict logical order, which was more congenial to the mind and training of Paul. For particulars, see below.—P. S.]

* [Even heathen philosophers and heretical Gnostics were captivated by the speculative depth of the Prologue. (Comp. Lampe, *Com.* Tom. I., 231 sq., 239 sqq.) Göthe, too, connects the deepest mental struggles of Faust with an attempt to fathom the depth of the first sentence of John:

"*Geschrieben steht: im Anfang war das* WORT!
Hier stock ich schon! Wer hilft mir weiter fort?
Ich kann das Wort so hoch unmöglich schätzen,
Ich muss es anders übersetzen,
Wenn ich vom Geiste recht erleuchtet bin:
Geschrieben steht: im Anfang war der SINN!
Bedenke wohl die erste Zeile,
Dass deine Feder sich nicht übereile!
Ist es der Sinn, der alles wirkt und schafft?
Es sollte stehn: im Anfang war die KRAFT!
Doch, auch indem ich dieses niederschreibe,
Schon warnt mich was, dass ich dabei nicht bleibe.
Mir hilft der Geist! Auf einmal seh ich Rath
Und schreib getrost: im Anfang war die THAT!"—P. S.]

FIRST SECTION.

Christ in His Eternal Essence and Existence, and His Position between God and the World.

CHAP. I. 1–5.

(1) THE WORD (CHRIST) IN HIS ETERNAL ESSENCE AND EXISTENCE IN RELATION TO GOD, VERS. 1 AND 2; (2) IN HIS RELATION TO THE CREATION, VER. 3; (3) IN HIS RELATION TO THE WORLD AND TO MAN, PARTICULARLY IN THEIR ORIGINAL CONSTITUTION, VER. 4; (4) IN HIS RELATION TO THE WORLD IN DARKNESS, VER. 5.

1 In the beginning was [in existence] the [personal, substantial] Word[1] [the Logos], and the Word [the Logos] was with God [the Deity, the Godhead], and the Word 2 [the Logos] was God [Himself]. The same was [existed] in the beginning with God. 3 All things were made by [through] him; and without [except through] him was 4 not anything made [ἐγένετο],[2] that was [hath been] made [γέγονεν]. In him was 5 [is][3] life [pure life]; and the life was the light of men. And the light shineth in [the] darkness; and the darkness comprehended [apprehended; LANGE: suppressed[4]] it[5] not.[6]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [There is no doubt that *Word* (Vulg: *Verbum*; Luth.: *Wort*) is the only proper translation here of Λόγος (from λέγω), for John never uses it in another sense, and here he plainly alludes to the account of Genesis that God in the beginning made the world through His word. But in the Prologue and in two other passages (1 John i. 1, ὁ Λόγος τῆς ζωῆς, and Apoc. xix. 13. ὁ Λόγος τοῦ θεοῦ,—the passage 1 John v. 7 is spurious) he employs it in an altogether peculiar, *personal* sense to designate the præ-existent Christ, as is evident from ver. 14. The Greek favored this application, λόγος being masculine; and Ewald, boldly breaking through all usage, retains the masculine article in his German translation: *der* (instead of *das*) *Wort*. In classic Greek λόγος has the double signification: *word* and *reason*, *oratio* and *ratio;* the former being the primary meaning according to the etymology. Both are closely related; word or speech is the λόγος προφορικός, the outward reason or thought expressed; reason or thought is the λόγος ἐνδιάθετος, the inward speech. We cannot speak without the faculty of reason, nor think without words in our mind, whether uttered or not. Hence the Hebrew phrase: *to speak in his heart—to think.* When λόγος signifies *word*, it refers not to the formal part, the mere name or sound of a thing (like ῥῆμα, ἔπος, ὄνομα, *vox*, *vocabulum*), but to the material part, the thing itself, the thought as uttered, sometimes a whole discourse, *sermo*, or *treatise* (as in Acts i. 1). When it signifies *reason*, it may denote the subjective faculty, human or divine, which

produces speech (so in Heraklitus), and hence the derivative terms, λογίζεσθαι, λογισμός, λογικός, which are applied to rational functions; but more frequently, and in the Bible almost exclusively, it refers to an objective reason to be given of, or for, any thing. Comp. such phrases as πρὸς λόγον, κατὰ λόγον, *agreeable to reason, reasonable* (in Plato, also Acts xviii. 14—this comes nearest to the sense of reason as a faculty); παρὰ λόγον, *contrary to reason, improbable;* λόγον τινος ἔχειν, or ποιεῖσθαι, *rationem habere alicujus, to make account of,* and λόγον διδόναι (ἀπέχειν, παρέχειν) τινός, *to give a reason, an account of a thing* (comp. Acts xix. 40; 1 Pet. iii. 15); also λόγον αιτεῖν περί τινος, λαμβάνειν ὑπέρ τινος, *to ask, to receive an account of a thing.* For the faculty of reason the N. T. always employs other terms, as πνεῦμα, νοῦς, καρδία, σοφία. Hence we must object, with Zezschwitz (*Profangräcität und Biblischer Sprachgeist*, 1859, p. 33), to the trias, νοῦς, λόγος, πνεῦμα, as set up by Delitzsch in his *Biblische Psychologie*, retained in the second ed., 1861, p. 176. For the theological meaning of Logos as here used, *see* the EXEG. NOTES.—P. S.]

[2] Ver. 3. Lachm. construes: οὐδὲ ἕν, ὁ γέγονεν, *etc.*, according to Codd. C.* D. L. *etc.* [Sin. D. *al.* read οὐδὲν ὃ γέγ.; but οὐδὲ ἕν (*ne unum quidem*, not even the ὕλη), is more emphatic.—P. S.]

[3] Ver. 4. D. *et al.* (Lachm.) read ζωή ἐστιν. An exegetical hypothesis, see John v. 11. [Sin. D. and Codd. ap. Orig. sustain ἐστίν, and are followed by Tischend. in his 8th ed., but ἦν is supported by A. B. C. E. F. L. O. *al.* Some MSS. and Versions connect the first sentence of ver. 4 with the last words of ver. 3, and punctuate ὁ γέγονε ἐν αὐτῷ (a phrase never used by John for *to be made by*), ζωὴ ἦν (the Valentinian Gnostics and Hilgenfeld); others put a comma after γέγονε (Clem. Alex., Orig., Lachm),—a forced and untenable construction. See EXEG. NOTES.—P. S.]

[4] Ver. 5. [On the different translations and interpretations of καταλαμβάνειν see EXEG. NOTES.—P. S.]

[5] Ver. 5. Some authorities read αὐτόν [sc. λόγον, for αὐτό, sc. τὸ φῶς. See Tischend. ed. VIII.—P. S.].

[6] [The symmetrical, almost poetic, or rather superpoetic, beauty of the Prologue will appear more fully from the following arrangement of its simple, short, abrupt and pregnant sentences:

THE LOGOS AND GOD.

1. Ἐν ἀρχῇ ἦν ὁ Λόγος,
 καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
 καὶ Θεὸς ἦν ὁ Λόγος.
2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

THE LOGOS AND THE WORLD.

3. Πάντα δι' αὐτοῦ ἐγένετο,
 καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν
 ὃ γέγονεν.

THE LOGOS AND MANKIND.

4. Ἐν αὐτῷ ζωὴ ἦν,
 καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

THE LOGOS AND SIN.

5. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.—P. S.]

EXEGETICAL AND CRITICAL.

[Vers. 1 and 2 contain the ante-mundane or præ-temporal history of the Logos, the mystery of the eternal, *immanent* relation of the Father and the Son before any revelation *ad extra*. This was a blessed relation of infinite knowledge and infinite love. It supplies the only answer we can give to the idle question, what God was doing before the creation of the world. Ver. 1 sets forth, in three brief sentences, three grand truths or divine oracles: the eternity of the Logos (*in the beginning was*), the personality of the Logos (*with God*), and the divinity of the Logos (*was God*); ver. 2 sums up these three ideas in one. The subject here touched lies far beyond human experience and comprehension; hence the extreme brevity with which the fact is simply stated in its quiet majesty. Yet these two lines give us more light than the thousands of words wasted by Philo, and the ancient and modern Gnostics and philosophers, on the transcendent mysteries of præ-mundane existence. Bengel calls the first verse "a peal of thunder from the Son of Thunder, a voice from heaven." Augustine (*Tract. 36th in Joh. Evang.* ⅔. 1) beautifully says: "John, as if he found it oppressive to walk on earth, opened his treatise, so to speak, with a peal of thunder; he raised himself not merely above the earth and the whole compass of the air and heaven, but even above every host of angels and every order of invisible powers, and reached to Him by whom all things were made, saying: 'In the beginning was the Word,' *etc.* To the sublimity of this beginning all the rest corresponds, and he speaks of our Lord's divinity as no other."—P. S.]

Ver. 1. **In (the) beginning.** Ἐν ἀρχῇ, בְּרֵאשִׁית, Gen. i. 1. Comp. the Introductory Observations, and Hölemann: *De evangelii Joan. introitu.* Different explanations: — 1. Cyril of Alex.: the "beginning" is God the Father.*—2. The Valentinian Gnostics (according to Irenæus I. 8, 5): a distinct divine hypothesis between the Father and the Logos. — 3. Origen: The divine Wisdom (σοφία).†—4. Theodore of Mopsuestia, and others: eternity.‡—5. The Socinians [and some

* [So also Marheineke (*Dogm.* p. 134). The Son is indeed called ἡ ἀρχή, Rev. iii. 14, but not the Father. Philo and the Gnostics called the Logos ἀρχή, but the Father προαρχή, or abyss (comp. Jacob Böhm's *Urgrund, Abgrund*). Besides, the corresponding term to Λόγος is θεός, while "Father" requires "Son."—P. S.]

† [Origen (*Com. in Joan.*, in Delarue's ed. Tom. IV. p. 19) makes τὸ εἶναι ἐν ἀρχῇ to be identical with τὸ εἶναι ἐν πατρί, which would lead to Cyril's interpretation; but soon afterwards, p. 20, he explains that Christ was called the beginning because He is the Wisdom, and refers to Prov. viii. 22, where Wisdom says: "God made me the beginning of His ways—ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,"—a passage which figured very prominently in the Arian controversy.—P. S.]

‡ [So also Chrysostom (*In Joannem Hom.* II., ed. Montfaucon, Tom. VIII. p. 13): τὸ γὰρ, ἐν ἀρχῇ ἦν, οὐδὲν ἕτερόν ἐστιν, ἀλλ' ἢ τὸ εἶναι ἀεὶ δηλωτικὸν, καὶ ἀπείρως εἶναι. Of modern commentators, Olshausen adopts this view: "Not in the beginning of creation, but in the primitive beginning, the *Uranfang, i. e.*, from eternity." This is a correct inference (see below), but not directly expressed. We can only speak of a beginning of finite or created existence—the existence of God has neither beginning nor end. Liddon (*The Divinity of Christ*, 4th ed., 1869, p. 228) somewhat modifies this interpretation after Meyer, in referring בְּרֵאשִׁית, Gen. i. 1, to the initial moment of time itself, ἐν ἀρχῇ to the absolute conception of that which is anterior to, or rather independent of, time. Ewald: the first conceivable beginning.—P. S.]

modern Unitarians]: the beginning of the gospel (*in initio evangelii*). [In Acts xi. 15 the expression has this meaning, but here it is entirely inconsistent with ver. 3.—P. S.].—6. Meyer: [John parallelizes the beginning of his Gospel with that of Genesis, but] he raises the historical notion of *the beginning* which in Gen. i. 1 implies the beginning of time itself, to the absolute idea of *præ-temporalness* [or timelessness, *Vorzeitlichkeit*], as in Prov. viii. 23. [Here the Wisdom which is the same with the Logos, says: πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι, κ. τ. λ., ('from everlasting, in the beginning, before the earth was made'); comp. John xvii. 5, πρὸ τοῦ τὸν κόσμον εἶναι; Eph. i. 4, πρὸ καταβολῆς κόσμου. Comp. also 1 John i. 1 and Apoc. iii. 14.—P. S.] We find an advance of the notion of the beginning primarily only in *was* (ἦν), and in the relation subsequently stated of the Logos to the eternal God, which unquestionably still further elevates, indirectly, the idea of the ἀρχή. The ἀρχή itself must ever refer to the primal generation or rise of things.* But if in this ἀρχή the Logos already was (ἦν), then He was from eternity. [The same is said of God, Ps. xc. 2, who was before the mountains were brought forth, *etc.*, *i. e.* from everlasting]. The Logos was not merely existent, however, *in the beginning*, but was also the efficient principle, the ἀρχή of the ἀρχή (Col. i. 18). The ἀρχή, in itself and in its operation, dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said, the Logos was in this ἀρχή, His eternal existence is already expressed, and His eternal position in the Godhead already indicated, thereby. The Evangelist says not: In the beginning *of the world*, because he would make *the beginning* perfectly absolute; but he pre-supposes the reference to the genesis of the world.†

Was.—Not *became* [ἐγένετο, comp. vers. 6 and 14] the Son of God, a κτίσμα, as Arianism taught. (Comp. Prov. viii. 23; Sirach xxiv. 8.) It cannot be said, He might have become, or been made, before the beginning; for becoming and beginning are inseparable.‡

[The words: *in the beginning was the Logos*, clearly *assert*, as the best commentators now admit, the *eternity* of the Logos, but they *imply* at the same time His *divinity*, which is afterwards formally stated in the third sentence: *was God.* Metaphysically we cannot separate eternity, *ab ante*, from divinity, or predicate eternity of any creature. Luther felt this when he said: "That which was before the world and before the creation of all creatures, must be God." On the basis of monotheism on which John stood, there is no room for a middle being between God and the creature. Before creation there was no time, for time itself is part of the world and was created with it. (*Mundus factus est cum tempore*, not *in tempore*). Before the world there was only God, and God is timeless or eternal. Hence the Arian proposition concerning Christ: There was a time (before creation) when He was not (ἦν ποτε ὅτε οὐκ ἦν), involves the metaphysical absurdity of putting time before the world, a creature before creation.—P. S.]

The Word.—[ὁ Λόγος, with reference to Gen. i. 3: God *said*, *etc.* The living, speaking Word from whom the creative, spoken words emanate.—P. S.] The Word absolute, the one whole, all-embracing, personal manifestation of life; hence without the qualification: the Logos of God. It certainly includes also the divine reason or consciousness; though in the Scriptural usage λόγος never denotes the reason itself, but only the matured expression of the reason, word, speech, as a whole, the personal spiritual essence of God made, in its whole fulness, objective to itself,* as its own perfect expression and image. And in this view the literal interpretation is entirely sufficient, but is supplied by the historical doctrine of the Logos (see above).

The exclusively verbal expositions, and the exclusively historical, are alike insufficient and incorrect: 1. the *verbal*, which explain ὁ λόγος as (*a*) ὁ λεγόμενος, the promised one (Valla, Beza, Ernesti, Tittmann, *etc.*); (*b*) ὁ λέγων, the speaking one (Mosheim, Storr, and others); (*c*) the gospel objectively considered, as the word of God: the subject of the gospel (*alloiosis!*), hence Christ, [so Hofmann, *Schriftbew.*, I., p. 109 ff.]; or, according to Luthardt: the word of God which in Christ (Heb. i. 1) was spoken to the world, and the content of which is Christ (see, on the contrary, Meyer, p. 45, [pp. 58 and 59 in the fifth ed. of 1869.—P. S.]); 2. the *historical*, which would make either the Palestinian doctrine of the Wisdom [Σοφία, חָכְמָה] with the Word of God [מֵימְרָא or דִּבּוּרָא] of the Targums, or the Alexandrian Philonic doctrine of the Logos, or both, the proper root of the scriptural idea. This root is to be found in the manifestation of the consciousness of Christ, as it reflected itself in the intuition of John himself; the his-

* [Hengstenberg quotes for this view Matth. xix. 4; John viii. 44, and other passages where ἀρχή likewise refers to the beginning of the world, or the creation. So also Brückner, Godet, *etc.*—P. S.]

† [Comp. Bengel *in loc.*: "*In eodem principio cœli et terræ et mundi* (ver. 10; Gen. i. 1) *jam erat Verbum. sine ullo principio initiore suo. Ipsum Verbum est mere æternum: nam eodem modo Verbi ac Patris æternitas describitur.*" Alford: "These words, if they do not *assert*, at least *imply*, the eternal *præ-existence* of the divine Word. For ἐν ἀρχῇ ἦν is not said of an *act done* ἐν ἀρχῇ (as in Gen. i. 1), but of a *state existing* ἐν ἀρχῇ, and therefore without beginning itself." Brückner (in the fifth ed. of De Wette): "If the Logos *was* in the beginning of things, it follows that He had a being before all being." Ewald: "The words, 'In the beginning,' *etc.*, mean first of all that the Logos actually existed before the world or that there never could be conceived a time in which He was not already." So also Godet.—P. S.]

‡ [Bengel: "ERAT *Verbum, antequam mundus fieret.*" Alford: "The existence of an enduring and unlimited state of being, implied in ἦν (the indefinite past), is contrasted with ἐγένετο in ver. 3, and especially in ver. 14."—Meyer: "John reports historically, looking back from the later time of the incarnate Logos (ver. 14)." This is more correct than Olshausen's exposition of ἦν as designating "the enduring, timeless existence of the eternal presence;" this would require ἐστί, as in John viii. 58, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. (Chrysostom likewise takes ἦν here as denoting τὸ ἀΐδιον, because it is used of God.) But all these commentators agree that the *was* of the divine Logos is clearly distinct from the *became* or *began to be* of the creature, ver. 3, of the man John, ver. 6, and of the human nature of Christ, ver. 14. John suggests the idea of an (eternal) generation of the Logos from the substance of the Father (comp. the term μονογενὴς υἱός, ver. 18, and πρωτότοκος, Col. i. 15, which differs widely from πρωτόκτιστος or πρωτόπλαστος), but not of the Arian doctrine of a creation of the Logos out of nothing. The Son must be as eternal as the Father, being as indispensable to the Fatherhood of God, as the Father is to the Sonship of the Logos.—P. S.]

* ["*Das persönliche geistige Wesen Gottes in absoluter Selbstobjectivirung.*"]

torical rise of the idea is due to the theological conceptions of the Old Testament (see above); and the expression itself was suggested by the Philonic doctrine of the Logos. Only this further discrimination must be observed: that the Philonic doctrine lays stress not on the word, but the reason, while John emphasizes the absolute, personal, perfect Word, the image of God, as the original of the world, the idea and life of the whole ἀρχή of things.

[EXCURSUS ON THE MEANING AND ORIGIN OF THE TERM LOGOS, AND THE RELATION OF JOHN TO PHILO.—The Logos doctrine of John is the fruitful germ of all the speculations of the ancient Church on the divinity of Christ, which resulted in the Nicene dogma of the homoousion or the co-equality of the Son with the Father. The *præ-existent* Logos is the central idea of the Prologue, as the *incarnate* Logos or God-*Man* is the subject of the historical part of the Gospel. The Christ of idea and the Christ of history are one and the same. Logos signifies here not an abstraction nor a personification simply, but a person, the same as in ver. 14, namely, Christ before His incarnation, the divine nature of Christ, the eternal Son of God. God has never been ἄλογος, or without the Logos, the Son is as eternal as the Father. John is the only writer of the New Testament who employs the term in this personal sense, as a designation of Christ, *viz.*, four times in the Prologue (i. 1, 14, "the Word" simply and absolutely), once in his first epistle (i. 1, "the Word of life"), and once in the Apocalypse (xix. 13, "the Word of God"), but in the last passage the whole divine-*human* person of Christ in His *exalted* state is so called.* There is an inherent propriety in this application of the term, especially in the Greek language, where λόγος is masculine, and where it has the double meaning of reason and speech.† Christ as to His divine nature bears the same relation to the hidden being of God, as the word does to thought. In the word of man his thought assumes shape and form and becomes clear to the mind, and through the same the thought is conveyed and made intelligent to others. So the Logos is the utterance, the reflection and counterpart of God, the organ of all revelation both with regard to Himself and to the world, *ad intra* and *ad extra*. God knows Himself in the Son, and through Him He makes Himself known to men. The Son has declared or revealed and interpreted God (ἐξηγήσατο θεόν, ver. 18; comp. Matt. xi. 27).

The idea of such a distinction in God is in various ways clearly taught in the Old Test. Even in the first verses of Genesis we have already an intimation of the Word and the Spirit as distinct from, and yet identical with, God. Personal intercourse with Christ in the flesh and the inspiration of the Holy Ghost convinced John that Jesus was indeed the Word and the Wisdom of God, the Angel of the Covenant, Jehovah revealed (xii. 41), the centre and organ of all revelations (comp. the Introductory Remarks of Dr. Lange). The same idea, but in different form, we meet in Matt. xi. 27; Heb. i. 3; Col. i. 15-19, *etc.* The term λόγος was suggested to John by Gen. i. 3, according to which God created the world through the *word* of His power, and by such passages as Ps. xxxiii. 6: "By the *word* of the Lord were the heavens made," where the LXX uses the very term λόγος for the Hebrew דבר, instead of the usual ῥῆμα. This seems to be sufficient to account for the form of expression, and hence many commentators (Hölemann, Weiss, Hengstenberg) deny all connection of John with the speculations of Philo of Alexandria. There is indeed no evidence that he read a line of the writings of this Jewish philosopher, who flourished about A. D. 40-50.

Yet, on the other hand, Philo was a profound representative thinker mediating between the O. T. religion and the Hellenic philosophy, and it is more than probable that some of his ideas had penetrated the intellectual atmosphere of the age before the composition of the fourth Gospel, especially in Asia Minor, where they stimulated the Gnostic speculations towards the close of the first and the beginning of the second centuries. Comp. the warnings of Paul, Acts xx. 29 ff.; 1 Tim. iv., the errorists of Colosse, and the heretical gnosis of Cerinthus, who came into conflict with John in Ephesus, and who, according to Theodoret, studied first in Egypt. Apollos also, the learned Jew, came from Alexandria to Ephesus (Acts xviii. 24). It no more detracts from the apostolic dignity that John should have borrowed a word from, or at least chosen it with tacit reference to, Philo for expressing an original idea, than the general fact that the apostles appropriated the whole Greek language, which Providence had especially prepared to be the organ of the truths of the gospel. And inasmuch as John uses the term without any explanation, as if it were already familiar to his readers, the assumption of a connection with Philo, however indirect and remote, becomes more probable. Such a connection is asserted by Lücke, De Wette, Brückner, Meyer, Lange, Delitzsch,* Alford, and others.

Philo's doctrine of the Logos, in its relation to that of John, has been thoroughly ventilated by recent German scholars (see the literature in Lücke's and in Meyer's Com. p. 61). I shall briefly state the result in addition to the excellent remarks of Dr. Lange (p. 51). Philo, on the basis of the Solomonic and Apocryphal doctrine of the Wisdom and the Word of God, and combining with it Platonic ideas, represents the Logos (the Nous of Plato) as the embodiment of all divine powers and ideas (the ἄγγελοι of the O. T., the δυνάμεις and ἰδέαι of Plato). He distinguishes between the λόγος ἐνδιάθετος, or the Logos inherent in God corresponding to the reason in man, and the λόγος προφορικός, or the Logos emanating from God, like the spoken word of man which reveals the thought. The former contains the ideal world (the νοητὸς κόσμος); the latter is the first begotten Son of God, the image of God, the Creator and Preserver, the Giver of

* [I John v. 7 is spurious. Luke i. 20; Acts xx. 32; Heb. iv. 12, are no proper parallels.—P. S.]

† [On the grammatical sense of λόγος see TEXTUAL NOTE 1.]

* [*Bibl. Psychologie*, secd. ed., p. 178: "*Dass die Johanneische Logoslehre nicht ausser Beziehung zur philonischen steht, ist ein unläugbares Factum. Die apostolische Verkündigung verschmähte die bereits vom Alexandrinismus ausgeprägten Ideenformen nicht, sondern erfüllte sie mit dem durch die neutestamentliche Erfüllungsgeschichte dargereichten Inhalt.*"—P. S.]

life and light, the Mediator between God and the world, the second God,* also the Messiah, yet only in the ideal sense of a theophany, not as a concrete historical person.†

But with all the striking similarity of expression, there is a wide and fundamental difference between Philo and John. 1) Philo's view is obscured by dualistic and docetic admixtures, from which John is entirely free. 2) He wavers between a personal and impersonal conception of the Logos (Keferstein, Zeller, Lange), or rather he resolves the Logos after all into an impersonal summary of divine attributes (so Dorner, Niedner, Hölemann, Brückner, Meyer); while in John He appears as a divine hypostasis, distinct from, and yet co-essential with, God. 3) Philo has no room in his system for an incarnation of the Logos, which is the central idea of the Gospel of John. His doctrine is like a shadow which preceded the substance. It was a prophetic dream of the coming reality. Lange compares it to the altar of the unknown God, whom St. Paul made known to the Athenians. It helped to prepare deeper minds for the reception of the truth, while it also misled others into Gnostic aberrations. "The grand simplicity and clearness of the Prologue" (says Meyer, p. 63, note) "shows with what truly apostolic certainty John *experienced* the influence of the speculations of his age, and yet remained *master* over them, modifying, correcting and making them available for his ideas."

These ideas of Christ formed the basis of his belief long before he knew anything of these foreign speculations.‡ But he seems to have chosen a form of expression already current in the higher regions of thought for the purpose of meeting a false gnosis of speculation with the true gnosis of faith. For the airy fancies about the Logos, as the centre of all theophanies, he substitutes at the threshold of his Gospel the substantial reality by setting forth Christ as the revealed God: thus satisfying the speculative wants of the mind and directing misguided speculation into the path of truth. A clear and strong statement of the truth is always the best refutation of error.—P. S.]

And the Word.—The clause: "In the beginning was the Word," contains the whole theme. Now follows first the relation of the Logos to the eternal God, then, more at large, His relation to the temporal world.

Was with God.—[πρὸς τὸν θεόν, rather than παρὰ τῷ θεῷ, xvii. 5.] Properly: with God, as distinct from and over against Him, in direction towards Him, for Him [in inseparable nearness and closest intercommunion, comp. ver. 18, "towards the bosom of the Father."—P. S.].* There is a similar phraseology in Mark vi. 3, and elsewhere. On the antithesis in the eternal constitution of God, see above, and Prov. viii. 30; Wisdom ix. 4. The doctrine of the Holy Ghost also is implied in this expression of the motion or posture of the Logos towards God, as well as in the further designation of the Logos: He was God. Starke: We must take good heed that we do not connect with the particle "with" the notion of place or space. The word denotes the most intimate and divine sort of relation to another.†

And the Word was [not the world, which did not yet exist, ver. 3, hence not man, nor angel, nor any creature, but] **God.**‡—Θεός is the predicate, λόγος the subject;§ and in the Greek the predicate stands first, for the sake of emphasis. [Comp. iv. 24: πνεῦμα ὁ Θεός.—P. S.] God [in the strict sense of the term], of divine nature and kind, was the Logos. Meyer shows how the omission of the article [before θεός] was necessary, to distinguish the persons or subjects, ὁ θεός and ὁ λόγος; and how, therefore, this expression is not to be taken in the sense of the θεός without the article [*a* God], the subordinate δεύτερος θεός, in Philo [p. 66].‖ Likewise the translation in the adjective form: [= θεῖος], divine (Baumgarten-Crusius), would alter the idea. Tholuck cites Chemnitz: *θεός sine artic. essentialiter, cum artic. personaliter.* He refers also to Liebner: *Christol.* I., p. 165; the Letters of Lücke and Nitzsch, in the *Studien u. Kritiken,* 1840 and '41; Thomasius: *Christi Person.* II., § 40.

[Θεός without the article signifies divine essence, or the generic idea of God in distinction

* [ὁ πρεσβύτερος υἱὸς τοῦ πατρός, ὁ πρωτόγονος αὐτοῦ, εἰκὼν θεοῦ, ἄγγελος πρεσβύτατος, ἀρχάγγελος, the λόγος τομεύς, δημιουργὸς δἰ οὗ ὁ κόσμος κατεσκευάσθη, ὁ ἀρχέτυπος καὶ παράδειγμα τοῦ φωτός, ἀρχιερεύς, ἱκέτης, δεύτερος θεός, and similar terms which show how nearly Philo, in speaking of the Logos, approached the teaching of St. John, although in fact he was nearer the later Gnostic speculations about the æons. He also says of the Logos that he was neither unbegotten (ἀγέννητος), like God, nor begotten (γέννητος), like ourselves.—P. S.]

† [Lücke, Alford and others go too far when they say that Philo did not connect the Logos with Messianic ideas.—P. S.]

‡ [Meyer likewise distinctly asserts the independence of the *matter* of John's Logos-doctrine, which rests on the O. T. and the teaching of Christ and the Holy Spirit. He arrives, by a purely exegetical process, substantially at the orthodox view, and thus sums up the result of his exposition of ver. 1 (p. 64): "*Mithin ist nach Joh. unter* ὁ λόγος . . *nichts anderes zu verstehen als die vorzeitlich* (*vrgl. Paulus, Col.* I. 15 *ff.*) *in Gott immanente, zur Vollziehung des Schöpfungsactes aber hypostatisch aus Gott hervorgegangene und seitdem als schöpferisches, belebendes und erleuchtendes persönliches Princip auch in der geistigen Welt wirkende wesentliche Selbstoffenbarung Gottes, diesem selbst an Wesen und Herrlichkeit gleich* (*vrgl. Paulus Phil.* II. 6), *welche göttliche Selbstoffenbarung in dem Menschen Jesus leiblich erschienen ist und das Werk der Welterlösung vollzogen hat.*"—P. S.]

* [This sentence excludes Sabellianism, while the following declaration: "The Word was God," excludes Arianism.—Bengel: "*Ergo distinctus a Deo Patre.* πρός *denotat perpetuam quasi tendentiam Filii ad Patrem in unitate essentiæ. Erat apud Deum unice quia nil extra Deum tum erat.*" Meyer: "πρός *bezeichnet das Befindlichsein des Logos bei Gott im Gesichtspunkte des Verkehrs.*" Brückner: "παρά *hebt mehr die Räumlichkeit,* πρός *mehr die Zugehörigkeit des Beisammenseins hervor.*" Alford: "Both the inner substantial union, and the distinct personality of the λόγος are here asserted." Liddon (l. c. p. 229): "He is not merely παρὰ Θεῷ (John xvii. 5), along with God, but πρὸς τὸν Θεόν. This last proposition expresses, beyond the fact of co-existence or immanence, the more significant fact of perpetuated intercommunion. The face of the everlasting Word was ever *directed towards* the everlasting Father." Owen: "*With* signifies a continual cleaving or adherence to the object towards which the relation of union is expressed, the closest union, together with distinct and independent personality." Godet: "πρός *exprime la proximite, la présence, le rapprochement mutuel, la relation active, la communion personelle.*" He translates it, "*en relation avec Dieu.*"—P. S.]

† ["*Ubi amor, ibi trinitas.*" God being love, He must be triune, a loving Father, a beloved Son, and the union and communion of both, which is the Holy Spirit, the Spirit of love and communion.—P. S.]

‡ [Meyer observes here (p. 65): "There is something *majestic* in the growth of the record of the Logos in these three brief, grand sentences."—P. S.]

§ [Luther reverses the order, following closely the Greek: *Gott war das Wort.* So also the old English translation authorized by Henry VIII.—P. S.]

‖ [Philo calls the Logos θεός only by misapplication, ἐν καταχρήσει, as he says; and he calls Him ὁ δεύτερος θεός in the sense of a middle being between God and man.—P. S.]

from man and angel; as σάρξ, ver. 14, signifies the human essence or nature of the Logos. The article before θεός would here destroy the distinction of personality and confound the Son with the Father. The preceding sentence asserts the distinct hypothesis of the Logos, this His essential oneness with God. To conceive of an independent being existing from eternity, outside or external to the one God, and of a different substance (ἑτεροούσιος), would overthrow the fundamental truth of monotheism and the absoluteness of God. There can be but one divine being or substance.—P. S.]

Ver. 2. **The same was.**—The first proposition characterizes the subject alone; the second declares the personal distinction of the Logos from God absolute; the third expresses the essential unity and identity of the divine nature. The clauses form a solemn climax: the Logos the eternal ground of the world; the Logos the image-like expression of God; the Logos God. The sentence now following combines those three propositions in one: This Logos, which was God, **was in the beginning with God.** [The emphasis lies on οὗτος, *this* Logos who was Himself God, and no other Logos; and with οὗτος is contrasted πάντα, ver. 3, the whole creation without any exception was brought forth by this Logos. So Meyer.—P. S.] This completes the statement of the position of Christ within the Godhead; then follows His relation to the world.

Ver. 3. **All things were made through** [δι'] **him.**—[From the immanent Word, the λόγος ἐνδιάθετος, John now proceeds to the revealed Word, the λόγος προφορικός. The first manifestation of the Logos *ad extra* is the creation.—P. S.] Gen. i. Col. i. 17; Heb. i. 2; Philo, *de Cherub.* I. 162.* [The Son is the instrumental cause, the Father the efficient cause, of the creation; comp. 1 Cor. viii. 6 and the difference between ἐκ and διά. The Son never works of Himself, but always as the revealer of the Father and the executor of His will.—P. S.] As the Evangelist means, that absolutely all that exists, not only in its form and totality, but also in its material and detail, was called into life by the Logos, π ά ν τ α, *all*, without the article, is more suitable [being more general and unlimited] than τὰ πάντα [which would mean a specific and definite totality, as in 1 Cor. v. 18. The Socinian interpretation: 'the *ethical* creation,' or 'all Christian graces and virtues,' is grammatically impossible.—P. S.]†

And without him.—Not merely an "emphatic *parallelismus antitheticus*" [comp. v. 20; x. 28; 1 John ii. 4, 27], though it is this primarily (see Meyer), but also a further direct statement of the negation contained in the previous clause. For Meyer [followed by Godet] in vain calls in question John's intention to exclude by this negative sentence (as Lücke, De Wette, Olshausen and others have observed*) the Platonic and Philonic doctrine of the timeless matter (ὕλη). The argument that, since ἐγένετο and γέγονεν denote only a becoming which is subsequent to creation, therefore the ὕλη would not be included, seems itself to rest upon the unconscious notion of a præ-temporal ὕλη. The only question should be, whether ὃ γέγονεν could be said of the ὕλη; especially since the Evangelist does not distinctly enter upon the idea of the ὕλη in itself considered, and doubtless for very good reasons. A proposition so distinctly antithetic was undoubtedly expressed also with antithetic intent, and it would imply downright ignorance in the Evangelist to suppose him unacquainted with this antithesis so universally familiar to the ancient world. We should likewise remember, with Tholuck, that the sentence contains, on the other hand, the antignostic thought, that the orders of spirits also were made by the Logos. For Col. ii. 18 shows that the germ of the Gnostic doctrine of æons was already known. Yet the strong οὐδὲ ἕν [*not even one thing, prorsus nihil*, stronger than οὐδέν, *nothing*] proves that the antihylic aim decidedly prevails. [There is great comfort in the idea that there is absolutely nothing in the wide world which is unknown to God, which does not owe its very existence to Him, and which must not ultimately obey His infinitely wise and holy will. Comp. Ewald *in loc.*—P. S.]

That hath been made.—Perfect: ὃ γ έ γ ο ν ε ν. All created existence. The connection of this clause with the following: "That which was made, in Him it was life (had its life in Him)," has been advocated from Clement of Alexandria down, by eminent fathers like Origen and Augustine, and by some codices and versions. But, besides the mass of the codices, Chrysostom and Jerome are against this connection. It must be rejected for the following considerations: (1) that such connection would require ἐστί instead of ἦν after γέγονεν (Meyer); (2) that it would destroy the absolute idea of the ζωή which is expected here (see 1 John i. 1); (3) that it would cause the derived life in the creatures to be designated as the light of men; (4) that it would confuse the idea of the essential life itself here, and make the word equivocal.* Clement of Alexandria may have been led by his philosophy to separate somewhat the sentence: οὐδὲ ἕν, ὃ γέγονεν; then many followed him for the sake of the apparent profundity of his combination. On Hilgenfeld's introduction of the Gnostic ζωή here, see the note in Meyer [p. 63].

Ver. 4. **In him was life.**—[ζ ω ή, the true life, the divine, immortal life (comp. iii. 15, 16; vi. 27, 33, 35, 40, 47; Matth. vii. 14; xix. 16; Rom. ii. 7; v. 10, 17, 18, 21, and a great many passages), as distinct from β ί ο ς, the natural, mortal life (comp. the Greek in 1 John ii. 16; iii. 17; Mark xii. 44; Lu. viii. 14, 43; xv. 12, 21;

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* [Philo justly distinguishes the efficient from the instrumental cause of the creation, the former he signifies by ὑφ' οὗ, the latter by δι' οὗ: . . τὸν θεὸν, ὑφ' οὗ (ὁ κόσμος) γέγονεν ὕλην δὲ, τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη· ὄ ρ γ α ν ο ν δέ, λ ό γ ο ν θ ε ο ῦ, δι ο ὗ κ α τ ε σ κ ε υ ά σ θ η. The Bible excludes the Platonic and Philonic doctrine of the ὕλη which is dualistic. It teaches that the world was made by God the Father (in answer to the question ὑφ' οὗ), through the Son (δι' οὗ), out of nothing (ἐξ οὗ), for His glory (δι' ὅ).—P. S.]

† [Meyer: "John *might* have written τὰ πάντα (with the article) as 1 Cor. viii. 6; Col. i. 16; but he *must* not; comp. Col. i. 17; John iii. 35, for his idea is: 'All,' in the unlimited sense; τὰ πάντα would express the idea: the totality of things existing." Comp. Godet. Bengel observes on πάντα: "*Grande verbum, quo mundus, i. e. universitas rerum factarum denotatur, ver.* 10."—P. S.]

* [Also Alford: "This addition is not merely a Hebrew parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion."—P. S.]

† [Godet justly remarks that ζωὴ εἶναι is too strong an expression for creatures instead of ζωὴν ἔχειν.—P. S.]

2 Tim. ii. 4).—P. S.] The translation: "was life," is based on the absence of the article (De Wette, Meyer). But in Greek the omission of the article makes less difference than in German [and English]. To say [in English]: In Him was life, may mean: some measure of life. In the Greek it means, at least in this connection: the fullness of life, all life (Philo: πηγὴ ζωῆς).* Hence Luther's translation: *war das Leben:* was *the* life, is best. Meyer justly rejects the restriction of the idea to the spiritual life [ζωὴ αἰώνιος] (Origen [Maldonatus, Lampe, Hengstenberg] and others), or to the physical (Baumgarten-Crusius), or to the ethical (*felicitas*, Kuinoel).† Nor is the life here to be at all divided into physical, moral and eternal. It is the creative life, the ultimate principle of life, which manifests itself in the operations of life in every province. This, however, excludes the thought that God called things into existence by an act of abstract, pure will in the Logos. The Word was as much an animating breath as it was a logical, luminous and enlightening volition. The life refers chiefly to the creative power and the power of manifestation, to the substance and the principles of things, as the light to their laws and forms; though primarily life and light still form a unity. Gerlach: "From creation he passes to preservation and providence, and ascribes these also to the Word, in virtue of the creative vital force dwelling in Him. All beings, however, not only stand in Him, but have their true, perfect life, attain their end, and enjoy the happiness and perfection designed for them, only in Him. Comp. on this full sense of life, eternal life, ch. iii. 16, 36," *etc.*

And the life [the article ἡ refers to the ζωή just mentioned] **was the light of men.**—John passes from the relation of the Logos to the world at large to His relation to men. Here life kindles up into light. As God the Father is in the absolute sense life (v. 26: ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ) and light (1 John i. 5: ὁ θεὸς φῶς ἐστι), so is the Son likewise. Light is a figurative expression for pure, divine truth, both intellectual and moral, in opposition to darkness (σκοτία), which includes error and sin. Christ is not φῶς simply, but τὸ φῶς, the only true light; comp. v. 9; viii. 12; ix. 5. All nations and languages use light, which is the vivifying and preserving principle of the world, as a fit image of the Deity. Christ is not simply *doctor veræ religionis* (Kuinoel), but is here represented as the general illuminator of the intellectual and moral universe even before His incarnation. He is the φωσφόρος, the original bringer and constant dispenser of light to all men.* Light and salvation are closely related; comp. Ps. xxvii. 1: "Jehovah is my light and my salvation;" comp. Isa. xlix. 6.—*In* the Logos *was* the life, and *this life is* the light. Observe, it is not said the Logos was the life. The personal God, the personal Logos, have not passed into the form of mere life, as Pantheism holds; branched out into extension and thought, as Spinoza has it; alienated Himself from Himself; emptied Himself of Himself, as idea, according to Hegel and the modern philosophy of nature. And as little has He, according to the abstract supernaturalistic notion, made a purely creature-life out of nothing. He has creatively revealed the life which was in Him, and has made it, as the vital spiritual ground of the creation, the light of men. We must, therefore, on the one hand, keep the continuity of His revelation: the Word, the life, the light; but on the other hand, observe the antithesis, which now appears between the life and the light, more exactly defined: nature and spirit. With the idea of the light, the Evangelist passes to mankind. It belongs therefore to the constitution of humanity to receive the life as light (see Rom. i. 20; John viii. 12), and in the light still ever to perceive the personal revelation of the personal Logos. The light is, unquestionably, the divine truth, ἀλήθεια (Meyer); not, however, primarily as *theoretical* and *practical*, but as ontological or essential, and formal, logical; then also, doubtless, as the truth of the origin of life (ideal, religious) and the end of it (ethical). Meyer most justly maintains that here is described the primal condition of mankind in paradise,† not primarily the subsequent revelation of the Logos as λόγος σπερματικός in the heathen world, or as the principle of revelation in Judaism. And that the operations of that primal relation were not subsequently broken off, though certainly they were broken, is declared by the next verse itself, which thus forms a complete parallel to Rom. i. 20.

Ver. 5. **And the light shineth.**—[Comp. Isa. ix. 1; Matth. iv. 16].—*i. e.*, it still shines, even now. The darkness which entered was not absolute. If the light here, as is certainly the case, becomes the subject (Meyer against Lücke), Lücke, in his interpretation: And as the light shines the Logos, is still right, in so far as the light, rightly known, must be known as the manifestation of the personal Logos. Since the darkness has not been able to destroy the life, it has also not been able to destroy the light in the life, and shining inalienably belongs to the light. —**It shineth.**—Present: denoting continuous activity from the beginning till now. But it does not follow that the enlightening agency of the incarnate Word (λόγος ἔνσαρκος) is meant as well as of the Word before the Incarnation (λόγος ἄσαρκος). For where the λόγος ἔνσαρκος is known,

* [Comp. Ps. xxxvi. 9: "With Thee is the fountain of life; in Thy light we see light;" LXX: πηγὴ ζωῆς. Comp. also John xi. 25: "I am the resurrection and the life (ἡ ζωή);" and 1 John i. 1, where Christ is called the (personal) Word of life, τῆς ζωῆς.—P. S.]

† [Olshausen, Brückner and Alford likewise take life in this comprehensive sense, that the Logos is the source of *all life* to the creature, not indeed ultimately, but mediately, comp. ver. 26; 1 John v. 11. So θάνατος, the opposite of ζωή, covers in John the physical and spiritual. Chrysostom (*Hom.* V., al. IV.) refers ζωή mainly to the power of creation and preservation, but also to the resurrection. According to Olshausen ζωή designates the only real absolute being, the ὄντως εἶναι, of Deity, in contrast with the relative existence of the creature. Luthardt and Brückner: "*Das in sich gesättigte, wahre Sein, welches zugleich die schöpferische Lebenskraft schlechthin ist ohne Unterscheidung des Physischen und Ethischen.*" Godet: "*la santé vitale dans sa vigueur la plus intacte, le developement normal de l' existence,*" *i. e.* life in its normal and healthy condition, whether physical, or intellectual and moral, or supernatural and eternal.—P. S.]

* [Chrysostom: οὐκ εἶπεν, ἦν τὸ φῶς τῶν Ἰουδαίων, ἀλλὰ καθόλου τῶν ἀνθρώπων.—P. S.]

† [Ver. 4 relates to the condition before, ver. 5 to the condition after, the fall. So already Bengel. Godet goes further, and discovers in *life* and *light* an allusion to the trees of life and knowledge in paradise. Ingenious, but not properly warranted by the text.—P. S.]

the σκοτία is taken away. The Logos, however, even for the heathen and unbelievers, is still constantly active in all the world as ἄσαρκος round about the revelations of the ἔνσαρκος. De Wette groundlessly takes the present as a historical present, referring to the activity of the light in the old covenant.*

In the darkness.—The entrance of the darkness as a hostile counterpart to the light, *i. e.*, the fall, is here presupposed; and it must be inferred that the primitive condition just described was not disturbed by any such darkness.†—**The darkness**, however, is not simply "the state in which man has not the Divine truth" (Meyer). As the light is truth, so the darkness is falsehood (John viii. 44), the positive perversion of the truth in delusion, and the σκοτία denotes the total manifestation of sin as a total manifestation of falsehood, in its hostile workings against the light, together with its substratum, the kingdom of darkness in mankind, *i. e.*, primarily in human nature, yet only in so far as human nature is submissive to and pleased with falsehood. We very much doubt whether John would have called mankind itself, as sinful, darkness.

Suppressed [?] it not.—[The aor. κατέλαβεν is used because John speaks of it as a historical fact.] Common interpretation: Comprehend [*begreifen*], understand (Luther [Eng. Vers., Alford, Wordsworth; but in this sense the *vox media* only is used, Acts iv. 13; x. 34.—P. S.]). (2) Meyer: apprehend [*ergreifen*], grasp. [So καταλαμβάνειν is used xii. 35: ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ; Mark ix. 18; Rom. ix. 30; Phil. iii. 12 f.; 1 Cor. ix. 24. The reason why the darkness rejected the light is indicated in iii. 19 and Matth. xxiii. 37.—P. S.]‡ (3) hinder, suppress; Origen, Chrysostom and others (Lange, *Leben Jesu*, III., p. 554), recently Hölemann. Meyer is obliged to concede that this interpretation is grammatically correct § (Herod. i. 46, 87, *etc.*); he calls it, however, false to the context. But an absolute negation of the penetrating activity of the light would be false to the context; for it would destroy the full meaning of both of the next verses and the whole Gospel. The Evangelist intends to declare the very advent of the Light in the history of the world, its breaking through all the obstructions of the ancient darkness, as it appeared continuously in the history of Abraham.

[This interpretation gives good sense, but disagrees with the connection and destroys the parallelism of vers. 5, 10, 11, which is quite obvious, although there is a difference in the choice of the verbs καταλαμβάνειν, γινώσκειν, and παραλαμβάνειν, as also in the object (ver. 5, αὐτό, sc. τὸ φῶς; ver. 10, 11, αὐτόν, sc. τὸν λόγον.)

Ver. 5. τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
Ver. 10. ἐν τῷ κόσμῳ ἦν,
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
Ver. 11. εἰς τὰ ἴδια ἦλθεν,
καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβεν.

The Gentiles, as well as the Jews (οἱ ἴδιοι), rejected the preparatory revelations of the Logos. Comp. Rom. i. 20 ff. John speaks, of course, only of the mass, and himself makes exceptions (ver. 12). The meaning of καί here and vers. 10 and 11 is *and yet*, notwithstanding the light shining in the darkness. There is here a tone of sacred sadness, of holy grief, which must fill every serious Christian in view of the amazing ingratitude of the great majority of men to the boundless mercies of God.—P. S.]

DOCTRINAL AND ETHICAL.

[1. The Bible speaks of three creations—the first marks the beginning, the second the central and turning point, the third the end, of the history of the world. The O. T. opens with the natural creation, the N. T. with the moral creation or incarnation, and the Revelation closes with a description of the new heavens and the new earth, where nature and grace, the first and second creation, shall be completely harmonized, and the perfect beauty of the spirit shall be reflected in a glorious and immortal body. The first words of the Gospel of Matthew: *The book of generation*, or *genealogy, origin* (βίβλος γενέσεως=סֵפֶר תּוֹלְדוֹת), reminds one of the heading of the second account of creation in Genesis ii. 4 (אֵלֶּה תוֹלְדוֹת, Sept.: Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς). The first words of the Gospel of John, *In the beginning* (ἐν ἀρχῇ), contain an unmistakable allusion to the first words in Genesis (i. 1, בְּרֵאשִׁית, Sept.: ἐν ἀρχῇ); and the third verse of the former: "All things were made by Him" (the personal *Word*), may serve as a commentary on the third verse of the latter: "God *said* (וַיֹּאמֶר), Let there be light! And there was light." The world was created by God the Father through God the Son. Comp. Ps. xxxiii. 6; Col. i. 16; Heb. i. 2; Rev. iv. 11.—P. S.]

2. [In LANGE, No. 1.] The fundamental cardinal ideas of this section are: The *personal God* (ὁ θεός); the *Word* or the *Logos* absolute, the *beginning*, the *rise of things*, the *life*, the *light*, *men*, the *darkness*, the *shining* of the light in the darkness, the *irrepressible breaking* of the light *through* the darkness: all belonging to the exhibition of the eternal advent of Christ. God is designated

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* [Brückner likewise dissents here from De Wette. Alford: "This φαίνει is not merely the historical present, but describes the whole process of the light and life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and by all the scattered fragments of light glittering among the thick darkness of heathendom." Hengstenberg, on the contrary (p. 33), denies all illumination of the heathen world as foreign to the mind of John, and explains that the Logos before the incarnation was *virtually* life and light, but did not *manifest* Himself as such before the incarnation, so that those who lived before Christ were excluded from life and light. But this would cut off even the saints of the O. T. Comp. against Hengstenberg ver. 9; Rom. i. 18-24; ii. 14, 15; Acts xiv. 16, 17; xvii. 27, 28.—P. S.]

† As the σκοτία is not introduced here in its historical origin, Hilgenfeld (with the Baur school generally) has sought here to make ultimate opposites out of the light and darkness. Thus is the Gnostic filth everywhere brought in, just where the evangelist would sweep it out, as here by the preceding οὐδὲ ἕν.

‡ [Meyer: "οὐ κατέλαβεν, *ergriff es nicht; nahm nicht Besitz davon; es ward von der Finsterniss nicht angeeignet, so dass sie dadurch licht geworden wäre; sie blieb ihm fern und fremd.*" Ewald (p. 121) takes the same view, and finds besides in οὐ κατέλαβεν the idea of guilt: "*und die Finsterniss dennoch ihrerseits ergriff es nicht, eignete es sich nicht an, wie sie doch hätte thun können und sollen.*"—P. S.]

§ [According to classic usage, but in the N. T. this meaning has no parallel. John would probably have used κατέχειν in this case, as Paul did, Rom. i. 18; 2 Thess. ii. 6, 7.—P. S.]

as personal by virtue of His Logos: the Logos, on His God-ward side, is designated as the full expression of the being of God in objective, personal correlation; in the Epistle to the Hebrews, the χαρακτήρ, c. i. 3; in Paul, the image, εἰκών, Col. i. 15. As the human word is the expression of the human mind, so the Word of God is the expression of His being, in focus-like central clearness and perfect concentration. But if, with reference to God, the Logos is single, He is, on the side toward the world, inexhaustibly rich and manifold, comprising the *whole ideal kingdom of divine love*, John xvii. 5; Eph. i. 4. The Logos, as the expressed life of God, is the eternal ground of the temporal world. The beginning gives the becoming, the becoming gives the world. The ultimate cause of the world's coming into being and continuing is the *creating* and *upholding* life in the Logos, as He contains the principles of life. The whole revelation of this life in the world was light for man, who was himself of the light, *i. e.*, it was a spiritual element for his spirit. Even the encroaching darkness could not extinguish this light. In the midst of the darkness it shines (the bright side of heathenism), and through the darkness it breaks (the Old Testament revelation).*

3. [2.] The passage before us contains the ultimate data of the New Testament doctrine of the *ontological Trinity*.† The Evangelist states an antithesis in the Godhead which refers primarily not to the world, but to God. The Logos *was* in the beginning; this is His eternity, which at once implies His deity. He was God, *i. e.*, not a subordinate kind of deity (Philo, and the subordinationists), which, in view of the Biblical monotheism, is simply a self-contradiction in terms; not to say that the absence of the article with θεός emphasizes just the "divine being" of the Logos. With the divinity of the Logos as distinct from God (the Father), the antithesis in the Godhead is established. And at the same time is signified the unity of the speaking God and the spoken, *i. e.*, the existence of the Spirit, which Schleiermacher (in his *Dogmatik*), misses in the passage. Considered as the unity of God with the Logos, it is contained in the term *Logos;* considered as the unity of the Logos with God, it is contained in the phrase πρὸς τὸν θεόν. Of the Spirit distinctly John had here no occasion to speak.* But if the whole essence of God was concentrated as an object to itself in the Word, the eternal perfection of the divine consciousness in luminous clearness, unity, and certitude, is thereby declared, against all notions of a creaturely development in an originally crude divine being. In the eternal Logos lies the idea of the eternal consciousness, as well as its eternal concentration and revelation to itself: the idea, therefore, of the eternal personality, which, in its power of self-revelation, is the Lord; in its distinction, love; in its unity, the Spirit.

It may now be asked, why there is nothing said of Father, Son and Holy Ghost, and whether the ancient and modern distinctions between the eternal Logos of God and the coming of the Logos to be Son first in the creation (Marcellus, and in some measure Urlsperger), are not well grounded. It is to be observed, however, that the distinction between eternity and temporalness in Scripture is not the same as with these theologians. According to Scripture, time is not excluded or cut off from eternity, but embraced and penetrated by it, so that Christ says: "Before Abraham was, I am." In the Logos is from eternity the essence of the Son, as in God is the essence of the Father, as in the relation of the two is the essence of the Spirit. The distinction of the two in our Evangelist, however, proceeded from his making an antithesis between the eternity which is before the world, and the eternity which, with the beginning of the world, enters into the world and comes under temporal conditions. If the eternity of God beyond the world be conceived in contrast with the world, the Son is called Logos; if it be conceived absolutely, the Logos is called the Son. And the church doctrine treats of the Godhead absolutely, as it is from eternity to eternity; therefore of the Son. The Son, as Logos, *is* from eternity; the Logos, as Son, passes from eternity into development, *i. e.*, into the unfolding of the glories of the divine nature. On the development of the church doctrine of the Logos, see Dorner's *Entwicklungsgeschichte, etc.* (*History of Christology*).

4. [3]. After the relation of the Logos to God follows first His *relation to the world*, as antithetic

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* [Victor Strauss (*Das Kirchenjahr im Hause*, Heidelberg, 1845, p. 63) beautifully reproduces and expounds the Johannean idea of the Logos in his relation to God and the world:

"*Vor Anbeginn der Schöpfung und der Zeiten*
Ist Gottes Eingeborner ewiglich,
Die Fülle selbst von Gottes Wesenheiten,

Das ew'ge Du, in dem des Vaters Ich
Des eignen Wesens Wesenheit besiegelt,
Den eignen Abgrund aufgedeckt in sich,

Die Hand die Gottes Tief' ihm selbst entriegelt,
Sein Wille selbst in anfangloser That,
Sein Abglanz, der ihm selbst sich wiederspiegelt.

Das Wort, das er in sich geboren hat
Zum wahren Sein, drin Fülle der Naturen
In's ungeschaffne Dasein ewig trat.

Da ist der Grund, aus dem die Weltenfluren
Hervorgesprosst zum Anbeginn der Zeit,
Als ew'ges Dasein ward zu Creaturen;

Und Lebensfüll' in reinster Seligkeit
Ging aus von Ihm in die Erschaffnen alle;
Es war nur Licht, war keine Dunkelheit."—P. S.]

† [German divines properly distinguish since Urlsperger (who invented, not the distinction, but the terminology) between the *ontological* and the *œconomical* Trinity, or the Trinity of *essence* and the Trinity of *revelation*. The ontological Trinity is the Trinity of the Divine being before and independent of the world, the inherent threefold distinction in God, who both as absolute intelligence and as absolute will or love, is to Himself an object of knowledge and of love, and yet self-identical in this distinction. We have an analogy in our human self-consciousness which implies a union of the knowing subject and the known object; and in human love there is also a trinity—the loving subject, the beloved object, and the union of the two. The œconomical Trinity is the Trinity of God manifested in the world in the work of Creation and Preservation (as God the Father), Redemption (as God the Son), and Regeneration and Sanctification (as God the Holy Ghost). The Bible generally speaks of the Trinity as revealed, but this itself justifies by inference the assumption of the internal Trinity, since God reveals Himself as He actually is. There can be no contradiction between His being and His manifestation.—P. S.]

* [The dispensation of the Spirit, His œconomical manifestation in the world with the whole fullness of His power, presupposed the atoning work and glorification of Christ, and did not appear before the day of Pentecost and the founding of the Christian Church. Comp. John vii. 39.—P. S.]

to the former. And the world is here viewed not as a finished cosmos, but in concrete totality: all things (πάντα); because the cosmos is properly the result and manifestation of the development of the things; τὸ πᾶν is the finished appearance of the πάντα, as the Logos is their original source; because it should be distinctly remembered that the Logos is not merely architect of the *form of the world* (the demiurge of Philo), but also the producer of the *material of the world*, or rather of the *life of the world*, which reduces its subordinate, elementary forms to the *material of the world*. The question whether the creation of the world is from eternity, or arose in time, proceeds from an obscurity respecting the relation between the ideas of eternity and time. To conceive the world as arising in eternity, before time, incurs the absurdity of supposing a world, consequently a development (*ein Werden*) without time (*i. e.*, also without rhythm or established succession). To conceive the world as arising in time, presupposes an existence of time before the world, *i. e.*, a time without world. Time is the world itself in its unfolding. The world, therefore, arose with time, and time with the world, but upon the basis of eternity, which but reveals itself in all time.

5. [4]. "*And without him was not any thing made*," Ps. xxxiii. 6. The absolutely dynamic view of the world; in opposition to *materialism*, which, in its anti-dynamic dealing, is the philosophy of the absolute impotence of the spirit, vexed with a remnant of spirit. In the statement that all things were made *by the Logos* (not out of Him, nor yet by Him as an *instrument*, but as *principle*), the creation is at the same time represented as a pure act of the eternal personality; in opposition to all theories of emanation. Both the doctrine of an eternal heterogeneous opposition between God or spirit and matter (pantheistic Dualism), and the doctrine of an eternal natural outflowing of all things from God (dualistic Pantheism), are here excluded (not to speak of the cabbalistic fancies concerning matter, as a shadow of God, a negation of God, which have emerged again even in our day). By the harmonious distinction in God, or His absolute personality, the discordant opposition in the world, the heathen view of the world, is denied. Gerlach: The *by* is not to be understood as if the Logos, the Word, were only the external architect; Paul expresses it: "*In him** were all things created," and adds: "*by him* and for him," Col. i. 16.

6. [5]. But the next words: "*In him was the life*," *etc.*, with equal decision, contradict *Deism*, which sees in the world only an act and work of a God entirely outside and remote.† The Logos is the life of the life, the operative, creative force, by which all things are. Yet the things have their life in Him, not He His life in the things. And the preservation of the world rests upon the same word as the creation, Heb. i. 3; John v. 17.—The points of unity between the creation and the preservation of the world, in which the creation establishes the preservation, and the preservation reaches back to the basis of the creation, are vital principles, out of which the vital laws evolve themselves, Gen. i. 11; xii. 21, 28. The life is, however, before the light, nature before spirit; though even the natural light, as the first step of the separating (and liberating) process of the life, is a prophecy of the spirit, which, being of the nature of light, finds its essential light in the manifestations of the Logos.

7. [6]. "*And the life was the light*." An intimation of the antithesis between *spirit* and *nature*. In man the revelation life of the Logos has appeared in the world as light. Consciousness is the light of being. But the life was the light of men, not merely as the source of life, in that the human spirit has its origin in the Logos; but also as the element of life, in that the clearness of the spirit subsists only through the in-working of the Logos. Without Him the light in man becomes itself darkness (Matth. vi. 22),* and the spirit, the πνεῦμα, itself becomes unspiritual flesh. But if the life itself was the light of men, the creation must have been, to the pure man, a transparent symbol, a perfectly intelligible likeness of divine things (Rom. i. 20). And this thought is most gloriously carried out in the Gospel. Christ has made the light of men manifest in the life.

8. [7]. "*In the darkness*." The Evangelist, writing as a Christian for Christians, can introduce the idea of darkness without further explanation, with no fear of being misunderstood. As he has not intended to give a cosmogony, so he considers it unnecessary here to treat of the beginning of sin. His subject is the Logos, who has appeared as the Christ. Accordingly he delineates first the eternal divine nature of the Logos and His congenial, friendly relations to the world and to mankind, and now comes to His *hostile* posture towards *sin*. And this he views in its deepest and most suggestive aspect, as an opposition of the light to the darkness. The sin which has come into the world is, above all things, darkness, self-darkening of the light of spiritual life in falsehood, John viii. 44. And this darkness is not the sinful spirits, but sin, as the obscuration of the life, including the life itself, so far as it becomes one with sin. Hence: "*shineth in the darkness;*" not *into* the darkness. This darkness, as such, can be only broken through, destroyed, by the light, not transformed into light. But in this the power of the light has been made manifest, that it has not ceased to shine even in the darkness of the heathen world. Nay, the deeper the darkness, the more wonderfully does the light scintillate through it in obstructed, colored radiance, in the motley mythologies, usages and philosophemes

* [Ἐν αὐτῷ; inaccurately translated *by him* in the English Version, and thus not rightly distinguished from δι' αὐτοῦ at the close of the same verse.—E. D. Y.]

† [Göthe thus refutes Deism:

"What were a God who only from without
Upon his finger whirled the universe about?
'Tis his within itself to move the creature;
Nature in him to warm, himself in nature;
So that what in him lives and moves and is,
Shall ever feel some living breath of his."—P. S.]

* [More properly, without Him there were no light at all in man. In Matth. vi. 22 the Lord speaks rather of a perversion, confusion, doubling of the vision by the carnal will, so that the light within becomes distorted and a source of positive error, than of an absence of the light itself. Such light-darkness, or dark-light, like the *ignis fatuus*, is a "greater" darkness than simple darkness itself.—E. D. Y.]

of the heathen world, so far as they are symbolical and have an ideal substance: the *λόγος σπερματικός* [the word implanted, disseminated among men].* John defines the relation between sin and the continual working of good in the world exactly as Paul does in Rom. ii. 13 and 14.

9. [8]. "*Restrained it not.*" The sense is: prevented it not from breaking through. Intimating the entrance of a historical advent in the active faith of Abraham. The historical beginning of the religion of active faith. [See my objections to this interpretation, p. 59. *κατέλαβεν* rather means here *grasped, apprehended*.—P. S.]

HOMILETICAL AND PRACTICAL.

The life of Jesus Christ in time, the great disclosure respecting eternity: (1) Respecting His own eternal nature; (2) Respecting the personal being of God; (3) Respecting the origin of all things (particularly the antithesis of spirit and nature); (4) Respecting the nature and destiny of man; (5) Respecting the contest between the light and the darkness in the history of the world.—The word of Scripture concerning "the beginning:" (1) The Old Testament word in the New Testament light; (2) The New Testament word on the Old Testament basis.—The great beginning between eternity and time considered: (1) As the great distinction between eternity and time; (2) As the great union between eternity and time.—The three great words concerning Christ: In the beginning was the Word: (1) In the beginning was *the Word;* the divine nature of Christ; (2) In the beginning *was* the Word; the eternity of Christ; (3) *In the beginning* was the Word; the eternal operation and generation of Christ. Or, The Word was (1) Before the beginning (His relation to God); (2) For the beginning (His relation to the world); (3) In the beginning (His relation to things).—The Word which was in the beginning, a testimony (1) To the eternal Personality as the ground of all things; (2) To the eternal Spirit-Light as the law of all things; (3) To the eternal Love as the kernel of all things; (4) To the eternal life as the life of all things.—The Word in His exaltation over time: He (1) In the beginning founded all things; (2) In the middle executed all things; that He may (3) In the end judge all things.—The import of the Word in God, illustrated by the word in man: (1) The expression and mirror of the personal nature (of the spirit, the reason); (2) The expression and signal of personal act.—The Word, as the bloom of the tree of life; or the gospel, a witness of its own spiritual nature: (1) Of the Word as the seed of the tree of life; (2) Of the Word as the heart of the tree of life; (3) Of the fruit of the tree of life, or life eternal—the Word in redemption, a transfiguration of the Word in creation.—The glory in the beginning: (1) The prototypal primal glory of God; (2) The archetypal glory of the Word; (3) The typical glory of the creation; (4) The antitypical glory of man.—The light in its rise; or: (1) The radiance of God and eternity; (2) The dawn of the world and time.—*All things, etc.*, or the Christian doctrine of the creation: (1) The purification of the heathen doctrine (obviating the eternity of matter); (3) The deepening of the Jewish doctrine of the Shekinah (clearly pronouncing the personal life of love in God, as it enters into the world): (2) The glorification of the sound doctrine of scientific investigation (man the final cause of things, the God-Man the final cause of man); (4) The verdict of the Spirit respecting the derivation of the word from a non-spiritual source (materialism).—The Christian features in all things: (1) The *creaturely* instinct of dependence, as an impulse towards the upholding Word; (2) The *natural* self-unfolding instinct, as the impulse towards freedom (the liberty of the children of God, Rom. viii.); (3) The *cosmical, world-forming* instinct, as an impulse towards unity; (4) The *spiritual* [*æonic*] instinct, as the impulse to rise into the service of the Spirit.—The unity and the difference between life and light: (1) In the Son of God; (2) In the world; (3) In man; (4) In the Christian life.—The life a light of men: (1) In man (consciousness); (2) For man; the works of God as the signs and words of God (symbolism); (3) Respecting man; Christ the life of the life.—The life and light, or truth and reality, inseparable: (1) Without reality truth becomes a shadow; (2) Without truth reality becomes a lie.—The great darkness which has spread over the bright world of God: The darkness (1) of falsehood; (2) of hatred; (3) of death.—The light in contest with the darkness, or the progress of revelation in the world of sinners: (1) The light shining in the darkness (the shaded, colored light); (2) The light breaking through the darkness.—The eternal foundations of the advent of Christ.—The divine Life of Christ, the mark of all life: (1) The mark of the original glory of the world; (2) The mark of the deep corruption of the world; (3) The mark of the great redemption and glorification of the world.—The wisdom of the Apostles and the wisdom of their time (or, of the ancient world).—Parallel passages: Gen. i.: Ps. viii., xix. and civ.: Is. xl.; John xvii.; Rom. viii.; 1 Cor. xv.; Ephes. i.; Col. i.; 1 John i.; Rev. i., xxi. and xxii.

STARKE:—God has revealed even His divine constitution and the inmost secret of His nature. —The Eternal Word is now become also ours. Through this Word God speaks with us, and we speak with God. The eternal Word speaks in us, through us, to us, with us.—QUESNEL: The knowledge of the Son of God must be the first and the most excellent; without it all knowledge

* [Justin Martyr applied the Platonic view of the relation of the *νοῦς* to the *νοερόν* in man to the relation of the divine *λόγος* to the *σπέρμα λογικόν*, the human reason, and derived all the elements of truth which are scattered like seeds among the ancient heathen, from the influence of Christ before His incarnation. He recognized in the rational soul itself something closely related to the divine Logos, a germ or spark of the Reason of reasons, a *λόγος σπερματικός*, a *σπέρμα τοῦ λόγου ἔμφυτον*. He regarded the heathen sages as unconscious disciples of the Logos, as Christians before Christ, and compared Socrates to Abraham. *Apol.* II. §13: "Each man spoke well in proportion to the share he had of the spermatic divine word (*ἀπὸ μέρους τοῦ σπερματικοῦ θείου λόγου*), seeing what was related to it. Whatever things were rightly said among all men, are the property of us Christians. . . . All the [heathen] writers were able to see realities darkly through the seed of the implanted word that was in them (*δια τῆς ἐνούσης ἐμφύτου τοῦ λόγου σπορᾶς*)." Comp. ii. §8, where, speaking of the Stoics and the poets, he says that their moral teaching in part was admirable on account of the seed of reason implanted in every race of men, *δια τὸ ἔμφυτον παντὶ γένει ἀνθρώπων σπέρμα τοῦ λόγου*.—P. S.]

is nothing.—NOVA BIBL. TUB.: See how many proofs of the divinity of our Jesus. He is God, the eternal Word, from eternity, in the beginning, before all creatures, the Creator of all things, the origin of all life, the source of all light.—If the Word of God was in the beginning, it is certain, that He also will be in future to the end (LANGE). It is not said: the light was the life, but: the life was the light. The life is the source of the light, even in the kingdom of nature, *etc.* That no true illumination takes place, except the man is brought back by regeneration from spiritual death to spiritual life (ZEISIUS). Whose life Christ is, his light He is also.—No other darkness can withstand the light, but the darkness of man.

MOSHEIM: The person through whom God spoke to men, did not first arise when the world was made, but was already, that is, from eternity.—RIEGER: This confessedly great mystery of the manifestation of God in the flesh continues as a standard at all times set up, under which all gather, that are born of God, and which all that are of the world pass by.—LISCO: From the Word, as the light, proceeds all that is true and good in mankind.—GERLACH, after AUGUSTINE: Sin, not indeed consists, but manifests itself, in coming of nothing, and bringing man to nothing (eternal death).—BRAUNE: Thought is clear only in word: *He came.* This implies personality; the Personality, the Enlightener, came near to the Jewish people; in reference to men in general, it is said: He was.—Thus John, who lay on the bosom of the Lord, as the Lord is eternally with His Father, opens his view into the depths of the life of Jesus Christ from the beginning, till it rises into the heights of the same life in the bosom of the Father.

HEUBNER: The mystery of the incarnation of the Son of God: (1) The holiest, deepest of all mysteries, in virtue of the person; (2) The most beneficent of all; (3) The most certain of all.—SCHLEIERMACHER: What is it which meets us everywhere as truth, in all the utterances of the human mind, in all investigations, in all holy words of inspired men? Ever that which contains a hint of the redemption which was to come through Christ.

[SCHAFF: Vers. 1, 2. The transcendent glory of Christ. 1. His eternity (against Arianism): "*In the beginning was* the Word." 2. His distinct personality (against Sabellianism): "The Word was *with* (in intimate personal intercommunion with) God." 3. His essential divinity (against Socinianism and Rationalism): "And the Word was *God.*"—The fundamental importance of the doctrine of Christ's divinity: it is the corner-stone of the Christian system, the anchor of hope. Without it His passion and death have no force against sin and Satan, and we are still lost.]

[BURKITT: "Until we acknowledge the eternity and divinity of Christ, as well as of God the Father, we honor neither the Father nor the Son. There is this difference between natural things and supernatural. Natural things are first understood, and then believed; but supernatural mysteries must be first believed, and then will be better understood." (Pascal makes a similar remark.) "If we will first set reason on work, and believe no more than we can comprehend, this will hinder faith: but if after we have assented to gospel mysteries, we set reason on work, this will help faith."—HENGSTENBERG: "The Logos was God;" this is the magic formula that drives away all doubt, anxiety and fear from the Christian. If God be for us, who can be against us?—RYLE: If Christ is so great, how sinful must sin be from which He came to save us?]

[SCHAFF: Ver. 3. The creation is the work of the Father through the Son in the Holy Spirit. This is intimated Gen. i. 1–3: *God* (the Father) created . . . And the *Spirit* of God moved upon the face of the waters. And God *said* (the Word). —The Scripture doctrine of creation differs—1) from Pantheism, which teaches an eternal world and confounds God and the world; 2) from Dualism, or the eternity of matter antagonistic to God (Parseeism, Platonism, Gnosticism, Manichæism); 3) from the emanation theory; 4) from Deism, which asserts the creation, but separates it from the Creator; 5) from Materialism, which makes matter the mother of the spirit, and is alike degrading to God and man.—Sin was not made by God, but is a subsequent corruption or perversion of what was made good. Sin is no essence, no creature, but something negative, a false direction of the will.—Christ's part in the creation the basis of His redemption. Having made man, He had the deepest interest in him from the start.]

[SCHAFF: Vers. 4, 5. Christ, the source of all true life and light.—Out of Christ there is but death and darkness.—The antagonism of life and death, and the antagonism of light and darkness is not, 1) a metaphysical conflict (as in the Gnostic and Dualistic systems), but, 2) a moral conflict involving personal freedom and responsibility. It began in time and will end in time; life and light will conquer the field and swallow up death and darkness. 3. The antagonism culminates in God and Satan, in Christ and Anti-Christ, but goes on in every man. 4. It should fill us with holy grief, manly courage, and intense earnestness.]

[On the whole section. BENGEL: Vers. 1 and 2 refer to eternity, ver. 3 to creation, ver. 4 to the state of innocence, ver. 5 to the fall.—RYLE: Not a single word could be altered in the first five verses of John without opening the door to some heresy.—There are hidden depths in this passage which nothing but the light of eternity will ever fully reveal.—P. S.]

SECOND SECTION.

The personal Light, or Christ, in His pre-historical Presence in the World, especially in His Old Testament Advent, testified by the Old Covenant as it is represented by John the Baptist.

VERS. 6–13.

CONTENTS:

(1) THE REPRESENTATIVE OF THE COMING OF CHRIST, JOHN THE BAPTIST, VERS. 6–8. (2) THE COMING OF CHRIST INTO THE WORLD, IN ITS GENERAL GROUNDWORK AND ITS HISTORICAL GENESIS, VER. 9. (3) THE RELATION OF CHRIST TO THE WORLD AND THE CONDUCT OF THE WORLD TOWARDS HIM, OR THE GENERAL GROUNDWORK OF HIS ADVENT, VER. 10. (4) THE RELATION OF CHRIST TO ISRAEL, AND ISRAEL'S CONDUCT TOWARDS HIM, OR THE IMPERFECT, SYMBOLICAL ADVENT, VER. 11. (5) CHRIST'S GRADUAL BREAKING THROUGH IN THE WORLD IN THE CONTRAST OF THE ELECT TO THE LESS SUSCEPTIBLE, EMBODIED—(*a*) IN FAITH, AS THE BEGINNING OF THE REAL ADVENT, VER. 12; (*b*) IN THE CONSECRATION OF BIRTH AND THE BEING BORN OF GOD; THE DEVELOPMENT OF THE REAL ADVENT, VER. 13.

6 There was [became, arose][1] a man sent[2] from God, whose name *was* John.
7 The same came for a [*omit* a] witness [testimony, εἰς μαρτυρίαν], to bear witness of
8 the Light, that all *men* through him might believe. He was not that [the] Light,
9 but *was sent* [*came*, Lange: *he was*] to bear witness of that [the] Light. *That* was the true Light, which lighteth every man, that cometh into the world. [The true Light which lighteth (lighteneth, shineth upon) every man, was coming (ἦν ἐρχό-
10 μενον) into the world.][3] He [It] was in the world, and the world was made by
11 him [it], and the world knew him not [Lange: did not recognize it in him]. He came unto his own [his own possessions or inheritance, τὰ ἴδια], and his own [his
12 own people, οἱ ἴδιοι][4] received him not. But as many as received him, to them gave he power to become the sons [children, τέκνα] of God, *even* to them that
13 believe on [in] his name: Which [Who] were born, not of blood [bloods, ἐξ αἱμά-των], nor of the [natural] will of the flesh, nor of the [moral] will of man, but of God.[6]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 6. [The Greek here is ἐγένετο (*became*), which differs from ἦν (*was*), ver. 1, as the German *ward* (or *geworden*) does from *war*, but it cannot be well rendered in English. It is the antithesis between *temporal* or *created* existence which has a beginning, and implies previous non-existence, and *eternal* or *uncreated* existence, which has neither beginning nor end. The same distinction—John viii. 58: πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.—P. S.]

[2] Ver. 6. [ἀπεσταλμένος does not belong to ἐγένετο—ἀπεστάλη (Chrysostom, *Hom.* VI. p. 42, and Hengstenberg), but to ἄνθρωπος.—P. S.]

[3] Ver. 9. [So Lange. Ewald somewhat differently: *Ja das wahrhaftige Licht, welches jeden Menschen erleuchtet, kam stets in die Welt.* Others translate: *that was the true Light which, coming into the world, lighteth every man.* ἐρχόμενον may be connected with ἄνθρωπον (Vulg.: *hominem venientem*, Luth., E. V.), or better, with ἦν (Lange, Ewald). See the EXEG. NOTES. In the latter case a comma should be made after ἄνθρωπον, as is done by Tischendorf, eighth ed.—P. S.]

[4] Ver. 10. [δι' αὐτοῦ. Cod. ℵ* reads δι' αὐτόν, probably an error of the copyist.—P. S.]

[5] Ver. 11. [The E. V. obliterates the distinction between the neutral τὰ ἴδια, *das Seine*, his own things, possessions, inheritance, and the masculine οἱ ἴδιοι, *die Seinen*, his own people, servants, subjects.—P. S.]

[6] Ver. 13. The difficulty of the passage has occasioned the omission of οὐδὲ ἐκ θελ. σαρκ. in Cod. E and others; and of οὐδὲ ἐκ θελ. ἀνθρ. in Cod. B. and others. Others, as Augustine, have transposed the clauses. [See Tischend. Oct. VIII. p. 743.]

EXEGETICAL AND CRITICAL.

Ver. 6. **There was a man.**—Ἐγένετο [*fiebat*], arose, came into being; not ἦν [*erat*], was, absolutely [comp. viii. 58, Greek. The Logos *was* from eternity, Abraham and John *began to be* in time.—P. S.]—Chrysostom: ἐγένετο ἀπεσταλμένος. The life of John, so to speak, was lost in his mission (see ver. 23; comp. Is. xl. 3).* The appearance of John in this place is striking, and has been variously interpreted (see Meyer).* In the introduction of the Baptist in this pas-

* [Hengstenberg adopts the construction of Chrysostom, which would have been more naturally expressed by ἀπεστάλη, and defends it by referring to Mal. iii. 1, 23: "Lo, *I am sending* my messenger," *etc.*, compared with the words of the Baptist, John iii. 28: ἀπεσταλμένος εἰμὶ ἔμπροσθεν αὐτοῦ. I prefer the usual connection of ἀπεσταλμένος with ἄνθρωπος.—P. S.]

* [The Baptist is mentioned in the Prologue to confirm the reality of the historical appearance of Christ: Brückner; as a brilliant exception from the terrible darkness spoken of ver. 5: Ewald; to explain the rejection of Christ by His own people, vers. 10, 11: Meyer; to introduce the historic manifestation of the Word: Alford. He is mentioned rather as the personal representative of the whole O. T. revelation in whom the law and the promise, Moses and Isaiah, were united and pointed directly to Christ. See Lange in the text.—P. S.]

sage we see a representation of the whole prophetic testimony concerning Christ in concentrated, personal form, after the manner of this Gospel. The Baptist was the final recapitulation of all prophetic voices concerning Christ. The Old Testament had two sides—a hidden and a visible. The hidden side was the rise of the genealogical life of Christ itself, His Christological advent; the visible side was the prophetic testimony concerning this advent. And as the verbal prophecy anticipated the real prophecy, in the nature of the case, so the fulfilment of the verbal prophecy in John preceded the fulfilment of the real prophecy in Christ. John therefore here stands in the right place, the auroral radiance of the essential Light; the great witness of the advent of Christ; the forerunner.

[**Whose name** (*was*) **John**, *i. e.*, *Jehovah is merciful*, from the Hebrew יוֹחָנָן for יְהוֹחָנָן, Ἰωάννης; comp. the Greek Θεόδωρος. This significant name was given to the forerunner of our Saviour by divine direction, Luke i. 13. The evangelist laid stress on his own name, and saw in it a symbol of his relation to Christ as the disciple "whom Jesus loved," xx. 2; xxi. 20. Comp. Lampe and Hengstenberg.—P. S.].

Ver. 7. **The same came for witness.**—*Testimony:* stronger here than preaching; stronger even than prophecy, as hitherto existing. John appeared first as a preacher, a preacher of repentance. But the preacher showed himself at the same time a prophet, announcing under divine impulse the approach of the Messianic kingdom. And then, in the miraculous manifestation at the baptism of Jesus, through the testimony of God, he became a witness of the person of Jesus of Nazareth, that He is the Messiah; so to speak, an apostle before the apostolate. As a prophet who, by divine commission, pointed to the Messiah, he completed the Old Testament prophecy in testimony. And for this testimony he was come. His mission rose into the office of forerunner. And even his martyrdom in the strict sense is in keeping. He sealed his preparatory preaching of repentance with his death (see ver. 33).

That [ἵνα, the aim of John's testimony] **all men through him might believe.**—"Through John, not through the Light (Grotius), or through Christ (Ewald):" Meyer.* In the divine purpose John was to lead over the faith of Israel to Christ.† This Christ also signifies chap. v. 33 [where he calls John "the burning and shining light," or candle rather, λύχνος, not φῶς.—P. S.] Through the unbelief of the Jews this gracious design failed; though in the truly devout, first of all in the noblest of John's own disciples (ver. 35 sqq.) it was fulfilled; through them in all believers.

Ver. 8. **He was not the light.**—[ἦν is emphatic and contrasted with μαρτυρήσῃ. The article before φῶς is likewise emphatic, the Light of the world, the Light of lights, comp. ὁ προφήτης, i. 29; ὁ ἄρτος, vi. 32 ff.—P. S.] This is certainly not said merely with reference to the unbelieving disciples of John.* But in the wider sense the nation itself was an unbelieving disciple of John, contenting itself with the brightness of the Baptist, instead of going through him to the true Light itself, ch. v. 35. So far, therefore, as it is implied that many, even the leaders, made the Baptist rather a hindrance than a help to faith, the words are written even against the disciples of John.

But (*he was*).—De Wette takes the ἀλλ' ἵνα, *but in order to*, imperatively; Lücke supplies ἦν, *was;* Meyer, ἦλθεν, *came.* Since the preceding verse strongly pronounces that the whole prophetic existence of John was intended to rise into a testimony for the Messiah, we give Lücke the preference: "He was, that he might bear witness." [So also Alford and Godet. Baümlein supplies ἐγένετο, γίνεται, "or the like;" which is not so strong. I prefer with Meyer to supply ἦλθε from ver. 7, since the phrase, εἶναι, ἵνα instead of εἶναι εἰς τό is quite unusual.—P. S.]

Ver. 9. **The true Light—was coming** [ἦν τὸ φῶς τὸ ἀληθινόν—ἐρχόμενον].—Various interpretations: (1) He (the Logos) or it (the Light) was the true Light; so the older expositors and Luther [E. V., which supplies τοῦτο before ἦν, *that* was the true light.—P. S.] But τὸ φῶς τὸ ἀληθινόν must be subject, not predicate; for in ver. 8 John was the subject. [So also Meyer.] (2) Ἐρχόμενον εἰς τὸν κόσμον (*coming into the world*) is connected with πάντα ἄνθρωπον (*every man*), not with ἦν (*was*): Origen [Syr., Euseb., Chrys., Cyril, Vulg., Aug.] and most of the ancients, Luther,† Calvin [E. V.], *etc.*, Hölemann, Meyer.‡ [This would make either ἄνθρωπον or ἐρχόμ. superfluous.] Meyer observes that it could not be connected with ἦν; for the Logos was already in the world when John appeared. But the Evangelist here evidently goes back to the entire relation of Christ to mankind, especially goes back to ver. 4. He had before

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* [In the fifth edition of Meyer the reference to Ewald is omitted. In his Commentary, Ewald translates δι' αὐτοῦ *durch ihn*, without explaining whether *ihn* is meant of John or of Christ.—P. S.]

† [Ryle: "One of those texts which show the immense importance of the ministerial office through which the Holy Spirit is pleased to produce faith in man's heart.—P. S.]

* [Meyer denies the reference to the disciples of John entirely. Godet, on the contrary, defends it, and justly so, in view of i. 20; iii. 25; and in view of the Gnostic sect of the Disciples of John in the second century, who held that John the Baptist was the true Messiah. (Clementis Rom. *Recognitiones* I. I. c. 54 and 60. Comp. the articles of Petermann, *Mendäer* and *Zabier*, in Herzog's *Encyclop.* Vols. IX. p. 318 and XVIII. p. 341.) Only we must not suppose either that John wrote expressly, or exclusively against this error. See Dr. Lange above.—P. S.]

† [In the first ed. Luther translated: "*Das war ein wahrhaftig Licht, welches alle Menschen erleuchtet durch seine Zukunft in die Welt,*" *i. e.*, "which, coming into the world, lighteneth all men." In the later editions he followed the Vulgate.—P. S.]

‡ [Meyer, however, lays the emphasis on ἦν, *aderat*, which is put first, and translates: "*Vorhanden war das Licht das wahrhaftige, welches erleuchtet jeden Menschen, der in die Welt kommt,*" *the true light was in existence, etc.* But there is no good reason why ἦν should be emphasized rather than ἀληθινόν, and then ἐν τῷ κόσμῳ ἦν, ver. 10, would be a repetition of ver. 9. The old usual interpretation is preferable to Meyer's, but both are to be rejected, because the phrase *to come into the world* for *to be born*, though Rabbinical (כָּל בָּאֵי בָּעוֹלָם—all men), is not Scriptural, as applied to common men, but is reserved exclusively for the Messiah with the implied sense of pre-existence, iii. 19, 31; vi. 14; xi. 27; xii. 46; xviii. 37. Bengel: "*Apud Hebræos frequens est periphrasis hominis,* הַבָּא בָּעוֹלָם VENIENS IN MUNDUM, *sed in N. T. et præcipue in hoc libro id de solo Christo dicitur, sublimi significatu.* ERAT *enim, ante etiam, quam* VENIRET."—P. S.]

spoken of the witness of the advent of Christ—now he depicts the advent itself. This is divided into two parts: (1) The relation of the coming Logos to man in general; (2) His relation to Israel. Hence we interpret: He was (from the beginning and in conflict with the darkness, ver. 5) coming, was on His advent to mankind. Therefore not (*a*) was come [ἦν ἐρχόμενον=ἐλθόν]: Schöttgen, *etc.;* (*b*) just came (when John appeared): De Wette, Lücke [Alford]; (*c*) future: was on the point of coming [*venturum erat*]: Tholuck; or (*d*) was destined to come: Luthardt; desired to come: Ewald;* nor (*e*) was coming then, in the time before His baptism: Hilgenfeld, who even here would mix Valentinian Gnosis into the anti-Gnostic Gospel;—but in a purely historical sense [=ἦλθε, *came*], instead of the imperfect: Bengel, Bleek, Köstlin [Hengstenberg, with reference to Mal. iii. 1]; and with the peculiar Johannean significance: He was continually coming, continually on his way.† Hence the participial form. The essence of this universal advent is to be recognized in the fact, that the Logos shines in every man in his religious and moral nature and experience, as the λόγος σπερματικός. That the expression "every man" needed not the addition: that cometh into the world, is evident. And the phrase: "to come into the world," is not used of the natural birth of an ordinary man, but is reserved for Christ.

[**Which lighteth (enlightens, illuminates) every man**—ὁ φωτίζει πάντα ἄνθρωπον.—There is much force in the singular. *Quisquis illuminatur, ab hac luce illuminatur* (Bengel). Different interpretations: 1. The light of reason and intelligence (Cyril of Alex.). Better: Both the intellectual and moral light (reason and conscience) given to all men, as distinct from the spiritual light of saving grace given to believers. The former is the basis of the latter.‡ 2. The inward spiritual light given to all (Quakers). 3. The light of grace given to believers only, or to every one to whom Christ was preached (Crosby). 4. Intellectual and spiritual light sufficient for the salvation of Jews and Gentiles, though the majority are so blinded by sin as not to see Him. "Christ enlightens all as far as in Him lies" (Chrysostom, *Hom.* VIII.). Christ gives sufficient light to every man to leave him without excuse, but not sufficient to save (Arrowsmith, Ryle).—Comp. III. 19: "light is come into the world;" xii. 46: "I am come a light into the world;" vi. 14: "that prophet that should come into the world;" xviii. 37.—P. S.]

The true [veritable, genuine] Light [τὸ φῶς τὸ ἀληθινόν].—The real, essential Light in distinction from the outward, cosmical light, which, nevertheless, is His token and symbol. (See Milton's *Paradise Lost:* the greeting to the light. Comp. chap. viii. 12; ix. 5.)

[There is a nice difference between ἀληθής (*wahr*), *true* in opposition to *false*, and ἀληθινός (*wahrhaftig*), *true* in opposition to *borrowed* or *imitated*. This difference is obliterated in the E. V. The one expresses the harmony between thought and reality, word and fact; the other implies a contrast between the perfect original and a copy more or less imperfect. Ἀληθινός is a favorite term with Plato and John to signify that which is genuine, archetypal, original, true to the idea. It occurs eight times in the Gospel, ten times in the Apocalypse, three times in the first Epistle of John, but elsewhere only five times in the N. T. In this passage it stands in contrast not so much to the cosmical light (Dr. Lange), as to the borrowed intellectual and moral light of the Baptist and other human teachers; comp. v. 35; Matth. v. 14, where believers generally as members of Christ are called the light of the world. It is *lumen illuminans*, as distinct from the *lumen illuminatum*.—P. S.]

Ver. 10. **It was in the world.**—Not pluperfect (Herder [Tholuck, Olsh.]); nor "in the person of Jesus, when John was testifying" (Meyer); but referring to His infinite presence in mankind (Baumgarten-Crusius). The repetitions of the idea of the *world* (κόσμος) are to be distinguished thus: In the first case the word combines the material and the moral world in one; in the second, it means the material or visible world alone, up to the roots of its moral conduct; in the third, the moral world alone, but considered as resting upon and representing the visible. Meyer well says: (1) The world *might* have known Him (constitutional affinity); (2) it *should* have known Him (according to His claim). [Comp. Rom. i. 19 ff., where Paul fully proves the guilt of Gentiles and Jews in rejecting the light of nature and the preparatory revelation of the O. T.—P. S.]

Knew him not.—The whole verse strictly reads: "*It* was in the world, and the world was made by *it* [or Him, δι' αὐτοῦ], and the world knew *Him* (αὐτόν) not." The change of gender is highly significant. In the light of the world, the world should have known the personal founder of the world, the Logos. The gradation in the three clauses is also expressed by the repetition of "and." The world of heathenism knew not *the light*, still less *Him*, the personal character of the light. It took the divine for something *impersonal*, and sought to heal the wrong by fragmentary *personifications*, its gods [the altar at Athens "to the unknown God," Acts xvii. 23.—P. S.]

Ver. 11. **He came unto his own house or inheritance** [τὰ ἴδια, comp. xvi. 32; xix. 27].—Here the discourse is no longer of the universal advent of Christ in the world (Corn. a Lapide, Kuinoel, *etc.*);* but of the theocratic advent

* [In his Commentary Ewald explains somewhat differently. He connects ver. 9 with ver. 4: *es kam damals immer in die Welt*, it was at that time always coming into the world, so that every mortal, if he would, might have been guided by the light.—P. S.]

† [Keim: "*er war in stetem Kommen in die Welt.*" Similarly Ewald, see preceding foot-note. ἦν ἐρχόμενον is stronger than ἦν, and implies a continued action, like the English, *was coming*, as distinct from *came*. Comp. ἦν βαπτίζων, ver. 28. Hengstenberg accounts for this circumlocution of the simpler imperf. by the emphasis laid on ἐρχόμενος as a term of the Messiah; comp. Matth. iii. 11: ὁ ὀπίσω μου ἐρχόμενος; xi. 3; John i. 15, 27, 30.—P. S.]

‡ [Comp. the lines of Göthe:

"*Wär' nicht das Auge sonnenhaft,*
Wie könnten wir das Licht erblicken?
Lebt' nicht in uns des Gottes eigne Kraft,
Wie könnt' uns Göttliches entzücken?"—P. S.]

* [There is no Scripture proof that ἴδια (*viz.*, δώματα, οἰκήματα) means the world, and ἴδιοι mankind in general; both expressions refer to Israel as the peculiar people of God, ἴδια to the nation as a whole, ἴδιοι to the individuals. George Campbell (on the Gospels), Alford and Barnes would understand τα ἴδια of Palestine or Judea, and οἱ ἴδιοι of its inhabitants.—P. S.]

in Israel (Erasmus, Calvin, *etc.*, Lücke, Meyer); yet of this advent considered as intended for mankind. Israel is God's own people in the special sense, Ex. xix. 5; Deut. vii. 6; Sirach xxiv. 7 ff. It is not, however, the historical New Testament coming of Christ in Israel, which is here spoken of. The expression *He came*, as denoting the historical moving of the Logos in the history of the world, determines us against the more general conception of the "own." Yet it must be kept well in mind, that in John particularly Israel stands not for itself alone, but as the medium for the entrance of Christ into the whole world. See chap. x. 16.

And his own people [οἱ ἴδιοι, comp. xiii. 1]—*i. e.*, the Jews. See Is. vi.; Matth. xiii.; John xii. 41; Acts vii.; xxviii. 25; Rom. ix. [The transfer of the relation of Jehovah to Israel as His peculiar people upon Christ, implies that, in the view of John, Christ was the Jehovah of the Old dispensation; comp. xii. 41; viii. 56.—P. S.]

[**Received him not**—οὐ παρέλαβον, stronger than οὐκ ἔγνω, which is said of the world in general, ver. 10. The fact that the Jews were the peculiar inheritance of Jehovah, doubled their guilt in rejecting the Messiah. Comp. the οὐκ ἠθελήσατε, Matth. xxiii. 37; also Isa. i. 3; Rom. x. 21; and John xii. 37. The negative expression here, as ver. 10 and ver. 5, reveals a holy grief on the part of John.* Remember the tears of pity which the Saviour shed over unbelieving Jerusalem.—P. S.]

Ver. 12. **But as many as received him**—[ὅσοι, *whosoever, whatsoever persons*, denotes the universality of Christ's benefit without distinction of race, nationality or condition.—P. S.] No contradiction of the preceding words. His own, His people, as a whole, received Him not, but individuals. See Gal. iii. and iv. The antithesis: οὐ παρέλαβον and ἔλαβον should be observed. The Jews should παραλαμβάνειν, take Him in addition to the Old Testament, receive Him in pursuance of the true traditions. This they did not. Thus others' receiving Him became the absolute λαμβάνειν, contrary to the outward, false tradition. Λαμβάνειν in John and Paul is a strong word, denoting the moral act of faith, comp. Rom. v. 11.

To them gave he power.—Opposed to the descent from Abraham and the relative sonship with God, of which the Jews boasted, John viii. Ἐξουσία is neither merely [the *possibility* (De Wette, Tholuck), nor the *ability* (Brückner, Heng., Godet),† nor] the *dignity* or *advantage*, (Erasmus, *etc.*), nor the *right*, or *privilege* (Meyer),* but the real power, the spiritual faculty (Lücke), and, at the same time, the real title. *Sonship* with God was *growing*, in its *formation-state*, in the Old Testament; there were only *incipient* sons of God, Gal. iv. 1, but there were such really, and progressively, according to the advancing inwardness and depth of the Old Testament faith. This sonship with God, too, is connected indeed with a *semen arcanum electorum et spiritualium* (contrary to Meyer, see ver. 9); but this must be understood neither in a Gnostic sense, nor in a Hegelian, but in a Johannean, John iii. 21. This incipient regeneration is also most certainly ethical, but not merely ethical; it is also substantial, though the antithesis between the eternal μονογενής and the regenerate τέκνα θεοῦ by all means remains perfect, even after the advance of the latter to υἱοὶ θεοῦ. The distinctions: ethical theogony in John (according to Hase), legal adoption in Paul; υἱοθεσία first appearing in the kingdom of the Messiah in the Synoptists (Meyer), are of little use; unless it may be said that John emphasizes the *ideal begetting*, Paul the *historical new creation*. The Messianic kingdom begins with the children of God, not they with it. [**To become**—γενέσθαι.—Christ *is* the eternal, only begotten Son of God by nature; men *become* children of God by regeneration or a celestial birth; comp. iii. 3; 1 John iii. 9; Gal. iii. 26; 1 Pet. i. 23. Alford thinks that τέκνα θεοῦ is a more comprehensive expression than υἱοὶ τ. θ., as it involves the whole generation and process of our spiritual life and our likeness to God (1 John v. 5–7), while the other brings out rather our adoption and hope of inheritance (Rom. viii. 14 ff.)—P. S.]

To them that believe in his name.—[Πιστεύουσιν, not πιστεύσασιν; faith being a continued act and habit of the children of God. Mark also the distinction between believing Christ, that He is, and believing *in* Christ, in His name, His revealed being, in His person, εἰς τὸ ὄνομα; the former is purely intellectual and historical, the latter is moral and implies trust in and appropriation of Christ as our Saviour. The same difference holds with regard to the existence of God, comp. James ii. 19: καὶ τὰ δαιμόνια πιστεύουσιν.—P. S.]—Not "ætiological" [*quippe qui credunt*, Meyer], but "explicative;" for faith is not the cause of the gift of Christ, but the organ, *causa instrumentalis* [the subjective condition]. The clause describes λαμβάνειν. Faith in the name of the Logos [εἰς τὸ ὄνομα αὐτοῦ] is faith in Christ, more definitely, in His name (Acts ii. 36; iii. 16; iv. 12); and this definiteness of faith, in the evangelical acknowledgment of the personal truth in Christ, makes it saving, makes it the medium of the saving power of Christ, because the name of Christ denotes the concentrated expression of His nature in His

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* [Something of this feeling of sadness, in view of the ingratitude of the world to Christ, pervades the hymn of the noble Novalis:

> *Wenn alle untreu werden,*
> *So bleib ich Der doch treu,*"

especially the second stanza:

> I could weep night and morning
> That Thou hast died, and yet
> So few will heed Thy warning,
> So many Thee forget.
> O loving and true-hearted,
> How much for us didst Thou!
> Yet is Thy fame departed,
> And none regards it now.—P. S.]

† [Godet translates: "*elle (la Parole) les a mis en position de devenir enfants de Dieu*," and explains ἐξουσία to mean essentially the same with the Pauline υἱοθεσία, the filial relation to which man is restored by faith, yet not identical with regeneration, but a condition to it. "*Car Dieu ne peut communiquer sa propre vie par le πνεῦμα qu' à un homme avec qui il est reconcilié. . . . Mais une fois que l' adoption a eu lieu, la régénération doit suivre . . . et c 'est la le second privilège, résultant du premier, que saint Jean exprime dans ces mots: 'Devenir enfants de Dieu.'*" But the second is rather explanatory of the first (ἐξουσία).—P. S.]

* [In the fifth ed. Meyer explains: *er ermächtigte sie*, he empowered them. Comp. v. 27; xvii. 2.—P. S.]

gospel, in which truth and personal fact are one.* So the name of God is to be understood: the revelation of God as a personal introduction of Himself to us. So the devout of the old covenant believed in the name of the Logos, in the essential contents and subject of the Messianic promises, chap. ii. 23; iii. 18, *etc.*

Ver. 13. **Who were born, not of bloods.**—It is confusing to ask whether *οἱ* refers to *τέκνα θεοῦ*† or *πιστεύοντες*. The subject is in both cases the same. It is the *πιστεύοντες* in the historical sense who are spoken of. The Evangelist introduces the antithesis of the natural generation and regeneration, yet regarding the natural generation itself as advanced from the purely physical to the religiously consecrated theocratic generation. He first states the antithesis in general: *ο ὐ κ ἐ ξ α ἱ μ ά τ ω ν, not of bloods.* Augustine explains the plural from the twofold sex of man and woman; ‡ Hölemann refers it to the successive begettings of the theocratic genealogy; Meyer finds that the plural is the same as the singular.§ We find in the plural a premonition of an ethical distinction of *αἵματα*. In ethical matters *αἷμα* and *αἷμα* are not one and the same. And this the succeeding climax proceeds to say. According to Augustine [Theophyl., Schott, Olshausen] and others, *θέλημα σαρκός* denotes woman in distinction from man (*ἀνδρός*). [This would require rather the disjunctive *οὔτε—οὔτε, neither—nor*, than the adjunctive *οὐδέ—οὐδέ, nor—nor yet;* besides *flesh* is never used synonymously with *woman.*—P. S.]‖ Mosheim distinguishes native Jews and proselytes; others, natural children and adopted (Starke);¶ Lücke takes *ἀνήρ* as no more than *ἄνθρωπος*;** Meyer regards the sentence as a rhetorical progress to greater definiteness: the term *σαρκός* referring to the sexual instinct, *ἀνδρός* to the procreative will of the man.†† If this distinction be followed up, we must come involuntarily upon the track of the true interpretation. The common sensual desire knows nothing of procreative will, yet it doubtless has its *θέλημα*. Baumgarten-Crusius, therefore, rightly asserts that the progress is from the sensual to the most noble;* and we see here a progress from the sensual begettings of the heathen world to the theocratically consecrated begettings, which introduce a sacred theocratic genealogy (see Lange's *Leben Jesu* III. 558, and *Posit. Dogm.* pp. 514, 532). In this passage is reflected the Scripture doctrine of hereditary blessing. Of course the Evangelist tells us also that the consecrated births may indeed exhibit an approach to regeneration, and be the instrument of it, but that they are not able to effect it, and that regeneration, as a heavenly generation, forms a counterpart to the earthly.

[The difference between *αἵματα, σάρξ* and *ἀνήρ* is not very clear, but the conjunction *οὐδέ—οὐδέ* (*nor—nor yet*), as distinct from *οὔτε—οὔτε* (*neither—nor*, comp. Winer, p. 454 f., 7th ed.), indicates a rising climax from the general (*αἵματα*) to the particular, and here again from the lower and physical agency (*σάρξ*) to the higher and moral (*ἀνήρ*), although *θέλημα* is ascribed to both. In Matth. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12; Gal. i. 16, *flesh and blood* together signify human nature in its weakness. In John iii. 6 we have the same contrast between the natural birth from the flesh, and the supernatural birth from the Spirit. The threefold denial of all human agency in regeneration gives emphasis to the affirmation of the divine agency, which is expressed by **but of God,** *ἀλλ' ἐκ θεοῦ.* This does not exclude mediate instrumentalities, through which, ordinarily, men are regenerated and converted. The affirmation may be analyzed so as to correspond to the three members of the negation: 1) *not of blood,* but *of the seed of God* (1 John iii. 9), which is the *word* of God (1 Pet. i. 23: *ἀναγεννημένοι . . . διὰ λόγου ζῶντος θεοῦ*; James i. 18: *ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας*); 2) *nor of the will of the flesh,* but *of the Spirit* (John iii. 6: *γεγεννημένον ἐκ τοῦ πνεύματος*); 3) nor yet *of the will of man,* but *of the will of God* (James i. 18: *βουληθεὶς ἀπεκύησεν ἡμᾶς ὁ θεός*; Eph. i. 5: *κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ*). Bengel analyzes differently: 1) *ex cœlesti Patre;* 2) *ex amore divino;* 3) *ex Spiritu sancto.* Grace does not descend through the channel of nature in any form, but a new creative act of God is necessary in every regeneration. Barnes, in his notes on ver. 13, confounds regeneration with conversion. Regeneration is an act of God, and may take place in infancy (think of John the Baptist leaping in the mother's womb); conversion or change of mind (*μετάνοια*) is the act of man, by which, under the influence of the Holy Spirit, he turns, in conscious repentance and faith, from sin and Satan to God.—P. S.]

DOCTRINAL AND ETHICAL.

1. The fact that a man (John) was designated the messenger of God even, so to speak, in his origin, Luke i. 15 and 44, announced the coming of another, in whom no issue between birth and new birth should exist. Yet the distinction is as clear as the connection. John, *as man,* became the messenger of God; the Logos, as messenger of God, John iii. 31; 1 Cor. xv. 25, became man.

* [Arrowsmith, quoted by Ryle: "The word 'name' in the Scripture is often put for person. The receivers of Christ are said to believe on His name, because the direct object of their faith is the person of Christ. It is not the believing that Christ died for all, or for me, or for the elect, or any such proposition, that saveth. It is believing on Christ. The person, or name of Christ, is the object of faith."—P. S.]

† [So Meyer, *constructio κατὰ σύνεσιν*, as in 2 John 1; Philem. 10; Gal. iv. 19. But Lange is right.—P. S.]

‡ ["*Ex sanguinibus enim homines nascuntur maris et feminæ!*" *Tract.* II. § 14. Ewald translates the plural *aus Blut und Blut*, and explains: *durch blosse Mischung von Zeugungsstoffen.* Wordsworth: human commixtures.—P. S.]

§ [The plural usage of *αἷμα* in the sense of this passage occurs only in Euripides, *Ion* 705: *ἄλλων τραφεὶς ἀφ' αἱμάτων*, but often in the sense of *murder*, in the classics and in the LXX. See quotations in Meyer.—P. S.]

‖ [Augustine, *In Joh. Tract.* II. § 14, quotes Gen. ii. 22 and Eph. v. 28, 29 to show that *caro* may be used for *uxor;* but these passages (as also Jude 7) are not to the point. *Flesh* here means human nature, male and female. "What is born of the flesh is flesh," iii. 6.—P. S.]

¶ [So Albert Barnes; "*adopted* by a pious man." Without a shadow of proof. Ryle and Crosby refer "flesh" to man's *own*, and "man" to any *foreign* human agency. But this could have been much more clearly expressed.—P. S.]

** [So also Alford, who quotes, with Lücke, the Homeric *πατὴρ ἀνδρῶν τε θεῶν τε.* But Meyer denies that *ἀνήρ* is ever generalized into *ἄνθρωπος*, least of all here where the act of generation is spoken of.—P. S.]

†† [Similarly Godet: The will of the flesh is *la volonté dominée par l' imagination sensuelle*, the will of man *la volonté plus independante de la nature, la resolution virile.*—P. S.]

* [Nature (*αἵματα*), desire (*σάρξ*), will (*ἀνήρ*). But the difficulty is that *θέλημα* is used in the second as well as the third clause.—P. S.]

In John and Mary appear the two summits of the Old Testament spirit, the highest aspiration of human nature in the train of the Spirit of God; in Mary the summit of fervent, humble, receptive piety; in John the summit of energetic, prophetic piety in the official service of the law. Yet in them the higher spirit works from below upward under the drawing from above. In Christ the divine is before, and in Him the nisus is from above downward under the drawing of the human longing, the need of life and salvation below. The Baptist is strongly conscious of this distinction, Matth. iii. 11; Jno. iii. 31. And in accordance with this nature of Christ is the nature also of Christianity, the righteousness of faith in a righteous life.

2. *The same came for witness.* John the Baptist, the last, most distinct form of the Old Testament prophecy, and as such the witness of Christ in the history of the world, at the same time in his freedom from jealousy a witness to the Holy Ghost in the Old Testament. The death of John a martyrdom (witness-bearing) to his fidelity as forerunner.

3. Through John His noblest disciples came to believe, through them all succeeding disciples and Christians. (See Schleiermacher, *Predigten* I., p. 18.)

4. *He was not the Light.* An antithesis applying not only to the Old and New Testaments, but also to Christ, the fountain of light, and the Apostles and Christians, with the prophets, as receivers and bearers of the light.

5. *The true Light was coming.* The pre-Christian Advent. (1) Founded (*a*) in the nature of Christ: "The true Light, which lighteneth every man," *i. e.*, shines into him from within through the fundamental laws of personal, mental life, from without through nature and history; (*b*) in the nature of the world: Made by the Logos, standing by His presence. (2) Unfolding itself (a) *in a general invisible force:* The shining in the darkness, the lighting of every man; Christ's being in the world [primordial religion]; (*b*) *in historical theocratic form:* Education of Israel for His possession, and His coming to His own (the Old Testament religion in its development).

6. *Received Him not.* The obduracy, a self-estrangement, as well as a hostile bearing towards the admission of the yearning Householder. The obduracy of Israel in its historical development and completion; the great warning to the Christian world; warning, and alas, still more, Matth. xxiv. 38.

7. *That believe in His name.*—Respecting the name, see above in the exegesis of this passage. Appearance of the name of the Logos, in the more definite sense, with the Old Testament revelation (the Angel of the Lord and the Messiah). Faith in the objective Messiah was in the subject, *incipient* sonship. In the righteousness of faith lay a point of union between the word of God and the heart of man, a quickening germ of personal children of God, therefore the power to *become* sons. But this could be brought to decision and contemplation only by the historical appearance of Christ and by the redemption accomplished in Him. As the revelation of God strove from the first towards concentration in *the Name*, the making Himself personally, perfectly known, so true faith strives from the beginning after the concentrated receiving of a distinct personal life. Centripetal faith, living faith; centrifugal faith, dying or dead faith.

8. *Who were born not of blood.* The truth and the insufficiency of inherited privilege. The Biblical doctrine of covenant grace not yet duly received in the church. Its antagonism to the unchurchly conception of the relation between nature and spirit, and even to the Augustinian overstatement of original sin. Its antagonism to Pelagianism. (See *Posit. Dogmatik.*, p. 514 sqq.)

9. *But of God.* First the righteousness of faith present; then circumcision as the symbol of regeneration. The idea of real regeneration develops itself with the idea of the personal Messiah. Its development or genesis is reciprocal with that of repentance, faith, the experience of grace, in the saving process as it advances from the outward to the inward.

HOMILETICAL AND PRACTICAL.

John the Baptist, the Old Testament Evangelist of the Light. (1) In his mission and his name; (2) in his testimony and his work; (3) in his retirement and disappearance before the Light itself.—The Old Testament Advent of Christ: 1. In its ultimate basis (He was in the world); 2. in its historical manifestation (He came to His own); 3. in its earnest of victory (As many as received Him); 4. in its last attestation (There was a man).—John and Christ, or the personal manifestation of the saving Light: 1. John, the attester of the Light; 2. Christ, the attested Light.—The Old and New Testaments, one light of revelation: 1. The Old in the day-light of the New; 2. The New in the dawn-light of the Old.—John and Christ, or the kernel of revelation, personal life.—The Son of God as the nameless Name: 1. The namelessness of the name, (*a*) in the world in general, (*b*) in Israel in particular; 2. the name of the nameless, (*a*) in its silent development (He was in the world; He came), (*b*) in its great works.—The Advent of Christ in the world, mistaken and yet perceived: Mistaken (*a*) by the heathen, (*b*) by the Jews. Yet perceived (*a*) by the yearnings of the devout in all the world, (*b*) by the hope of the faithful in Israel.—The name of the Light, its complete personal revelation in Christ.—Christ the name: 1. The name of the life in the world; 2. the name of the light in mankind; 3. the name of the salvation in the children of God.—Those who are becoming believers, are becoming children of God.—The power to *become*, or the freedom of the spirit, the groundwork of the new birth and nature.—The being born of blood and born of God considered: 1. In their antagonism; 2. in their essential distinction; 3. in their congenial connection; 4. in the Mediator of their union.—He who believes in the pollution of birth according to the Scriptures, must believe also according to the Scriptures in the consecration of birth.—The beginnings of the regeneration in the Old Covenant, a fore-shadowing of the eternal new birth of Christ from heaven.

STARKE: Jesus alone had a fore-runner.—Like the aurora before the sun, so John, accord-

ing to the word of prophecy, must bear himself before Christ.—HEDINGER: Teachers and all Christians are indeed lights also, in virtue of their divine calling, fellowship with God, and holy living, yet their main object is to bear witness of the light in Christ, to lead to it by precept and example.—O glorious nobility! to be born of God, His child and heir!—Behold, what manner of love! 1 John iii. 1.—OSIANDER: What is due to Christ alone, must not be attributed to any man.—The eternal light sends forth rays in the hearts of all men. He who is not enlightened, must ascribe it to himself and the dominion of darkness.—CANSTEIN: Noble family helps not to sonship and salvation, but only the being born anew of God.—MOSHEIM: Men in the state of nature are not children of God, and therefore have no right to salvation.

GERLACH, after Augustine: Corrupt men are called the world, because they love the world more than its Creator. By love we dwell in a thing with the heart, and we have therefore deserved to bear the name of that wherein we dwell by love.

HEUBNER: John must prepare the way for the reception of the Light.—The light must come gradually, else it blinds.—The nobility of the children of God is attained only through the Spirit, through birth from God, through a proper spiritual generation.

[Ver. 6. John the Baptist, the greatest of men before Christ, because he was nearest to Christ, and comprehended all the light of the preparatory revelations of Moses and the prophets.—Ver. 7. Every minister only a borrowed light to lead men to Christ, the true Light.—Ver. 8. Christ is the sun of the soul, the source of spiritual light, life and growth.—P. S.]

[Ver. 9. ARROWSMITH: Christ is the true Light: 1. The undeceiving Light, in opposition to all the false lights of the Gentiles; 2. The real Light, in opposition to ceremonial types and shadows; 3. The underived Light, in opposition to all borrowed light; 4. The supereminent Light, in opposition to all ordinary light.—Ver. 10. HENGSTENBERG: The creature should shout for joy, if its Creator comes to redeem it.—Ver. 11. It is disgraceful if the creature despises the creature; it is doubly disgraceful if the people of the Covenant despise the Lord of the Covenant.]

[Ver. 13. The new (celestial, divine) birth constitutes the true nobility of grace, as contrasted with the aristocracy of natural birth, the aristocracy of money, the aristocracy of merit, the aristocracy of fame.—Regeneration: 1. Its origin; 2. Its growth; 3. Its manifestation; 4. Its end (the final resurrection).—The children of God the salt of the earth, the light of the world, the benefactors of the race.—Comp. the admirable description of Christian life in the Epistle to Diognetus, ch. 5 and 6, composed soon after the Apostolic age. Christians in the world are there compared to the soul in the body: they are scattered through the world and dwell in the world, yet are not of the world; they are hated by the world, yet love and benefit it; they are imprisoned in the world, yet preserve it from corruption; they are sojourners in the perishing world, looking for an incorruptible dwelling in heaven.—P. S.]

THIRD SECTION.

The Incarnation of the Logos, the Appearance of the real Shekinah among the Faithful.

CHAP. I. 14–18.

(1) INCARNATION OF THE LOGOS, OR THE ABSOLUTELY NEW BIRTH. APPEARANCE OF THE REAL SHEKINAH, VER. 14. (2) TESTIMONY OF JOHN IN GENERAL, VER. 15. (3) EXPERIENCE OF BELIEVERS, OR GRACE, VER. 16. (4) ANTITHESIS BETWEEN MOSES AND CHRIST, THE LAW OF THE OLD TESTAMENT AND CHRISTIANITY, IN THEIR AUTHORITY AND WORK, VER. 17. (5) ANTITHESIS BETWEEN THE WHOLE OLD WORLD AND CHRIST IN THEIR RELATION TO GOD, VER. 18.

14 And the Word was made [became, ἐγένετο] flesh, and dwelt [sojourned, tabernacled, ἐσκήνωσεν] [1] among us, (and we beheld his glory [the real Shekinah], the glory as of the [an] only-begotten of [from, παρά] the Father,) [*omit* parenthesis][2] full of
15 grace and truth. John bare [beareth][3] witness of him, and cried [crieth],[4] saying, This was he of whom I spake [said], He that cometh after me [behind me] is pre-
16 ferred [hath come to be] before me; for he was before me [lit. first of me]. And [For][5] of his fulness have all we received [did we all receive], and [even] grace for grace.
17 For the law was given by [through] Moses, (*but*) grace and truth came [came to pass]
18 by [through] Jesus Christ. No man hath seen God at any time [No one hath ever seen God]; the only begotten Son [God],[6] which [who] is in [toward] the bosom

of the Father [of the nature of the Father and in his full confidence and service] he hath declared *him* [hath interpreted *all*].[7]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 14. [Or, *pitched his tent;* Meyer, Ewald: *zeltete;* Godet: *a dressé sa tente.* The verb ἐσκήνωσεν (from σκηνή, *tent*), which John uses also of God's dwelling with His people on the new earth (Rev. xxi. 3), was chosen in allusion to the *Shekinah* (שְׁכִינָה, or שְׁכִינָא, a Rabbinical theological term from שָׁכַן, *to dwell*), *i.e.*, the indwelling or glorious presence of Jehovah in the holy of holies of the tabernacle and the temple, which typically pointed to the incarnation. This allusion is evident from the correspondence of the letters (Bengel: "*eædem literæ in* שְׁכִינָה *et* σκηνή"), and from the following ἐθεασάμεθα τὴν δόξαν αὐτοῦ. Comp. Ex. xxv. 8 (where Aquila, Symmachus and Theodotion translate שָׁכַנְתִּי by σκηνώσω); xl. 34; Lev. xxvi. 11, 12; Ezek. xxxvii. 27; Hagg. ii. 8; Apoc. vii. 15; xxi. 3. In the Apocryphal books the Shekinah was especially ascribed to the Sophia (Sir. xxiv. 8: ἐν Ἰακὼβ κατασκήνωσον), and the Logos. The humanity of Christ became the Shekinah of His divinity —P. S.]

[2] Ver. 14.—[The parenthesis marked in this verse in the text. rec. appears to be, like the division of chapters and verses, only conventional; though it serves us the good purpose of showing the true reference of "full" (πλήρης) to "the Word" (ὁ λόγος) rather than to "glory" (δόξα), which could not be otherwise indicated in the English version. The clause itself is not properly parenthetical. See the Exegesis.—E. D. Y.]

[3] Ver. 15. [μαρτυρεῖ, present; the testimony of John goes on. Meyer: "*Vergegenwärtigung, als tönte das Zeugniss noch fort.*"—P. S.]

[4] Ver. 15. [The perfect κέκραγε likewise implies continuation of the action in its *effect*. Meyer: "*Das Perf. in gewöhnlicher, classischer, präsentischer Bedeutung.*" Alford: "the voice is still sounding." Κράζω (also used of Christ, vii. 28, 37; xii. 44) is an onomato-poëtic word, imitating the hoarse cry of the raven, like the German, *krächzen*, the English, *to croak;* here *to call aloud* with the confidence and solemnity of a herald. Bengel: "*Clamat Joh. cum fiducia et gaudio, uti magnum præconem decet.*"—P. S.]

[5] Ver. 16, in most codd. [ℵ. B. C.* D. L. X], begins with ὅτι, instead of καί: *For* of his fulness, *etc.* Griesbach, Lachmann, Tischendorf. [Hengstenberg and Godet prefer καί, and conjecture that ὅτι was occasioned by the preceding and succeeding ὅτι.—P. S.]

[6] Ver. 18. B. C.* L. Codd. Sin. *et al.* read θεός for υἱός; probably from ver. 1. [So also Meyer.]

[This is the first important difference of reading which occurs in the Gospel of John, and which, on account of its theological character, deserves a fuller notice than it has received from Lange or any other commentator, except Alford, in his sixth edition. The ancient authorities are almost equally divided between θεός, the (an) Only-begotten *God*, and υἱός, the Only-begotten *Son*. A minor difference relates to the article which is omitted by most of the authorities favoring θεός. The reading θεός is supported by the two oldest MSS., the Sinaitic (which has ΘC, the usual abbreviation of θεός, *a prima manu*, but which, in this very verse, by omitting the words ὁ ὢν before εἰς τὸν κόλπον, betrays the carelessness of the transcriber), and the Vatican (both from the 4th century), also by C.* L.; the Syr. Peshito; Clemens Alex. (once or twice), Excerpta Theodoti (a full quotation), Epiphanius (three times), the Second Synod of Ancyra, Didymus of Alex. (twice). To this must be added that Gregory of Nyssa and other Greek fathers repeatedly call Christ ὁ μονογενὴς θεός, where they do not quote from John i. 18. The reading υἱός is favored by a larger number of manuscripts, A. (Cod. Alex. of the 5th cent.), C.*** (the Ephræm MS. corrected) X. Δ. and nearly all other MSS.; the Curetonian Syriac Vers., the Lat. Vers. (Itala and Vulgata); Tertullian (*Adv. Prax.* c. 15), who is older by at least 120 years than the oldest known MSS., Eusebius (in six passages, in one, however, with the significant addition ἡ μονογενὴς θεός after ὁ μονογενὴς υἱός, for which reason Tregelles claims him for θεός, though unjustly; see Abbot, *Bibl. Sacra*, 1861, p. 859), Athanasius (four times), Chrysostom (eight times), Ambrose, Augustine and other fathers, also the emperor Julian (twice). Hilary, in seven places, supports *Filius*, but in one (*De Trin.*, XII. 24) he reads "unigenitus *Deus* in sinu Patris." The evidence from Irenæus, Origen, Basil and Cyril of Alexandria is contradictory and uncertain. Irenæus, the oldest witness in this case (A. D. 170), quotes the passage three times, twice in favor of *Filius* (*Adv. hær.* IV. c. 20, § 6), or *Filius Dei* (III. 11, 6), once in favor of *Deus* (IV. 20, 11: "unigenitus *Deus*, qui est in sinu Patris, ipse enarravit"). Origen reads θεός twice (*In Joh.* Tom. II. c. 29; XXXII. c. 13, Opp. ed. Delarue IV. p. 89 and 438), υἱός once (*Contr. Cels.* l. II. c. 71, Opp. I. p. 440, in a full quotation), besides υἱὸς τοῦ θεου once (*In Joh.* Tom. VI. 2, Opp. IV. 102, with a different reading, υἱὸς θεός), and *Unigenitus Dei Filius* once (in Rufinus' version of Com. on Cant. l. IV. Opp. III. 91). Cyril of Alexandria, as edited by Aubert, has υἱός three times, θεός four times, and favors the latter in his Commentary, as printed. For a fuller statement of patristic testimonies see an elaborate article of Ezra Abbot (the learned librarian of Harvard University) in the Andover *Bibliotheca Sacra* for Oct. 1861, pp. 840–872. I have verified several of his quotations. He has corrected many errors of former critics and disproved the assertion of Tregelles that θεός is "the ancient reading of the Fathers *generally*." The authorities for υἱός cover a much larger territory than those for θεός, which seem to be almost confined to Egypt. For *internal* reasons, θεός, being the more difficult reading, has the preference, according to the usual canon; for μονογενής naturally suggested υἱός, while the designation of Christ as "*the only begotten God*," stands isolated in the Bible. On the other hand, a change of the abridged form YC to ΘC, which is usual in the uncial MSS., was as easy as the change from the latter to the former. There is moreover an inherent propriety for the use of υἱός in connection with μονογενής and with the mention of the *Father;* while θεός is hardly in place immediately after θεόν at the beginning of the verse, and introduces a harshness without a parallel in the style of John. The Scripture argument for the Divinity of Christ is strong enough, even from the first verse of the Prologue, without the reading θεός in ver. 18. In view of all the data before us, I see no sufficient reason here to depart from the received text. Tregelles, Westcott and Hort adopt θεός (without the article); Abbot, Alford, Tischend. (ed. VIII.) retain υἱός. Lachmann likewise reads υἱός, but before the authorities in favór of θεός were fully known. Comp. on this subject, besides Tregelles and Tischend. (ed. VIII., Vol. I., p. 745), especially the article of Ezra Abbot already quoted, and a long note in the 6th ed. of Alford (pp. 689–691).—P. S.]

[7] Ver. 18. [On the meaning of ἐξηγήσατο see the last foot note, p. 78. Christ is the true Exegete or Expounder of God. —P. S.]

EXEGETICAL AND CRITICAL.

[Ver. 14 contains the central idea of the Prologue, the Gospel, and the system of Christianity, yea, the central idea of the whole history of the world; for ancient history before the incarnation was a preparation for Christ as the fulfilment of all types, prophecies and nobler aspirations of men; history after that event is subservient to the spread and triumph of Christianity till Christ be all in all. The theology of John is Christological throughout (comp. 1 John iv. 2, 3); that of Paul, in the Romans and Galatians, is anthropological and soteriological, but the Colossians and Philippians are likewise Christological, and in 1 Tim. iii. 16 Paul makes the incarnation the central fact of our religion. But the idea of the incarnation, the great mystery of godliness, should not be confined to the mere birth of Christ, but extended to His whole divine human life, death and resurrection; it is "God manifest in the flesh." Bengel discovers a threefold antithetic correspondence between vers. 1 and 4:

THE WORD

Was in the beginning	*became*
God	*flesh*
With God.	and dwelt *among us*.—P. S.]

Ver. 14. **And.**—This καί has been explained in very different ways: as equivalent, for exam-

ple, to γάρ (for)* or οὖν (therefore),† or as signifying the condition of Christ's becoming man. But it denotes an actual historical advance;‡ not, however, as De Wette takes it, upon ver. 9, but, as Lücke, upon ver. 11. First, the universal advent was spoken of; then the theocratical advent in the Old Testament; now, after indicating the transitional distinction of consecrated human birth and birth from God, which were continually approaching each other, the Evangelist comes to the point of incarnation, where birth and new or divine birth coincide.

The Word became flesh.—In this finishing sentence the subject is again named. Not a life only, or a light, from the Logos, was made flesh, but the whole Logos as Life and Light (see Col. i. 19; ii. 9). He became σάρξ; the strongest expression for becoming veritable man.

[This grand sentence: ὁ λόγος σὰρξ ἐγένετο, stands alone in the Bible; but the same idea in somewhat different forms of expression occurs repeatedly, *viz.:* 1 John iv. 2 (ἐν σαρκὶ ἐληλυθώς, Christ having come in the flesh); 1 Tim. iii. 16 (ἐφανερώθη ἐν σαρκί, God was manifested in the flesh); Rom. i. 3 (γενόμενος ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα, born from the seed of David according to the flesh); viii. 3 (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in the likeness of sinful flesh); Phil. ii. 7 (ἐν ὁμοιώματι ἀνθρώπων γενόμενος, being made in the likeness of men); Heb. ii. 14 (where it is said that Christ, like other men, partook of αἵματος καὶ σαρκός, of blood and flesh). *Flesh* (σάρξ) is a strong Hebraizing term (בָּשָׂר) for *human nature* in its weakness, frailty and mortality. Comp. the English, *mortal* (the German, *der Sterbliche*), for *man*. When used of man, the idea of *moral* weakness or sinfulness is also often implied, but not necessarily. In the passages where it is ascribed to Christ, sin must be excluded in view of the unanimous testimony of the Apostles to the sinlessness of Jesus. The term is more comprehensive than *body* (σῶμα), which is used in distinction from soul (ψυχή) and spirit (νοῦς or πνεῦμα), while *flesh* sometimes includes both; it is more concrete and emphatic than *man* (ἄνθρωπος), and expresses more strongly the infinite condescension of the Logos, the identity of His human nature with our own, and the universalness of His manhood. Yet it is as correct to speak of Christ's becoming *man* (ἐνανθρώπησις, *Menschwerdung*) as of His becoming *flesh* (ἐνσάρκωσις, *incarnatio*, *incarnation*, *Fleischwerdung*). The Logos assumed, not an individual man or a single human personality, but human nature into union with His præ-existent divine personality. He moreover assumed human nature, not apparently and transiently (according to the Gnostic Docetic view), but really and permanently; nor partially (as Apollinaris taught), but totally, with all its essential constituents as created by God, body, soul and spirit. For Christ everywhere appears as a full man (comp. viii. 40: "Ye seek to kill *me, a man* who," *etc.*), and He is emphatically called "the Son of Man;" John speaks expressly of the soul (ψυχή) of Christ, xii. 27, and of His spirit (πνεῦμα), xi. 33; xiii. 21; xix. 30; comp. Matth. xxvii. 50. In the O. T., too, *flesh* often includes the moral or spiritual nature of man, comp. Lev. xvii. 11; Deut. xii. 15; Job xii. 10. It is not the flesh as opposed to the *spirit*, that is here intended, but human nature, as distinct from the *divine*. The flesh is the outward tabernacle and the visible representative of the whole man to our senses.* Finally Christ assumed human nature, not in its primitive state of innocence, but in its fallen, suffering, mortal state, yet without sin (which does not originally and necessarily belong to man); for He came to save this fallen nature. He was subject to temptation, or temptable, and was perfected through suffering (Hebr. ii. 14-18; iv. 15), but He was neither σαρκικός (Rom. vii. 14), nor ψυχικός (1 Cor. ii. 14). He appeared not "in the flesh of sin," but only "in the *likeness* of the flesh of sin" (Rom. viii. 2). He bore all the consequences of sin without a share of personal sin and guilt. This amazing miracle of His love is best expressed by the term: The Logos became *flesh*.† Comp. 2 Cor. viii. 9: "Ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye by His poverty might become rich." At His second advent Christ will appear as man indeed, yet no more in the likeness of sinful flesh, nor in weakness and poverty, but in glory and immortality (comp. Heb. ix. 28, χωρὶς ἁμαρτίας). P. S.]

It imputes a Judaistic [and Apollinarian] nonsense to the Evangelist, to represent him as saying that the Logos took only the human σάρξ, and not a reasonable human soul (Praxeas, Köstlin, Zeller‡). The evidence of the contrary lies not only in the impossibility of conceiving a human σάρξ without ψυχή, and such a ψυχή without πνεῦμα (see Meyer, p. 65), but especially in the Old Testament usage of the term *flesh* to denote human nature (Is. xl.); to say nothing of John's express designation of the ψυχή of Christ in ch. xii. 27, and the πνεῦμα in ch. xi. 33; xiii. 21; xix. 30. But while the half-Baur school thus construes John's statement of the incarnation Judaistically, Hilgenfeld construes it Gnostically: giving Christ (according to the Valentinian system) a real σάρξ, indeed, but such as was exalted above material limitations. Meyer (against Frommann and others) contests without good reason the anti-Docetic force of this expres-

* [So Chrysostom, Theophyl., Grotius, Lampe.]

† [So Bleek.]

‡ [So Meyer: "*einfach die Rede fortführend, wie alle καί des Prologs.*" Here the copula carries the reader to the highest pinnacle of contemplation. So far we may say with Godet that it is emphatic, but cannot adopt his translation: *Yea, indeed.*—P. S.]

* [Apollinaris had no more right to appeal to this passage for his assertion that Christ had no rational soul, its place being supplied by the divine Logos, than he had a right to draw the same inference from all those passages where *man* is called *flesh*. On the Apollinarian Christology comp. my *Church History*, Vol. III., pp. 708 ff.—P. S.]

† [Some of the ablest commentators urge this point. Calvin: "*Eo usque se Filius Dei submisit, ut carnem istam tot miseriis obnoxiam susciperet.*" Hengstenberg, I. p. 49, quotes at length from Luther to the same effect, and says: "There is a wealth of comfort in this fact, a balm for the poor, terrified conscience." Ewald, p. 127, makes these striking remarks: "Of all the words which express human nature, John chooses the meanest and most contemptible, *viz.: flesh*, which, in the O. T., denotes the lower, perishing, corruptible part of man; but even this the Logos did not despise, and thus He became man in the fullest sense of the term."—P. S.]

‡ [The same view is ascribed to John by Pfleiderer in Hilgenfeld's *Zeitschrift* for 1866, p. 260, and by Scholten of Leyden.—P. S.]

sion; though certainly the main force of it is rather anti-Gnostic; for the incipient Gnosticism first asserted an external connection of σάρξ and λόγος, against which the verb ἐγένετο would be more emphatic than the substantive σάρξ.

With the idea of the σάρξ comes also the idea of passibility, but by no means the idea of any weakness of the flesh arising from sin; for Scripture recognizes the flesh in three stages: (1) pure in paradise; (2) weakened by sin; (3) sanctified by the Spirit; and the Logos could become flesh only in the latter sense.

All this carries in it the antithesis between His incarnation and His eternal, immaterial existence; yet neither in the sense of Pantheism, which makes His incarnation an accident (Baur), nor in the sense of the mediæval scholasticism, which sees in it, even as incarnation, a humiliation of the Logos even into an incongruous, heterogeneous nature. The historical humiliation of Christ coincides indeed with His historical incarnation; yet the two are to be distinguished.

The supernatural birth of Christ is unquestionably implied in this passage, in that the origin of Christ as God-Man stands in opposition to the natural births previously described, all which, as such, needed to be completed by the birth from God (contra Meyer).

[**Became**, ἐγένετο.—Not *was*, ἦν, as in ver. 1, nor ἐγένετο ἄνθρωπος, as is said of John, ver. 6, who had no existence before his birth, but the præ-existent, personal Logos became flesh.* Comp. LXX., Gen. ii. 7: ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. The word denotes a single and completed act. The Logos was not *converted* or *changed* into flesh, nor simply *associated* with flesh, but endued with human nature, which He assumed once for all into personal and perpetual union with Him.† The Logos was henceforth Christ Jesus, the *God-Man* (θεάνθρωπος), and this not only for a transient purpose, but He continues so forever.—P. S.]

Tabernacled among us.—God dwelt as Jehovah in Israel, hidden in the most holy place of the tabernacle (σκηνή); now in the Logos He has tabernacled (ἐσκήνωσεν) among the disciples in the midst of the people, thus making the disciples themselves His tabernacle.‡ (On *among us*, ἐν ἡμῖν, see ver. 16. The disciples and witnesses of Christ are meant, but as the central point of the people, and of all mankind). The expression evidently alludes to the Old Testament dwelling of God in Israel. The idea of that dwelling of Jehovah in the holy tabernacle (Ex. xxv. 8; xxix. 45) is enlarged even in the prophets (Is. iv. 5; lvii. 15). Now the Lord has taken His dwelling among His own people themselves. This reference is confirmed by what follows. "The Targums likewise represent the Word (מֵימְרָא) as the Shekinah (שְׁכִינָא), and the Messiah as the manifestation of the latter" (Meyer).*

And we beheld his glory.—Meyer rightly maintains, against Lücke, De Wette and Tholuck, that this main thought cannot be read as a parenthesis. Such reading has been occasioned by the nominative πλήρης† χάριτος, at the close of the verse, referring to λόγος. According to Baumgarten-Crusius and Meyer [Brückner, Alford], this nominative refers, by a solecism, to αὐτοῦ, and serves to give more independent prominence to the descriptive clause. But the clause may also be read as a declaration prompted by the contemplation; ἦν being understood.‡

We beheld.—The beholding has faith for its organ; it is not a merely outward vision, still less merely inward; nor does it perceive the glory of Christ only in single miracles or in a transfiguration, but in His whole life (comp. 1 John i. 1). [θεάομαι moreover is richer than ὁράω, and means properly to behold or contemplate with admiration and delight. John speaks here in the name of all the Apostles and eye-witnesses of the life of Christ. The plural adds force to the statement, as in xxi. 24; 1 John i. 1; 2 Pet. i. 16. Faith lifts the veil of Christ's humanity and worships His divine glory, while to unbelief He is a mere man. Hengstenberg refers to several passages from Isaiah (xl. 5; lxvi. 2, 18), in which the beholding of the glory of Jehovah is promised. John recognized Jehovah in the incarnate Logos (xii. 41).—P. S.]

His glory, δόξα, כָּבוֹד.—The real appearances of the divine glory in the Old Testament must be distinguished from its symbolical signs. Its signs are the cloud and tempest on Sinai, the pillar of smoke and the pillar of fire, the cherubim over the ark of the covenant in the most holy place. Its real manifestations are, from the nature of the Old Testament, transient, and given in visions; manifestations of the Angel of the Lord (see above), or of the Lord Himself attended by a host of angels, Dan. vii. The manifestation of the Angel of the Lord is, in its nature, connected with the manifestation of His glory. The later Jewish theology has designated these manifestations as the *Shekinah*.§ In Christ the Shekinah appears in full reality.

* [Bengel remarks that nowhere in the whole range of literature is the difference of the verbs εἰμί and γίγνομαι more studiously observed than in the Prologue of John.—P. S.]

† [Godet, p. 194, puts a strained view of the κένωσις into ἐγένετο, and makes it to mean that the Logos gave up His divine mode of existence.—P. S.]

‡ [Or rather the humanity of Christ. His body (comp. ii. 19, 21) was the σκηνή, the tabernacle, the temple of God, in which He revealed His presence, the fulness of His grace and truth. The Apostles and the believers generally (comp. ver. 12, ὅσοι ἔλαβον αὐτόν) are the spectators and worshippers in this sanctuary.—P. S.]

* [Hengstenberg: "The indwelling of God among His people, which is implied in the idea of the people of God, was merely a shadow of the temple, and has attained its full truth only in Christ." Bengel sees in the verb σκηνόω an allusion rather to the *transitory* abode of Christ on earth: "*habitavit, ut in tabernaculo, vere, nec diu, spectaculum sui præbens.*" So also Godet. But this is certainly not applicable to God's dwelling with His people on the new earth, Apoc. xxi. 3. Ewald, on the contrary, urges the idea of a longer abode, which is equally untenable. The Apostle has no reference to time, but to the reality of God's abode with man in His incarnate Son as compared with the shadowy indwelling in the old tabernacle and temple. This sojourning implies community of life, as to say: We have eaten together, slept under the same tent, travelled together.—P. S.]

† [This is the proper reading, while πλήρη, *plenam*, is conformed to δόξαν, πλήρου, *pleni*, to αὐτοῦ.—P. S.]

‡ [Winer, *Gramm.*, p. 524 (7th Germ. ed.), likewise regards the comprehensive πλήρης χαρ. κ. ἀλ. as grammatically independent, and refers to Phil. iii. 19; Mark xii. 40. Hengstenberg views these words as an abridged relative sentence: (*who is*) full, *etc.*; comp. Apoc. i. 5. But even this supplement is not necessary. Ewald, repeating the main subject, well translates: *Er, voll Gnade und Wahrheit.*—P. S.

§ [שְׁכִינָה or שְׁכִינָא (from שָׁכַן, *to dwell*) does not occur in the O. T. Scriptures, and signifies the glorious presence of God with His people. Buxtorf (*Lexicon Chald., Talmud. et Rabbin.*, ed. Bas. 1640, p. 2394) gives the following definition

[We must distinguish four stages of this glory: 1) the præ-existent divine glory of the Logos with the Father, xvii. 5; 2) the preparatory shadowy manifestation of His glory in the Old Testament, as seen by the prophetic eye of Isaiah, xii. 41; 3) its visible revelation in human form in the life and work of the *incarnate* Word, which shone from every miracle, ii. 11; 4) the final and perfect manifestation of His *divine-human* glory in eternity in which the believers will share, xvii. 24.—P. S.]

When Meyer, with Hofmann (*Schriftbew.* II. 1, p. 21), makes the incarnation of Christ itself equivalent to His humiliation, and so conceives even *theanthropic* existence as distinct from simple divine, he has no Scripture for it, either in ch. xii. 41; xvii. 5, 22, 24, or in Phil. ii. 6. Unquestionably the human δόξα of Christ in His earthly life was to be relatively conceived; but only (1) in that He entered into the historical conditions of humanity, especially into subjection to the law, (2) in that the life of the first man waited in Him for its completion in the higher, imperishable manifestation of the second.

The glory [emphatically repeated] **as of an only begotten** [δόξαν ὡς μονογενοῦς παρὰ πατρός].—A closer description of the δόξα. It was alone in its kind, and could be characterized only thus: as of the only begotten. The ὡς expresses literally not the reality (Euthym. Zigabenus: ὄντως), but in similitude, the idea of the only begotten, to which the appearance of Christ corresponded, while assuredly it first awakened that idea and brought it to view.* Only the μονογενής could manifest Himself so (ch. i. 18; iii. 16, 18; 1 John iv. 9).† That John has the term from Christ Himself, is shown by ch. iii. 16, 18. Paul's πρωτότοκος, *first begotten* [Col. i. 15; Heb. i. 6], is a parallel. Both terms denote not only the trinitarian relation of the Son of God, but also His theanthropic relation. In the expression of John, however, the incommunicable relation of Christ to God predominates; in that of Paul, His incommunicable relation to the world. In the one, the ontological idea of the Trinity rules; in the other, the economic and soteriological. The notion of the *only begotten* is closely akin to that of the *beloved* (ἀγαπητός), not identical with it as Kuinoel holds. The word denotes indeed, according to Meyer, the *only* begotten; but it thereby makes Christ also the *peculiarly* begotten (Tholuck), who is the principle of all other births and regenerations.* The reference of μονογενοῦς to δόξα (Erasmus and others) is wholly without support.

From the Father [belongs to μονογενοῦς, not to δόξαν].—Origen: ἐκ τῆς οὐσίας τοῦ πατρός. His origin and issue is from the essence of the Father. His coming forth from the Father (ch. vi. 46; vii. 29; xvi. 27) does not exclude, however, His continuance in the heaven of the Father (ch. iii. 13; comp. ch. i. 18). His human relations do not supersede His divine.

Full of grace and truth.—Comp. ver. 17. The result of the beholding, uttered in an exclamation of astonishment, expressing the main forms in which the δόξα was seen in Him. He was full of grace and truth. Not only did He seem all grace and truth, but grace and truth seemed concentrated in Him. And this was His glory, for grace and truth are the main attributes of Jehovah in the Old Testament, since the Messianic spirit recognized Him as pre-eminently the God of redemption (חֶסֶד וֶאֱמֶת [in the LXX.: πολυέλεος καὶ ἀληθινός], Ex. xxxiv. 6; Ps. xxv. 10; xxxvi. 6). This reference to the Old Testament is groundlessly doubted by Meyer;† for though אֱמֶת denotes also faithfulness, yet faithfulness and truth are one in the divine nature; and the rendering of חֶסֶד by ἔλεος in the Septuagint decides nothing, since ἔλεος finds its more precise equivalent in רַחֲמִים. But Meyer well observes that ἀλήθεια answers to the light-nature (φῶς), χάρις to the life-nature (ζωή) of the Logos. Of course the life is as much concerned in the truth of Christ, as the light in the grace; the latter notions are more soteriologically concrete, than the former. Christ, as absolute redemption, was pure grace; as absolute revelation, pure truth. [Christ is the personal Truth, xiv. 6, and is in the Apoc. called the ἀληθινός, iii. 7; xix. 11, is whom there is a perfect har-

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of it: *habitatio, cohabitatio. In specie dicitur de præsentia, gloria et majestate divina aut Divinitate, quando dicitur hominibus esse præsens, aut cum eis conversari, auxilio suo, gratia et salutari præsentia adesse. Communiter explicatur, gloria vel majestas divina, divinitas gloriosa.*" In the same sense John uses σκηνή in Apoc. xxi. 3: ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν, θεὸς αὐτῶν. (Comp. TEXT. NOTE, 1.)—P. S.]

* ['Ως is also here a particle of comparison, not of confirmation (like the falsely so-called Hebrew כְּ *veritatis*); but the comparison here is not between similar things, but between the fact and the idea, the reality and the expectation: as might be expected from one that is the only begotten. Hence the absence of the article before μονογενοῦ. The reality is implied as the basis of the comparison (against Alford).—P. S.]

† [John alone uses μονογενής of Christ, namely, in the five passages above referred to. Besides, the term occurs four times of human sons, three times in Luke (vii. 12; viii. 42; ix. 38) and once in the Hebrews (xi. 17). The term is called figurative, but it is more correct to say that all earthly relationships of fathers and filial affection are a figure and reflection of the eternal Fatherhood of God and the eternal Sonship of Christ. Comp. Eph iii. 14, 15: "The Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named." I hold with Lange that John learned the word directly from Christ. Lampe and Hengstenberg derive the appellation from Zech. xii. 10, where the Messiah is *compared* to an only begotten (יָחִיד):

"And they have looked unto me whom they pierced,
And they have mourned over it,
Like a mourning over *the only One*—(הַיָּחִיד, LXX.: ἀγαπητόν; Vulg.: *unigenitum*).
And they have been in bitterness for it,
Like a bitterness over *the first-born*—(הַבְּכוֹר, LXX.): ἐπὶ τῷ πρωτοτόκῳ.—P. S.]

* [The term refers back to τέκνα θεοῦ, ver. 12, and marks the difference between Christ and the believers: 1) He is the only Son in a sense in which there is no other; they are many; 2) He is Son from eternity; they become children in time; 3) He is Son by nature; they are made sons by grace and by adoption; 4) He is of the same essence with the Father; they are of a different substance; in other words, His is a metaphysical, primitive and co-essential, theirs only an ethical and derived, sonship. The idea of generation, as Meyer correctly remarks, is implied in the very term μονογενής. Origen explains μονογενής—ἐκ τῆς οὐσίας τοῦ πατρός. This leads logically to the Nicene dogma of the homoousia and the eternal generation, *i. e.*, the eternal communion of love between the Father and the Son. (Comp. John xvii. 24.) Luther says: God has many children, but only one only begotten Son, through whom all things and all other children were made.—P. S.]

† [But defended by Hengstenberg, who sees here a new proof for the identity of Christ with the revealed Jehovah of the O. T. Grace and truth appear here as personal attributes, as in Ex. xxxiv. 6; while in ver. 17, as in Mich. vii. 20, they appear as gifts which Christ bestows.—P. S.]

mony between appearance and reality, claim and being, promise and fulfilment.—P. S.]

Ver. 15. **John beareth witness of him.**—Having described the advent of Christ to its consummation in the incarnation, the Evangelist comes to the testimony of John concerning Christ. He first introduced John's mission to bear witness of Christ, ver. 6; now he comes to his actual testimony concerning Christ, and that as a testimony even to His præ-existence and His higher nature. Afterwards follows the testimony of the Baptist concerning the Messianic (ver. 19) and the soteriological (ver. 29 sqq.) character of Jesus.

Beareth witness.—Present. John's testimony is perpetually living, active and valid. Its continued validity in the present rests upon the past fact that he cried only in Israel, and uttered what he had to say of Christ (κέκραγε λέγων). Hence Christ could appeal to his testimony, ch. v. 33; Matth. xxi. 24. Κράζειν, elsewhere also, ch. vii. 28, 37, *etc.*, for loud public proclamation. There is no reason for taking the perfect in a present sense. [Comp. TEXT. NOTES 3 and 4.—P. S.]

This was he of whom I said.—Οὗτος ἦν. He it *was*. Not because John is conceived as speaking in the present. In the testimony of John two periods must be distinguished: before and after the baptism of Jesus. Before the baptism, he preached the Messiah in His higher characters, as approaching, but knew not yet the Messianic individual; after the baptism he could point to Jesus and say: *This was He*, of whom I declared that præ-existence. Thus this second stage of his testimony is here in hand.

He that cometh after me.—[Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν. A pithy oxymoron exciting attention and reflection, repeated vers. 27 and 30, and probably suggested by the prophetic passage, Mal. iii. 2: "Lo, I am sending My messenger, and he hath prepared a way before Me." The following words, ὅτι πρῶτός μου ἦν, which must be referred to the præ-existence of Christ (comp. ἦν, vers. 1, 9, 10), not to the superiority of rank (which would require ἐστί), contain the clue to the enigmatic and paradoxical sentence. The meaning may be thus explained: My successor (in time) has become (or has come to be) my predecessor (in rank); for He is before me (even in time), being absolutely the first, *viz.*: the eternal Son of God; while I am only a man born in time and sent to prepare the way for Him.—P. S.]

"He that comes after me, has come before me." Meyer.* But it means: *was made, has become* (γέγονε) before me. John appeared before Christ as His fore-runner and herald; as to his progressive approach in His Old Testament advent, Christ was before him. *His coming forth* pervaded the Old Testament, and was the impelling power and cause of all prophecy, even the prophecy of John. And this earlier coming had its ground in His earlier (absolutely early, eternal) existence; hence ὅτι πρῶτός μου ἦν. These are, indeed, primarily antitheses of time. But the designation of the one coming after, as being before, implies at the same time a deeper and higher principle of life. According to Aristotle, the *posterius* in the real development is the *prius* in the idea or the value of the life. This is true of man in relation to the animal world, of the New Testament in relation to the Old, of Christ in relation to the Baptist. The ἐντιμότερός μου ἐστί of Chrysostom, therefore, is involved in the clause; while Meyer is right, against Lücke, Tholuck and others, in not taking this for its primary sense. The ἔμπροσθέν μου γέγονεν, of course, means not *was* before me (Luther and others), but: *has become* [or *come to be*] before me (against Meyer). Commentators have not been able to reconcile themselves to this γέγονεν, because they have not yet fairly reconciled themselves to the Old Testament incarnation of Christ. Hence Meyer: it is equal to προέρχεσθαι; Luthardt: He who at first came after me, as if He were my disciple, is since come before me, that is, become my master. Baumgarten-Crusius: of the ideal præ-existence of Christ in the divine counsels. This interpretation lies in the right direction, but misses the fact that the præ-existence of the Logos was personal and real, and that the ideal præ-existence of the God-Man was from the first dynamically real, the power of the creation, the central force and the core of the Old Testament (the "*root*" of Isaiah), and in Israel was in a continual process of incarnation, which was objectively represented beforehand in the Angel of the Lord.

For he was before me [ὅτι πρῶτός μου ἦν]—The eternal præ-existence of Christ is the ground of His theocratic manifestation. Here again Meyer [on account of the ἦν] emphasizes the temporal sense, against the reference of the πρῶτος to rank [which would require ἐστίν], contrary to Chrysostom, Erasmus [Beza, Calvin, Grotius] and many others. He would take the merely temporal conception (*i. e.*, the præ-existence of the Logos); hence πρῶτος in the sense of πρότερος. The comparative, however, could hardly stand here. Such præ-existence itself involves the higher, even divine dignity.*

Meyer justly holds, against Strauss [De Wette, Scholten] and others, that the Baptist could certainly have from Mal. iii. 1; Is. vi. 1 ff. and Dan. vii. 13 ff., the idea of the præ-existence of Christ, which even the Rabbins attested. [Besides, we must assume a special revelation given to John at the baptism of Christ, i. 33.—P. S.]

Ver. 16. **For** [text. rec.: **And**] **of his fulness did we all receive.**—Undoubtedly the testimony of the Baptist continued, as Origen,†

* ["*Der hinter mir her Kommende ist mir zuvorgekommen.*" Meyer, like Origen, takes both adverbs in a temporal (or rather local sense; time being represented here in the form of space). So does Hengstenberg: *Der nach mir kommt ist mir vorangegangen.* Godet: *Celui qui vient après moi, m'a précédé.* The objection to this interpretation is that it makes ὅτι πρῶτός μου ἦν a mere repetition. Hence most commentators (Chrys., Lücke, Thol., Olsh., De Wette, Alf.) refer ὀπίσω to time, and ἔμπροσθεν to rank. So also the E. V: "He that cometh after me is preferred (*i. e.*, is advanced) before me." John's preparatory office decreased before the rising glory of the Messiah. This interpretation saves the distinction of ἐγένετο, *has become*, and ἦν, *was*, so carefully observed throughout the Prologue; ἐγένετο must, of course, not be referred to the divine dignity of the Logos, which is eternal, but to the divine human dignity of the incarnate Christ, which was acquired. Dr. Lange ingeniously combines the reference to time and that to rank in ἔμπροσθεν and πρῶτος.—P. S.]

* [John probably chose πρῶτος instead of πρότερος, to raise Christ above all comparison. He is absolutely the first, the Alpha and Omega. Hengstenberg, too, finds in the word the idea of absolute priority, which would have been weakened by the use of the comparative.—P. S.]

† [Origen (*In Evang. Joh.*, Tom. VI. 2, Vol. IV., p. 102) blames Heracleon, a Gnostic commentator on John, from the

Chrysostom [Erasmus, Luther, Mel.] and others take it. We adjust the *ἡμεῖς πάντες* by referring it to the Old Testament saints (ver. 12), and particularly to the prophets, whose line John closed.

From the fullness of Christ have we all drawn our supply, says the last of the prophets, and (even) grace for grace. The last, best, highest, which each one in the end received from His fulness, was grace. Thus the Old Testament experience of salvation looked to its completion in the New Testament. Comp. 1 Pet. i. 11, 12.*

Of his fulness.—See ver. 14, *πλήρης* [also Col. i. 19; ii. 9, according to which the whole fulness of the Godhead dwelled in Christ bodily; Eph. i. 23, where the church as the body of Christ is called "the fulness of Him that filleth all in all."—P. S.].—That the idea of the *πλήρωμα* does not necessarily originate in Gnostic soil (as Schwegler and others [of the Tübingen School] hold), to pass thence into a pseudo-Johannean Gospel, a more thorough knowledge of the history of religion might abundantly teach.† The heathen philosophy knows only an ideal pleroma as the basis of things; in the actual world all proceeds in broken emanations *in infinitum*, upon the premises of pantheism. But the idea of the real pleroma was an essential principle of the Old Testament religion and promise. In the Messiah the old piece-work was to become a whole, shadows were to become reality, revelation was to be finished. See Is. xi. 1; [comp. Heb. i. 1, 2.] Hence even Matthew, at the outset, speaks repeatedly of positive fulfilment, ch. ii., *etc.* Likewise all the Evangelists and Apostles in their way, Eph. i. 10; Col. ii. 9, 17; i. 19. The pleroma of Christ in the world corresponds with the pleroma of the Trinity in heaven; it is absolute revelation and religion concluded and consummated in His personality; and it is patent that this idea could be only borrowed by the Gnostics, to be altered and corrupted. The *πλήρωμα* of Christ is His fullness of being in its revelation, ontologically present, actively demonstrating itself. He had already partially opened Himself in the Old Testament, so that all the prophets might draw from Him. Comp. John x. 6 sqq.; 1 Pet. i 11, 12.

And (even) grace for grace.—*And even;* not: and that, or: to wit.‡—*Grace for grace* [חֵן עַל חֵן, *gratiam super gratiam*]. Variously interpreted: (1) Starke: The grace of restoration, for the grace lost in paradise. (2) Chrysostom, Lampe, Paulus and others: The grace of the New Testament instead of or after that of the Old.* (3) Augustine: First justification, then eternal life.† (4) Bengel and most moderns: One grace after another [ever growing supplies of grace] from the fullness of Christ.‡—At the same time, however, the Baptist doubtless thought of the different developments of religious experience in the course of the Old Testament prophecy. Grace was continually assuming new forms. [This remark loses its force if ver. 16 gives the words of the Evangelist, not of the Baptist.—P. S.]

Ver. 17. **For the law,** *etc.*—[Antithetic demonstration of ver. 16.] The antithesis of the Old and New Testaments, as in Paul (Rom. vi. 14; vii. 3; Gal. iv. 4, *etc.*]. It must be remembered that both Apostles (and all the Apostles) recognize likewise the unity of the Old and New Testaments. This unity, even according to our text, is Christ Himself, and it is elsewhere in John [ch. viii. 56], as well as in Paul (Rom. iv. 4), represented by Abraham, or by promise and prophecy, also by the prophetic, typical side of the Mosaic law itself. The law, however, as law, constitutes the opposition of the Old Testament to the New. But the law is here placed in a twofold opposition to the New Testament. (1) As against grace, it is the binding commandment, which cannot give life, but by its demand of righteousness works the death of the sinner, either unto life in repentance, or unto death in the judgment, while it is incapable of giving life, expiating, justifying, sanctifying. Rom. vii.; 2 Cor. v.; Gal. iii. (2) As against truth or the reality of salvation and of the kingdom of God, it is first only type, prefiguration, symbol; and then, when the reality is come, shadow, Col. iii. 17; Heb. x. 1. Notice also the further anti-

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middle of the second century, for terminating the testimony of the Baptist at the end of ver. 17, and makes it continue to the end of ver. 18.—P. S.]

* [I prefer, with Meyer, Tholuck, Hengstenberg, Alford, Godet, to ascribe this and the following verses to the Evangelist, on account of their specific Christian character, and on account of *we all* (comp. ver. 14, *ἐθεασάμεθα*). The Baptist, after all, belonged to the O. T. dispensation, though standing at the very threshold of the New, as Moses died of the kisses of Jehovah outside, yet in sight of, the holy land. John speaks in the name of the Apostles, ver. 14, in the name of all believers, ver. 16. Hence *πάντες*, which already pre-supposes the existence of the Christian Church.—P. S.]

† [The Gnostic *pleroma* is the ideal world, containing all the æons, *i. e.*, the divine powers and attributes, such as mind, reason, wisdom, truth, life, which gradually emanate from it in a certain order (according to Valentine, in pairs with sexual polarity, the *νοῦς* and *ἀλήθεια*, the *λόγος* and *ζωή*, the *ἄνθρωπος* and *ἐκκλησία*). Christ is only one of these æons. But according to John, Christ is the whole pleroma from which flow all the benefits of salvation and gifts of grace. Irenæus, *Adv. Hær.* III. 11, 1, argues from the Prologue of John against the Gnostic idea of the pleroma.—P. S.]

‡ [*Und zwar, nämlich, et même.* In this epexegetical sense *καί* is taken by Winer, *Gram.* p. 407, Meyer and Alford. Comp. Gal. vi 16; Eph. vi. 18; Heb. xi. 17. But Lange's interpretation makes *καί* more forcible. It often means *also*, *even* (*eben, ja*). See Winer, p 408. Similarly Bengel: *omne quod ex ejus plenitudine accipiendum erat*, ET (SPECIATIM) *gratiam pro gratia.*—P. S.]

* [Chrysostom supports this view by ver. 17, where the law of Moses is *contrasted* with the grace of Christ; but for this very reason the law cannot be another kind of *grace*, and is never so called. Cyril and Euthymius Zigabenus likewise explain: *τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς.*—P. S.]

† [Or rather *fides*, and *vita æterna*, as the free reward of faith. "*Quia ipsa fides gratia est*, says Augustine, *et vita æterna gratia est pro gratia.*" *Tract.* III. *in Joh.*, Tom. III., Pars. II., p. 308. The similar interpretation of St Bernard: *gratia gloriæ pro gratia militiæ*, is equally true and equally insufficient. The glory of the heavenly state is only the last link in this chain of divine grace.—P. S.]

‡ [This interpretation is also adopted by Lücke, Thol., Olsh., Mey., Hengstenb., Alf., Wordsw., and falls in most naturally with the idea of *πλήρωμα*, nor is it inconsistent with the fundamental meaning of *ἀντί* (grace exchanging with grace). It is an unbroken stream of grace from justification through the various stages of sanctification to life everlasting, every new wave taking the place of and overwhelming, though not superseding or destroying, the other. Ewald refers to the multiplicity of spiritual gifts (*χαρίσματα*) in the Apostolic Church, 1 Cor. xii.—xiv., but the ordinary graces and blessings must be included. *'Αντί* does not always mean an exchange that supersedes one thing, but, like *παρά* and *ἐπί*, a succession. Bengel refers for a similar use of *ἀντί* to Æschylus, *Agam.*, and Chrysostom, *De sacerd.* VI. 13. Other examples are added by Lücke, Meyer and Alford. John might have said *χάριν ἐπὶ χάριτι* or *χ. ἐπὶ χάριν* (as Phil. ii. 27) instead of *ἀντί*, but it would not have expressed so strongly the overwhelming flow of grace upon grace. For the idea comp. Rom. v. 1 ff.; Gal. v. 22; Eph. v. 9.—P. S.]

thesis, that the law was *given, set forth, laid down* (*ἐδόθη*), as a lifeless statute; grace and truth *came, became* (*ἐγένετο*), unfolded themselves as life.*

Grace and truth.†—*Grace* as the complete New Testament grace of redemption, "in the distinct and solemn sense" [Meyer, p. 93], yet according to its historical progress, which began with Abraham's righteousness of faith, Gen. xv. 6.—*Truth*, as the full truth of life and the full life of truth, the reality and substance of salvation, in contrast with the shadow. [Redeeming *grace* is opposed to the condemnation, *truth* to the typical and shadowy character, of the law, of which Bengel says: *iram parans et umbram habens.*]

Came through Jesus Christ.—In the historical synthesis: JESUS CHRIST, who is here for the first time called by His full [historical] name [in harmony with the instinctively artistic arrangement of the Prologue],‡ the development of the grace also culminates in the absolutely efficient grace of redemption. But as Christ the Logos was from eternity, so also was the grace, as the power of the love and righteousness of God over the foreseen guilt of the world. Development is therefore no more to be ascribed to the grace in itself, than to the Logos in Himself; but the eternal grace, with the eternal Logos, entered into historical development towards incarnation, and the consummation: Christ in Jesus, was also the consummation of the grace. The thing here expressed, therefore, is the historical completion and operation of grace, not as a mere work of Christ (Clement of Alex.), or of God (Origen), but rather as the vital action of God in Christ. Dorschäus: "*ἐδόθη et ἐγένετο eleganter distinguuntur, Ebr.* III., *prius enim organicam causam, posterius, principalem notat.*" Yet leaving the Father the first principle.

Ver. 18. **No man hath seen God at any time.**—That these words also might have been spoken by John the Baptist, appears from ch. iii. 31, 32; and that they are to be actually attributed to him, from the fact that the Evangelist evidently distinguishes the testimony concerning Christ which, from ver. 15, the Baptist gave in general, and particularly among His disciples, from his next following testimony, ver. 19, before the rulers of the Jews.* Our verse, however, not only particularizes respecting the *ἀλήθεια*, ver. 17 (Meyer), but at the same time enlarges the preceding thoughts. Christ is so truly the fulfiller of grace and truth, that He stands in contrast not only to Moses, but also to the prophets and to the Baptist himself (see ch. iii. 31). No man hitherto has seen and revealed God in the sense in which He has seen and revealed Him. Christ, therefore, as fulfilment, is the first veritable revelation.—GOD is emphatically put first. God, in His interior essence, and in His fulness and full glory, no man hitherto hath seen.—NO MAN—*i. e.*, not only: not even Moses, but also: none of all the prophets, not even the Baptist.—SEEN (*ἑώρακε*). Not merely *perfecte cognovit* (Kuinoel); nor does the term refer to intuition without visions (Meyer); still less to such a seeing on the part of the Logos, as was suspended by His incarnation. For as to Christ's seeing of God, this was in its nature at once internal, intuitive beholding and external seeing. When the prophets beheld, they saw not with the outward eye; when they saw, they beheld not in the prophetic way; and all that they in their prophetic moments beheld, was piece-work, which they beheld in its symbolical image. In Christ the prophetic vision became one with the ordinary external vision. He saw in all the outward works of God His Spirit, His personal love; and what He saw in the Spirit, He saw not merely as idea, but as actual divine operation. To Him all sensible seeing was permanently a sublime seeing of the majesty of God, a blissful seeing of the love of the Father. And of this vision of Christ, though it was grounded in the eternity of the Logos, Brückner justly observes that it was not interrupted by the incarnation. See ch. iii. [The same perfect knowledge of God, Christ claims for Himself alone, Matth. xi. 27,—a passage which strongly proves the essential harmony of the Christ of the Synoptists with the Christ of John.—P. S.]

The only begotten Son [God]† who is on (or toward) the bosom of the Father.—With the præ-existence of the Logos before His incarnation, His co-existence during His incarnation, is so simply put, that we can find in these words nothing too high for the theology of the Baptist. [?] If the Baptist elsewhere called Him the One who baptized with the Holy Ghost and with fire (Matth. iii.), the Bridegroom of the church (John iii. 29), the One who cometh from heaven, in contrast with all prophets, he thereby designated Him also as the only begotten Son. We may then leave it entirely undecided, how far he actually understood the Sonship of Christ from Psalm cx. and other passages, and whether the term *μονογενής* does not belong rather to our Evangelist.—WHO IS ON THE BOSOM OF THE FATHER [*ὁ ὢν εἰς τὸν κόλπον*—not *ἐν τῷ κόλπῳ*—*τοῦ πατρός*. The preposition *εἰς* expresses a leaning on, or direction towards,

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* [Bengel remarks here that no philosopher so accurately employs words and observes their distinctions as John, especially in this chapter, and explains the difference between *ἐδόθη* and *ἐγένετο*: "*Mosis non sua est lex, Christi sua est gratia et veritas.*" Alford, after De Wette, finds the reason of the contrast in the fact that the law as a positive enactment was narrow and circumscribed, and hence *ἐδόθη*, while grace is unlimited. But besides the idea of positive enactment, *ἐδόθη* implies also the divine origin and solemn promulgation of the law, while *ἐγένετο* indicates the free, spontaneous and abiding nature of grace. Moses may disappear, for the law was only given through him, but Christ with His grace abides forever. The law commands, the gospel gives; the law condemns, grace justifies; the law kills, grace makes alive. The highest mission of the law is to awaken a sense of sin and guilt, the need of redemption, and thus to lead to Christ.—P. S.]

† [The conjunction *καί* before *grace*, as Bengel remarks, is here elegantly omitted; for a "but" as well as an "and" was in place here.—P. S.]

‡ [Comp. here the remarks of Meyer and Godet. The latter says: "*C'est à ce moment du prologue que l'apôtre prononce pour la première fois le grand nom attendu depuis si long temps, Jesus-Christ. A mesure, que la divine histoire des miséricordes de la Parole envers l'humanité se déroule à ses regards, ce spectacle lui inspire des termes toujours plus concrets, plus humains.*" First the Word, then Life and Light, then the Only Begotten of the Father, now Jesus Christ, who embraces all that was said of Him before.—P. S.]

* [I dissent from this view. *See* foot-notes on page 76.—P. S.]

† [On this remarkable difference of reading: *ὁ μονογενὴς υἱός*, generally abbreviated in ancient MSS. ΥC. and (ὁ) *μονογενὴς θεός* or ΘC, *see* TEXTUAL NOTES (6).—P. S.]

the bosom of the Father, the union of motion and rest in the love of the Only Begotten to the Father.* Comp. the notes on πρὸς τὸν θεόν, ver. 1. The phrase *to be* (*leaning*) *on the bosom*, like the Latin, *in sinu* or *gremio esse, sedere*, and the German, *Schoosskind, bosom-child*, expresses a relation of the closest intimacy and tenderest affection. Compare what is said of the Wisdom (the Logos) in Prov. viii. 30: "Then I was near Him as one brought up with Him; and I was daily His delight, rejoicing always before Him." Bengel remarks: "*The bosom* here is divine, paternal, fruitful, mild, sweet, spiritual. Men are said to be in the loins (*in lumbis*) who are yet to be born; they are in the bosom (*in sinu*) who have been born. The Son was in the bosom of the Father, because He was never not-born (*non-natus*, ἀγέννητος). The highest unity, and the most intimate knowledge from immediate sight, is here signified."—P. S.].—According to Hofmann† and Meyer, the Evangelist is speaking here, and speaking *of Christ exalted*. From this the εἰς τὸν κόλπον is supposed to explain itself as expressing the exaltation. But this would deprive the clause of all force, and reduce it to a pointless, self-neutralizing announcement. If it means: *The only begotten Son*, who has now ascended to the bosom of the Father, who once preached to us when He was with us,—the relative clause, besides being unmeaning, would be inaccurate; it should read: Who is *again* in the bosom of the Father. The passage i. 50 does not prove that during the earthly life of Christ such an εἶναι εἰς τὸν κόλπον τοῦ πατρός did not belong to Him.‡ The antithesis between His being on earth (ch. i. 51) and His being in heaven (ch. iii. 13), between His being with the Father (ch. viii. 35), representing the Father (xiv. 9), and being one with the Father (x. 30), and His coming forth from the Father (xvi. 28), His being alone with the Father in His passion (xvi. 32), and His being forsaken by God (Matth. xxvii. 46), as well as between His glory (c. i. 14) and His being not yet glorified (vii. 39),—is to be explained neither by a dualistic separation between the consciousness of the Logos and the consciousness of Jesus, nor by a pantheistic admission of human limitations into the Logos (Thomasius), but by the alternation of Christ's moods between His self-subsistent relation to God and His self imposed compassionate relation to the world, or between the predominance of self-limiting grace and that of heaven-embracing omnipotence; between the states of humiliation and exaltation in their essential principle and positive spirit. We therefore, with De Wette, take ὤν as a time-less present, and εἰς, after the analogy of the πρὸς τὸν θεόν in ver. 1, as expressing the eternal direction of the Son towards the Father. Lücke rightly refers the being in the bosom of the Father, or for the Father, to the incarnate Logos, as He here appears in the definite character of the only begotten Son. Following the common acceptation, Tholuck considers the figure as borrowed from the place of fellowship at table, at the right hand, ch. xiii. 23 [ἦν ἀνακείμενος . . . . ἐν τῷ κόλπῳ τοῦ Ἰησοῦ].* Meyer thinks this unsuitable, but refers the expression to the paternal embrace, Luke xvi. 22 [ἐν τοῖς κόλποις].† But the common acceptation is supported by the kindred expression of Christ, that He will come with the Father to His own, to make His abode with them, John xiv. 23; comp. Rev. iii. 20; xix. 9.

He hath, *etc.*—Ἐκεῖνος ["an epithet of excellency and of distance," as Bengel observes] is certainly very emphatic [He, and none else]; yet not as looking to the local superiority of heaven,‡ but to the majesty of the Son of God.

Interpreted.—Ἐξηγήσατο is hard to explain. Lücke refers it to the grace and truth which Christ has seen in God; Meyer, to the substance of His view of God; [the E. V. (which supplies: *Him*), Alford, Owen, Godet, to God Himself in the beginning of the verse.—P. S.] Lücke translates: He hath revealed it; De Wette: He hath proclaimed (declared) it, told it; Meyer: He hath explained, interpreted [*viz.:* the contents of His intuitions of God]. The New Testament parallels, Luke xxiv. 35; Acts xv. 12, 14, *etc.*, admit both renderings, but favor that of De Wette; the passage Lev. xiv. 57 (LXX.) seems rather to favor Meyer, especially since the word, in classic usage, is applied particularly to the explaining of divine things.§ As we attribute the word to the Baptist, we conceive that it contains an allusion to the obscure beginnings of revelation in the Old Testament. The Baptist has not understood the historical predictions of Jesus, but has no doubt recognized in Christ the key of the ancient time, the perfect interpretation of the rudiments of revelation. We therefore take ἐξηγήσατο absolutely, with respect to the old covenant. In virtue of His seeing of God He has cleared up the law in grace and truth, brought the Old Testament gloriously to light in the New. He has *brought* and *made* solution.

[This very verb argues against Dr. Lange's view of the authorship of ver. 18, which must be as-

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* [Winer, *Gramm.*, p. 387 (7th ed.): *an den Busen* (*angelehnt*), *gegen den Busen hin.* Ewald translates *am Schoosse.*—P. S.]

† [*Schriftbeweis*, Vol. I., p. 120, sec. ed.: *der in den Schooss des Vaters hingegangen.* But Meyer gave this explanation before Hofmann, who also refers to him.—P. S.]

‡ [Hengstenberg, Brückner, Godet, Philippi likewise oppose Meyer's ungrammatical reference of the *present* participle ὤν to the *future* state of exaltation. The intimate communion between the Son and the Father was not interrupted or suspended by the incarnation. Christ, while on earth, was at the same time in heaven (iii. 13), not simply *de jure* (as Meyer, in the fifth edition, p. 95, explains it), but *de facto* in a most real, though mysterious sense. (Wordsworth is altogether too fanciful if he finds in ὁ ὤν an allusion to the peculiar name of Jehovah, *the Being, the ever Existing One.*)—P. S.]

* [So also Winer, Lücke, Gess, Ewald, Godet, Alford, Webster and Wilkinson.—P. S.]

† [So also Robinson (*Lex. sub* κόλπος), Owen (from the idea of embracing a friend and straining him to the bosom) and Hengstenberg, who besides refers to similar expressions, Deut. xiii. 7; xxviii. 36; Mich. vii. 5; Isaiah xl. 11.—P. S.]

‡ [As Meyer explains it in accordance with his reference of the passage to the state of exaltation in heaven.—P. S.]

§ [The words ἐξηγέομαι (properly *to lead out*, either in the sense of *taking the lead*, or of *bringing out*, *explaining* the hidden sense), ἐξήγησις, ἐξηγητής, are technical terms used by the classic writers of the interpretation of divine oracles, visions, mysteries, prodigies, laws and ceremonies, and hence properly applied by Christian writers to the exposition of the holy Scriptures. See the passages collected by Wetstein, p. 841, and the references in Meyer, p. 96. Lampe, who strictly adheres to this technical sense, like Meyer, supplies no object, and takes ἐξηγήσατο—ἐξηγητής ἐστιν, *interpres est*, as *regnat* without the object is equivalent to *rex est*, and *docet* to *doctor est*. The emphasis certainly lies on the verb rather than the object. *He has explained*, truly and fully, in His words and in His life; His instruction alone merits the name of an explanation; He is *the* Expounder of God and divine things.—P. S.]

cribed to the Evangelist. The Baptist never came into close personal intimacy with Christ, and died before He had fully revealed the counsel of God and the meaning of the Old Testament. But the Evangelist, in full view of the atoning death and glorious resurrection, could use this term in its most comprehensive sense. With it the Prologue returns to the beginning, and ἐξηγήσατο suggests the best reason why Christ is called the Logos, since He is the Revealer and Interpreter of the hidden being of the Godhead in all that relates to our salvation.—John puts the supreme dignity of Christ, as the eternal Word, the Author of the world, the Giver of life and light, the Fountain of grace and truth, the only and perfect Expounder of God, at the head of his Gospel, because without this dignity Christianity would sink to a position of merely relative superiority above other religions, instead of being the absolute and therefore final religion for all mankind. Luther observes on the Prologue: "These are indeed brief words, but they contain the whole Christian doctrine and life."—P. S.]

DOCTRINAL AND ETHICAL.

1. See the preceding exegesis.

2. *The Word was made flesh.* He *was* God, He *became* flesh. What He *was*, He was not merely in idea (Hegel), but in personal divine subsistency; what He became (ἐγένετο), He became not merely *in appearance* (Gnosticism), nor in a *partial* way (joining Himself to the flesh, or veiling Himself in it, according to Nestorianism, or depriving the flesh of its genuineness, and transforming it into a divine manifestation, according to Eutyches), nor only for a *particular need* and *purpose* (Anselm), but perfectly and forever. As Word, He was the full expression of the essence of the Godhead, and therefore was also *pure* eternal *being* and personal *life;* in His coming forth, He entered into veritable, integral human nature in its pure essence. The Word could not be changed by the flesh (contrary to modern attempts to carry change into the essence of God), but the flesh was to be perfected by the Word in His coming in it, carried *from conditional potentiality to determinate actuality*, made the glorified organ of the eternal Spirit. The prosecution of the doctrine of the *Communicatio idiomatum* lies not on the side of the divine nature, but on the side of the human.

As regards the doctrine of the incarnation, the Logos, as eternal Logos, became man, without change in Himself; that is to say, the incarnation was not occasioned by the sin of man. The doctrine of the flesh must, according to our passage, be so constructed that the flesh shall be as penetrable (and more) to the Spirit as to sin. The union between the divine and human natures is the great mystery of life, and to think of it rightly we must keep the distinction, that the divine *being* unfolds itself in a conscious way, like a work of art from a human mind, while the human *becoming* effects itself in an unconscious way, after the manner of the development of a plant. The pure contra-distinction appears in the work of art, which unfolds itself *synthetically*, subjecting to its service the material originally belonging to it, and the metamorphosis of the plant, which reveals spirit *analytically*, without attaining any power over itself. In the life of the natural man (in the pure sense of the term) nature predominates, but the spirit comes more and more to power (1 Cor. xv. 45); in the life of the spiritual man, who is from heaven, spiritual consciousness predominates, appropriating, pervading, and ruling the human organism. So the Logos, with the absolute *master power* of His essence as Logos, entered into human nature. He is not only voluntary in His incarnation in general; He is *voluntary* in each act of His human nature, *i. e.*, of His human self-limitation for the sake of a higher spontaneity. He is voluntarily born (Luke i. 26 sqq.), voluntarily a child (Luke ii. 51), voluntarily sleeps (Mark iv. 38), is voluntarily ignorant as to the day of judgment (Mark xiii. 32, 33), voluntarily suffers (Matth. xxvi. 53), voluntarily dies (John x. 18); but all in order that He may truly *live* (John v. 17; ix. 4), truly unfold Himself (John x. 15, 16; xii. 24), truly watch (Matth. xxvi. 38), truly know (Mark iii. 12), truly act and triumph (John xii. 12), and eternally live (John xvii.).

In other words, Christ entered into the entire life of man, sin excepted, to raise it to the second, higher life of glorified humanity. This opposition is illustrated by the suspensions of consciousness in our natural life itself; and before we decide respecting the divine mystery of the Logos entering into sleep, we must be clear respecting the human mystery of our own mind's sleeping. He *goes* to sleep. Weakness must be transfigured by freedom into rhythm, or determination of power. In the *ideal* incarnation of Christ, His *historical* incarnation, His subjection to law, is actually involved.

3. *And we beheld His glory.* The humiliation of Christ in the form of a servant did not hinder the Evangelist from seeing His glory. The omnipotence which, in the strength of love, puts limits upon itself (Matth. xxvi. 53, 54), is not entered into an *absolute* humiliation, but into a humiliation *to our human vision*, in order to reveal Himself in a higher glory. It remained κρύψις, inasmuch as it remained at every point free; it became κένωσις, inasmuch as it made earnest of the self-humiliation. But it did not leave its riches of power and honor behind in heaven; it yielded them up to the world, 2 Cor. viii. 9. The world had the honor of judging the universal Judge; it had the power to put omnipotence to death; the wisdom to judge concerning him; the omnipresence of the Roman empire to bring him down to Golgotha, the grave and Sheol; but it thereby only gained the power to judge itself, that it might be the medium of that revelation of omnipotence in the impotence of Christ whereby it was overcome, judged and reconciled. Full faith in the cross must feel that Christ has humbled Himself by surrender of Himself to the world, not in heavenly reservation towards the world, and that here has taken place on the full scale what occurs elsewhere on smaller scales, or here in one central fact what appears otherwise every where in history: God makes Himself weak, and stands, as bound, in His government, over against the freedom of the sinner, to let him feel in the judgment that physical power is nothing of itself, and that truth, righteousness and love are all.

4. Christ is the *Only Begotten* (μονογενής), inasmuch as He is the one Word, in whom all things were ideally and virtually included, in distinction from the universe in its development; He is the First Born (πρωτότοκος), inasmuch as He has entered, as a principle, into development.

5. *And of His fulness.* If John could bear witness of the præ-existence of Christ, he could also testify that the prophets had all drank of His fulness, and that their highest, fairest experience had been the experience of grace.

6. *Grace for grace.* The reciprocal forms of grace in the Old Testament, and in the whole history of the world.

7. The distinction between the Old and New Testaments: (1) Moses, the servant, serving; Christ, the Son and Lord, reigning in the obedience of the Father; (2) Given, laid down; come; (3) Law; grace and truth (see above).

HOMILETICAL AND PRACTICAL.

The combined testimony of the Old Testament John and the New to the incarnation of the Son of God: 1) The agreement of the two testimonies; 2) their difference; 3) their copiousness.—The Old Covenant and the New: 1) In contrast: Moses and Christ; 2) In harmony: John and Christ.—The Old Covenant in its relation to the New: 1) The advent of the New (Christ in the Old Testament); 2) the discipline for the New (Moses and the Law); 3) a shadow vanishing before the New ("No man hath seen God at any time").—Twofold testimony of the Baptist concerning Christ: 1) Concerning the near approach of Christ, whose person he yet knew not; 2) concerning Jesus, that He is the Christ.—The Incarnation for our salvation: 1) A great mystery in its nature ("the Word was made flesh"); 2) a historical fact in its demonstration ("dwelt among us"): 3) an assured sight of blessed eyewitnesses ("we beheld"); 4) a blessed experience of all believers ("full of grace and truth").—The consummation of revelation: 1) The revealing Word, which had appeared in the Angel of the Lord, now become man; 2) the glory of God above the most holy place, now bodily manifested in the dwellings of men; 3) the entranced vision of divine tokens, now become the blessed seeing of the divine glory; 4) the law transformed into the fulness of grace and truth.—"The Word was made flesh:" a gospel of the highest knowledge; being 1) a view of Christ; 2) the key of philosophy; 3) a prophecy for Christianity.—The announcement: The Word was made flesh: 1) a preaching of repentance (sin therefore does not belong to the flesh, Rom. viii. 8); 2) a preaching of faith. Our flesh should be transformed through the Word.—Christ has explained all: 1) The mysteries of the Old Testament; 2) the mysteries of humanity (the Word was made flesh); 3) the mysteries of nature (the Word entered into the process of growth); 4) the mysteries of God.

STARKE: O the mystery! God is become man; the Son of God the Father, a son of man; the Word, a child; the Life, a mortal man; the eternal Light is in the midst of darkness, Rom. ix. 5.—How deeply the Most High has abased Himself, and how gloriously the Humbled has exalted us.*—CANSTEIN: Christ has pitched His tent in our nature, that He might make His abode in each one of us, and He will still more gloriously pitch His tabernacle among men, and more peculiarly manifest His glory, Rev. xxi. 3, 11.—Jesus is ever, in His whole office, full of grace and truth. In His prophetical office He preaches [and actually presents] grace and truth; in His priestly office He procures them; in His kingly office He gives and maintains them.—Seest thou how the Word is made flesh? Give diligence that thou mayest be made like Him according to thy measure in glory.—ZEISIUS: Christ, the one inexhaustible fountain of all graces, from which all believers from the beginning have drawn.—CANSTEIN: The true use of grace received fits us for more grace, so that one grace becomes the reward of another, yet remains grace, Heb. x. 1. Christ is the end of all the Mosaic system of shadows, and in Him we have the substance itself, which the shadows only prefigured, Heb. x. 1; Col. ii. 17.—*Ibid.*: Grace and truth belong together. Where grace is, in the forgiveness of sins, there appears also the truth of a holy and upright nature in Christ. And where the latter fails, grace also is wanting.—HEDINGER: Christ a prophet and interpreter of the divine will.

MOSHEIM: The second word: "Truth" is contrasted with ceremonies. Moses set forth only types and shadows; the Saviour has preached [acted in His life] pure truth, the grace and love of God towards men without figure.—VON GERLACH: "He that cometh after me is preferred," *etc.* One of the many sacred enigmas in this Gospel, in which the literary sense gives a paradox to incite us to seek a higher.—From AUGUSTINE: The same God who gave the law, has also given grace; but this law He sent by His servant; with the grace He has Himself come down.—HEUBNER: This sentence ["the Word was made flesh"] contains all: (1) The divinity of Christ—He is the Logos; (2) His true humanity—He is made flesh. This dwelling denotes His true human life, and is a pledge of our future dwelling with Him.—There is no stopping, no limit, in grace, but ever new growth in insight, power, joy and peace.—SCHLEIERMACHER: *Grace for grace.* It is properly equivalent to grace in reward for grace; *i. e.*, for our receiving one grace from Him, another grace is in turn imparted.—Only the One who is from the Father, hath seen the Father (John vi. 46); only in Him and through Him can man know God the Father, and draw from His fulness grace and truth.

[SCHAFF: Ver. 14. The Incarnation the central truth of Christianity and of all religion: 1) The end of the reign of separation from God, or the reign of sin and death; 2) the beginning of the reign of union and communion with God, or the reign of righteousness and life.—The Incar-

* [Richard Crashaw (1646):

"Welcome to our wondering sight,
Eternity shut in a span!
Summer in winter! day in night!
Heaven in earth! and God in man!
Great Little One, whose glorious birth
Lifts earth to heaven, stoops heaven to earth."

Luther, in his Christmas hymn: "*Gelobet seist Du, Jesu Christ,*" commemorates the sublime contrasts of the transcending mystery of the incarnation.—P. S.]

nation: 1) Its *nature:* (*a*) not a change or conversion of the Godhead into flesh, but an assumption of manhood into abiding union with the second person of the Godhead; the two natures remaining distinct, yet inseparably united for ever; (*b*) not an assumption of a part of human nature, but of the whole, body, soul and spirit; Christ being perfect God and perfect Man in one person; (*c*) not an assumption of sin, but only of its consequences, in order to remove and destroy them; sin being no part of human nature as originally constituted, but a corruption of that nature by a foreign poison and an abuse of freedom. Christ was tempted, and suffered and died as we, but He never submitted to temptation; He "knew no sin," and remained "holy, harmless, undefiled, and separate from sinners." 2. Its *effects:* (*a*) the redemption of human nature, or of the whole race, from the curse and dominion of sin and death; (*b*) the elevation of human nature to abiding union with the Godhead. —*The Word became flesh:* 1) really and truly (against Gnosticism, docetism, Arianism); 2) totally and perfectly (against Apollinarianism); 3) undividedly and inseparably (against Nestorianism); 4) unmixedly, without confusion or absorption of substance (against Eutychianism and Monophysitism).—The incarnation the end and aim of all religion; for religion (*religio,* from *relegare,* to *rebind,* to *reunite*) implies: 1) an original union of man and God in the state of innocence; 2) a separation of the two by sin and death; 3) a reconciliation and reunion which was effected by the atonement of Christ.—The mystery of the incarnation reversely repeated in every true regeneration by which man becomes a child of God, a partaker of Christ's "divine nature," and a "new creature in Christ Jesus."]

[BURKITT, ver. 14: Christ's taking *flesh* implies that He took not only human nature, but all the weaknesses and infirmities of that nature also (sinful infirmities being excepted), such as hunger, thirst, weariness. As man, Christ has an experimental sense of our infirmities and wants; as God, He can supply them all.]

[M. HENRY (abridged) on ver. 16: As of old, God dwelt in the tabernacle of Moses, by the Shekinah, between the cherubim, so now He dwells in the human nature of Christ, the true Shekinah, the symbol of God's peculiar presence. And we are to address God through Christ, and from Him receive divine oracles. All believers receive from Christ's fulness; the greatest saints cannot live without Him, the weakest may live by Him. This excludes boasting and silences perplexing fear.—*Grace* is the good will of God towards us, and the good work of God in us. God's good will works the good work, and the good work qualifies for further tokens of His good will.—As the cistern receives from the fulness of the fountain, the branches from the root, and the air from the sun, so we receive grace from the fulness of Christ.—*Grace for grace* speaks the *freeness* of grace; the *abundance* of grace; the *promotion* of grace by grace; the *substitution* of the N. T. grace for the O. T. grace; the *augmentation* and *continuance* of grace; the *conformity* of grace in the saints to the grace that is in Christ, the saints being changed into the same heavenly image. (A combination of different interpretations of χάριν ἀντὶ χάριτος, which may do for a sermon, but not for exegesis.)]

[AUGUSTINE on ver. 17: The law threatened, not helped; commanded, not healed; showed, not took away, our feebleness. But it made ready for the physician, who was to come with grace and truth.—OLSHAUSEN: The law induces and elicits the consciousness of sin and the need of redemption; it only typifies the reality; the gospel actually communicates reality and power from above.]

[J. C. RYLE, ver. 18: After reading this Prologue, it is impossible to think too highly of Christ, or to give too much honor to Him. He is the meeting point between the Trinity and the sinner's soul. "He that honoreth not the Son, honoreth not the Father who sent Him" (John v. 23).—QUESNEL calls the Prologue, especially ver. 1, "the gospel of the holy Trinity." Our knowledge of this mystery of mysteries begins with the knowledge of the Son, who reveals and expounds to us the Father, and who is Himself revealed and applied to us by the Holy Spirit.—P. S.]

6

II.

THE GOSPEL OF THE HISTORICAL MANIFESTATION OF CHRIST, OR HIS SELF-REVELATION AND HIS VICTORY IN CONFLICT WITH THE DARKNESS OF THE WORLD.

CHAPTER I. 19—XX. 31.

FIRST SECTION.

The Reception which Christ, the Light of the World, finds in His Life of Love among the men akin to the Light, the Elect.

CHAP. I. 19—IV. 54.

I.

JOHN THE BAPTIST, AND HIS PUBLIC AND REPEATED TESTIMONY CONCERNING CHRIST. JESUS ACCREDITED AS THE CHRIST, ATTESTED THE SON OF GOD, THE ETERNAL LORD, AND THE LAMB OF GOD.

CHAP. I. 19–34.

(CH. I. 19–28: Pericope for the 4th Sunday in Advent.)

(1) TESTIMONY OF JOHN THE BAPTIST BEFORE THE RULERS OF THE JEWS. JESUS THE MESSIAH COMING AFTER THE BAPTIST, THE ETERNAL PRE-HISTORICAL AND SUPER-HISTORICAL LORD BEFORE HIM.

19 And this is the record [testimony] of John, when the Jews sent [to him][1] priests 20 and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and 21 denied not; but [and he] confessed, I am not [Not I am][2] the Christ. And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art 22 thou that prophet? And he answered, No. Then[3] [in official demand] said they unto him, Who art thou? that we may give an answer to them that sent us. What 23 sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said [Isaiah] the prophet Esaias [ch. xl. 3]. 24 And they[4] which were sent were of the Pharisees [And they had been sent by the 25 Pharisees]. And they asked him, and said unto him, Why baptizest thou then, if thou be not that [the] Christ, nor[5] Elias [Elijah], neither[5] that [the] prophet? 26 John answered them, saying, I baptize with [in] water; but there standeth one 27 among you [in the midst of you there standeth one], whom ye know not: he it is[6] [This is he] who coming after me, is preferred [taketh place, or, hath come to be] 28 before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara [Bethany][7] beyond Jordan, where John was baptizing.

(2) TESTIMONY OF THE BAPTIST BEFORE HIS DISCIPLES. THE HISTORICAL LAMB OF GOD; UPON HIM THE DOVE.

29 The next day John [he][8] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away [taketh away by bearing, or, beareth away][9] the 30 sin of the world! This is he of whom I said, After me cometh a man which [who] is 31 preferred [taketh place, or, hath come to be] before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come 32 [for this cause came I] baptizing with [in] water.[10] And John bare record [witness], saying, I saw the Spirit descending from heaven like[11] a dove, and it abode upon 33 him. And I knew him not: but he that sent me to baptize with [in] water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining [abiding] on him, the same is he which [who] baptizeth with [in] the Holy

34 Ghost [Spirit]. And I saw [have seen, *ἑώρακα*,] and bare record [have borne witness, *μεμαρτύρηκα*] that this is the Son of God.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 19.—Codd. B. C*., Lachmann add *πρὸς αὐτόν*. Not decisive. [א. C.[3] L. *al.*, text. rec., Tischend., 8th ed., omit it. Alf., with Lachm., inserts it.—P. S.]

[2] Ver. 20.—[ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός is the reading of the best MSS., א. A. B. C*., L. X., Orig., Chrys., Cyr., Lachm., Tisch. (VIII. ed.), Alf., instead of *οὐκ εἰμὶ ἐγώ*. The former reading emphasizes *ἐγώ*, *I for my part*, and implies that John knew another who was the Messiah, while the latter reading emphasizes the negation: It is *not* I who, *etc.*—P. S.]

[3] Ver. 22.—The *οὖν* after *εἶπον* here is significant. Not, as by Lachmann according to B. C., to be omitted. [Cod. Sin. has it.]

[4] Ver. 24.—Tischendorf, after several codd. (A.* B. C.* L.), omits the article before *ἀπεσταλμένοι*. As Origen supposed a second embassy, the omission may have arisen with him. [The Cod. Sinaiticus has a gap here, indicating the original presence of the article.—E. D. Y.]

[5] Ver. 26.—A. B. C. L. [Cod. Sin.] read *οὐδέ* both times, instead of *οὔτε*. The latter is probably exegetically the more accurate particle.

[6] Ver. 27.—The words *αὐτός ἐστιν* and *ὃς ἔμπροσθέν μου γέγονεν* are wanting in B. and C. [Cod. Sin.] and in Origen. Bracketed by Lachmann, omitted by Tischendorf [and Alford]. The Johannean style is in favor of the first words; the connection with *ὁ ὀπίσω*, *etc.*, is in favor of the others. Cod. A., *etc.*, and the similar expression in ver. 15, are in favor of both.

[7] Ver. 29.—The Recepta reads *Βηθαβαρᾷ*, after Origen. Authorities decisive against it. [Comp. the note of Alford *in loc.*—P. S.]

[8] Ver. 29.—Against the addition *ὁ Ἰωάννης* are A. B. C., *etc.* Meyer: "Beginning of a church lesson." [Cod. Sin., a gap.—E. D. Y.]

[9] Ver. 28.—[The E. V. follows the Vulgate: *qui tollit*. The Gr. verb *αἴρειν* has the double meaning *to take up* (to bear the punishment of sin in order to expiate it, comp. Isa. liii.: *he bore our griefs and carried our sorrows*), and *to take away* (=*ἀφαιρεῖν*). Both may be combined (as is done by Olshausen) and expressed by the German verb *hinwegtragen*, *to bear away*, *to take away by taking upon one's self*, or to remove the penalty of sin by expiation: *See* the EXEG. NOTES. The present *ὁ αἴρων* is used in prophetic vision of the act of atonement as a present and continuous fact.—P. S.]

[10] Ver. 31.—[Some authorities insert here and in ver. 33 the article *τῷ* before *ὕδατι*, "in the water (of Jordan) in which you see me baptize." Alford brackets, Tischend. (ed. VIII.) omits, Meyer (p. 112) defends it.—P. S.]

[11] Ver. 32.—Most codd. read *ὡς*, not *ὡσεί*, which comes from Matth. iii. 16; Luke iii. 22.

EXEGETICAL AND CRITICAL.

[Now follows the historical narrative. The testimony of John the Baptist, and the call of the first disciples form the historical introduction or the portico of the public life of Christ. John omits the birth, early history and discourses of the Baptist, as being sufficiently known from the Synoptists, and confines himself to his testimony *after* the baptism (alluded to as a past fact in vers. 33, 34) and the temptation of Christ in the wilderness, when He stood already in the midst of the Jews (ver. 26). The testimony is threefold, 1) before the deputies of the Sanhedrin from Jerusalem (19-28); 2) a day afterwards, before a larger public and His disciples, as it would seem (29-34); 3) again a day afterwards, before two of His disciples, who now joined Jesus (35-37).—The examination of John the Baptist by the official messengers of the Sanhedrin, who had the supervision of the public teaching of religion among the Jews (Matth. xxi. 23), displays the prevalence and confusion of the Messianic expectations, and the hostility of the leaders of the hierarchy to the approaching new dispensation. The five questions of the priests represent a descending climax (the Messiah; Elijah; an anonymous prophet; why baptizest thou?); the short, laconic answers of the Baptist, in striking contrast, are rising from negation to affirmation, and turn the attention away from himself and towards Christ.—P. S.]

Ver. 19. **And this is.**—The gospel history itself begins with the testimony of John the Baptist. Comp. Matth. iii.; Mark i.; Luke iii. The question is whether the same testimony is meant here, as in ver. 15. Origen supposed this to be another testimony; Meyer thinks it the same. Evidently in ver. 15 a general testimony, with *μαρτυρεῖ*, is distinguished from a special, *καὶ κέκραγε*. This most public testimony concerning Jesus before the rulers is undoubtedly meant here. It is a definite pointing of the rulers of the Jews to the person of the Messiah, not related so distinctly by the Synoptists, but of the highest importance for the history of the temptation. *This*: *αὕτη*, the following [it is the predicate, *ἡ μαρτυρία* the subject. A *verbal* testimony is meant. *Record* now refers to *written* evidence.—P. S.]. Ὅτε points also to a particular event, which took place at a particular time. That this event must have followed the baptism of Jesus is clear;* because, according to vers. 31-33, it was that which gave the Baptist himself his first certainty respecting the person of Jesus; and this certainty he expresses here, vers. 26, 27. Likewise ver. 29. Olshausen, Baumgarten-Crusius, and others, place the baptism between the two testimonies, ver. 19 and ver. 29; Ewald, between ver. 31 and ver. 32; all against the testimony of the section before us. That John knew of the existence of the Messiah earlier, and with human reverence presumed that he found Him in the person of Jesus, Matth. iii. 14, is not inconsistent with his still needing a divine attestation. As regards the history of the temptation, its termination coincides with the present testimony; for Jesus, the next day, comes again behind the Baptist, and soon afterwards (not forty days after) returns to Galilee.

When the Jews from Jerusalem.—[The Synoptists, who wrote before the destruction of Jerusalem, seldom use the term *Jews* as distinct from *Christians* (Matthew five times, Mark seven times, Luke five times); John, who wrote after the destruction of Jerusalem and after the final separation of the Synagogue from the Christian

* [So also Lücke, De Wette, Meyer, Wieseler, Ebrard, Luthardt, Godet, Alford, *etc.* Bengel infers from this passage that the preaching of the Baptist began not long before the baptism of Jesus; otherwise the embassy would have been sent earlier. Alford argues that it was absolutely necessary to suppose that John should have delivered this testimony *often*, and under varying circumstances, first in the form given by Luke: *ἔρχεται ὁ ἰσχυρ. μου κ. τ. λ.*, and *after* it in this form, *οὗτος ἦν ὃν εἶπον*, where his former testimony is distinctly referred to.—P. S.]

church, uses it very often (over seventy times in the Gospel and twice in the Apoc.).—P. S.] Ἰουδαῖοι, probably as yet primarily in the neutral sense, though already conceived as about to become a hostile body, on the way to apostasy from true Judaism in opposition to the Messiah. The conception is the historical one of the Jews as the theocratic people, as in ch. ii. 13; iii. 1; v. 1, then branching into a friendly one (ch. iv. 22; xviii. 33) and a hostile (ch. v. 10; vii. 1; viii. 31; x. 24, *etc.*), which in the sequel prevails. In the latter sense the term therefore denotes the Jews as Judaists. Meyer therefore is not perfectly accurate when he says: "John, in his writing, lets the Jews, as the old communion, from which the Christian has already entirely withdrawn, appear steadily in a hostile position to the Lord and His work, the ancient theocratic people as an opposition party to the church of God and its Head." The Jews do certainly appear in this character predominantly in John, and with good reason Meyer observes that this can furnish no argument against the genuineness of His Gospel (against Fischer and Hilgenfeld). The expression, *The Jews*, as he also remarks, varies according to the context; here it is the Jews from Jerusalem, the Sanhedrin.

Priests and Levites.—[The two classes of persons employed about the temple service, Josh. iii. 8. In the wider sense, *Levites* designates the descendants of Levi; in a narrower sense, as here, the subordinate officers of the Jewish hierarchy, as distinct from the priests of the family of Aaron.—P. S.] The Levites as an attendant body were designed, under certain circumstances, to arrest the Baptist, and at any rate to add state as a convoy of police, or to enhance the official dignity of the priests. It is a touch of historical accuracy.

Who art thou?—*i. e.*, in thy official, theocratic character. That they supposed He might lay claim to the Messiahship, is evident from the answer of John. They had official right, according to Deut. xviii. 21, to inquire into his character and his credentials as a prophet. They had occasion to do so in his baptism (ver. 25), not only because the baptism connected itself with the kingdom of Messiah (Ezek. xxxvi. 25; xxxvii. 23; Zech. xiii. 1), but also because the baptism was a declaration concerning the whole congregation of the people, that it was unclean (Hag. ii. 14), which could easily offend the pride of the Pharisees. Besides, the people were already inclined to take him for the Messiah, Luke iii. 15. According to ver. 24, the delegates were of the party of the Pharisees. These had probably moved in the Sanhedrin, that the deputation be sent, because the Messianic question was of much more importance to them than to the Sadducees, and because they, with their sensuous Messianic hopes, took the matter of the credentials of the Messiah more strictly in their more external sense.

Ver. 20. **And he confessed, and denied not.**—Should this mean only: He denied not his own real character? he confessed in this matter the truth? The double expression, positive and negative, would be rather strong for this. The question of the Sanhedrin set before him the temptation to declare himself the Christ. But in so doing he would have denied the Christ whom he already knew, and denied his own better, prophetic knowledge. We suppose, therefore, that his confessing and not denying in regard to himself imply at the same time his confessing and not denying in regard to Christ. This is indicated also by the emphatic order of the words: ἐγὼ οὐκ εἰμί, which is supported by the best authorities as against οὐκ εἰμὶ ἐγώ. Meyer: "*I for my part*," implying that he knows another, who *is* the Messiah.—The reserve of the Baptist towards the deputation shows the mighty prophet, who understood them. He leaves each successive development of his deposition to be drawn from him, till the moment for his testimony arrives. This mysterious bearing is no doubt intended also to humble and press the self-conceited spirit.

Ver. 21. **What then? Art thou Elijah?**—The question is a half inference. He who comes with such pretensions must be, if not the Messiah Himself, at least the Elijah who precedes Him. They refer to the Messianic prophecy, Mal. iv. 5. The pure sense of this prophecy, that an *ideal* Elijah should precede the Messiah, which John actually was (Luke i. 17; Matth. xi. 14; xvii. 10), had early become corrupted among the Jews, as is shown by the very translation of the passage in the Septuagint. Ἡλίαν τὸν Θεσβίτην (Elijah the Tishbite).* Thus these messengers understood the word entirely in a superstitious sense, taking it literally for the actual Elijah. Hence John answers categorically: **I am not** [not the Tishbite, whom you mean.]† But he adds no explanation; for this would have involved him in an exegetical controversy, and turned him from his main object, which was to testify of Christ.

Art thou the prophet?—The next question in the spirit of their theology; hence occurring immediately. The prophet, with the article; *the* well-known prophet; a personage in their Messianic theology presumed to be familiar. According to Chrysostom [Bengel], Lücke, Bleek, Meyer, [Alford], the prophet meant would be the one spoken of in Deut. xviii. 15;‡ but this we must certainly, with Hengstenberg and Tholuck, deny, for this prophecy was at least in Acts iii. 22; vii. 37 referred to the Messiah. It is a question whether the passages, John vi. 14; vii. 40, refer to the passage in Deuteronomy. From Matth. xvi. 14 it is sufficiently evident that an expectation of Jeremiah§ or some one of the prophets as the forerunner of the Messiah was cherished. Probably this expectation was connected with the doctrine of the woes

* [Chrysostom, Jerome, Augustine and other fathers distinguished two Elijahs, corresponding to the two advents of Christ, 1) a man of the spirit and power of Elijah, *i. e.*, John the Baptist; 2) Elijah the Tishbite, who shall precede as a herald the second or judicial coming of Christ. This view is adopted by Ryle, who thinks that John could not well have answered in the negative, if there is no literal fulfilment of Malachi's prophecy in prospect. Trench (*Studies in the Gospels*, p. 214) leaves the question undecided.—P. S.]

† [Bengel: *Omnia a se amolitur, ut Christum confiteatur et ad Christum redigat quærentes.* "He turns all from himself, that he may confess Christ and bring the inquirers to Christ." This expresses the true character and mission of the Baptist. Comp. iii. 30.—P. S.]

‡ [The absence of a name is urged in favor of this interpretation.—P. S.]

§ [Grotius, Kuinoel, Olsh. refer ὁ προφήτης to Jeremiah.—P. S.]

of the Messiah, that is, with what was known of the suffering Messiah. The wailing Jeremiah, or one of the later prophets of affliction, seemed better fitted for the fore-runner of the suffering Messiah, than the stern, judicial Elijah. The gradual shaping of this expectation of Jeremiah as a guardian angel in the theocratic day of suffering, appears in 2 Macc. ii. 7; xv. 13. This particular prophet, therefore, is meant, who should complete the forerunning office of Elijah, and probably precede him. This expectation also was here literally and superstitiously taken. Henceagain: No!—the short answer *οὔ*. Luthardt quite falsely refers to the prophets in the second part of Isaiah (c. xl.). Against this see Meyer [p. 101, note].

Ver. 22. **Then said they unto him, Who art thou?**—Now they come out with the categorical official demand of an explanation. Yet we must notice that they do not yet say: Thou art unauthorized. They distinguish the prophetic appearance of the Baptist in general from his baptism. They wished primarily that he should explain himself concerning his prophetic mission. [Alford: "They ever ask about his *person:* he ever refers them to his *office.* He is no one—a voice merely: it is the work of God, the testimony to Christ, which is every thing. So the formalist ever in the church asks, *Who* is he? while the witness for Christ only exalts, only cares for Christ's work."—P. S.]

Ver. 23. **I am the voice of one crying.**—Is. xl. 3. As Christ, when He calls Himself the Son of Man, applied to Himself as Messiah a passage of prophecy which had been unnoticed and obscured by the Jewish Messianic theology, Dan. vii. 13, so did the Baptist when he called himself the voice of one crying in the wilderness. By this the same subject was meant, as by the Elijah of Malachi, but the passage had not been corrupted by a carnal interpretation, and was perfectly fitted to denote the unassuming spirit of the Baptist, who would be wholly absorbed in his mission to be a herald of the coming Messiah. The quotation is after the Septuagint, except *εὐθύνατε* instead of *ἑτοιμάσατε*. It appears from this passage that the Synoptists (Matth. iii. 3), following John's own declaration respecting himself, have applied that passage of the prophet in its direct intent to him.

Ver. 24. **Were of the Pharisees.**—This conveys primarily the explanation that they did not understand a Scripture for which they had no distinct exegetical tradition; at least they knew not how to apply the passage cited to John. Then, that they were disposed to allow the right to baptize only to one of the three persons named: the Messiah Himself and His two forerunners. Baptism was the symbol of the purification which should precede the Messianic kingdom. The tract Kiddushin says (see Tholuck): "Elijah comes, and will declare clean and unclean."

Ver. 26. **I baptize in water.**—In this answer Heracleon, and Lücke and De Wette after him, have missed the striking point. According to Meyer, John now explains himself more particularly respecting what he has said. To the question: Why baptizest thou? he answers: I baptize only with water; the baptism of the Spirit is reserved to the Messiah. To the reminder: Thou art not the Messiah, *etc.*, he answers: The Messiah is already in the midst of you, therefore is this baptism needful. The matter resolves itself simply into John's declaration: The Messiah is the proper Baptist of the prophets; and his implied assertion: Your interpretation of Ezek. xxxvi. 25 is false. But because this true Baptist is here, I with my water-baptism prepare for His baptizing with the Spirit. It is at the same time implied that it is rather the Messiah who accredits him, than he the Messiah. *In water.* See Matth. iii. 11.

But there standeth one among you.—If the *αὐτός ἐστιν* and the *ὃς ἔμπροσθέν μου γέγονεν* be omitted, as they are in Codd. B. C. L., the clause would proceed: One whom ye know not, cometh after me, *etc.* We retain these words, which are doubted by Tholuck and Meyer; because John in ver. 15 has noted this formula as the most public testimony of the Baptist.—**Whom ye know not.**—A reproof: Ye ought to have known him already: a hint: Ye must now learn to know him. The words: *Standeth,* or hath come, among you, can hardly refer only to the birth of Jesus in Bethlehem and His obscurity in Nazareth. They look to the baptism of Christ as the beginning of His public appearance. The objections of Baur and Baümlein to this are groundless.

Ver. 27. **He it is, who coming after me** [behind me].—See ver. 15.—**Whose shoe's string,** *etc.* [In the East, people wore only sandals, or the soles of a shoe, bound fast to the foot by strings]. See Matth. iii. 11. That is: Whom I am not worthy to serve as a slave. It is a parallel, or a concrete form, of the expression, ver. 15: *ὅτι πρῶτός μου ἦν.*

Ver. 28. **In Bethabara beyond Jordan.**—Rather **Bethany,** see the Textual Notes. But not the Bethany on the Mount of Olives, ch. xi. 18. The place seems to have been a ford on the further side of the Jordan in Peræa, not otherwise known under this name of Bethany. Origen explored that region, and found a Bethabara (see Judges vii. 24) about opposite Jericho. The conjecture of Possinus and Hug, that the name בֵּית אֳנִיָּה, *domus navis,* expresses the same as בֵּית עֲבָרָה, *domus transitus* (ford-house), is not invalidated by the suggestion (of Meyer) that this etymology does not suit Bethany on the Mount of Olives; for the name of Bethany might have arisen in different ways. Bolten and Paulus, by a period after *ἐγένετο,* made out the Bethany on the Mount of Olives; Kuinoel made the "beyond," this side; Baur invented the fiction that the author would make Jesus begin, as well as finish His ministry in Bethany.—The statement that the deputation received their answer from the Baptist at Bethany, beyond Jordan, leads to the inference that on their return through the wilderness they already came unintentionally into the neighborhood of Jesus at Jericho.

Ver. 29. **The next day John seeth Jesus coming unto him.**—The Evangelist finds the days now following so important that he enumerates them in order; the first, ver. 29; the second, ver. 35; the third, ver. 43. Hereupon

Luthardt observes, p. 76: The Evangelist begins and closes with a *week;* on the third day those disciples come to him, on the fourth Simon, and on the fifth Philip and Nathanael join the others, on the sixth Jesus is journeying with His disciples, on the seventh in Cana. If this exact reckoning of a week were designed (so that Jesus, according to Luthardt, would, as it were, keep a Sabbath in Cana), the fourth day would have to be made distinct, and the third (ch. ii.) marked as the seventh. It is much more natural to let the three days come so that the calling of Peter falls late in the evening of the day of ver. 35. The third day (ch. ii. 1) is, according to Origen, Baur and Meyer, the third from the day of ver. 43. Baur gives as a reason for this (which is a change from a former view of his) a silly fancy, that the six days should correspond to the six water-pots in ch. ii. Meyer better: If it were the third day from that of ver. 35, or the day following that of ver. 43, we should have *τῇ ἐπαύριον* again. Against his longer reckoning (ch. ii. 1: the third day from that of i. 43) we must, however, observe that the proper starting-point of the reckoning thus far is still the day of the accrediting of Jesus as the Messiah on the part of John. It is important to the Evangelist to set forth what a life from day to day was then begun. On the first day, the pointing of the disciples to Jesus; on the next, three or four disciples gained; on the day after, two more. If now we suppose that the third day is the same with the *ἐπαύριον* of ver. 43, or is reckoned from the accrediting of Jesus, ver. 19, this explains the fact that the marriage-feast had already continued nearly three days when Jesus arrived, and that the wine was exhausted. The line between the day in the wilderness and the day of ver. 43 still remains somewhat uncertain.—Our first date, ver. 29, denotes the day after that declaration of the Baptist to the deputation from Jerusalem, not *one of* the days following. Jesus returns from the temptation. The reason why He returns to John is not given; yet it is at hand. John must know that Jesus intended to disappoint the chiliastic Messianic hopes of the Jews. He must also bear witness of the course which Jesus intended to take; he must be guarded to the utmost against the vexation of imagining that Jesus would adopt a different course from what he might have expected in the Messiah accredited by him. And then this also was what led to John's transfer of his disciples to the discipleship of Jesus, though the outward attachment of the Baptist himself to Jesus was not to be expected.

Behold the Lamb of God.—The Baptist knew from three sources the appointment of the Messiah to suffering: (1) The experience of suffering by the pious, especially the prophets, as well as the import of the sacrificial types and the prophecies of the suffering Messiah. (2) The baptism of Christ, which indicated to him that Christ must bow under the servant-form of sinners, or which was an omen of His suffering, see Matth. iii. 14. (3) A decisive point, which has not been noticed: The Baptist has directed the deputation from Jerusalem to the Messiah, who was in the vicinity. He may therefore suppose that they have come to know him. And now he sees Christ coming back from the wilderness, alone, in earnest, solemn mood, with the expression of separation from the world. He could not have been a man of the Spirit, without having perceived in the Spirit that an adversity, or a sacrificial suffering of premonitory conflict, had taken place. This accounts also for his first exclamation being: Behold the Lamb of God!—and the supposition that the Evangelist has put his own knowledge into the mouth of the Baptist (Strauss, Weisse), loses all support. That the subsequent *human* wavering of the Baptist, Matth. xi. 3, is not inconsistent with his present *divine enlightenment and inspiration*, needs no explanation; the opposition between the divine and human elements is nowhere entirely transcended in the Old Testament prophets. And Matth. xi. 3 itself proves that John had till then depended with assurance upon Christ, and even then could not give Him up under temptation. The Baptist, says Meyer in explanation, had not a sudden flash of natural light, or a rising conviction, but a revelation. But sudden flashes produced by rising convictions can hardly be separated from revelations, unless we conceive the latter as immediate, magical effects. With a natural light we have nothing to do.

Now comes the question: What is meant by *the Lamb of God?* By the article it is designated as appointed, by the genitive as belonging to God, appointed for Him for a sacrifice, Is. liii.; Rev. v. 6; xiii. 8. The phrase implies also, selected by God. The question arises, however, whether the expression is to be referred to the paschal lamb (with Grotius, Lampe, Hofmann, Luthardt [Bengel, Olshausen, Hengstenberg], and others), to the sin-offering (with Baumgarten-Crusius and Meyer), or to the prophetic passage, Is. liii. 7 (with Chrysostom) [Origen, Cyril, Lücke, Thol., De Wette, Brückner, Meyer (5th ed.), Ewald]. For it is clear that we are not, with Herder, to suppose it a mere figure of a religiously devoted servant of God. We are evidently directed primarily to that passage of Is. liii.; for John had taken the description of his own mission from the second part of Isaiah, and the Messianic import of the passage named cannot be evaded (see Lücke, I. p. 408 sqq.; Tholuck, p. 90; my *Leben Jesu*, II, p. 466), and the particular features suit. [To the same chapter in Isaiah reference is had Matth. viii. 17; Acts viii. 32; 1 Pet. ii. 22–25.—P. S.] The Septuagint reads *ἀμνός* for the Hebrew רָחֵל, ver. 7. It is said in ver. 10, He made "His soul an offering for sin," אָשָׁם. It is said of Him in ver. 4: "He hath borne (נָשָׂא, Sept. *φέρει*) our griefs." Specially important is ver. 11: "By his knowledge shall my righteous servant justify many; for he shall bear (יִסְבֹּל) their iniquities." And the bearing, in connection with the idea of the offering for sin and the vicarious expiation, involves the idea of taking away, carrying off; it is therefore of no account that the Baptist says *αἴρειν*, and the Septuagint *φέρειν* (see 1 John iii. 5), for it is the way of the Seventy to express the bearing of sin by *φέρειν*.* The interpreta-

* [Meyer (p. 108), on the contrary, takes *αἴρειν* here in the sense *to take away, to abolish*, but admits that this idea pro-

tions: *put away* (Kuinoel), *support* (Gabler), abstractly considered, deviate from the notion of atonement, though they are included in the concrete term *αἱρειν: suffer—endure—piacularly bear—take away and blot out.* Latterly the term has been emptied of its element of expiation again by Hofmann and Luthardt, and referred to the then beginning suffering of Christ through the sins of men in His human weakness, without reference to His death (see against this Meyer and Tholuck). Of course, on the other hand, the word of the Baptist is not to be referred, as a mature dogmatic perception, to the future death of Christ. Yet a germ-perception of the atoning virtue of the holy suffering even the ancient prophets had, Is. liii. And how powerfully the thought had seized the Baptist, appears from his naming sin (τὴν ἁμαρτίαν) in the singular,* as the burden which Christ has to bear, and besides as the sin *of the world.*—But if the prophet, Is. liii., evidently himself went back to the notion of the expiatory sacrifice, then the Baptist also did the same. Lambs were by preference taken for the sin-offering, Lev. v. 6; see Tholuck. Christ, as the Lamb appointed by God, is a sin-offering, which atones for the guilt of the world. The fact that men have made Him, over and above this, even a curse-bearer, and that under the direction of God, is not included in the idea before us, yet neither is it excluded by it. But as regards the further step backward, to the paschal lamb, which Justin Martyr, Clement of Alexandria, and others combined with the reference to Is. liii., it is contested by Tholuck and Meyer. Justly, so far as the paschal lamb in the stricter sense served as a meal of thank-offering; but unjustly, so far as the paschal lamb in the wider sense formed the root of the whole system of sacrifice, and pointed by the blood on the door-posts to the atoning offering, nay, even ran back to the curse-offering, the extermination of the Egyptian first-born.—Mark further the rapt manner in which the Baptist utters the great word: Behold the Lamb of God! The sequel shows that he speaks thus to his disciples.†

Ver. 30. **This is he of whom I said.**—Meyer properly observes: These words refer not to the testimony in vers. 26, 27, but to all that John had previously said of the coming Messiah. John had described the divine mark of the Messiah, before he knew the particular person; now he joyfully shows that he rightly described Him, and said none too much.

Ver. 31. **And I knew him not.**—(Not: Even I knew him not.)*—That is, I did not with divine certainty, by revelation, know Him;—though in his human feeling he reverenced Him in unrestrained foreboding (against Lücke, Ewald). Hence no contradiction to Matthew (against Strauss, Baur). But now he shows how he came to this knowledge. As he was to introduce the Messiah in official authentication, he must have a token from above. This was given him.

But that he should be made manifest.—The ultimate and highest object of his baptism did not exclude the tributary purposes of preparing a people for the Lord. According to the Jewish tradition in Justin (*Dial. cum Tryph.*, ch. viii.) the Messiah was to remain unknown [ἄγνωστος] till Elijah should anoint Him, and thereby make Him known to all [φανερόν πᾶσι ποιήσῃ].—**Baptizing in water** [ἐν (τῷ) ὕδατι].—"An humble description of himself in comparison with Him who baptizes with the Spirit." Meyer.

Ver. 32. **And John bare witness, saying.**—We might expect the mark of the Messiah given to John to come before his testimony, *i. e.*, ver. 33 before ver. 32. Hence Lücke and others read this verse as a parenthesis. But this exhibition of the testimony of John is in two parts. The Evangelist distinguishes the first exclamation of John respecting Christ as the Lamb of God from the then following testimony of the way in which he came to know Him. Thus we have to make a new paragraph at ver. 32. John bears witness of the way in which he came to know Jesus in His baptism as the Messiah.

I saw the Spirit descending.—Here we must (1) assert against Baur, that the Baptist is speaking of the actual event of the baptism; this is clear from the connection of ver. 32 with ver. 31; (2) dispute [Theodore of Mops.], Tholuck, [Alford] and others in the idea that the Baptist had the manifestation alone, and that it was an inward transaction, excluding externality (though not excluding all objective element). "Even the σωματικῷ εἴδει in Lu. iii. 22, cannot prove the outwardness of the phenomenon; for it rather expresses only the unusual fact that the dove served as the symbol of the Spirit." Tholuck. Against this are (1) the fact that the event was given by an inward voice to the Baptist as the token. On the supposition of mere inwardness the inward voice alone would have sufficed; at all events it must have come at the same time with the token. (2) The mention of the appearance of the Spirit, ὡς περιστερά, *as a dove.* Merely inwardly seen, this would be only an apparition, not a token. (3) Θεάομαι is used, as in ver. 14, of a seeing which is neither merely outward, nor yet merely inward. (4) The participation of Christ; according to the Synoptists, in the seeing of the phenomenon; to which must be added

supposes the idea of *bearing* (*Das Hinwegnehmen der Sünde von Seite des Lammes setzt das Aufsichnehmen derselben voraus*). Dr. Lange's view is more correct. In Isa. liii., to which also Meyer refers the passage, the idea of expiatory bearing (נָשָׂא, LXX.: φέρει, ἀνήνεγκε, ἀνοίσει) prevails. By assuming and bearing our sin, Christ has abolished it. His blood cleanseth from all sin, 1 John i. 7.—P. S.]

* [This, with the article, forcibly presents the sins of the race as one fact. Christ bore the whole. "Sin and the world," says Bengel, "are equally wide. In Isaiah liii. 6, 8, 12 the same singular number is used in the midst of plurals."—P. S.]

† [Comp. on this important and difficult passage Lücke, I. 401-416, and Alford, who likewise refers the Lamb of God to the prophetic announcement in Isa. liii. 7, where it is connected with the bearing and taking away of sin. But this does not set aside the fact that Christ was indeed the true Paschal Lamb slain for us, 1 Cor. v. 7. The passage is strangely misunderstood by the author of *Ecce Homo*, Ch. I., who endeavors to explain it from the 23d Psalm, as describing a state of quiet and happy repose under the protection of the Divine Shepherd. The exegesis is the poorest part of this book.—P. S.]

* [Κἀγώ, or as ℵ. reads, καὶ ἐγώ. Alford explains: *I also*, like the rest of the people, had no certain knowledge of Him. But καί here reassumes ἐγώ, ver. 30, and continues the narrative. See Meyer. John knew Jesus far better than the people (Matth. iii. 14), but in comparison with his *divine* knowledge of inspiration received at the baptism of Christ, his former *human* knowledge of conjecture dwindled into ignorance.—P. S.]

the voice: "Thou art my beloved Son!"—showing that Christ was the centre of the whole appearance. (5) The analogy of the signs (rushing wind and tongues of fire) at the outpouring of the Holy Ghost on the day of Pentecost. See this Comm. on Matth. iii. 13—17; p. 77. Tholuck: "The point of comparison between the symbol (symbolical phenomenon, we should say) and the Spirit, Theodore of Mopsuestia takes to be the affectionate tenderness and attachment of the dove to men; Calvin, its gentleness; Neander, its tranquil flying; Baumgarten-Crusius, a motherly, brooding virtue, consecrating the water (Gen. i. 1); most, from Matth. x. 16, purity and innocence.* This last is certainly to be taken as the main point,† yet it is connected with the gentle, noiseless flight of this particular bird. In the Targum on Cant. ii. 12, the dove is regarded as the symbol of the Spirit of God." We suppose that the *phenomenon* and the *symbol* are to be distinguished; the *phenomenon* we take to have been a soft, hovering brightness, resembling the flashes from a dove floating down in the sunlight (Ps. lxviii. 13: "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" see Acts ii. 3); and the *symbol*, no one virtue of the dove, but her virtues, as a type of spiritual life, which, as such, never consists in a single virtue (see Matth. x. 16); hence purity, loveliness, gentleness, friendliness towards men, and vital warmth. On the reference of the dove to the church see the Comm. on Matth. iii. 13–17; p. 78. Hence the "abiding upon him" [καὶ ἔμεινεν ἐπ' αὐτόν, ἐπί, with the accusative signifies the direction to—] is part of the sign; in the continuance of the radiance the Baptist received assurance that the Spirit abode upon Christ.

Misinterpretations of this event: (a) The Ebionitic: An impartation of the Spirit, beginning with the baptism. (b) The Gnostic: The Logos uniting Himself with the Man Jesus;—a view dragged in again by Hilgenfeld. (c) Baur: The λόγος and the πνεῦμα ἅγιον are, according to John's representation, identical.‡ *Attempted interpretations:* (1) Frommann: The preparation of the Logos for coming forth out of his immanent union with God: (2) Lücke, Neander, *etc.*: The awakening of the divine-human consciousness. (3) Hofmann, Luthardt: The impartation of official powers. (4) Baumgarten-Crusius, Tholuck: The impartation of the Spirit for transmission to mankind. (5) Meyer: Not an impartation to Jesus, but only an objective sign (σημεῖον) divinely granted to the spiritual intuition of the Baptist.

We find in this occurrence not merely the full development of Christ's consciousness of Himself personally as the God-Man, but also of the accompanying consciousness of His Messianic mission, as a calling, in particular, to self-humiliation in order to exaltation;—a development produced by a corresponding communication of the Holy Ghost without measure, which should make Him, in the course of His humiliation towards exaltation, the Baptist of the Spirit (*Geistestäufer*) for the whole world (see Is. xi.; Joel iii.; Matth. xxviii.) This consciousness is (1) that of being the Son of God, and (2) that of the divine good pleasure blessing the path of humiliation upon which in His baptism He entered.

Ver. 33. **And I knew him not.**—Looking back to the earlier stage, and strongly emphasizing the ignorance by the repetition. Then the Baptist tells us how the miraculous appearance became to him the sign. In the nature of the case, this mark must have been given him before the occurrence itself. The description of Christ as the true Baptist, the Baptizer with the Holy Ghost, corresponds with John's humble sense of the impotence of his own baptism of water.

Ver. 34. **And I have seen.**—In the *perfect*. Plainly this cannot be understood of a mere internal process.—**And have borne witness.**—Not: I consider myself as having now testified (De Wette); nor: I have testified and do now testify (Lücke). The Baptist undoubtedly looks back with joyful mind to the testimony which he bore before the rulers of the Jews. He has borne it, and that a plain, straight-forward testimony: *borne witness to this Man*, Jesus of Nazareth, and testified that He is not merely Messiah, but also the Son of God. As if he would say: *I have lived.* My mission is in its substance accomplished (see ch. iii. 29). Hence from that moment forth he points his disciples to Jesus.

DOCTRINAL AND ETHICAL.

1. *Who art thou?* Starke: "Whether this question (of the Sanhedrin) was put sincerely, or hypocritically and with evil intent, is uncertain; but the latter is more probable. Others, however, think the former, since there are no indications that the delegation was sent out of mere envy, or with the design of questioning his office. Causes of the embassy: (1) John's unusual sort of official work, in the wilderness preaching and baptizing, and the great gathering of the people to him. (2) The conviction, from many signs, that the time of the Messiah must be at hand. (3) The vehement longing of the Jewish people everywhere for the advent of the Messiah, especially by reason of their great oppression under the Roman power, *etc.*, because they hoped the Messiah would erect again their fallen commonwealth, and because they did not yet imagine that the kingdom of the Messiah would turn to the prejudice of their prestige. Furthermore they must either not have known the origin and family of John, or must have been entirely foolish to suppose the Messiah could be born of the tribe of Levi."

2. The two testimonies of the Baptist form the contents of this section: Christ *the Lord* (the Old Testament manifestation of God, the Angel of the Lord, Jehovah): (1) Christ the *Lamb of God* (the Servant of God); (2) Christ the *Son of God.*

3. From the first testimony it is evident that Christ was accredited by John in an entirely official manner; in the second we see how Christ

* [Augustine urges simplicity as the *tertium comparationis.* "The Holy Ghost," he says (as quoted by Wordsworth who does not refer to the place), "then manifested Himself as a Dove,—and, at the day of Pentecost, in tongues of fire: in order that we may learn to unite fervor with simplicity and to seek for both from the Holy Ghost."—P. S.]

† After the martyrdom of Polycarp a dove arose from the ashes of the martyr.

‡ [The last view is sufficiently refuted by σὰρξ ἐγένετο, which could never be said of the Spirit. Comp. Meyer, p. 115.—P. S.]

was accredited by John himself most distinctly by God. Likewise, that John points his disciples to Christ, and that every genuine fore-runner does the same, while the spurious fore-runners, the chief priests, keep their disciples to themselves.

4. On the import of the baptism of Jesus see the exegesis under ver. 32, and Com. on Matth. ch. iii. 13, p. 76.

5. Between the 28th and 29th verses falls the close of the history of the temptation of Jesus, and with it the settlement of His Messianic calling or, as Reinhard puts it, His plan. He comes out of the wilderness with the clear sense of His destiny and His willingness to become the Lamb of God. This then the prophetic Baptist perceives in His appearance through the Spirit.

6. It is noticeable that the temptation of John by the Sanhedrin, and that of the Lord by Satan, coincides in time. The Baptist says: I am not the Christ; Jesus says: I am not the Christ according to the perverted antichristian hopes of the hierarchy, according to the notion of the ungodly world.

7. Gerlach: "In the fact that he alone knew the Messiah, while the entire people and their rulers knew Him not, John would give them the credentials of his own prophetic mission."

8. The ultimate object of the mission of John the Baptist: To make Christ known by official attestation according to the Old Testament law before the rulers of the Jews, by a testimony of the New Testament Spirit among His disciples. Malachi pointed to John (Elijah), John points to Christ, and thus the Messianic prophecy converges at last to the distinctness of an index finger.

HOMILETICAL AND PRACTICAL.

See the Comm. on Matth. iii. 13–17; Mark i. 1–8; Luke iii. 1–22. The temptation of John and the temptation of Christ. The first and last temptation of John, and the first and last temptation of Christ.—*Who art thou?* or, the perfect ignorance of a hardened, formal spirituality before living spirits.—*No*, and again *no!* or, how the spirit of John refuses to suit the forms of the Pharisees.—The great two-fold testimony of the Baptist concerning Christ: (1) The same both in public and in the confidential circle; (2) varying in form: in its legal office before the Jewish rulers describing Christ as the eternal Lord, and in its spiritual office in the circle of disciples describing Christ as the Lamb of God.—The denials of John and the denials of Christ as against the current notions of Elijah and Christ, a proof that between the spirit of Holy Scripture itself and the exegesis of a traditional hierarchical theology there is an immense difference.—The lessons of the connection between John's humble knowledge of himself and his knowledge of Christ.—John, as a witness of his own knowledge of Christ, free and open, yet also wisely reserved (1) in reference to *what* he knew of Christ (speaking to the unsusceptible only of *the Lord*, to the susceptible, of the *Lamb of God*); (2) in reference to *how* he knew it: showing to the one company only that he knows Christ, to the other, how he came to know him.—The self-denial of John the true confession, as an example to us: (1) The true confession of Christ; (2) the true confession of himself.—John and the Pharisees, or the servant of the law of God and the men of human commandments (the man of the law and the men of traditions).—The Baptist, as God's prophet, consistent with himself, and therefore one thing to the Pharisees, another to his disciples.—The glory of Christ in the light of the human and the divine nature: (1) High as heaven above the Baptist; (2) one with the Father in the Holy Ghost.—The word: I have borne witness, is equivalent to: I have lived: (1) In the mouth of the Baptist; (2) in the mouth of the Lord (the "true witness"); (3) in the mouth of every believer.—*The Lamb and the Dove*, or, the sensible signs of the kingdom of heaven (1) in the lamb and in all silent, devout passiveness of nature; (2) in the dove and in all pure, beautiful joyousness of nature.—[The lamb, the pure and gentle beast of earth; the dove, the pure and gentle bird of heaven: Ps. lxxxv. 10, 11.]—Christ the Lamb of God, who bears the sins of the world: (1) bears; (2) bears with; (3) bears away.—The testimonies of the Baptist concerning Christ, at first apparently without effect, and afterwards of immeasurable, permanent power.—Christ the centre of all testimonies of God: (1) The inexhaustibly and strongly Attested; (2) the inexhaustible and true Witness.—*The Pericope*, vers. 19–28. The spiritual position of things at the advent of Christ in its permanent import: (1) The spiritual leaders of the people understand not the Baptist and know not Christ; (2) the Baptist preaches and testifies of Christ as a voice in the wilderness; (3) Christ fights out His victory in secret.—John a pure prophetic character, the standard of value between the Pharisees and Christ: (1) As compared with the Pharisees, grandly exalted; (2) as compared with Christ, small, even to the deepest self-humiliation.—The mysteriousness of the testimony of the Baptist: (1) The mysteriousness in the testimony itself; (2) the mysterious features in the attested One; (3) the mysterious intimation of his work.

STARKE:—Before persons whose candor and fear of God we should most trust, we are many a time most on our guard.—Wo to the city and to the country whose watchmen are blind.—CANSTEIN: Christians in general, and preachers in particular, should not arrogate to themselves what belongs to Christ, but point their hearers away from themselves and to Christ, to look for all their salvation from Him.—HEDINGER: No one may take to himself credit, or receive praise beyond due measure and contrary to humility, 2 Cor. x. 13.—In calling himself a voice, he not only hints that his preaching is from heaven, but also that in him nothing is to be honored save his voice, nay, that all he is, is, as it were, nothing but voice.—CANSTEIN: We have to do not with the person (humanly taken), but with the matter itself.—CRAMER: Spare neither friends nor foes to confess the truth.—Jesus is in the midst of us, though we see Him not.—OSIANDER: To the minister of the church it belongs to preach and to administer the sacraments, but Christ gives the increase, and pours out the Spirit.—ZEISIUS: A true teacher should, after the example of John, be *well instructed, authenticated, and established*.

GERLACH:—The decisive self-denial of John in his relation to Christ gave and still gives the greatest weight to his testimony. This self-denial was and still is, to unbelief, incomprehensible; in this, that a man could so clearly know his mission and its limits.—BRAUNE: Whom John had announced as coming with axe, winnowing-fan, and fire, Him he now commended as the Lamb of God which taketh away the sin of the world.

HEUBNER:—On the rights of the magistracy in regard to religion.—What privileges has the spiritual power?—The limits of obedience.—Who art thou? as it were the: Who is there? demanded of every one in the ministry of the kingdom of God.—Tycho Brahe's symbol: *Esse potius quam haberi.*—Christian self-valuation.—Persius: *Quem deus esse jussit, disce.*—Christian choice of calling.—Assurance of an eternal mission.—In John the testimony of the best and noblest of his time and of the ages before is set forth.—SCHLEIERMACHER: The baptism of John stood in a manner between the law and the Gospel.—John's testimony concerning Christ a type of ours.—COUARD: An evangelical preacher will and must bear witness only of Christ.—To what the question: *Who art thou?* would lead us, if put to ourselves.—RIEGER: John the model of an evangelical preacher.*

[SCHAFF:—*Behold the Lamb of God*, ver. 29 (repeated ver. 36). (1) The person who speaks: *John the Baptist*, in the name of the whole Old Testament, responded to by the experience of the Christian believer. (2) The person spoken of: Christ, (a) compared to a *lamb* for His innocence and purity ("a lamb without blemish and without spot," 1 Pet. i. 19), meekness, gentleness, and quiet submission, ("as a lamb led to the slaughter," Is. liii.); (b) called the Lamb foretold by the prophet Isaiah in that remarkable passage on the suffering Messiah, liii. 7. Comp. also the *paschal* lamb, the blood of which, being sprinkled on the door-post, saved the Israelites from the destroying angel (1 Cor. v. 7), and the lambs of the *daily* sacrifices, Ex. xxix. 38; (c) the Lamb *of God*, appointed and ordained by God from eternity, dedicated to God, and approved by God. (3) The office of Christ: to *bear*, and by bearing, *i. e.*, by His propitiatory sacrifice, *to take away the sin*, the accumulated mass of the sins, *of the world*, *i. e.*, of the entire human race (1 John ii. 12), consequently also *my* sins. (4) The exhortation *Behold*, with the eye of a living faith, which appropriates the atoning sacrifice of Christ.—AUGUSTINE: How weighty must be the blood of the Lamb, by whom the world was made, to turn the scale when weighed against the world.—OLSHAUSEN: The sacrificial lamb which bears the sin, also takes it away; there is no bearing of sin without removing the same.—RYLE: The Lamb of God has made atonement *sufficient* for all mankind, though *efficient* to none but believers.—MATTHEW HENRY: John was more industrious *to do* good than to *appear* great. Those speak best for Christ that say least of themselves, whose own works praise them, not their own lips.—*The same:* Secular learning, honor and power seldom dispose men's minds to the reception of divine light.—J. C. RYLE, (abridged): The greatest saints have always been men of John Baptist's spirit; "clothed with humility" (1 Pet. v. 5), not seeking their own honor, ever willing to decrease if Christ might only increase. Hence God has honored and exalted them (Luke xiv. 11).—Humility is the beginning of Christian graces.—The learned Pharisees are examples of the blindness of unconverted men.—Christ is "still standing" among multitudes who neither see, nor hear, nor believe. It will be better on the last day to never have been born, than to have had Christ "standing among us" without knowing Him.—P. S.]

* [Several commonplace extracts or mere repetitions and themes of sermons have been omitted in this section.—P. S.]

II.

THE DISCIPLES OF JOHN AND THE FIRST DISCIPLES OF JESUS. JESUS ACKNOWLEDGED AS THE MESSIAH, THE KING OF ISRAEL, WHO KNOWS HIS ISRAELITES, AND ALSO KNOWS "THE JEWS;" SIGNALIZED BY MIRACULOUS DISCERNMENT OF SPIRITS, PERSONAL CHARACTERS BECOMING MANIFEST IN HIS PERSONAL LIGHT.

CHAP. I. 35–52.

35 Again the next day after [*omit* after] John stood, and two of his disciples;
36 and looking [fastening his eye] upon Jesus as he walked, he saith, Behold the Lamb
37 of God! And the two disciples heard him speak, and they followed Jesus.
38 (39) Then [And] Jesus turned, and saw them following, and saith unto them[1] What seek ye? They said unto him, Rabbi, (which is to say [which means], being inter-
39 (40) preted, Master), where dwellest [abidest] thou? He saith unto them, Come and [ye shall] see![2] [Then][3] They came and saw where he dwelt [abode][4] and abode [for their part] with him that day: [.] for [*omit* for][5] it was about the tenth hour.
40 (41) One of the two which [who] heard John speak, and followed him, was Andrew,

41 (42) Simon Peter's brother. He first[6] findeth his own brother Simon, and saith unto him, We have found the Messias [Messiah], which is, being interpreted, the
42 (43) [*om.* the] Christ [Anointed]. And he brought him to Jesus. And [*om.* And] when Jesus beheld him, he [Jesus looking on him] said, Thou art Simon the Son of Jona [John][7] thou shalt be called Cephas, which is by interpreta-
43 (44) tion, A stone [Peter].[8] The day following [the next day][9] Jesus [he][10] would go [ἠθέλησεν, intended, was minded, to go] forth into Galilee, and findeth Philip,
44 (45) and saith unto him, Follow me. Now Philip was of [from] Bethsaida, the
45 (46) city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus
46 (47) of Nazareth, the son of Joseph.[11] And Nathanael said unto him, Can there
47 (48) any good thing [have] come [εἶναι] out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold
48 (49) an Israelite indeed, in whom is no guile! Nathanael saith unto him [answered him], Whence knowest thou me? Jesus answered and said unto him, Before that [*om.* that] Philip called thee, when thou wast under the fig tree, I saw
49 (50) thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of
50 (51) God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see
51 (52) greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter[12] [*om.* hereafter or henceforth], ye shall see heaven open [opened], and the angels of God ascending and descending upon the Son of man.[13]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 38.—[Lit.: *(And) Jesus having turned, and seen them following, saith to them.* δέ after στραφείς is omitted by Tischend. (VIII. ed.), but retained by Tregelles, Alford, Westcott.—Tischendorf, Alford and others divide ver. 38 into two, commencing ver. 38 with τί ζητεῖτε; hence the difference of verses to the end of the ch.—P. S.]

[2] Ver. 39.—[The text. rec. reads ἴδετε, *see*, in conformity with ἔρχεσθε and with ver. 47: ἔρχου καὶ ἴδε. Meyer, Alford, Tregelles, Tischendorf, Westcott, adopt ὄψεσθε, which could be more easily changed into ἴδετε than substituted for it.—P. S.]

[3] Ver. 39.—[Text. rec. omits οὖν, which is supported by ℵ. A. B. C. L., *etc.*. Tischendorf, Tregelles, Alford, Westc.—P. S.]

[4] Ver. 38.—[Μένειν is used here and twice in ver. 39, and there is no need of varying the transl., as in the E. V.—P. S.]

[5] Ver. 39.—[The best authorities omit δέ after ὥρα. There should be a full stop after *day*. If the δέ of text. rec. be retained, it should be translated *and* instead of *for*.—P. S.]

[6] Ver. 41.—[The text. rec., πρῶτος, referring to Ἀνδρέας (he before any other), is supported by ℵ.* L. Epiph. Cyr., *etc.*, and adhered to by Meyer, Lange and Tischendorf (ed. VIII.), while Lachmann, Tregelles, Alford and Westcott, on the authority of ℵ.c A. B. M. Orig, give the preference to πρῶτον, which would mean (*adverbialiter*) either *first* (before he found another) or (assuming an error of the transcriber for πρωΐ) *early* (hence the Itala: *mane*). But the change of ς in ν is easily accounted for by the following τόν.—P. S.]

[7] Ver. 42.—Cod. B. reads Ἰωάνου [other authorities, Ἰωάννου. with double ν], so Lachmann; Cod. L. 33, and some versions, Ἰωάννου. The same authorities give the same in ch. xxi. 15, 17, and besides codd. C. and D. interchange Ἰωάνου and Ἰωάννου. The Recepta [*Jona*, or better, *Jonas*] is supported primarily by Matth. xvi. 17, where all authorities read Ἰωνᾶ. Lücke observes: The less usual Ἰωνᾶ might easily be confounded with the Ἰωάνου or Ἰωάννου more current among the Greeks. Meyer supposes that John gave the form Ἰωάνης to the name, whence it became the more usual Ἰωάννης. [Cod. Sin. Tregelles, Tischendorf, Alford, Westcott and Hort read Ἰωάννου, or the same with one ν. Ἰωνᾶ is a correction from Matth. xvi. 17. Ewald, on the contrary, thinks that the reading *Johannes* here and ch. xxi. originated in a mistake. He reads σὺ εἶ, *etc.* as a question: *Du bist Simon Jona's Sohn?*—P. S.]

[8] Ver. 42.—[For information on the meaning of Cephas, Petros, Petra, *see* my long annotation to Lange on *Matthew* xvi. 17, p. 293, *Text. Note* [3].—P. S.]

[9] Ver. 43.—[τῇ ἐπαύριον, as in vers. 35 and 29. The E. V. needlessly and carelessly varies here the translation three times: *the next day* (ver. 29), the *next day after* (35), *the day following* (43).—P. S.]

[10] Ver. 43.—After ἠθέλησεν the Recepta has ὁ Ἰησοῦς. "Beginning of a church lesson." [Omitted by Tischend., Treg., Alf., Westc.—P. S.]

[11] Ver. 45.—[Lit. *Jesus, the son of Joseph, the one from Nazareth* (or *who is from Nazareth*), or *Jesus, Joseph's son, from Nazareth*, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.—P. S.]

[12] Ver. 51.—The ἀπάρτι is wanting in Codd. [ℵ.] B. L., and in considerable versions; omitted in Tischendorf and Lachmann. [Treg., Alf., Westc. and H.] It was doubtless dropped because it seemed unsuitable to the words following, which were taken for actual angelic appearances. [On the other hand, it may have been inserted from Matth. xxvi. 64. Alford.—P. S.]

[13] Ver. 51.—[The Engl. Vers., also the Greek text of Tregelles, and Westcott and Hort number but 51 verses, but the Vulgate, Lachmann, Tischendorf, Alford, Luther's Vers., Lange, *etc.*, number 52. The difference in the counting begins at ver. 38.—P. S.]

EXEGETICAL AND CRITICAL.

[THE GATHERING OF THE FIRST DISCIPLES OF JESUS, 35–52. The humble beginning of mighty results. The cradle of the Christian Church. This call in Judea on the banks of Jordan was merely a preliminary acquaintance, which John supplies from his personal experience, while the final call to the permanent discipleship, as related by the Synoptists (Matth. iv. 18 ff.; Mark i. 16 ff.; Luke v. 1 ff.), took place at a later date in Galilee. We must assume that these disciples (two of them at least, *viz.*, Andrew and John, were formerly disciples of the Baptist), after becoming acquainted with Jesus on the banks of Jordan, and accompanying Him to Galilee to witness the miracle at Cana, returned for a while

to their occupation as fishermen (as they did after the resurrection, John xxi. 1 ff.), until, before His journey to the passover in Jerusalem, He called them to the Apostolate. The readiness with which they followed, and the confidence of Peter in the miraculous powers of Jesus (Luke v. 5), are more readily explained from the previous intercourse related by John. The section has two divisions: 1) The calling of Andrew and John, and, through Andrew, of Simon Peter, 35-43; 2) The calling of Philip, and, through him, of Nathanael, 44-52. Christ *finds* disciples, they *find* their friends, and report how they *have been found* by Christ and *have found* Him (vers. 41, 45). Bengel observes on εὑρίσκει (ver. 41): "With the festive freshness of those days beautifully corresponds the word *findeth*, which is used here more frequently than elsewhere." Trench appropriately calls this "the chapter of the Eurekas." Christ used no outward compulsion, held out no worldly inducements of any kind; it was simply the force of spiritual attraction which draws "the brave to the braver, the noble to the noblest of all."—P. S.]

Ver. 35. **Again the next day.**—[Τῇ ἐπαύριον πάλιν εἱστήκει Ἰωάννης.]—The day after the first testimony of John [ver. 29] or after the day of Christ's return from the wilderness, which followed the day of John's testimony concerning the Messiah before the Jewish rulers; to the Evangelist ever memorable. He counts these never to be forgotten days one by one. Upon the testimony of the first day the two disciples of John did not follow Jesus. They doubtless felt that this must involve departure from their old master. The next day was the day of their calling and decision.

And two of his disciples.—One was Andrew, we know from ver. 40 (see *Com. on Matthew* ch. x. 1-4); the other was certainly John. We judge thus from (1) John's manner of mentioning himself, either not at all, or indirectly (chs. xiii. 23; xviii. 15; xix. 26; xx. 3; xxi. 20); a manner which he seems to have extended also to his mother (xix. 25; comp. *Introduction*, p. 5), and to which we might cite analogies in Mark (ch. xiv. 51) and Luke (ch. xxiv. 18). 2) The giving of one name, suggesting a personal reserve in regard to the other. 3) The very lifelike character of the subsequent account. 4) The more distinct calling of the sons of Zebedee immediately after, with the sons of Jonas, on the sea of Galilee, Matth. iv. As the calling of the latter is introduced here, so is doubtless the calling of the former.

Ver. 36. **And looking upon Jesus.**—His eye rests upon him, is steadily and continuously directed towards him, ἐμβλέψας, see ver. 42, *et al.* [ver. 43; Mark x. 21; Luke xx. 17].

As he walked.—The day before, Jesus had returned to John out of the wilderness. Probably He then took leave of him, after coming to an understanding with him respecting their conduct towards each other. We may suppose that Jesus expects the transfer of the disciples of John. To-day He comes no more to John, but after an excursion returns to His abode. That He comes within sight of the Baptist, is wholly natural, yet at the same time designed.

Behold the Lamb of God.—As the disciples of John had yesterday heard the same word, and no doubt some explanation of it, no more than this repetition of the exclamation was now necessary, to cause these two disciples to go personally after the Lord; no more extended discourse (so Meyer, rightly, against Lücke and Tholuck. And of a multitude standing by, to whom he spoke in presence of the two, there is not a word).

Ver. 37. **And they followed Jesus** [with profound reverence and in expectation of great things].—The ἀκολουθεῖν being immediately repeated, must mean more than: went towards Him to see Him (Nonnus, Euthymius [Alf.]). They went towards him, in any case, with the thought of discipleship, though their decision to be disciples must have been afterwards wrought by Christ. Bengel: "*Primæ origines ecclesiæ Christianæ.*"

Ver. 38 (39). **What seek ye?**—Anticipating, yet meeting their seeking. That they are seeking, He acknowledges. But in the impersonal τί He couches a sort of testing. That they were now quite timid, as Euthymius Zigabenus proposes, is evident from their embarrassed answer. They do not express themselves directly respecting their seeking; yet they plainly say that they seek not *something* from Him, but *Himself*.

Rabbi, where abidest thou?—An acknowledgment that He was a master [a travelling Rabbi]; an intimation that they wish to speak with Him in quiet; an implication that He has a hospitable house [with a friend] near by; an inquiry, when they may meet Him there. John writes for Greeks, and therefore explains the term *Rabbi*.

Ver. 39 (40). **Come and ye shall see.***—An unmistakable allusion to the rabbinical formula of requiring one to convince himself: Come and see! (בא וראה, according to Buxtorf and Lightfoot), which Meyer groundlessly rejects. [*Come and see*, afterwards used by Philip, ver. 47 (48), in reply to the objection of Nathanael, occurs Ps. lxvi. 5 (6) with reference to the great works of God (לְכוּ וּרְאוּ, LXX.: δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ θεοῦ); comp. ver. 16 (δεῦτε, ἀκούσατε, *Come and hear* . . and I will declare what He has done for my soul). It is often the wisest answer we can give to honest skeptics on matters of Christian faith. Bengel calls it *optimum remedium contra opiniones præconceptas*. Personal experience is the best test of the truth of Christianity, which, like the sun in heaven, can only be seen in its own light. It was Pascal, I believe, who said, that human things must be known to be loved, but divine things must be loved first before they can be known.—P. S.]

And abode with him.—Ἔμειναν receives its significant sense from the preceding ποῦ μένεις.

It was about the tenth hour.—[The first hour of his *Christian* life was indelibly fixed upon the memory of John, as a great and glorious turning point, as a transition from darkness to light.† Such days will be remembered in eter-

*[Ὄψεσθε instead of ἴδετε, see TEXT. NOTE 2. Ewald infers from the reading ὄψεσθε, without sufficient reason, that the place of lodging was at some distance.—P. S.]

† [Augustine: *Quam beatum diem duxerunt, quam beatam*

nity, when their fruits will fully appear.—P. S.] According to the Jewish computation, four o'clock in the afternoon; according to the Roman (from midnight to midnight), ten o'clock in the morning. The expression: *abode with Him that day* [τὴν ἡμέραν ἐκείνην], seems to favor the latter computation. For this are Rettig [*Studien und Kritiken*, 1830, p. 106 f.], Tholuck, Ebrard, Ewald.* For the Jewish, Lücke, Meyer, [Alford, Hengstenberg]. Decisive arguments for the Jewish are: 1) The Greeks of Asia Minor, for whom John wrote, had with the Jews the Babylonian reckoning, from sun-rise to sun-set. 2) The Romans also used the natural day besides the other computation. 3) In ch. iv. 6 the sixth hour is far more probably noon, than six o'clock in the morning or evening (see *Leben Jesu*, II., p. 474); in ch. iv. 52 the seventh hour is most probably the first hour after noon; ch. xi. 9 implies the Babylonian reckoning; and in ch. xix. 14 the sixth hour cannot be six o'clock in the morning, though to place it at noon causes difficulty (see *Comm. on Mark* xv. 25, and *Matth.* xxvii. 45). 4) Even of a late part of the afternoon it may be said in popular speech, that they abode with Him that day, especially if the conversation extended into the night. Reference of the hour to what follows further on (Hilgenfeld, Lichtenstein; see Meyer), is unwarranted.

Ver. 40 (41). **One was Andrew,** *etc.*—The form of the statement leads us to inquire after the other. Andrew is more particularly described as the brother of Simon Peter, on account of the subsequent distinction of Peter. He no doubt influenced the decision of John, as well as of Peter, and afterwards of Philip (who "was of the city of Andrew and Peter"). He appears again as mediator and pioneer in John xii. 22 (comp. Mark xiii. 3). On Andrew see *Matth.* on ch. x. 1-4, and the word in Winer [Smith, and other Bible Dictionaries].

Vers. 41 (42). **He first findeth.**—For this finding Luthardt supposes a separate day, without support from the text. The text in fact leads us to suppose that this finding occurred on the same day that the disciples were with Jesus (Meyer, against De Wette, *etc.*) We may easily imagine, too, that Andrew found his brother on returning in a common lodging-place. The supposition that the disciples then brought Peter to Jesus still on the same evening, is more difficult. But even this has a parallel in the nocturnal visit of Nicodemus, and it makes the whole procedure uncommonly animated, showing the intense excitement of the disciples. Meyer thinks the emphatic statement that Andrew is the first to find his own brother, an intimation even that John next found his brother James, and brought him to Jesus. John is silent about it, indeed, after the manner of his peculiar, delicate reserve respecting himself and his kindred (even the name of James does not occur in his Gospel); but the πρῶτος betrays it, and the Synoptical account confirms it, Mark i. 19. This opinion is certainly more strengthened by the ἴδιον (which is not merely possessive), than the opinion of De Wette and others, that the two together sought out Simon.

We have found the Messiah [Εὑρήκαμεν τὸν Μεσσίαν.—Bengel: "A great and joyful εὕρηκα, and expected by the world for about forty centuries."—P. S.]—"With the stress on the first word, implying a longing search": Meyer. And the name *Messiah*, used by the Aramaic-speaking disciple, the Evangelist interprets to his readers. [Χριστός, from χρίω, *to anoint*. The article is omitted because the author wishes simply to identify the two *words* מָשִׁיחַ and χριστός, not the two *titles*. See Meyer and Alford. Anointing with oil in the O. T. is a symbolical act that signifies the communication of the gifts of the Holy Spirit and the solemn consecration to the service of God. It was performed on the three officers of the theocracy, the kings, priests and prophets, especially the kings (comp. 1 Sam. x. 1; xvi. 13, 14); hence kings were called emphatically *the anointed*, or *the anointed of the Lord* (1 Sam. ii. 10, 35; xii. 3, 5; xvi. 6, 10; 2 Sam. i. 14, 16; xix. 21; Lament. iv. 20; Zech. iv. 14). The term in its fullest sense was applied to Him who should be endowed with the Holy Spirit without measure (Isa. xi.; comp. John i. 32, 33; iii. 34), realize the typical significance of the kingdom of Israel (Ps. ii. 2; Dan. ix. 25) and combine the offices of prophet, priest and king in His own person for ever. P. S.]

Vers. 42 (43). **Beheld him.**—Ἐμβλέψας. The penetrating look of the Lord, introducing one of those mental miracles of immediate discernment of characters which here follow in rapid succession, and of which the knowledge of Nathanael is especially signalized. Jesus is the knower of hearts, ch. ii. 25. It is characteristic that John first brings out this power of the Lord: in keeping with his Gospel of the ideal personality.

Thou art Simon.—This calling him by name is not necessarily through miraculous knowledge (Chrysost., Luthardt), for Andrew had introduced him to Jesus; but is doubtless intended to put Simon as the son of Jonas in contrast with Peter. שִׁמְעוֹן, *heard*, יוֹנָה, *dove*, כֵּיפָא, *rock*. The sense is: What thou art not, and canst not be, as Simon, son of Jonas,* but what thou art adapted to be, that shalt thou become. [Christ says not: "Thou *art* Cephas," as He says to Nathanael: "Thou *art* truly an Israelite," but

noctem! Quis est, qui nobis dicat, quæ audierint illi a Domino!—P. S.]

* [Ewald maintains that John at Ephesus followed the computation which now prevails with us, so that here and xix. 14 the hours before noon are meant, but in iv. 6 and iv. 52 the hours of the afternoon.—P. S.]

* [The allegorical interpretations of *Son of Jona* (*Jonas*) or *Barjona* (Matth. xvi. 17), based upon the characteristics of the dove, *viz.*, man of *purity*, or man of *weakness* (as contrasted with man of *rock*), *etc.*, have no proper foundation, since the received text Ἰωνᾶ (which is a correction from Matth. xvi. 17) must give way to the far better authenticated reading Ἰωάννης or Ἰωάνης (see TEXT. NOTES[7]). In John xxi. 15, 16, 17, according to the best critical authorities. Christ addresses Peter: Σίμων Ἰωάννου (*Johannis* in the Vulg.). In conformity with this reading, *Jona* or *Jonas* in *Barjona*, Matth. xvi. 17, must be regarded not as the name of the prophet Jonas (from יוֹנָה, *dove*) but as a contraction of *Joana* or *Jehoanan* (יְהוֹחָנָן), *John*, *i. e.*, Jehovah is merciful (comp. the German *Gottlieb*, the Greek *Theodore*). Hence *Barjona* would mean *son of grace* rather than *son of the dove*. I expressed this view in a note on *Matthew*, p. 295, and find it now confirmed by the authority of so good a Hebrew scholar as Hengstenberg, *Com. on John*, I. p. 111.—P. S.]

"thou *shalt be called* Peter." It was therefore a *prophecy* of the future work and position of Peter in history, as the Apostle who, above all others, laid the foundations of the church, among the Jews on the day of Pentecost, and among the Gentiles by the conversion of Cornelius. *Cephas* (כֵּיפָא), *Peter, Rock*, is a symbol of firmness; comp. the contrast of rocky and sandy foundation, Matth. vii. 24–26, and the promise of indestructibility given to the church as founded upon the rock, xvi. 18.—P. S.] On the more particular sense of the antithesis see *Comm. on Matth.*, xvi. 17 [and the notes in the Am. ed., pp. 292, 293, 295]; on the different calls, *Matth.* on ch. iv. 19, p. 93. In Matth. xvi. 18 this previous naming is evidently pre-supposed.* It is characteristic of Judaism as the religion of personal life, that persons were commonly designated by names significant of their peculiarities. See the citation in Tholuck. According to Tholuck the rock, the emblem of firmness, would refer to the choleric temperament of Peter. But none of all the temperaments suffices to describe a *concrete direction of character*. A recent assurance, that the name Peter refers not at all to his stamp of character, but entirely to the work of grace in him, can be accounted for only by want of insight into the nature of a charism.†

[THE CALLING OF PHILIP AND NATHANAEL, vers. 43–52. Comp. on this passage Archbishop Trench, *Studies in the Gospels*, N. Y. ed., 1867, pp. 66 ff.—P. S.]

Vers. 43 (44). **The next day Jesus . . . . to go forth.**—Had therefore not yet gone forth. Was intending to set out.—**And findeth Philip.**—He was by this circumstance again detained. The acquaintance may be accounted for by two facts. Philip had been also at the Jordan; probably, like others, a disciple of John. He was a townsman of Andrew and Peter, of Bethsaida (iv. 5; xii. 21), and perhaps just then on his way home.‡ Philip, one of the earliest apostles of the Lord. His characteristic, according to John vi. 5; xii. 21 sqq.; xiv. 8, seems to have been a striving after ocular evidence in the nobler sense, a buoyant and resolute advance to the object in view (see *Comm. on Matth.*, p. 183). Tradition, contrary to the fact of his earlier calling, has made him the disciple to whom Christ spoke the words in Matth. viii. 22 (Clement of Alex., *Strom.* III. 187). More probable is the tradition that he preached in Phrygia (Theodoret, Nicephorus), and died at Hierapolis (Euseb. III. 31, *etc.*) The accounts of his marriage and his daughters have confounded him with Philip the deacon, with whom he is in general frequently interchanged (see the art. in Winer and in Herzog's *Real Encycl.*)

Follow me.—This cannot mean merely: Join the journeying company [Alford]; yet neither is it the call to the Apostolic office. It is the invitation to discipleship, in the form of a travelling companionship. The rest of the interview (how Jesus knew Philip, and Philip knew the Lord) is not mentioned; only the decisive word of the call. Probably the Evangelist would tell us that the quick, active character of Philip did not need many circumstances. [Trench: "This '*Follow Me*' might seem at first sight no more than an invitation to accompany Him on that journey from the banks of Jordan to Galilee, on which He was just setting forward. It meant this (thus compare Matth. ix. 9; Luke v. 27); but at the same time how much more. It was an invitation to follow the blessed steps of His most holy life (Matth. xvi. 24; John viii. 12; xii. 26; xxi. 19; Rev. xiv. 4), to be a partaker at once of His cross and His crown. How much of this Philip may have understood at the moment it is impossible to say; but whether much or little, he is not disobedient to the heavenly calling."—P. S.]

Ver. 44 (45). [BETHSAIDA of Galilee was on the western shore of the lake of Galilee, not far from Capernaum and Chorazin, but like these two towns, it is entirely obliterated from the face of the earth, so that even the memory of its site has perished. Robinson (III. 359) places it a short distance north of *Khân Minyeh*, which he identifies with Capernaum; while other travellers, perhaps more correctly, find the ruins of Capernaum in *Tell Hûm*. Comp. Matth. xi. 20 and the notes in *Matthew*, pp. 210, 211.—It is remarkable that none of the Apostles was from Jerusalem, the capital of the nation. Christ Himself proceeded from an insignificant town and an humble carpenter-shop, and selected His Apostles from among the illiterate fishermen of Galilee. This is the way of God who made the world out of nothing. Comp. 1 Cor. i. 27.—P. S.]

Ver. 45 (46). **Philip findeth Nathanael** (Theodore, gift of God).—The same with Bartholomew (see the *Comm. on Matth.* p. 182), and, according to ch. xxi. 2, of Cana in Galilee.* He was probably, therefore, going in the same direction. The calling of Nathanael also is represented as occurring at the outset of the journey, not (as Ewald makes it) on nearing Cana. Nathanael seems also to be one of the devout (Luke ii. 38), who had been with John the Baptist; and Philip's having to find his friend (we find him afterwards paired with Nathanael, Matth. x. 3,

* [So also Meyer against Baur and Scholten: "In Matth. xvi. 18 the *former* bestowal of the new name on Simon is presupposed, confirmed and applied." In giving new names, Christ acts with the authority of Jehovah in the O. T. when He changed the name of Abram into Abraham, Jacob into Israel, *etc.* Comp. Hengstenberg.—P. S.]

† [On the character of Peter see Schaff's *History of the Apostolic Church*, N. Y. ed., pp. 348 ff.].

‡ [His name and other Greek names of native Jews (Peter, Stephen, Nicanor, Timon, comp. Acts vi. 5, *etc.*), and the use of the Greek by all the apostles prove the wide spread of the Greek language, manners, and customs since the conquest of Alexander the Great, which prepared the way for the spread of the gospel.—P. S.]

* [Double names were quite common in Palestine. The identity of *Nathanael* (נְתַנְאֵל—God gave, the gift of God) and *Bartholomew* (בַּר תַּלְמַי, *i. e.*, Son of Talmai) did not suggest itself to any of the fathers (Chrysostom and Augustine exclude Nathanael from the list of the Apostles), but is now (perhaps since Rupert of Deutz in the 12th century, as Trench supposes) almost generally admitted for the following reasons: 1) Nathanael is here in his vocation coördinated with Apostles. 2) After the resurrection he appears in the company of Apostles, some being mentioned before, some *after* him. John xxi. 1, 2. 3) John never names Bartholomew, the Synoptists never mention Nathanael. 4) Bartholomew is no proper name, but simply a *patronymicum*. 5) The Synoptists in the catalogues of the Apostles (Matth. x. 3; Mark iii. 18; Luke vi. 14), name Bartholomew in connection with Philip, with whom Nathanael is associated by John in our passage. Wordsworth denies the identity and approvingly quotes Augustine, who assigned as a reason why Nathanael was not called to the Apostolate, that he was probably a learned man skilled in the law. But this reason would exclude Paul likewise.—P. S.]

etc., except in Acts i. 13), may be explained by Nathanael's having forgotten himself in devout meditation apart under a fig-tree.

Of whom Moses in the law.—The promises in Genesis and Deut. xviii. 15, recognized as verbal and typical prophecies.—**Jesus of Nazareth, the son of Joseph.**—[Literally: Jesus the son of Joseph, of Nazareth.] The distinguishing of the person first by his father, then by his residence, was usual among the Jews. Utterly groundless is the inference from these words, that John knew nothing of the miraculous birth of Jesus (De Wette, Strauss); this would not follow, even though the words were those of John himself, instead of Philip. [John, as a faithful historian, reports not what Philip ought to have said and would have said from his subsequent higher knowledge, but what he actually did say in the twilight of his first acquaintance, and in accordance with the prevailing belief. The mystery of the supernatural conception was a pearl not to be thrown before the multitude who would have misunderstood and abused it. That John believed in it as well as the Synoptists, is evident from his exalted view of Christ as the sinless Saviour from sin, and may be inferred also (as Neander suggests) from i. 14 (the *eternal Word* became *flesh, i. e.*, man), as compared with iii. 6 (what is born of *flesh, i. e.*, of corrupt human nature, is *flesh*).—P. S.]

Ver. 46 (47). **Can there any good thing come out of Nazareth?**—[Not so much an objection, as an expression of astonishment and a question frankly but modestly put.—P. S.] Grounds of the prejudice: 1) Nazareth lay in Galilee (Ebrard); yet Nathanael himself was a Galilean. 2) Nazareth too small and insignificant to be the birth-place of the Messiah (Lücke and others). 3) The village was considered, as is evident from the τὶ ἀγαθόν, immoral (Meyer, with the remark that Luke iv. 16 sqq. also may agree with Nathanael's opinion). Yet, literally taken, the expression would be absurd: out of the worst town some morally good thing may come. Any good thing, therefore, must here mean: any thing excellent, any eminent person; and Nathanael's doubt of this must have arisen from the smallness and insignificance of the place in proportion to the greatness of the Messiah. [So also Alford.] Tholuck: The place has no celebrity [is not even named] either in the Old Testament or in Josephus, and seems to have always been but an insignificant market-town, as the etymology of נֵצֶר implies (Hengstenberg, *Christol.* II. p. 127; Clark's Engl. ed. II., p. 109). The pagan Julian contemptuously called Christ *the Galilean* [and the Christians *Galilæans*]; the Jews call Him הַנָּצְרִי to this day. On Nazareth and its situation see the *Comm. on Matth.* on ch. ii. 23, p. 64.*

Come and see.—The second time. [An echo of Christ's *Come and ye shall see*, ver. 39.] A watchword of the Christian faith.

Ver. 47 (48). **Behold truly an Israelite indeed, in whom is no guile.**—[Ἴδε, ἀληθῶς Ἰσραηλίτης (Tischendorf reads—είτης) ἐν ᾧ δόλος οὐκ ἔστιν.—Comp. Ps. xxxii. 2, LXX.: μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος.]—The word of the Lord addressed not directly to Nathanael, but to others on his approach. *An Israelite indeed:* that is, not merely a Jew, but a Jew of the higher theocratic turn. [*Israelite* is the theocratic and the most honorable title of the descendants of Abraham, in commemoration of Jacob's glorious victory of prayer (Gen. xxxii. 28; Acts ii. 22; iii. 12; v. 34; xiii. 16; Rom. ix. 4, *etc.*). The Ishmaelite and the Edomite were Abraham's seed as well as the Jews, but not Israelites. That was the exclusive title of the people of the covenant. With many this title was indeed a mere name, or even a contradiction and reproach, as the title Christian (*i. e.*, follower of Christ) is with a multitude of Christians so-called. But Nathanael was not merely a carnal descendant of Jacob, an Israelite after the flesh, but an Israelite in spirit, a genuine son of that new Jacob or *Israel* who had in faith and prayer wrestled with God and prevailed. Probably he was engaged in meditation and prayer under the fig-tree, and thus truly a wrestler with God, like Israel of old. A reference to that event in the history of Jacob which gave rise to his new name (Gen. xxxii. 28; Hos. xii. 4), is as likely, as the reference to Jacob's ladder in ver. 51 (see below) is certain. Perhaps the scene took place on the very spot which tradition assigned for the wrestling of Jacob. This would give additional force to the passage. Comp. my *History of the Apostolic Church*, p. 388.—P. S.]

The reason why Nathanael is called a genuine Israelite, is his freedom from *falsehood*. In the Jewish nature there was much guile [as it was the characteristic fault of Jacob, the supplanter.—P. S.]; in the Israelite temper and the lively character it unfolded, there was no guile. [There is an allusion in the name to יָשָׁר, *straight, upright, righteous*, the very reverse of the meaning and natural characteristic of Jacob, comp. Numb. xxiii. 10.—P. S.] Meyer's reference of the expression to the description of Jacob in Gen. xxv. 27 [אִישׁ תָּם, LXX.: ἄπλαστος, Aquila: ἁπλοῦς Symmachus: ἄμωμος] is not of decisive importance. Christ perceived the man without guile by spiritual distant sight, as Discerner of the heart; an advance, therefore, on the miraculous knowledge of Peter.* The frankness with which Nathanael expressed his prejudice against Nazareth, quite agrees with the judgment of the Lord. [The guilelessness of Nathanael must not be pressed too far and identified with sinlessness; on the contrary, it implies a readiness to confess sin instead of hiding it (comp. Ps. xxxii. 1, 2). It furnished, as Trench remarks, a kindly soil in which all excellent graces will flourish,

* [Trench, l. c., p. 69, takes the question: "*Can there any good thing come out of Nazareth?*" as having the same sense with the later objection: "*Shall Christ come out of Galilee,*" instead of Bethlehem (John vii. 41, 42, 45), and finds in *any good thing* a reference mainly to the Messiah. Similarly Hengstenberg.—P. S.]

* [Trench, l. c. 73: "Christ read, as often as He needed to read, not merely the present thoughts, but also so much as He desired of the past histories, of those who came in contact with Him; and this He did not merely by that natural divination, that art of looking through countenances into souls, interpreting the inner life from the outward bearing, which all men in a greater or less degree possess, and He doubtless in the largest measure of all (Isa. xi. 3); but 'in his spirit' (Mark ii. 8), by the exercise of that divine power, which was always *in* Him, though not always active in Him. It was

but did not supersede the necessity of the divine seed, out of which alone they can spring. Augustine: "*Si dolus in illo non erat, sanabilem illum judicavit medicus, non sanum.*"—P. S.]

Ver. 48 (49). The question of Nathanael: **Whence knowest thou me?** [Πόθεν με γινώσκεις] is a new feature of the straightforward, clear character. He does not hypocritically decline the commendation; he does not proudly accept it; but he wishes to know whereon it is founded. He expresses himself evidently as surprised, but not as overcome; hence as yet without the title Rabbi. According to Jewish etiquette, no doubt, uncivil.

When thou wast under the fig-tree.—According to Meyer, Philip cannot have found him under the fig-tree (as the Greek fathers and Baumgarten-Crusius suppose), but in another place; neither the πρὸ τοῦ φωνῆσαι, nor the ὄντα ὑπό, *etc.*, would have force. But if the mood of Nathanael under the fig-tree was the characteristic thing, Philip might have even found him still there, without the significant element of the Lord's expression being invalidated thereby. Again, according to De Wette and Meyer, the word of Jesus is intended to indicate only a miraculous vision of the person of Nathanael (beyond the range of natural sight), not a look into the depth of his soul. But in this case Jesus would not have answered the question of Nathanael at all. Jesus must have seen something in the spiritual posture of Nathanael under the fig-tree, which marked the person as the Israelite without guile. "As the Talmud often speaks of Rabbins who pursued the study of the law in the shade of fig-trees, most persons think of a similar occupation here." Tholuck. According to Chrysostom and Luther, Nathanael was probably occupied with the very hope of the Messiah.

[Trench also remarks that our Lord must refer here to earnest prayer, some great mental struggle, or strong temptation which took place in Nathanael's soul while sitting under the fig-tree; for this of itself was a common occurrence among Israelites (1 Kings iv. 25; Mic. iv. 4; Zech. iii. 10). Wordsworth and Alford find in ὑπό with the accusative (ὄντα ὑπὸ τὴν συκῆν instead of ὑπὸ τῇ συκῇ) an indication of retirement to the fig-tree as well as concealment there,—probably for purposes of meditation and prayer. It implies: when thou wentest under the fig-tree and while thou wert there.—P. S.]

Vers. 49 (50). **Rabbi, thou art the Son of God.**—In joyful certainty Nathanael now gives threefold expression to his hitherto reserved acknowledgment. First, *Rabbi*, the title, for even this most just due he had not before paid; then, *Son of God*, because he showed the divine power of the Heart-Searcher to look upon the soul; then, *King of Israel*, that is Messiah. There is at the same time an extremely fine return of the commendation: An Israelite without guile; Thou art the King of the Israel without guile, that is, my King. Though the ideas Christ and Son of God have become more or less interchangeable, yet it makes a difference whether the confession of the Messiahship precedes that of the divinity, or the reverse. Nathanael reasons from the Son of God, who demonstrated Himself to him, to the Messiahship.

[The title *the Son of God*, was a rare designation of the Messiah, derived from Ps. ii. 5. 12 (comp. Isa. ix. 6), and is so used by Peter, Matth. xvi. 16, the disciples in the ship, xiv. 33, Martha, John xi. 27, and the high priest, Matth. xxvi. 63. It signifies the divine nature, as the titles *the Son of Man*, and *the Son of David*, signify the human nature of the Messiah. (See Excursus after ver. 52). This is evident from the hostile indignation of the Pharisees and Scribes at our Lord when He claimed to be the Son of God (John v. 18; x. 30–39). It is, of course, not to be supposed that Nathanael or any of the disciples had, during the earthly life of Christ, a clear insight into the full meaning and metaphysical depths of the expression, but their faith, based upon the glimpses of the O. T.* and the personal knowledge of our Lord, contained more than they were conscious of, and anticipated the dogma.—P. S.]

Vers. 50 (51). **Because I said unto thee—believest thou?**—Not properly a question; still less an intimation of censure for a defective ground of faith (De Wette); but an expression of surprise that he so joyfully believes, upon a single token. Hence, too, a greater is then promised him.

Vers. 51 (52). **Verily, verily.**—The Hebrew *Amen.* אָמֵן, from אָמַן, an adjective: *sure, true, faithful;* also used as a substantive and adverb. When a final word of devout acclamation, Deut. xxvii. 15-26; Ps. xli. 13; lxxxix. 52, or of religious confirmation of one's own word, Rom. ix. 5; xi. 36, it is a sentence: *Ratum sit, ita sit.* When an initial word, it is an adverbial protestation: *verissime, certissime;* put singly in Matth., ch. v. 18; xvi. 28 (Luke ix. 27 ἀληθῶς), and Luke. In John double: ch. iii. 3; v. 19: viii. 51; xii. 24; xiv. 12; xxi. 18. Substantively: *Amen*, 2 Cor. i. 20; *the Amen*, Rev. iii. 14.—That the Hebrew word was early familiar in Christian worship, is evident from the fact that John does not explain it. In modern times even a small sect has gathered upon the consecrated word, called the *Amen* church.† For the first time here, the word of the most solemn asseveration. "Only in John, and only in the mouth of Jesus, hence the more certainly authentic."

[The Synoptists use the single *Amen* more than 50, John the double—25 times, even in parallel passages, as Matth. xxvi. 21, 34; John xiii. 21, 38. Bengel explains the repetition in John from the fact that Christ spoke both in His and in the Father's name. Probably it is a more emphatic assertion of the superiority of Christ above all preceding prophets. The double Amen could

thus, for example, that He read the life-story of that Samaritan woman (John iv. 17, 18; comp. v. 14); where it is impossible to presume a previous acquaintance; it was thus far most probably in the instance before us."—P. S.]

* [Hengstenberg (I. 126): "The O. T. teaches most definitely that the King of Israel, the Messiah is exalted far above the human level. This doctrine is contained in the very Psalm, in which both designations of the Messiah, as King and as the Son of God, occur, Ps. ii. 6, 7, and from which these designations are derived."—P. S.]

† [There is a branch of rigid Mennonites in Pennsylvania who call themselves *Amish* or *Omish* (a corruption of *Amenites*), but this name is sometimes derived from a Swiss clergyman, Jacob Amen, in the 17th century, who had a dispute on minor points with another Mennonite, John Heisly.—P. S.]

with full propriety only be used by Him who is the personal truth (John xiv. 6), the Amen (Rev. iii. 14), the God of Truth (in Hebr. *Amen*, Isa. lxv. 16), and in whom all the promises of God are Yea and Amen (2 Cor. i. 19).—P. S.]

I say unto you: to the little company of disciples now already collected. [This formula "*I say unto you*" differs from the "*Thus saith the Lord*," as Christ differs from all the prophets: He is the truth itself and speaks with divine authority His own word; they are only witnesses of the truth and speak the Word of God in the name of God.—P. S.]

(Henceforth) ye shall see heaven opened.—[This prospect to the public life of Christ, and uninterrupted communion between heaven and earth in and through Him, is an eminently fit conclusion of this chapter. Whether we retain ἀπάρτι (ἀπ' ἄρτι) or not, the beginning of His public ministry and the first recognition of His Messianic dignity is meant, as the starting-point of an unbroken communion between God and man, and an exchange of divine grace and human prayers. The *open heaven* is here, as in the baptism of Christ, a symbolical expression for the ever present help and grace of God (comp. Gen. xxviii. 10-17; Ezek. i. 1; Matth. iii. 16; Acts vii. 17; x. 11); while the *closed heavens* signify the absence of divine help or the impending judgment of God (comp. Isa. lxiv. 1). The participle ἀνεῳγότα implies the act of opening, and the fact that before Christ the heaven was closed. Bengel: "*apertum, præteritum, proprie*, Matth. iii. 16, *et cum continuatione in posterum*," John iii. 13; Acts vii. 56; Apoc. xi. 12.—P. S.] The expression is evidently suggested by the word concerning the Israelite without guile, and the description of Christ as the King of Israel; and stands related to that dream of Jacob, in which his higher Israel-nature decisively came forth (Gen. xxviii. 12), though he did not receive the honorable title of Israel until a later time.* The first Israel saw heaven open, but only in dream, only for a while; the ascending and descending of the angels were assisted by a ladder; the Lord stood above the latter in the heavens; and the vision vanished away. Yet the living intercourse between heaven and earth, between God and man, had announced itself and opened in the old theocracy, and was now gloriously to complete itself. The expression can by no means be limited to actual appearances of angels in the life of Jesus [at His birth, in the garden of Gethsemane, at the resurrection and ascension] (Chrysostom and others), nor to His working of miracles (Storr); yet these points are not (according to Meyer) to be set aside, since they are phenomena peculiar to the New Testament intercourse between heaven and earth. On the other hand, the angels are no more to be reduced to personified divine powers (as by De Wette),* than the divine powers to angels (as by Hofmann).† Meyer rightly emphasizes the terms *henceforth* (ἀπάρτι) and *ye shall see* (ὄψεσθε); they show that it is the total Messianic revelation in its actual operation, which is spoken of, and that this is represented in figurative language. The expression, however, is not exactly *symbolical*, inasmuch as, in a spiritual sense, heaven is really opened, and the living personal intercourse between the Father and the Son also becomes manifest in manifold angelophanies, voices, and spiritual revelations. "The ἀναβαίνοντες stand first in the Old Testament also [Gen. xxviii. 12]; we might, as in fact Philo does (*De Somniis*, p. 642), think of the reciprocal actings of human wants and prayers and divine powers; but the former are never called messengers of God. More correctly: They return to heaven to receive new commissions." Tholuck. If we consider that Christ is the incarnate Angel of the Lord, we may refer the ascending unquestionably to His high-priestly intercessions, works, and sacrifice, the descending to the gradual unfolding of the riches of His kingly glory. Luther: "Now are heaven and earth become one thing, and it is just as if ye sat above, and the gentle angels ministered to you." Calvin: "*Quum prius nobis clausum esset regnum dei, vere in Christo apertum fuit, ... ut simus cives sanctorum et angelorum socii.*" For other explanations see Tholuck, p. 102.

[We must here dismiss the notions of space. The incarnate Son of God is the bond of union, the golden clasp between earth and heaven, the mediating centre of all intercourse with God. Where He is, there is heaven and there are the angels, who ascend from Him as the starting-point, and descend upon Him, as the termination point. He spoke while He was on earth, otherwise we would expect the reverse order. From the incarnate Saviour as the Alpha and Omega, this spiritual communion with heaven proceeds upon all believers. Ryle weakens the force of the prediction by confining it to the time of the future advent; this is sufficiently refuted by *henceforth*.—P. S.]

Upon the Son of Man.—In John as well as in the Synoptists Christ designates Himself by this term. See *Comm. on Matth.* ch. viii. 20. "Undoubtedly the precedent in Daniel has suggested the language in the Revelation, ch. xiv. 14; i. 13, in which latter is also μετὰ τ. νεφελῶν; and those like passages, in which the Redeemer is mentioned as appearing ἐπὶ τ. νεφελῶν, ἐν δόξῃ, in His Messianic and judicial glory, Luke xxi. 27; Matth. xxvi. 64; xvi. 28; so, therefore, Chemnitz, with the joint conception of the *humilitas* taken from the passages in Ezekiel; Beza, Scholten, Lücke." Tholuck. Yet the fact that the Lord applied this name to Himself, and that

* [The allusion to Jacob's vision of the ladder is generally admitted by commentators. Augustine: *Cujus nomine te appellavi, ipsius somnium in te apparebit.* (Comp. his *Tract.* VII. in *Joh. Ev.*). Grotius: *Quod ibi in somnio vidit Israel, idem vigilans visurus dicitur verus Israelita.* Bengel: *Vidit tale quid Jacob*, Gen. xxviii. 12; *quanto magis Israelitæ veri in N. T.* Alford: "The words have a plain reference to the *ladder of Jacob*, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of heaven, and that *through* Him, and *on* Him in the first place, was to descend all communication of help and grace from above." Trench: "What Israel saw, the true '*Israelite*' shall behold the same; yea, what one saw but in a dream, the other shall behold in waking reality; and more and better even than this; for then God was a God far off; the Lord stood above the ladder and spoke from heaven; but now standing at its foot, He speaks as the Son of Man from earth, for now the Word has been made flesh; and the tabernacle of God is with men."—P. S.]

* [Or preachers of Christ, as Augustine explains *angels* in this passage (*Tract.* VII. § 23).—P. S.]

† [Hengstenberg likewise takes a comprehensive view of the passage, as including the angels proper and all other mediums of divine communication.—P. S.]

the people did not recognize it as a designation of the Messiah, John xii. 34, itself very plainly shows that the phrase was not current as a Messianic phrase of the Jewish theology, though after the example of Daniel the term itself appears in the book of Enoch and in IV. Esdras, as well as, among the Rabbins, the expression: "He that cometh in the clouds." The fact that the Apostles abstain from the phrase, Tholuck explains from Heb. ii. 6; that is, because the term referred to the humiliation of the Son of God. As to Hofmann's hypothesis (*Schriftbeweis*, II. p. 51) see Tholuck, p. 104. Hofmann lays stress on the point that the phrase in Daniel is not: The Son of man, but: One *like* a son of man. This manner of interpretation would require that the Old Testament prophecy everywhere have the New Testament idea and phraseology pure and simple, in order to have them at all. Strangely Tholuck thinks the tracing of the expression to Daniel excludes the interpretation proposed by Herder: Man κατ' ἐξοχήν, the pattern man; that according to this by a son of man must strictly be understood a man who shares the lot of actual mankind, as in Numb. xxiii. 19; Job xxv. 6. And why not? Christ, as the second man, the Son of mankind, 1 Cor. xv. 47, is as well in His suffering the heir of its judgment, as in His work the heir of its righteousness of faith, and assuredly for this very reason the Son of Man, the supernatural bloom of the race, because He is the Son of God. Luthardt too thinks this latter idea, which he likewise gives, must be vindicated against the derivation of the name from the book of Daniel. But the vision in Daniel must after all have an idea. And it is sufficiently clear why Jesus chose this particular term from Daniel to designate Himself.

[EXCURSUS ON THE MEANING OF THE TITLE "THE SON OF MAN."—The designation of Christ as *the Son of Man* (ὁ υἱὸς τοῦ ἀνθρώπου), occurs in this chapter, ver. 51 (52) for the first time, and in the mouth of Christ; while the corresponding title, *the Son of God* (ὁ υἱὸς τοῦ θεοῦ), occurs first ver. 49 (50), in the mouth of a disciple (Nathanael), but had been previously applied to Christ by God in His baptism (Matth. iii. 16), and by Satan, hypothetically, in the temptation (Matth. iv. 3, 6). The former is found about eighty, or, deducting the parallels, fifty-five times in the Gospels, and is only used by our Lord Himself, except in three cases, *viz.*, once by Stephen when he saw "the heavens opened, and the Son of Man standing on the right hand of God," Acts vii. 56 (in allusion probably to Matth. xxvi. 64), and twice by the apocalyptic seer, Rev. i. 13; xiv. 14, with obvious reference to Dan. vii. 13, 14. Bengel (on Matth. xvi. 13) urges the circumstance as very significant that Christ, during His earthly life, was never called *the Son of Man* by anybody but Himself. His followers called Him *the Son of David* (the Messiah), or *the Son of God*. The title *the Son of God* is used sometimes by Christ Himself, but mostly by the Apostles and Evangelists. Christ could use both designations with equal propriety, but He preferred the title of humility and condescension which identifies Him with the human race, while the Apostles chose the title of honor and dignity which exalts Him far above men. The one signifies in general the true humanity, the other the true divinity of Christ, both together give us the full idea of the *God-Man* (θεάνθρωπος). Both titles are generic. In both titles, when applied to Christ, the definite article is nearly always employed. He is not simply *a* son of man among other men, nor *a* son of God on a par with the children of God, but He is emphatically and in a unique sense *the* Son of Man, and *the* Son of God. The definite article is as significant in one case as in the other, and suggests a distinction as well as a resemblance.

The appellation *the Son of Man*, when used by Christ of Himself, cannot, like the corresponding Hebrew בֶּן־הָאָדָם or בֶּן־אָדָם, be simply a poetic designation of man in general, in which sense υἱὸς ἀνθρώπου (without the article) is used Hebr. ii. 6 (in a quotation, however, from the Messianic Ps. viii.), and υἱοὶ τῶν ἀνθρώπων, Eph. iii. 5. It cannot be supposed for a moment that Christ should have used this term so often of Himself as a mere circumlocution for the personal pronoun. Nobody speaks of himself in this way. In the Saviour's native dialect, the Syriac, *Bar nosho, the son of man*, is man generically; the filial part of the compound denotes the identity and purity of the generic idea. This leads to the correct interpretation, as above indicated.

Nor does the title, as many suppose (*e. g.*, Justin Martyr, Tertullian, De Wette, Tholuck), express exclusively the humiliation and condescension of Christ, but it denotes at the same time, and chiefly His elevation above the ordinary level, and the actualization, in Him and through Him, of the ideal standard of human nature under its moral and religious aspect, or in its relation to God, (Bengel,* Schleiermacher, Olshausen, Neander, Hengstenberg, Trench, Liddon,† Godet,‡ and others).

Christ Jesus is the centre of the unity of mankind, the recapitulation of humanity, as Paul profoundly indicates (Eph. i. 10), and as Irenæus taught. He is the true seed of the woman, the second Adam (Rom. v. and 1 Cor. xv.), who more than restored what the first Adam lost. He fulfils and closes the preceding, and controls the succeeding, history of our race. All men, even the best and the greatest, have their weaknesses and defects, and reflect only a fragment of the idea of humanity. Once in history, and once only, there was born a man who represents humanity in its purity without the demoniac adulteration

* [Bengel (Matth. xvi. 13): *Unus hic nempe homo est, quem Adamus, post lapsum, ex promissione expectavit pro tota sua progenie; ὁ δεύτερος, secundus, quem omnis prophetia V. T. indigitavit, qui totius generis humani jura et primogenituram sustinet, et cui uni quod humani nominis nos non pœniteat, debemus.* Comp. his whole note on Matth. xvi. 13, which Trench calls "a wonderful specimen of the close packing of matter the most interesting and the most important in his *Gnomon*."]

† [*Lectures on the Divinity of Christ*, 1868, p. 8: "The title Son of Man does not merely assert His real incorporation with our kind; it exalts Him infinitely above us all as the representative, the ideal, the pattern Man."]

‡ [*Com.* I. 340: "*Il se declarait non seulement un homme, un vrai homme, mais le rejeton par excellence de la race humaine, l'homme attendue, prévu, moralement nécessaire, le répresentant normal du type. . . Jésus trouve ainsi le moyen d'affirmer de lui-même tout ce qu'il y a de plus grand, tout en employant la forme la plus fraternelle et la plus humble. Son égalité parfaite avec nous s'exprime jusque dans le terme qui révèle sa supériorité absolue sur nous.*"]

of sin, and its universality without the limitations of race and nationality. Christ felt more humanly, spake more humanly, acted, suffered and died more humanly than any man before or since His coming. Every word and act of His appeals to universal human sympathies and calls out the moral affections of all without distinction of race, condition, and degree of culture. He is the only ἀληθινὸς ἄνθρωπος (as Philo called the Logos), the *Urbild*, the archetypal or model Man, the King of men, and "draws all men" to Him. He could not have been so perfect a man without being also divine.

This interpretation of the title *Son of Man*, suggested grammatically by the use of the definite article, is confirmed historically by the origin of the term, according to the usual acceptation, in Dan. vii. 13 f., where it signifies the Messiah in His heavenly glory, as the head of a universal and eternal kingdom,* and perhaps also in Ps. viii. where man is represented in his ideal destination with reference to the Messiah as the true and perfect head of humanity (comp. Rom. v. 12; 1 Cor. xv. 27; Hebr. i. 2-8). *The Son of David* was likewise a designation of the Messiah (Matth. ix. 27; xv. 22; xii. 23; xxi. 9; xxii. 41 ff.), but is not so significant, as it represents Christ only as the flower and crown of the house of David, not of the whole human family. Our view commends itself, moreover, at once as the most natural and significant, in such passages as, "Ye shall see the heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51); "He that came down from heaven, even the Son of Man who is in heaven" (John vi. 53); "The Son of Man shall come in the glory of His Father;" "The Son of Man is come to save" (Matth. xviii. 11; comp. Luke xix. 10); "The Father hath given Him authority to execute judgment also, because He is the Son of Man" (John v. 27). Even those passages which are quoted for the opposite view, receive, in our interpretation, a greater force and beauty from the sublime contrast which places the voluntary condescension and humiliation of Christ in the most striking light, as when He says: "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head" (Luke ix. 58): or, "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matth. xx. 27, 28). Thus the manhood of Christ, rising far above all ordinary manhood, though freely coming down to its lowest ranks, with the view to their elevation and redemption, is already the portal of His Godhood. Comp. my treatise on the *Person of Christ*, Boston, 1865, pp. 113 ff., from which I have transferred a few sentences. —P. S.]

* ["I saw in the night visions, and behold, *one* like the Son of Man—כְּבַר אֱנָשׁ, LXX: ὡς υἱὸς ἀνθρώπου, Vulg.: *quasi filius hominis*—came with the clouds of heaven, and came to the Ancient *of* days . . . and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him," *etc.* Comp. the words of Christ, Matth. xxiv. 30 and xxvi. 64: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The allusion in the last two passages to the prophecy of Daniel can hardly be mistaken.]

DOCTRINAL AND ETHICAL.

1. The greatness of the Baptist and the majesty of Christ appear in John's pointing his disciples to Christ, and Christ's attaching the best of them immediately to Himself. In these disciples of John the spiritual perfection of the work of the Baptist is seen.

2. It is remarkable, that the first disciples of John who followed Christ, followed Him upon the repeated testimony of the Baptist: Behold the Lamb of God. The testimony to the præexistence and glory of Christ does not convince the rulers of the Jews; this testimony which shows a future full of suffering for Christ convinces the disciples of John who here come to view. This of itself shows that they can never have shared the entirely crude, sensuous hope of the Messiah, in its hard, unspiritual form; much as they were still involved in sensuous expectations of a nobler sort.

3. Coming to Christ is here illustrated in every way. Prophetic testimony, office, word, points to him. Then brother brings brother, friend brings friend, townsman brings townsman. One comes with another, and one after another.

4. These first disciples stand the decisive test-question, whether they seek something from Him, or seek Himself and all in Him. They seek Him, and when they exclaim: We have found the Messiah, they mean: We have found—absolutely.

5. In keeping with this prominence of the personality of Christ, He manifests His glory first in miracles of pure knowledge with the most varied insight into the dark depths of personal life. Thus in our text He sees through, in particular, Peter and Nathanael, and at the close of the chapter the Evangelist celebrates Him as the knower of hearts. So afterwards He reads Nicodemus, the woman of Samaria, Judas, the people, *etc.*

6. The manner in which the Evangelist John, with delicate modesty, has here interwoven the story of his own calling with the gospel history, reminds us of the similar manner of Matthew (ch. ix. 9); and these two analogies might lead us to presume that Mark (ch. xiv. 51, 52) and Luke (ch. xxiv. 13-35) have done likewise. See the exegesis, ver. 35. Christianity, in the light of the person of the Lord, brings to view and into play the worth and warrant of all the personages purified by Him. But evidently these great, sanctified delineators of the life of Jesus and the facts of redemption have wrought in with the utmost modesty their own names, for the most part only by hints in any part of their picture.

7. In this place Israel meets us in its purity, and doubtless is made prominent in its higher import, because the Evangelist sees himself further on compelled to exhibit Judaism so strongly in its hatred of the truth.

8. Christianity, an open heaven over open eyes, and a revelation of ever new and ever greater glories of the Lord, first in His life, then in His church, because divinity is become one with humanity in Christ, and this life communi-

cates itself through the Holy Ghost to believers.

HOMILETICAL AND PRACTICAL.

On both histories together (vers. 35-43 and 44-51). The exuberant beginning of the Church of Christ: *a.* Its going forth out of the Old Testament; *b.* Its rising into the New.—The Israel of the Old Covenant, and the Israel of the New.—The effect of the testimony of John: residing (1) in the perseveranco (repetition) and emphasis of it; (2) in the matter of it (the Lamb of God).—Three unique days in the kingdom of God (the next day, *etc.*).—Christ the Lamb of God.—The coming of the disciples to Jesus, a type of our coming to Him.—How quickly Christ and His elect recognize and meet each other.—The spring seasons of the kingdom of heaven.—The unity and the diversity of the Lord's ways of calling His disciples.—"We have found!"—Working for the Lord.—Christ the heart-searcher.—The three great proofs of the Messiah: (1) From the Old Testament (Moses and the prophets, closed up by John the Baptist); (2) from Christ's representation of Himself; (3) from the experience of the disciples.

On the first history (vers. 35-43). The first two disciples of Jesus: John and Andrew.—The two decisive questions: What seek ye? and, Rabbi, where dwellest thou?—The invitation of Christ: "Come and see," in its permanent import.—The first word of the Lord and His last respecting Peter, according to the Gospel of John.—How the natural brotherhood becomes transfigured in the spiritual.

On the second history (44–51). Philip and Nathanael, or friendship in its relation to the kingdom of God: (1) Its destination for it; (2) its glorification in it.—Honorable prejudice, and how it is overcome by the facts of experience.—The word of the disciple: "Come and see;" an echo of the word of Jesus: "Come and see."—The preaching of Philip: (1) Infinitely difficult: the connection of the name of Messiah, of whom Moses in the law and the prophets did write, with Jesus of Nazareth, the son of Joseph; (2) perfectly decided: We have found Him! (3) Irresistibly confirmed: Come and see!—One of the rare commendatory words of Christ, on a most rare occasion: (1) Bestowed upon a man who spoke contemptuously of His birth-place; was prepossessed against Himself; had, immediately after an hour of earnest devotion, fallen again under a prejudice; (2) and bestowed for the very reason, that he was without guile.—"An Israelite without guile:" In all nations, as in all men, the essential permanent nature and destiny must be distinguished from the corruption of it (the true Israelite from the false Jew; the intellectual German from the dreamy German; the open, frank Frenchman from the insolent Frenchman, *etc.;* Peter the rock from Peter the shaken reed, *etc.*).—The threefold homage of Nathanael: (1) Rabbi (which he had owed from the first); (2) Son of God (which he had denied Him); (3) King of Israel (with which he submits to Him as an Israelite without guile).—Christianity an open heaven over the open eyes and hearts of believers.—The ascending and descending angels; or, the intercourse between heaven and earth, a reciprocity of personal vital functions between the Father and Christ, Christ and His people, the church triumphant and the church militant.—Open hearts, a foretokening of the open heaven (Christ's look into the soul of Nathanael, a foretokening of all the wonders of revelation).

STARKE: Preachers must repeat a thing often for the sake of those weak in faith.—QUESNEL: To enforce industriously the all-sufficient sacrifice of Jesus Christ, a main duty of the servant of God.—Here the Lord begins to collect a little church, to which John has given up his disciples. —Jesus calls and draws men to Himself; yet without violence.—ZEISIUS: Experience in spiritual things gives great certainty and firmness in faith.—Regenerate Christians acquire a new name, which no man knows.—OSIANDER: Every one who truly believes in Christ is a rock, against which all the gates of hell are powerless.—QUESNEL: Judge of divine things not by outward appearance, nor under human prejudice.—ZEISIUS: Uprightness is pleasing to the Lord, 1 Chron. xxix. 17.—The omnipresent eye of the Lord.—The opening of heaven the opening of a way whereby the heavenly riches course to the earth, and free way (access) is given from earth to heaven.—Relation of the descending and ascending to the humiliation and exaltation of Christ (?).—Christ the ladder to heaven.

BRAUNE: The voice of the preacher prepared the way for Him; in the company of the preacher He must find His first adherents.—The anticipating friendliness of Jesus.—The blessedness of a Christian is ungrudging, and would communicate itself to all the world.—But why the ascending (of the angels) first, the descending after? Because intercourse between heaven and earth is not now first beginning, but has already begun (above all the Angel of the Lord has come down in the flesh).—GERLACH: It seems that John the Baptist always spoke in short, weighty sentences, which he often repeated and deeply impressed. —The Son of God, the King of Israel, Ps. ii.—LISCO: Jesus finds disciples through the testimony of His herald (and here the first two); Jesus finds disciples through the testimony of those who have come to know Him (and here probably again two: Peter and James the elder); Jesus finds disciples through the immediate call of His own word (here the last two). Yet, in the wider sense, (1) the office of the herald, (2) the joint witness of the disciples, (3) the call of Jesus run through the whole formation of discipleship.—The best counsel against all errors: Come and see!—HEUBNER: The whole service of the teacher consists in pointing to Christ; no man can take the place of Christ, but human aid can help to find Him.—Jesus' turning, a powerful stroke on the heart; Jesus' look, an attracting power.—What seek ye? a question which Jesus puts to every one who comes to Him.—The open hearts went straight forward.—There is a great difference between mediate and immediate acquaintance with Jesus.—The more like Jesus, the more inexhaustible a man is.—The more one is conversant with Jesus, the more he finds in Him. In other men one is often disappointed; in Jesus every expectation is exceeded.—ALBER-

TINI: How does the Saviour enlist disciples? —SCHLEIERMACHER: The meeting of Christ and His disciples an example for us in forming earnest social relations.—The deepest corruption is the falsehood of man.—Through the Redeemer alone is made the bond between heaven and earth.

[Ver. 51 (52). LUTHER: When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes. . . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'—Archbishop TRENCH: The Lord would indicate by these wondrous words that He should henceforward be the middle point of a free intercourse, yea, of an uninterrupted communion, between God and man, that in Him should be the meeting place of heaven and of earth (Ephes. i. 10; Col. i. 19); which should be no longer two, as sin had made them, separated and estranged from one another, but one, now that righteousness had looked down from heaven, and truth had flourished out of the earth. And this, the glory of Christ, they, His disciples, should behold, and should understand, that they too, children of man, were by Him, the Son of Man, made citizens of a kingdom which, not excluding earth, embraced also heaven. From earth there should go up evermore supplications, aspirations, prayers,—and these by the ministration of angels (Rev. viii. 3, 4), if some still want a certain literal fulfilment;—from heaven there should evermore come down graces, blessings, gifts, aid to the faithful and punishment for them that would hurt them (Rev. viii. 5; Acts xii. 7, 23). Heaven and earth should henceforward be in continual interchange of these blessed angels,

'And earth be changed to heaven, and heaven to earth;
One kingdom, joy and union without end.'

—BONAVENTURA: The heavenly ladder was broken in Adam, and repaired in Christ.—There is a beautiful hymn on Jacob's ladder, as a symbol of communion with God, by Mrs. Sarah Flower Adams, 1848:

"Nearer, my God, to Thee."

—P. S.]

III.

THE KINDRED AND FRIENDS OF THE LORD, AND THE FIRST MIRACLE OF JESUS AT CANA, AS THE EARNEST OF THE GLORIFICATION OF THE WORLD, AND AS THE FIRST MANIFESTATION OF HIS GLORY. CHRIST TRANSFIGURING THE EARTHLY MARRIAGE FEAST INTO A SYMBOL OF THE HEAVENLY.

CHAP. II. 1-11.

(Pericope for 2d Sunday after Epiphany.)

1 And the third day there was a marriage [a marriage feast was held] in Cana of
2 Galilee; and the mother of Jesus was there: And both Jesus was called, and his
3 disciples, [and Jesus also was invited and his disciples] to the marriage. And when they wanted wine [And wine having failed, or, when wine failed][1] the mother
4 of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what
5 have I to do with thee?[2] mine hour is not yet come. His mother saith unto the
6 servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three
7 firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they
8 filled them up to the brim [top]. And he saith unto them, Draw out now, and
9 bear unto the governor [ruler] of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made [had become, or, been made] wine, and knew not whence it was, (but the servants which drew [who had drawn] the
10 water knew), the governor [ruler] of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine, [setteth forth the good wine first]; and when men have well drunk,[3] then[4] that which is worse; but
11 [*omit* but][5] thou hast kept the good wine until now. This[6] beginning of miracles [signs, τῶν σημείων] did [wrought] Jesus in Cana of Galilee, and manifested forth his glory [his transfiguring power, τὴν δόξαν αὐτοῦ]; and his disciples believed [the more] on [in] him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. [ὑστερήσαντος οἴνου. ὑστερέω, prop. *to be behind* (either in time, or in rank), had, in the later Greek, also the meaning: *to fail, to be wanting*; comp. Mark x. 21, ἕν σοι ὑστερεῖ.—P. S.]

[2] Ver. 4. [Τί ἐμοὶ καὶ σοί, γύναι; lit.: *What to me and to thee, woman? i. e.*, What have I *in common* with thee? This elliptic phrase corresponds to the Hebrew מַה־לִּי וָלָךְ, and is a disclaimer of communion, Josh. xxii. 24; Judg. xi. 12; 2 Sam. xvi. 10; 1 Kings xvii. 18; 2 Kings iii. 13; Matth. viii. 29; xvii. 19; Mark i. 24; Luke viii. 28; also in classical Greek. It is not (like the somewhat similar English phrases: *Mind your business, This is none of your business*, and the German, *Das geht dich nichts an*) necessarily disrespectful, but may be used in a friendly sense, as is evident from Judg. xi. 12; 2 Sam. xvi. 10; Matth. viii. 29 (comp. also the similar phrase of the wife of Pilate, Matth. xxvii. 19: Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ); yet it always implies more or less of reproof, however slight. So it is taken here by the best commentators, as a gentle rebuke of untimely interference, though it was no doubt mitigated by the tone of speaking. The term γύναι is entirely respectful, and must always be where the true dignity of woman is felt and recognized; comp. John xix. 26; xx. 15. See the EXEG. NOTES.—P. S.]

[3] Ver. 10. [ὅταν μεθυσθῶσιν, Vulg.: *cum inebriati fuerint*; Tyndal, Cranmer, Alford: *when men be (are) drunken*; Geneva, Rheims, A. V.: *when men have well drunk*; Am. Bible Union (Dr. Conant), Young, Owen: *when they have drunk freely*; Luther; *trunken worden sind*; De Wette, Stier: *trunken sind*; Μεθύσκομαι (Mid.), like the Hebrew שָׁכַר, means *to become drunk, to get drunk* (Luke xii. 45; Eph. v. 18; Rev. xvii. 2), but also *to drink freely*, and does not necessarily imply excess (Sept. Gen. xliii. 34; Hagg. i. 6; probably also Cant. v. 1: πίετε καί μεθύσθητε, ἀδελφοί). Comp. Beza, De Wette, Tholuck. At all events no unfavorable inference is to be drawn, as regards the present company, from this general proverbial remark of the ruler of the feast. Bengel briefly and pointedly: *Simpliciter recensetur oratio architriclini, et consuetudo etiam Judæorum: ebrietas non approbatur*. Meyer contends for the usual meaning of the verb and translates: *wenn sie berauscht geworden sind*, but likewise guards against this inference. Alford: "While there is no reason to press the ordinary meaning of μεθυσθῶσιν, so neither is there any to shrink from it, as uttered by the ἀρχιτρίκλινος." See EXEG. NOTES.—P. S.]

[4] Ver. 10. Τότε is wanting in ℵ. B. L. Probably overlooked by reason of the τόν immediately following.

[5] Ver. 10. [δέ after σύ is omitted by Lachm., Tregelles, Alford and Tischend.—P. S.]

[6] Ver. 11. [The art. τήν before ἀρχήν in the text. rec. is wanting in ℵ. A. B. L. and rejected by Lachm., Tischend., Treg., Alf., West. and Hort. Hence the proper translation is: *This wrought Jesus as a beginning of (His) signs*.—P. S.]

EXEGETICAL AND CRITICAL.

[Here we have the fulfilment of the promise made in the last verse of ch. i., and a startling proof of the presence of supernatural powers in the person of the Son of Man. Christ significantly began His public ministry with a miracle of *transformation*: His whole mission was to convert sinners into saints, to turn grief into joy, to elevate earth to heaven. It was moreover a miracle of festive *joy* and *gladness*, and of more than royal *munificence*; showing—in striking contrast to the Mosaic law of condemnation and the ascetic austerity and water-baptism of John, and in the presence of his former pupils—that the gospel is life and peace, a religion of true happiness. Christ relieves not only the present need, but provides also an abundant supply for all the future, enough and to spare for every one that thirsteth. It is equally significant that this miracle was performed in the bosom of a *family*: for the family is the first institution of God on earth, and the nursery of Church and State, where all moral reforms of society must begin. Christianity restored marriage and the family to their original purity, and elevated them to true dignity by abolishing polygamy, emancipating woman from slavish degradation, and by making the relation of husband and wife a type of the sacred union of Christ to His church.—The miracle of Cana, as it was the first in time, is also the greatest in character, next to the raising of Lazarus which was the last, and which exhibited Christ as the Conqueror of death and the Prince of life eternal. Both belong exclusively to the fourth Gospel, while the miraculous feeding of the multitude is reported by all.* The change of water into wine was a proper transubstantiation or qualitative transmutation of an elementary substance. It is not a creative act in the strict sense of the term; for God made the world out of nothing, Christ always operated upon existing substances. But it involves the same creative power, and is strictly above nature and above reason (not *against* them), and therefore incomprehensible. Yet after all it is not more beyond our present comprehension than the change of the rain from heaven into the juice of the grape, the growth of plants by the transmutation of inorganic matter into organic, and all those miracles of nature, which by their daily occurrence appear to us natural and common.*—Like many sayings of Christ, the miracle of Cana is a stumbling-block to the superficial reader, and seems to conflict with the ideal character of the Gospel of John. It is indeed a rebuke to a morbid asceticism and desponding legalism, to which even many good people are given. But it abounds in high moral significance and symbolic beauty. It is altogether unnecessary to resort to the modern figment of an essential difference of the wine of the Bible and usual wine. The wine which Christ made was no doubt pure, good wine, in the proper sense of the term. But to think it even *possible* that Christ might have encouraged immoderate use of wine or any kind of excess, proves a false posture of mind and utter disqualification to understand the miracle. The piety and sobriety of this God-fearing family, with the Son of God as their guest, was the basis of the miracle; in an intemperate circle it would never have been wrought at all. *Procul abeste profani!* To the pure all things are pure. See DOCTR. and ETH.—P. S.]

* [Godet, I. pp. 362 and 365, gives some good reasons why John alone relates this miracle of Cana. It seems to have dropped out of the synoptical tradition, together with the first acquaintance of the disciples recorded in ch. i. It is moreover the only miracle in which the mother of Jesus, who was intrusted to the care of John, prominently figures.—P. S.]

* [The great poet, Friedrich Rückert, says with as much truth as beauty:
"*Ein Wunder wird der Mensch empfangen und gezeugt;*
Ein Wunder lebt er, wird geboren und gesäugt;
Ein Wunder wächst er fort und sieht und fühlt sein Wunder;
Ein Wunder, dass er denkt, und was er denkt, ein Wunder.
Ein Wunder steht er da in aller Wunder Mitte,
Und Wunder gehn ihm vor und nach auf Tritt und Schritte,
An Wunder wird er so allmälig unwillkürlich
Gewöhnet, dass sie ihm erscheinen ganz natürlich.
Und wunderbar erscheint ihm Ungewohntes nur,
Der unverwundert sieht das Wunder der Natur."—P. S.]

Ver. 1. **And the third day,** [τῇ τρίτῃ ἡμέρᾳ].—Most probably identical [?] with the ἐπαύριον, ch. i. 43 (44). See the EXEG. *ad loc.* The marriage-feast had probably been nearly three days in progress, when Jesus, on His arrival, was invited to it. [The third day is probably to be reckoned from the last date mentioned, *i. e.*, Nathanael's calling, i. 43 (44), not from the day of John's testimony, i. 29, as Dr. Lange takes it, still less from the day of Christ's arrival in Cana (Ewald); for this was not yet spoken of. Bengel: *Tertio die post promissum datum,* i. 52. *Nunc ostenditur specimen.* The journey from Judæa to Galilee required two or three days, the distance in a direct line being over twenty hours. —P. S.]

In Cana of Galilee.—In the Galilean Cana; in distinction from another. (So ver. 11; ch. iv. 46; xxi. 2). [Or, rather, as the other Cana lies likewise in Galilee, τῆς Γαλιλαίας is merely a local notice of John for foreign readers, comp. i. 28; 44, and Hengstenberg *in loc.*—P. S.] Not *Kef'r Kenna,* but *Kâna el-Jelîl,* according to Robinson, III., p. 443. [Am. ed. of 1858, vol. II. pp. 346–'49.—P. S.] Galilee was originally only a district (גָּלִיל) of Upper Galilee, which was divided from Lower Galilee by a line running from Tiberias to Zabulon. Hence in the time of John there was, no doubt, a Galilee in the stricter, ancient sense, to be distinguished from a Galilee in the wider sense. This distinction is important in John iv. 45. The other Cana, from which ours is distinguished, has been sought now, according to Josephus (*Vita* xvii. 1) erroneously in Peræa, now in a Cana in the tribe of Asher (Josh. xix. 28), south-east of Tyre (Robinson III. 657), which, "though also to be counted in Galilee, lay so much in the vicinity of Phenicia, as to justify the designation of our Cana as K. τῆς Γαλιλαίας." (Meyer). But that northernmost Cana also belonged to Galilee. We can allow this distinction only on the supposition that the region of Cana of Galilee was a Galilee in the narrow sense, in the most provincial terms. As Kef'r Kenna, which tradition has fixed as the Galilean Cana, lies some distance to the south, it might fall in the province of Lower Galilee, and might well form the antithesis. Ewald has made a Kanath, east of Jordan, the other Cana; which is scarcely to be mentioned. Cana lay on a round hill.

[The location of Cana is still under dispute. Dr. Robinson's view has been adopted by Ritter, Meyer, Alford, Trench, Lange, Renan. Trench (*On the Miracles,* p. 83) numbers this among "the most felicitous and most convincing of Robinson's slighter rectifications of the geography of Palestine." *Kâna el-Jelîl* (*i. e.*, Cana of Galilee) is a mere ruin about seven miles or nearly three hours N. ½ E. from Nazareth, and about three miles N. by E. of Sepphoris (Seffûrieh). *Kef'r* (*i. e.*, village) *Kenna,* is a small village about 4½ miles north-east of Nazareth, where the monks locate Cana, and where the remains of a Greek church and the house of St. Bartholomew are pointed out. Robinson's arguments in favor of *Kâna el-Jelîl* are the identity of name, and a notice from Marinus Sanutus about A. D. 1321. But Hepworth Dixon (*Holy Land,* 1865, I. 332) contends again for *Kef'r Kenna,* as he and Thomson (*The Land and the Book*) contend for *Tell Hûm,* as the site of Capernaum, against Robinson's conclusion in favor of *Khan Minyeh.* Hengstenberg and Godet likewise decide for Kef'r Kenna. Grove (in Smith's *Dictionary of the Bible*) and Hackett (in a supplementary note to the Am. ed.) leave the question of the situation of Cana doubtful. Although Cana has nearly disappeared, it will always be remembered in connection with the festivity of marriage and the happiness of the family. —P. S.]

And the mother of Jesus was there.—The mother of Jesus, John writes; not Mary. [John never names Mary, as he does not name himself nor his brother James, perhaps on account of his intimate connection with her in virtue of the dying injunction of the Saviour, xix. 26, 27. So Alford.—P. S.] Luthardt (with Hofmann and Lampe) holds (p. 420; comp. p. 116) that Jesus entirely dissolved the relation of son to Mary on the cross, with the word: "Woman, behold thy son!"* John seems far from this, to speak mildly, rare exegesis. Jesus returned with His disciples to Galilee, their common home. They accompanied Him to Nazareth. But the mother of Jesus had gone to the wedding at Cana, which lay further north in the mountains. Probably they met in Nazareth with the invitation which occasioned their following the mother.

[The occasion was evidently a family gathering. Besides the mother of Jesus, His brothers were also present, ver. 12. It was a farewell (*un adieu royal,* as Godet says) to His earthly relations. He was now leaving the privacy and obscurity of family life to enter upon His public ministry, and marked the transition by an exhibition of His divine power which was well calculated to convince His brothers, sisters, and friends of His Messiahship, and to convert them into His spiritual relations.—P. S.]

Ver. 2. **And Jesus also was invited, and his disciples,** [*i. e.*, those five mentioned in ch. i., Andrew, Simon Peter, Philip, Nathanael, and John. The evangelist was therefore an eye-witness of the scene, and probably a relative of Jesus.—P. S.] Ἐκλήθη [is the historical past: *was bidden, invited,* and] cannot be taken as pluperfect. Where would the inviter have looked for the Lord on the Jordan? And there, too, He had as yet no disciples to be invited with Him. The invitation was rather an after-thought, and from this in part the lack of wine might be explained. Meyer supposes that the invitation was given in Cana itself. But people do not go in search of a member of a family at a feast; at all events this would amount to their inviting themselves. The fact that Nathanael was of Cana might increase the relations of the Lord to the house of friends with which His mother Mary seems to have been closely connected. It may certainly be inferred from this passage and ver.

* [Similarly Godet (I. 350): The address *woman,* xix. 26, signalizes the definite rupture of the earthly relation of mother and son, and here at Cana Mary felt for the first time the point of that sword which was to pierce her soul beneath the cross (Luke ii. 35). This is going too far. Christ never broke that relation, but from His twelfth year (Luke ii. 49), He subordinated it to His higher relation to His heavenly Father. Here John, the adopted son and guardian of Mary, writing long after her death, calls her the mother of Jesus.—P. S.]

12, that Joseph was no longer living. (Against Meyer, who unwarrantably cites ch. vi. 42).* Of a removal of Mary from Nazareth to Cana, Ewald speaks alone.†—If we reckon for the return to Cana, including the stoppage at the calling of Philip and Nathanael, as a three days' journey, Jesus, according to Origen's computation of the third day (from the day of ch. i. 43), would have arrived with His disciples in the evening of the first day of the feast. As a wedding generally lasted seven days (among the poorer people, indeed, only three, or even one; comp. Gen. xxix. 27; Judg. xiv. 14; Tob. ix. 12), the supply of wine with but moderate care, would hardly have been exhausted so soon. We are forced to conclude, therefore, that the Lord came with His disciples on one of the later days of the feast; and this works backward to the supposition that the third day dates from the testimony of John, as the day when Jesus was publicly and theocratically accredited as the Messiah in Israel.‡

[The presence of Christ with His mother and disciples, at a wedding-feast, and His performing His first miracle there, is a silent condemnation of monkish asceticism, and a recognition of the marriage relation as honorable and holy. Christianity is no flight from the world, but a transformation of the world, no annihilation of the order of nature, but the sanctification of it, no moroseness of spirit, but joy and gladness. It is the leaven which is to leaven the whole lump of society. But by turning water into wine and revealing His glory at the wedding-feast, Christ gave us an example how to conduct ourselves in society, that is to introduce a higher, nobler element, and to change the water of trifling, frivolous talk into the wine of instructive, profitable conversation. Trench observes: "We need not wonder to find the Lord of life at that festival; for He came to sanctify all life—its times of joy, as its times of sorrow; and all experience tells us, that it is times of gladness, such as this was now, which especially need such a sanctifying power, such a presence of the Lord. In times of sorrow, the sense of God's presence comes more naturally out: in these it is in danger to be forgotten. He was there, and by His presence there struck the key-note to the whole future tenor of His ministry."—P. S.]

Ver. 3. **And when wine failed,** [Καὶ ὑστερήσαντος οἴνου]. Gladly had the nuptial family, which undoubtedly belonged to the true waiting ones in Israel, improvised their invitation; but it seemed to fare ill for awhile, in having neglected the usual Jewish calculation. The less could their spirit turn to their mortification. Tholuck adduces the cheapness of wine in the East, to infer that the family was in limited circumstances. But even where wine is cheap, it is not always at hand in abundance, even for the wealthy. In any case the need here existing was not so much that of poverty as that of family honor, especially of festal feeling and joy. [It also reveals the temperance of the family.—P. S.]

They have no wine.—No *more* wine. According to Chrysostom and others, Mary speaks these words, because Jesus had already wrought miracles, and she expects one now. Contrary to ver. 11. According to Lücke, Jesus has already done extraordinary works in smaller circles, and so given rise to the expectation.* According to Bengel and Paulus, Mary would suggest to Him to depart with His disciples;† according to Meyer, to provide some remedy, "which in fact might have been done in the most natural way (by fetching more wine)"! Calvin thinks it a hush-word to the guests (perhaps a hint to go). Tholuck: "The object of Jesus' journey could not have remained unknown to Mary; if, according to the popular faith, she was considering the miracle the test of the Messiah, she might now request even the first exercise of the divine power." Nothing of all these intentions appears in the words. To *tell* the need is not necessarily to *apply* for help. So far as its form is concerned, the expression proves only, that the people let Mary know the lack, and that she told it to the Lord; rather giving up than asking help. Mary had probably a hundred times found in her family life, that the holy Child, during His growth, could tell what to do, when no one else could, though not exactly by miracle strictly so called.‡ A *confident expectation*, however, must have been couched in her complaint; this is evident from the answer of the Lord. She certainly meant, in general: Tell us what to do; and, if any one please, more specifically, according to Bengel: Bring the feast to a close; though in some other way than by an embarrassed departure.

[I take the words of Mary to be an indirect prayer and a modest hint to relieve the difficulty, like the message of the sisters of Lazarus: "Lord, behold, he whom Thou lovest, is sick," John xi. 3. Mary had good reason to expect that her divine Son, now after His solemn inauguration by the baptism in Jordan, and the gathering of His first disciples, would signalize His entrance upon public life by a miraculous demonstration of His Messianic dignity, and she was not shaken in her expectation by His apparent refusal, as is evident from her words in ver. 5 (see my note, p. 106). The announcement of the angel, the supernatural conception, and the whole conduct of Jesus must have long before convinced her of His Messiahship. Lampe properly regards these words as a monument of the faith, humility and modesty of Mary. Yet there was

* [Joseph is last mentioned, Luke ii., when Jesus was twelve years of age, and accompanied His parents to Jerusalem. He seems to have died before the public ministry of Christ.—P. S.]

† [Renan, *Vie de Jésus*, pp. 71, 72, adopts this conjecture.—P. S.]

‡ [Doubtful; comp. my note on ver. 1, p. 103.—P. S.]

* [So very nearly Stier and Alford.—P. S.]

† [It seems incredible that such a profoundly spiritual and ingenious commentator as Bengel should have anticipated even once the insipid rationalistic exegesis of Paulus of Heidelberg. And yet so it is in this case. "*Velim discedas, ut ceteri item discedant, antequam penuria patefiat.*" This would be kind to the family, but hardly respectful to Jesus. Bengel, however, adopts this view to deprive the answer of Jesus of all apparent harshness, and explains ὥρα, ver. 4, to mean *hora discedendi*, so as to say: This is not the hour of withdrawing, but the hour of assisting. Ebrard, in his ed. of Olshausen, agrees with Bengel.—P. S.]

‡ [Similarly Coccelus, as cited by Trench: Mary had always found Jesus a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.—P. S.]

a defect, an untimely haste and improper interference, though from the best motives, with the Messianic prerogative of her divine Son. This is manifest from the reply of Jesus.—P. S.]

Ver. 4. **Jesus saith unto her,** *etc.*—The terms of Luther's version [identical with those of the English]: Woman, what have I to do with thee?* are much too strong. The phrase forms a scale, from the strongest rebuke to the gentlest refusal, according to the tone.

The address: γύναι, **Woman,** has no tinge of contempt. Augustus says to Cleopatra [the Queen of Egypt] in Dio: Θάρσει, ὦ γύναι.† So the address to Mary Magdalene, John xx. 15, γύναι, is plainly an expression of compassion. And so, too, is John xix. 26 to be taken.

[In English the term *woman* is frequently used in a solemn and honorable sense, as embracing the characteristic traits of the womanly ideal, when we speak of *a good woman, a noble woman, a true woman, be a woman.* Christ calls His mother *woman* when on the cross He commited her with tender affection to the charge of His bosom disciple. He does not call her *mother*, because this would not suit here in connection with τί ἐμοὶ καὶ σοί, and because He had regard mainly to His Father, and subordinated all earthly relations to the heavenly and eternal. Comp. Matth. xii. 49, 50; Luke viii. 19; 2 Cor. v. 16. The period of His subjection to her as His earthly mother had ceased. Even in His twelfth year He answered to her remark: "Thy father (Joseph) and I," by "My Father" (in heaven), Luke ii. 48, 49. Calvin: *Sic ergo matrem Christus alloquitur, ut perpetuam et communem seculis omnibus doctrinam tradat, ne immodicus matris honor divinam suam gloriam obscuret.* Olshausen: "The Son had now become the *Lord* also of His mother, who could secure her own happiness only by believing obedience to Him."—P. S.]

The phrase τί ἐμοὶ καὶ σοί, What to me and to thee (in which κοινόν or the like is to be supplied), has not among the Hebrews (מַה־לִּי־וָלָךְ), as in the classics, a repulsive, reprehensive sense, as Grotius shows, *ad* Matth. viii. 29. The expression is uttered in Jud. xi. 12; 2 Sam. xvi. 10, in friendliness. It readily consists with this, that Jesus would assert the elevation of His divine calling above natural relationship, as in Matth. xii. 50 (Tholuck). Ebrard: That is my matter; leave that to me. Hengstenberg: "*Was mir und dir, Weib?*" Literally correct, but not good German.

[As the interpretation of this passage, which derives its true light from Matth. xii. 46-50, has a bearing on the subject of Mariology and Mariolatry, I shall quote passages from ancient and modern commentators, who agree (against the Romish) in finding here a slight reproof of Mary for a certain improper interference or impatient haste. Irenæus (*Adv. hær.* l. III. c. 16, § 7): "The Lord, repelling Mary's unseasonable urgency (*Dominus, repellens ejus intempestivam festinationem*), said: "What have I to do with thee," *etc.* Chrysostom (*Hom.* XXI. *al.* XX. *in Joh.* Tom. VIII. p. 122): "She wished to gain glory through her child (ἐβούλετο .... ἑαυτὴν λαμπροτέραν ποιῆσαι διὰ τοῦ παιδός) ... therefore Christ answered her with severity (σφοδρότερον ἀπεκρίνατο λέγων, κ. τ. λ.)." He adds: "Mary had not yet the proper opinion of Christ (οὐδέπω γὰρ ἣ ἐχρῆν περὶ αὐτοῦ δόξαν εἶχεν), but because she bare Him, she thought that, after the manner of other mothers, she might in all things command Him whom she ought to have worshipped and adored as her Lord. For this reason He gave this answer." Such passages are irreconcilable with the belief in the sinlessness of Mary. As the veneration of the Virgin increased from the time of the Nestorian controversy and the universal adoption of the θεοτόκος, such comments disappear. Even the Nestorianizing Theodoret, though quite full in his notes on the miracle of Cana, says not a word which might reflect in the least on Mary's conduct. But the reformers and nearly all the Protestant interpreters take the same view of the passage as the fathers. Olshausen says that the words τί ἐμοί, *etc.* necessarily imply reproof, although the rebuke is but gentle. Meyer: "Christ, in the consciousness of His higher wonder-working power and will, as one without a mother (ἀμήτωρ), repels the interference of womanly weakness, which here confronted Him, even in His mother." Hengstenberg: "It lies in the nature of the case that the phrase always implies censure." Godet agrees with Hengstenberg. Ewald: "He reproves her expectation with severe words." Trench: "There is more or less of reproof and repulse in these words;" but he adds very properly that any harshness of the reply was mitigated by the manner in which the Lord suffered a near compliance with the request to shine through the apparent refusal. Alford: "The answer of our Lord is beyond question one of reproof, and disclaimer of participation in the grounds on which the request was made." St. Bernard, Maldonatus and other Romanists try to escape the force of the *usus loquendi* by saying that Christ spoke those words not for Mary's, but for our sakes, to teach us that He performed His miracles not from regard to human relationship, but from love and regard to God's glory. Very true; but He taught Mary first, and taught us through her.—P. S.]

Mine hour is not yet come.—Euthym. Zigab.: The hour for working miracles. Ewald: Of my full sense of Messianic power. Lücke and others: For the revelation of my glory. Meyer: The juncture for help. [Trench: Till the wine is wholly exhausted. Flat.—P. S.]. According to Bruno Bauer, His hour must always mean the hour of His death.*—According to

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* [*Weib, was habe ich mit dir zu schaffen?* Vulgate: *Quid mihi et tibi est?* French N. T.: *Qu'y a-t-il entre moi et toi?* Comp. my TEXT. NOTE,[3] p. 102.—P. S.]

† [Dion Cassius, *Hist.* LI. 12: θάρσει, ὦ γύναι, καὶ θυμὸν ἔχε ἀγαθόν, "Take courage, O woman, and keep a good heart," or, "be of good cheer."—P. S.]

* [Similarly Alford: "My time, the time at which, from the Father's appointment and My own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not." Probably Mary, like the Apostles before the pentecostal illumination, was not yet quite free from carnal conceptions of the Messianic Kingdom, as a temporal reign, and expected that He would establish it at the beginning of His ministry. Christ declined the form of her petition, but answered the real intent in a better way than she conceived. In other passages of John the hour of Christ means the hour of His death and glorification, vii. 30; xii. 23, 27; xiii. 1.—P. S.]

Tholuck, it is the ὥρα for the manifestation of His δόξα, as determined by the object of the miracle and the circle of witnesses. In this regard this scene seemed not so suitable as Jerusalem, yet the affectionate Son would also fain please His mother. Hence οὔπω refers to the precise moment. The right time of publicity, the right moment—two different ideas: His hour is His time for acting or suffering, as the Father appoints it to Him by the occasion and in His spirit, in distinction from the hour which is assigned Him by the opinion of men. Comp. John vii. 6; viii. 20; xiii. 1; Luke xxii. 53. The "*not yet*" opens the prospect of help to come at the right time.

Ver. 5. **Whatsoever he saith unto you.**—Meyer thinks she means, He will require your service, perhaps in bringing wine. Meyer says: Whatsoever He saith unto you, without qualification; yet doubtless with the presentiment that He might say something very strange and striking, at which they were in danger of being startled.

[These words reveal the unbounded faith of Mary in her Son, whose gentle rebuke did not discourage her, and a confident expectation of some miraculous help at the proper time. She seems to have anticipated even the manner, *viz.*, that it was to be brought about by the aid of the servants. She may have inferred from some previous hint of Christ not related here, or from the gentle manner with which He apparently refused her desire, with the qualifying οὔπω (*not yet*), His disposition to grant it. Precisely the same words: ὁ ἐὰν εἴπῃ ὑμῖν ποιήσατε (Gen. xli. 55, LXX.), Pharaoh, at the time of the famine, addressed to all Egypt with regard to Joseph. Hengstenberg thinks that this coincidence is scarcely accidental in view of the similarity of the occasion, and the typical character of Joseph.—P. S.]

Ver. 6. **There were set** [κείμεναι, *positæ*] **there six water-pots of stone** [ὑδρίαι λίθιναι, made of stone, stone-ware].—*There;* in the wedding-chamber, says Meyer. The washing of hands hardly took place in the wedding-chamber, rather in the court of the house. And the pots were too large for this, being doubtless not portable in the ordinary way: "large stone fonts" (Starke).—*Six* water-pots there were. Whether according to Jewish custom, can hardly be ascertained; at all events, the number, as symbolical, is the number of work, toil and need. See ch. xii. 1: six days before the passover Christ came to Bethany. Rev. ch. vi.: the opening of the first six seals. Ch. xiii. 18: the number of the beast, 666. Nork (*Etymol. Symbol. Mythol. Real-Wörterbuch*): "Six is threefold discord (Dyad), hence 666 is the number of Antichrist. On the evening of the sixth day of creation, according to the Rabbinical tradition, Satan was created at the same time with woman. The Cabbalistic book Sohar warns against the threefold six as the number of punishment. On its face this number bespeaks an accurate reporter.*

After the manner of the purifying [κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων]—The washing of hands and vessels before and after meals, Matth. xv. 2; Mark vii. 3. Probably the supply of water in them was already mostly consumed; at all events, they were emptied for their new use.

Containing two or three firkins apiece [χωροῦσαι ἀνὰ—not approximately, *circiter*, but in the distributive sense, *singulæ*, as in the E. V.—μετρητὰς δύο ἢ τρεῖς].—The Attic metretes was equal to the Hebrew בַּת (Joseph. *Antiq.* VIII. 2. 9), and twenty-one Würtemberg or thirty-three Berlin quarts [about nine gallons English; so that the word "firkin" in the E. V. is almost exact. Accordingly, if all the water was changed into wine (see below), the quantity of wine thus produced was 6 times 18 or 27 gallons, *i. e.*, from 108 to 162 gallons.—P. S.] The Roman *amphora* was also called metretes, and was still smaller than the Attic; the Syrian Babylonian, on the contrary, was larger. "In view of this (total) quantity of from 252 to 273 quarts [over 100 gallons], the miracle is styled by De Wette [and Strauss] a 'miracle for luxury' (*Luxuswunder*), and found offensive. The circumstances already cited (abundant supply for a poor family; an expression of benevolence) remove this difficulty; in the miraculous feeding also the quantity exceeds the bare necessity." Tholuck.* The truth of the miracle, however, forbids us at the outset to trespass upon the ground of the miraculous. Hence also we raise no question whether the water was made wine *after* it was drawn out, or *before*, in the pots themselves (Meyer, Tholuck).

Ver. 7. **Fill the water-pots.**—Not only is the water in the pots necessary, but also the obedience of faith. So also in the drawing. The pots being full, precludes all thoughts of the possibility of a natural process or a mixture. According to Meyer, this feature is intended to denote the abundance of the wine which Jesus produced; Gerlach [and Barnes] on the contrary: Only what was drawn became wine.

[The miracle took place between vers. 7 and 8, but its actual process lies wholly beyond the region of sense and imagination. The same may be said of the process of growth in nature; we see only the results. It is not stated whether the miracle took place in the water-pots or in the act of drawing, and whether the whole amount of

* [For other and more fanciful allegorical interpretations of the six water-pots and the firkins, see Augustine, *Tract. IX.*, and other fathers. Chrysostom remarks that the scarcity of water in Palestine made it necessary to keep always an abundant supply in vessels.—P. S.]

* [Against the profane view of Strauss, we must rather call the miracle a miracle of love and beneficence. Christ gave as a King, yea, with more than royal bounty. The benevolent design of the abundant supply is pressed by several commentators, down to Lange and Godet. Luther says: "Christ, having no gold or jewels to give to the poor couple, presented them good wine." Maldonatus: "Christ desired not only to relieve a present necessity, but that a quantity of wine might remain for the married persons to assist them in their poverty and to leave a lasting (?) memorial of the miracle." Calvin, Trench and Alford properly refer to the analogy of God's method of dealing in providing the most abundant supply in every vineyard and all over nature, that every man may prove his temperance and moderation, as Calvin says, *in media affluentia.* Barnes, in the interest of teetotalism, supposes that the Saviour only made as much wine as was necessary for the immediate want, and that the miracle was confined to the water actually drawn from the pots. If, as Barnes assumes, the wine was not intoxicating, there can be no objection to the large quantity of it; but even if it was (as all but a few recent American commentators hold), there is no reason whatever to suspect that any improper use was made of it in a company honored by the presence of the Purest of the pure, and the Holiest of the holy. Comp. my remarks on verse 7.—P. S.]

water was turned into wine or only so much of it as was drawn by the servants. But the former view is much more probable, yea, almost certain. It seems to be implied in the exact statement of the number and size of the vessels, ver. 6, in the order to *fill* them with water, and in the strict compliance of the servants who "filled them up ἕως ἄνω, to the *brim*," ver. 7. This view agrees also best with the object of the miracle as a manifestation of Christ's Divine glory, in imitation of the boundless munificence which God Himself displays from year to year in the plentiful harvests, that in the midst of plenty we should be temperate and grateful.—P. S.] *

Ver. 8. **Draw out now, and bear.**—Expressing full confidence that they would, in virtue of His word, draw wine and carry wine. **Unto the ruler (master) of the feast** [τῷ ἀρχιτρικλίνῳ, a word of late and rare occurrence, lit. the ruler of the *triclinium* or dining-room with three couches.—P. S.].—Not the superintendent of the guests, συμποσίαρχος [or συμποσιάρχης, βασιλεύς, *modimperator*, *magister*, or *rex convivii*, *arbiter bibendi*], whom the guests chose as their president (Xenoph. *Anab.* VI. 1. 30),† but the superintendent of the servants, who as such also tested the meats and drinks, as a taster.‡ Tholuck distinguishes the warden of the drinking from the warden of the table, and remarks that the presence of the latter does not necessarily yield the inference of wealth. He may have been of the friends of the family. At all events, a number of servants were present.—**And they bare it.**—Meyer: "But knew not that what they carried was wine." But they must have *believed* it to be; else we should be left to suppose a tone of mind in the people, which would ill correspond with the elevation of the miracle. The drawing and bearing by the servants was an act of faith, like the sitting down of the multitudes in the wilderness to receive the miraculous feeding.

Ver. 9. [**When the ruler . . . tasted** (ἐγεύσατο).—Here the Romish argument in favor of transubstantiation drawn from this miracle, breaks down. The water had been made wine in form as well as in substance; it looked like wine and tasted like the best of wine; but the pretended change of bread and wine in the Eucharist contradicts all the senses and is a complete delusion.—P. S.]

That had become wine.—Not: That it became (was made) wine. In the perfect [*had been made*, and consequently *was* now].

And knew not whence it was.—It at first seems to give a better sense, to make the parenthesis of the 9th verse, according to Meyer, begin not with these words, but with: οἱ δὲ διάκονοι, ending with ὕδωρ. Meyer observes that the construction continues with οὐκ ᾔδει, and this supplies the motive of the consequent φωνεῖ τὸν νυμφίον. But the ruler calls the bridegroom, not to ask whence he has the wine, but to remark to him that he has reversed the usual order of things with this supply of wine, which he seems to suppose the bridegroom has reserved. And John elsewhere begins a parenthesis with καί, as in 1 John i. 2. A decisive consideration might be this: If we put the πόθεν before the parenthesis, it indicates in the ruler the impression of the natural origin of the wine; in the parenthesis it emphatically expresses the thought of the Evangelist, that he knew not the miraculous origin of the wine. The ἐστίν, as in ch. i. 40, is the usual intermixing of direct description in dependent clauses (Winer, p. 239).

Called the bridegroom.—The wedding took place in the house of the bridegroom, and he gave the banquet. As to the custom here mentioned, there is little other evidence (see Lücke, p. 473). Wetstein: Pliny, *H. N.* XIV. 14. Cato, when he embarked for Spain, said of the rowers (*remiges*): *Qui etiam convivis alia* (referring to wine), *quam sibimet ipsis ministrant* ["who even give their guests other wine than they drink themselves, or bring it in as the banquet proceeds"]. Two other citations (from Martialis and Cassius) Lücke himself considers entirely unimportant. The passage, seems, however, to have some sense different from that commonly supposed, which gives a mild interpretation to μεθύσκεσθαι, *madere*, "have drunk enough" (Tholuck, after De Wette and others); on the contrary Meyer: When they are intoxicated. The softening of the word gives the idea of a dishonorable custom: first to give good wine, then, at the height of the feast to give poor. The custom meant is probably that universally dictated by moral instinct, of at last pouring water into the wine for those who are intoxicated, or giving no more, or even, where courtesy requires the offer to be continued, giving poor wine.* This custom the

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* [Calvin on ver. 8: "*Mirum est, quod Christus, frugalitatis magister, vini et quidem præstantissimi magnam copiam largitur. Respondeo, quum nobis quotidie Deus largum vini proventum suppeditat, nostro vitio fieri si ejus benignitas irritamentum est luxuriæ: quin potius hæc temperantiæ nostræ vera est probatio, si in media affluentia, parci tamen et moderati sumus.*" Godet: "*Son premier sign miraculeux doit témoigner hautement de sa richesse et de sa munificence, et devenir pour les assistants le type de la plénitude de grâce et de force que le Fils unique apporte à la terre.*"—P. S.]

† [So Trench, Alford, Wordsworth. This view more easily explains the freedom of remonstrance on the part of the ruler of the feast, than if he had been a mere servant, and is supported by a passage in the apocryphal book, the Wisdom of Sirach, ch. 35 (*al.* 32), vers. 1, 2: "If thou be made the master (ἡγούμενος) of the feast, lift not thyself up, but be among them as one of the rest; take diligent care of them and sit down; and when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown (στέφανον) for thy well ordering of the feast." This description suits far better the position of the Greek and Roman king of the feast from among the guests, than of the head-waiter from among the slaves. See the next note.—P. S.]

‡ [So Chrysostom, the older commentators, also Kuinoel, Meyer and others. It was the custom among the Greeks to intrust a particular slave with the arrangement of the table, the tasting and distribution of the wines, the trimming of the lamps, and the control of the other servants. This slave, who seems to have combined the offices of a butler and head-waiter, is called *triclinarches* (by Petronius), which is equivalent in meaning to ἀρχιτρίκλινος, also ἐφηστηκώς, τραπεζοποιός, τραπεζοκόμος (by Athenæus), and corresponds to the Roman *structor mensæ*. Athenæus, in his *Deipnosophists* (Banquet of the Learned), lib. IV. c. 70 (in Schweighäuser's ed. Tom. II. p. 162), gives a full description of the τραπεζοποιοί, *setters of the tables*, and quotes in illustration several passages from poets, among the rest these lines from Philemon:

> 'There is no need of long deliberation
> About the kitchen, for the table-setter
> Is bound to look to that; that is his office.'

Comp. also Walch: *De architriclino*, Jen. 1753 (which I have not seen), and Becker's *Charikles*, II. p. 252 (second ed. by Hermann, Leipz. 1854). But I have seen no evidence that the same custom prevailed among the Jews, while the other custom with regard to the king of the feast, seems to be substantiated by the passage quoted in the preceding note.—P. S.]

* [Alford differently: When a man has some kinds of wine choicer than others, he naturally produces the choicest to suit the most discriminating taste.—P. S.]

master of the feast applies to the case in hand, without expressing any judgment respecting the condition of the guests.* His "until now" refers only to a later period of the feast.—There is likewise a question, whether we must take the word, with Meyer, as a pleasantry, or, with Tholuck, as a half-jocular reproof. Lücke's hypothesis of an expression of surprise seems more fitting. Pleasantly as the words may have been spoken in the expression: "Thou hast kept the good wine until now," the ruler in any case conveys great astonishment. And strongly as this, on the one hand, attests the objective fact of the miracle, it as strongly, on the other hand, shows a special quality in this wine. The wine seemed to the ruler the good, in contrast with what had been used.

Ver. 11. **This wrought Jesus as a beginning of the signs** [Ταύτην ἐποίησε ἀρχὴν τῶν σημείων Ἰησοῦς].—Ἀρχή without the article, hence: This sign wrought Jesus as His first in Cana of Galilee. [It was not only the first miracle wrought by Jesus in Cana—for no other is reported as having been wrought there—but the first of all His miracles. This is conclusive against all the reports of the apocryphal Gospels to the contrary.—P. S.]—Scholastic fancies respecting the bridegroom and the bride by Bonaventura, *etc.*, see in Heubner, p. 235.

[**The signs**, τῶν σημείων. The N. T. employs three terms for the miracles or supernatural works of Christ, σημεῖον, δύναμις and τέρας, sometimes also ἔνδοξον, παράδοξον, θαυμάσιον. The word σημεῖον, the Hebrew *oth* (אוֹת), *signum*, has reference to the moral aim of the miracle as intended to exhibit the presence of the divine power, and to produce faith in it; it is "a kind of finger-post of God," as has been said. The term τέρας, *prodigium*, *wonder*, which is often combined with σημεῖον (iv. 18), expresses the subjective effect, the emotion of astonishment and amazement which the miracle produces; and hence it is used also of strange and startling phenomena in heaven and on earth. All miracles are signs and wonders, but not all signs and wonders are miracles.† The term δυνάμεις, *virtutes*, denotes the origin of miracles, as manifestations of divine power. The E. V. is by no means consistent in the translation of these words. Trench (*Synonyms of the N. T.*, Second Part, p. 204, Am. ed.) says: "It is to be regretted that in our Version this word (δυνάμεις) is translated now 'wonderful works' (Matth. vii. 22); now 'mighty works' (Matth. xi. 20; Luke x. 13); and still more frequently 'miracles' (Acts ii. 22; 1 Cor. xii. 10; Gal. iii. 5); in this last case giving such tautologies as 'miracles and wonders' (Acts ii. 22; Heb. ii. 4); and always causing something to be lost of the true energy of the word—pointing as it does to new *forces*, which have entered and are working in this world of ours. With this is closely connected the term μεγαλεῖα = *magnalia* (Luke i. 49), in which in like manner the miracles are contemplated as outcomings of the greatness of God's power."—**His glory.** The δόξα of the incarnate Logos, i. 14, by whom all things were made, and who transforms all things. The miracles of Christ are manifestations of *His own* glory, of His wonderful *person*, while the miracles performed by Moses and the prophets revealed not *their* glory, but the glory of Jehovah.—**And his disciples believed on him,** ἐπίστευσαν. This is a higher degree of faith than the one spoken of i. 35-52, which was initial and introductory, while now they were strengthened in their belief by this startling evidence of His divine Messianic power and dignity. Faith is a continuous growth, and every increase of faith is a new beginning of faith.—P. S.]

* [Godet better: "This word has a proverbial sense, and does not apply to the present company." *Text. Note* 3.—P. S.]

† [Lampe: *Eadem miracula dici possunt signa quatenus aliquid seu occultum seu futurum docent; et prodigia* (τέρατα), *quatenus aliquid extraordinarium, quod stuporem excitat, sistunt. Hinc sequitur signorum notionem latius patere, quam prodigiorum. Omnia prodigia sunt signa, quia in illum usum a Deo dispensata, ut arcanum indicent. Sed omnia signa non sunt prodigia, quia ad signandum res cœlestes aliquando etiam res communes adhibentur.*—P. S.]

DOCTRINAL AND ETHICAL.

1. *John's accounts of the miracles.* We have already called attention to John's putting strongly forward the miracles of knowledge together with those of act; that is, the insight of the perfect personality into the dark recesses of personal life and of nature, in keeping with the character of this Gospel. As in ch. i. 38, 42, 43, 47 (comp. ch. ii. 25); iii. 21; iv. 17; v. 6; vi. 70; xi. 11; xiii. 3 and 38; xix. 11 and 28; xx. 27; xxi. 6, 17, 18, 22. The miracles in the development of the life of Jesus Himself, John rather takes for granted, after his general testimony concerning the δόξα of Jesus; particularly the miraculous birth (which, however, follows from ch. i. 13); the transfiguration (to which, however, ch. xii. 23 sqq.; xvii. look back, and which the voice from heaven, ch. xii. 28, in some measure repeats); and the ascension (which is announced in ch. xx. 17). Even the miracle of the glorification of Jesus at the baptism is here only related incidentally by the Baptist, ch. i. 32; the walking of Jesus on the sea is but briefly touched, ch. vi. 16; and the resurrection of the Lord the Evangelist presents mainly in its noblest bearings, as a victory over doubt, weak faith, and unbelief. On the other hand John intimates by the prominence he gives to the voice from heaven (ch. xii. 28) in the temple, that Christ was always very near, and drawing nearer, His estate of glorification; and in the account of the flowing of water and blood from the side of Jesus' body, he undoubtedly points to the mystery of the transformation in the body of Christ after His death (John xix. 34; comp. *Leben Jesu*, II., 3, p. 1608).

Now as regards the miraculous works in the stricter sense, John entirely omits the expulsions of devils. According to Meyer he significantly relates seven miracles of Jesus, "mentioning one of each of the main kinds, *viz.*, a transformation, ch. ii. 1; a healing of a fever, iv. 47; a healing of a cripple, v. 1; a feeding, vi. 4; a walking on the sea, vi. 16; a healing of the child, ix. 1; a raising of the dead, xi. 1."

We distinguish, in the first place, these miracles in the stricter sense from miracles in a wider sense, among which we count the purification of the temple (ch. ii.), the moral enchaining of the officers (ch. vii. 45), and like things, especially the miracles of knowledge. Furthermore, we

distinguish the miracles in Galilee and those in Judea, insomuch as the miracles of Jesus have opposite effects in the two different spheres. After the first miracle in Galilee, His disciples believed on Him, ch. ii. 11; after the second He found faith in the imperial officer at Capernaum and in all his house, ch. iv. 53; after the third (wrought indeed on the east side of the sea, yet no doubt mostly on Galilean people), the people proposed to make Him king, ch. vi. 15; and the fourth could but enhance their reverence, ch. vi. 25. After the first miracle in Judea, on the contrary, which Jesus performed at the feast of Purim, healing a cripple whom the Jewish supernatural fountain and the angel had not healed, process was at once begun by the Jews against Him for excommunication and death, ch. v. 16; comp. vii. 32. After the second, the healing of the blind man at the feast of tabernacles, in which He brought the temple-fountain and the pool of Siloam into service, to show that He was the God of the temple, the ban was pronounced on His followers, and therefore doubtless upon Him at least in so far as He acknowledged His Messianic dignity, ch. ix. 22. Upon the third, the raising of Lazarus, the decree to put Him to death was passed by the Sanhedrin (ch. xi. 47), the edict for His apprehension was issued to the people (ver. 57), even the death of Lazarus was consulted (ch. xii. 10), and in the sequel, on the passover itself, Jesus was crucified. Thus Judaism celebrates its feasts, and opposes to the life-miracles of Christ plots of death, the sentence of death, and the death of the cross.

The miracles recorded by John we divide, according to their kinds into *three miracles of healing:* the healing of the man sick of a fever, of the cripple, of the blind man; *three miracles of the mastery and glorification of nature:* the miraculous supply of wine, the feeding, the miraculous draught of fishes, ch. xxi. (Christ walking on the sea, related without the addition of Peter's, belongs with the miracles of the unfolding of the life of Jesus Himself); finally *three symbolical miracles of the judicial majesty of Christ:* the purification of the temple (ch. ii.), which in its first performance was much more wonderful than in its repetition at the close of the life of Jesus; the moral enchaining of the officers, who were sent to arrest the Lord (ch. vii. 45; comp. ch. viii. 59; x. 39); and the striking down of the soldiers in Gethsemane with His word. The greatest of the miracles related by John is the raising of Lazarus from the dead, the premonition of the resurrection of Christ, the foretokening of the resurrection, the glorification, and the judgment of the whole world, the great development of miracle which begins with His resurrection.

2. *The first miracle of Jesus.* Not only in John, but in the Gospel history in general, the changing of the water into wine is the first miracle of Jesus. But as the first in John it has a peculiar significance. As the portal of the Gospel of the absolute transfiguration of the world by the glorious spiritual personality, and the redeeming operation of Christ, this miracle is the typical, symbolical token of the glorification of the world (see *Leben Jesu,* II., p. 479).

Explanations of this miracle:

(*a*) NATURAL [low rationalistic] explanations by Venturini, Paulus, Langsdorf, Gfrörer.* Paulus: A wedding joke; Jesus had caused a quantity of wine to be brought into the house and to be put, mixed with water, into the pots at the table. Gfrörer†: A wedding surprise-gift on the part of Mary (similarly Ammon).

(*b*.) MYTHICAL. [A religious poem or legend unconsciously produced and honestly believed by the primitive Christian community as if it had actually occurred.—P. S.] Strauss: Mythical basis: the changing of bitter water into sweet, in Ex. xv. 23 ff.; 2 Kings ii. 19.‡ Weisse: A parable misunderstood.

(*c*) SYMBOLICAL [and fictitious, not historical]. Baur: A demonstration that the time had come when Jesus, the true Bridegroom, should lead off from the water of the provisional level of the Baptist to the wine of the higher Messianic glory.

(*d*) HISTORICAL. Various modifications.

(1) An *absolute* miracle of the [*immediate*] transformation of substance regardless of conditions; the older supernaturalism (Meyer even refuses to recognize any elevation of the spirit of the company).

(2) Historical in a still stricter sense, as a miracle admitting some *conditions; change of substance* under conditions; Augustine (*ipse fecit vinum in nuptiis, qui omni anno hoc facit in vitibus*),§ Chrysostom,‖ Olshausen: acceleration of a natural process (which, however, must have included an acceleration of an artificial process, and in this the main factor, the vine, was wanting. Objections of Strauss, Meyer).¶

* [Meyer justly calls this rationalistic explanation a frivolous transformation of history (*eine frivole Geschichtswandlung*).—P. S.]

† [This writer subsequently became a Roman Catholic and died as professor of history in the University of Freiburg. —P. S.]

‡ [Comp. against the mythical view the remarks of Godet, I. p. 364. Even Baur admits that the whole tenure of the narrative excludes the mythical interpretation. Renan touches this miracle but slightly.—P. S.]

§ [An abridged quotation (made first by Olshausen) from the beginning of Augustine's 8th *Tract. in Joh.* The same idea Augustine repeats in the 9th *Tract.* §1: "*Ipse est Deus, qui per universam creaturam quotidiana miracula facit, quæ hominibus non facilitate, sed assiduitate viluerunt. . . . . Sic aquam in vinum conversam quis non miretur, cum hoc annis omnibus Deus in vitibus faciat?*" And again, *Serm.* 123, c. 3: "*Quæ aqua erat, vinum factum viderunt homines et obstupuerunt. Quid aliud fit de pluvia per radicem vitis?*"—P. S.]

‖ [*Hom. in Joa.* xxii. (*al.* xxi.), Tom. VIII. p. 127 sq. Chrysostom remarks that there is a difference between changing the quality of an existing substance and creating the substance itself, and that the latter is much more wonderful, but the divine power the same. Christ shows in this miracle that He who changed water into wine in a moment, was the same who annually in the vineyards changes the rain through the root into wine, *αὐτός ἐστιν ὁ ἐν τοῖς ἀμπέλοις τὸ ὕδωρ μεταβάλλων, καὶ τὸν ὑετὸν διὰ τῆς ῥίζης εἰς οἶνον τρέπων, ὅπερ ἐν τῷ φυτῷ διὰ πολλοῦ χρόνου γίνεται, τοῦτο ἀθρόον ἐν τῷ γάμῳ εἰργάσατο.*—P. S.]

¶ [Olshausen first used this expressive term of an accelerated process of nature (*ein beschleunigter Naturprocess*) and applied it also to the miraculous feeding of the multitude. Strauss, in his *Leben Jesu*, endeavored to ridicule his view by an analysis of this process of *nature* and the accelerated process of *art* (*beschleunigter Kunstprocess*), which must be added in both cases, *viz.*, the gathering and crushing of the grapes, the action of the wine-press and the fermentation, in the making of wine, and the operations of the mower, miller and baker, in the making of bread. But Olshausen meant to assert only the similarity, not the identity, of the process, which in both cases passes our comprehension. Hase (in his *Life of Jesus*) and Trench (*Miracles*) adopt Augustine's and Olshausen's view, Trench with the judicious remark: "This analogy does not help us to understand what the Lord did now, but yet brings before us that in this He was working in the line

(3) *Change of accidents* under conditions. Neander: instances of mineral springs which have the taste of broth, intoxicating wines, *etc.* (instances from the classics in Lampe and Neander *). Meyer puts Tholuck also on this ground; but Tholuck at present says: "These are still no help towards understanding the miracle, inasmuch as the inorganic or hard matter of the mineral springs would only come in the place of the vegetable. (Yet Neander mentions those facts only as analogies, showing how water can be modified.) In that which gives the offence here—the change of substance—natural science, however, till very lately has believed, with its *generatio equivoca* (*i. e.*, the change of substance by changes of form—erroneously), and now chemistry would see everywhere only change of form (but through change of substance—again erroneously)."

(4) *Transfiguration of the substance in actu.* [Lange.] Tholuck states with strange incorrectness: "J. P. Lange (*Leben Jesu*, II. 1, p. 307) falls back upon the view that the elevated frame of mind in the master of the feast and in the guests caused the water to taste like wine." Meyer represents the thought more carefully, though he can make nothing of it. "In the element of an elevated frame of mind, to which the guests, like the disciples on the mount of the transfiguration, were raised, *the transfiguration took place.*" But I had even said: "Thus Christ transported to heaven a company of devout and submissive men, and gave them to drink from the mysterious fountain of His divine life-power" (*Leben Jesu*, II., p. 479). The operation of Christ, furthermore, I described as threefold: (*a*) The creative substitution of the wine, sympathetically communicated to the guests in their contemplation of Christ; (*b*) influence upon the drinkers through faith; (*c*) influence upon the element of the drink itself (p. 308). I cannot consider it an advance in exegesis, that Meyer comes to such an emphasizing of the change of substance as seems virtually to make the conditions of Augustine and others unsuitable; and that Tholuck appeals in fine to two systems of natural science which he himself considers false. As the abstract supernaturalism takes the simple, immediate change of substance for the gist of the miracle, I pointed to the central point of all miracles, and this among them, suggesting that all are rooted in the heavenly birth of Christ, and are conditioned upon the beginnings of regeneration, as the continuous development of the eternal central miracle, therefore also upon frames of the human heart. That such frames of heart existed here, is shown by the faith of the disciples, the confidence of Mary, the submissiveness of the drawers, the enthusiasm of the master of the feast. For this very reason, moreover, we have emphasized the act, in opposition to an abstract computation of the quantity of wine; as, for example, the Protestant orthodoxy emphasizes the presence of the body and blood of Christ in the substance of the act, in distinction from the magical representations of the body of Christ in the material substance (without deciding concerning the material left unemployed in the act; as Gerlach, for instance, see the exegesis on ver. 7). Then in the third place the analogy of similar instances of transfiguring mastery of nature was taken into account. Through the communion of the spirit of Christ the feedings become wonderful; through the communion of the spirit of Christ alone Peter walks on the water; in the hearts of the believing lay the conditions of the miracles of Christ throughout.

In thus tracing the miracle to its Christological centre, the principle of the glorification of the world, we suppose, however, that Christ here brought also a latent, mysterious susceptibility of the water to an instantaneous development, in which, with regard to the quantity, it must certainly be considered that the very filling of the water-pots was done at His word and in the obedience of faith. Thus the δόξα of Christ in His first self-manifestation is to us the main thing.*

(*e*) The miracle HISTORICAL, and at the same time of TYPICAL, SYMBOLICAL import:†

(1) Older expositors, Lampe, Baumgarten-Crusius, Luthardt: Exhibition of the contrast between the Old Testament and the New.‡

(2) Christ sets forth in the miracle at the same time the contrast of His new covenant with the severe ascetic spirit of the Baptist (Flatt, Olshausen).§

(3) Prefiguration of the communion of the Lord with His people on the height of the glorified world (*Leben Jesu*, pp. 307, 479).

(4) Hofmann, Luthardt (with a simultaneous reference to the ancient covenant): Prefiguration of the heavenly marriage-supper, Rev. xix. 9 (translation of the ideal conception just given (3) into realistic terms).

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of His more ordinary workings which we see daily around us, the unnoticed miracles of every-day nature."—P. S.]

* [Athenæus and Theopompus, also Vitruvius, speak of springs of water which had the intoxicating properties of wine.—P. S.]

* [Dr. Lange, as appears from this defense of views previously expressed in his *Life of Jesus*, does not mean to deny the objective character of the miracle, but simply to bring it into organic connection with Christology and to insist upon a corresponding subjective condition and elevation of the witnesses, *i. e.*. upon faith on their part, as the medium of apprehension. The miracle itself consisted in a real change of the quality of one substance into that of another. And this must be guarded against any attempt, however ingenious and plausible, to explain it away. A miracle is a miracle, and passes our comprehension. I think it most probable and consistent with the tenor of the narrative that the change was effected in the water-pots, not in the act of drawing, or of drinking; and that consequently *all* the water was turned into wine, although only so much of it was *used* on the present occasion as was right and proper. Comp. my remarks on p. 106 f.—P. S.]

† [Dr. Lange might have mentioned here first the *allegorical* interpretations of Cyril, Augustine, Theodoret and other fathers, followed by Alcuin, Bernard and other mediæval divines. But they are very fanciful and almost worthless. Even the sober Theodoret makes the six water-pots to signify the five senses and the reason, Augustine six ages, *etc.*—P. S.]

‡ [So also Eusebius, Augustine, Bernard, Cornelius a Lapide ("*lex mosaica instar aquæ insipida et frigida—evangelium gratiæ quæ instar vini est generosa, sapida, ardens et efficax*"), Trench and many others. The first miracle of Moses is also often contrasted with the first miracle of Christ: Moses turned water into blood—characterizing the law as a ministration of death—Christ turned water into wine—the gospel being an administration of life and the bringer in of joy and gladness.—P. S.]

§ [Olshausen: The first disciples of Christ were all originally disciples of the Baptist. His manner of life—rigid, penitential austerity and solitary abode in the desert—naturally appeared to them the highest form of piety. What a contrast for them, when the Messiah, to whom the Baptist himself had pointed them, leads them first of all to a marriage. This contrast needed a reconciliation which was supplied by means of a miracle.—P. S.]

(5) De Wette: The distribution of wine a counterpart of the distribution of bread, and both together analogies of the Holy Supper (of which again Meyer finds nothing in the record. Comp. *Leben Jesu*, p. 310. On Hilgenfeld's explanation of it into a Gnostic element, comp. Meyer).

3. *The symbolical import of the miracle.* All the miracles of Jesus are to be considered as signs; that is, not merely facts, but also mirrors of the Christian idea, the Christian principle and its universal operation. But John has reason for marking this sign as the first which Jesus did, and as a manifestation of His glory. The description of it as a manifestation of His δόξα announces the wide symbolical significance of the miracle.

(*a*) The Old Testament pots of water, of purification, of statute, are changed into New Testament vessels of wine, vivification, free, festive life.

(*b*) The want, in which the feasts of the old, natural life end, is changed by the grace of Christ into the fountain of the higher joys of the kingdom of heaven.

(*c*) Mary, as the highest representative of the Old Testament faith, with the servants and the master of the feast, are changed into instruments of the manifestation of the New Testament glory of Christ.

(*d*) The earthly nuptials are changed into the basis of a higher festivity, the marriage of Christ with His own in their now established faith.

(*e*) The gift of the wine is made a token of the δόξα of Christ: which, as grace, converts all need into supply, and, as truth, gives every thing symbolical, even earthly wine, in heavenly reality (He Himself the real vine).

(*f*) The gift of wine a token of the Supper of Christ, as the constant type of the progressive glorification of life and its ultimate perfect glorification in the heavenly world.

[4. *The miracle of Cana and the Temperance question.* Albert Barnes (*in loc.*), in his zeal for total abstinence, labors to show, contrary to all exegetical tradition, that the wine which Jesus made and the wine generally used in Palestine was the *unfermented* juice of the grape, and hence without any alcoholic admixture, or intoxicating quality. Jacobus, in his Notes on John, takes the same view.* The arguments on this side are collected in a tract by the Rev. W. M. Thayer: *Communion Wine and Bible Temperance*, published by the American National Temperance Society, New York, 1869. But they are not convincing. The wine of the Bible was no doubt *pure* and *unadulterated*, and so far unlike that poisonous article which is frequently sold as wine in our days, especially in Northern countries; but it was genuine and real wine, and, like all wine in wine-growing countries, exhilarating, and, if used to excess, intoxicating. The grape, says an Italian proverb, has three fruits, pleasure, intoxication, and grief. Pure water is no doubt the safest and most wholesome beverage. Ἄριστον μὲν ὕδωρ, says Pindar, in his first ode. We honor zeal against the fearful scourge of intemperance; but even a good thing may be undone by being over-done. Total abstinence from wine, or from meat, or other things in themselves innocent and lawful, can be sufficiently defended as a moral duty under certain circumstances, on the ground of *expediency* and *charity*, from regard to our weak brethren or the good of the community at large. This is the position taken by Paul, 1 Cor. viii. 13; Rom. xiv. 13-23. Considerations of health, climate, nationality and condition of society must also be allowed due weight in this question. But to lay down the principle that the use of intoxicating drinks as a beverage is a sin *per se*, is to condemn the greater part of Christendom, to contradict the Bible, and to impeach Christ Himself, who drank wine (He was slanderously called a 'wine-bibber'), who made wine by a miracle, who instituted the holy communion under the symbols of bread and wine, and commands us to commemorate the shedding of His blood by drinking of the fruit of the vine until we shall drink it anew with Him in His Father's kingdom. There can be no higher and safer rule than the command and example of our Saviour; while, on the other hand, every principle of morals or rule of conduct which reflects on Him, *must* be unsound and mischievous.—P. S.]

* [Prof. M. W. Jacobus confidently asserts from his own observation: "The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong." But other travellers assert just the reverse.—P.S.]

HOMILETICAL AND PRACTICAL.

The first miracle of Christ the speaking expression of His life and work: 1) Of His person, in which the earthly human nature becomes a heavenly (the essential, genuine vine, ch. xv. 1); 2) of the power of His love, which transforms the water of earthly need into the wine of heavenly joy (brings forth judgment unto victory, makes blessedness out of divine sorrow); 3) of His works, in which is everywhere reflected His main work of bringing to pass the new birth of mankind from the earthly kingdom into the heavenly; 4) of His last work, the glorification of the world.—The first miracle of Christ a prefiguring of His last.—A reflection of the first creation, in which the whole world, with all its estates, treasures and forms of life, came forth out of water (and the Spirit of God moved—brooded—upon the face of the waters).—The miracle at Cana, the unveiling of a threefold mystery: 1) The mystery of a glorifying power in Christ; 2) the germ of transformation in nature; 3) the conformation of human nature for heavenly life.—The first sign of Jesus a revelation of His glory.—The great transformations in the one transformation of water into wine: 1) The transformation of the formal company into a fellowship of love; 2) of the earthly marriage into a figure and token of the heavenly; 3) of need into abundance; 4) of dishonor into glory.—The first work of Christ a token of that which turned the ignominy of the cross into the glory of the resurrection (the feast would have ended in shame).—The least guests become the first.—Human feasts: 1) What they are by nature; 2) what they become by sin; 3) what they again become, and only become, by the grace of Christ.—Jesus and His disciples also bidden to the wedding; or: These guests 1) the best guests in general, 2) in particular, the best wedding-guests, 3) therefore also the best guests at the table of need.—Jesus and Mary; or, the position of the Lord towards His mother accord-

ing to Scripture and history (in contrast with the position which the legend gives). Mary, in her domestic life, had probably not known Jesus as a worker of miracles (Luther's *Tischreden* ch. vii. § 12, p. 398; see Heubner, p. 240), but no doubt she had known Him as the little wonder-man, who knew a way in all domestic straits.—The hours of human judgment, and the hours of the Lord.—The water-pots of the Jewish ceremonial purification changed into wine-pots of Christian vivification (figure into reality, negative austerity into positive creative agency, want into satisfaction).—The good wine comes only with the word and blessing of Christ.—The wedding-blessing of Christ and the marriage-feast.—Christian marriage: 1) What it pre-supposes (friends of Jesus, susceptible, earnest); 2) What it brings (the blessing of Christ).—And manifested forth His glory, and His disciples believed on Him. (As at wedding-feasts often new betrothals arise, so here); Christ at this wedding becomes manifest as the Bridegroom, His disciples as the bride.—Christ the help of His friends in need.—The friendliness of God perfectly manifest in the friendliness of Christ.—Disgrace in matters of honor, one of the keenest troubles. Christ alone can relieve it.—The blessing of trouble.—The spiritual fruit of temporal want.—The glorification of the household by Christ, a beginning and foreshadowing of the glorification of the world: 1) The household a miniature of the world; 2) the Christian household the basis of the Christian world; 3) the household glorified by Christ, a prophecy of the glorified world.—The manifestation of His glory is the covering or neutralizing of our shame.—The human marriage-feast transformed into a type of the marriage-feast of Christ: 1) The festive beginning; 2) the interruption of failure; 3) the miraculous glory at the end; and this (*a*) in the life of Jesus, (*b*) in the history of the church, (*c*) at the end of time.

STARKE:—*Nova Bibl. Tub.:* When we enter into the married state with Jesus, and invite Him to the wedding, blessing is to be expected; on the contrary, those marriages and weddings commonly do not prosper, at which Jesus is not present, but carnal motives, lust, and desire of honor or wealth prevail, 1 Cor. vii. 39.—Blessed the wedding, at which Jesus is a guest.—*Bibl. Wirt.:* The Lord Jesus made His appearance at a wedding, to honor the estate of marriage as His own (divine) ordinance, Rev. xix. 9; Hos. ii. 19.—How Jesus is invited. By what means He is driven away, and the devil invited.—Christians should come to each other's assistance in want, and if they themselves can do nothing, they should fly to God to create help.—CANSTEIN: If Christ receives not dictation from His mother in His humiliation, how much less in His glory.—Mary pointing away from herself to Christ.—MAJUS: Mary was a sinner, therefore she cannot be a mediator.—God has a very different hour from that which we men have.—The conversations at Christian weddings (and festivals).—If we would have God work miracles in us, we must first be obedient to His word.—*On the drawing of the water* (ver. 8). *Bibl. Wirt.:* Without labor heaven will yield nothing.—First: Hands on (labor), then: Hands up (to receive the blessing).—The hearts which before were vessels of trouble, God makes afterwards vessels of the greatest joy.—CRAMER: God lets no one to come to shame, who waits for Him.—God gives His gifts not sparingly, but in profusion.—Jesus transforms everything for the better, not for the worse. We should imitate Him in this, as far as possible, Ps. xxxiv. 8.—CHRYSOSTOM: Christ made not wine simply, but the best wine.—God keeps the best drink for His children for the most part for the last, many a time even for heaven.—The first miracle of Moses was the changing of water into blood, for the punishment of the Egyptians: the first miracle of Jesus was the changing of water into wine, for the comfort of the poor (contrast between the law and the gospel).—The first sign, but not the last.

LISCO:—We must not allow ourselves to be discouraged, if the help delays.—GERLACH: In the previous words Jesus had promised the reopening of an uninterrupted communication between heaven and earth, God and man, in the person of the Son of Man. Here He now confirms this promise by His first miracle, which, however, like all miraculous occurrences in this Gospel, is related as if not for its own sake, but as an emblem of a perpetual miracle, whereby the Saviour is continually acting directly upon the human race (and the world).—Though there is no greater authority on earth than that of father and mother, yet it is nothing when the word and work of God approach (Luther).—The world gives first the best it has, thereby entices, and therewith intoxicates; Christ always keeps the best till the last.—HEUBNER: Influence of Christianity on the married life.—Jesus participates in social enjoyments, in banquets; therefore the Christian may. Christ teaches us the true behaviour in such society. — Christianity would sanctify the social propensity.—The good and bad sides of our social life.—We should sanctify the bonds of consanguinity.—The [bad] proverb: *Ehestand, Wehestand:* Wedded state, woful state.—Pious, needy families are a special object of the providence of God, and should be a special object of Christian philanthropy.—Romanists would find here a proof of the intercession of Mary. We find here rather a refutation of it, Ps. xxxvi. 8.—Jesus the true giver of joys, awakener of life, reliever of cares (invert the order).—The glory of Jesus manifesting itself on His first appearance.—The conduct of Jesus a model for Christians in social life.—The wedding at Cana, the picture of a Christian marriage: (1) The beginning, holy and happy; (2) the progress, bringing need and care, which Christ, however, helps to bear; (3) the end, the seeing of the glory of Jesus.—PISCHON: How can we build up the kingdom of God in our domestic life?—RAMBACH: The great value of domestic joys.—HARMS: When need is greatest, God is nearest.—SCHLEIERMACHER: How, under the direction of God, the nobler element, instead of the common and low, usually gains the upper hand in human society.—REINHARD: The special care on which needy, but spiritually-minded Christian families may rely.—DRAESEKE: How Christians make wine out of water (a source of enjoyment out of everyday life).—RAUTENBERG: Jesus, the best family friend.—Mine hour is not yet come.

This word should quiet us 1) amidst the faults of the church; 2) amidst trouble in our houses; 3) amidst the conflict in our hearts.—HARLESS: Marks of the grace of Christ: 1) That Christ gives us the most precious for nothing; 2) makes a glorious thing out of a common; 3) gives the best last; 4) gives according to His own time, not according to our ideas.

[MATTHEW HENRY:—The curse of the law turns water into blood (Ex. iv. 9), common comforts into bitterness and terror; the blessing of the gospel turns water into wine. Christ's errand was to heighten and improve creature-comforts to all believers, and make them comforts indeed.—The transformation of the substance of water into a new form with all the qualities of wine, is a miracle; but the popish transubstantiation, the substance changed, the form and appearance remaining the same, is a monster.—Christ is often better than His words, but never worse. —Temperance, *per force*, is a thankless virtue; but if Providence gives us the delights of sense, and grace enables us to use them moderately, this is self-denial that is praiseworthy.—*And His disciples believed in Him*. Even the faith that is true, at first is but weak. The strongest men were once babes, so were the strongest Christians. —Christ Himself the greatest miracle.—P. S.]

[TRENCH (after AUGUSTINE, *Serm*. 123, ch. ii.): He who made wine out of water, might have made bread out of stones. But He will do nothing at the suggestion of Satan, though all at the suggestion of love.—TRENCH: The Lord a witness against the tendency of our indolent nature of giving up to the world or the devil any portion of life, which, in itself innocent, is capable of being drawn up into the higher world of holiness, as it is in danger of sinking down and coming under the law of the flesh and of the world.—Trench quotes in contrast Cyprian who says (*De hab. virg*. 3, 4): *Nuptiarum festa improba et convivia lasciva vitentur, quorum periculosa contagio est;* but Cyprian and Chrysostom warned against participation in marriage festivals which were essentially heathen; while Christ was in a God-fearing Jewish family, which was probably related to Him.—P. S.]

[Christians should never conform to the world, but always endeavor to transform it into the kingdom of Christ; but where the world is too strong for you, keep off, for the world might transform you.—*Thou hast kept the good wine until now*. Sin gives its best first: pleasure, riches, honors, *etc*.—its worst last: sorrow, poverty, disgrace, ruin. Christ on the contrary gives His followers first the cross, the race, the battle, but last the crown, the rest, and the glory.—The marriage-feast of Cana, a prelude and pledge of the marriage-supper of the Lamb in the kingdom of glory, Matth. xxvi. 29; Rev. xix. 8.—P. S.]

IV.

JESUS, THE GUEST IN CAPERNAUM, AND THE PILGRIM TO THE PASSOVER. THE PURIFICATION OF THE TEMPLE, AS A PRELUDE OF THE REDEEMING PURIFICATION OF THE WORLD AND REFORMATION OF THE CHURCH. CHRIST THE TRUE TEMPLE. THE SIGN OF CHRIST: THE DESTRUCTION OF THE TEMPLE AND THE RAISING IT AGAIN. THE FIRST SPREAD OF FAITH IN ISRAEL, AND CHRIST THE KNOWER OF HEARTS.

CHAP. II. 12–25.

12 After this he went down to Capernaum [Kapharnaum], he, and his mother, and his[1] brethren [brothers],[2] and his disciples; and they continued there [and there they abode, καὶ ἐκεῖ ἔμειναν][3] not many days.
13 And the Jews' passover [the passover of the Jews, τὸ πάσχα τῶν 'Ι.] was at hand
14 [or, near, ἐγγύς], and Jesus went up to Jerusalem, [.] And [he] found in the temple those that sold oxen, and sheep, and doves, and the changers of money [money-
15 changers] sitting [established]: And when he had made [having made, ποιήσας] a scourge of small cords, he drove them [*omit* them] all out of the temple, and [both] the sheep, and the oxen;[4] and poured out the changers' money[5] [the money of
16 the exchangers], and overthrew the tables; And said unto them that [to those who] sold doves, Take these things hence; make not my Father's house a house of mer-
17 chandise [a market]. And his disciples remembered that it was [is] written, The
18 zeal of [for] thine house hath eaten me up [will eat me up].[6] (Ps. lxix. 9.) Then answered the Jews [The Jews therefore answered] and said unto him, What sign
19 shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up [again].
20 Then said the Jews, Forty and six years was this temple in building, and wilt
21 thou rear [raise] it up in three days? But he spake of the temple of his body.

22 When therefore he was [had] risen from the dead, his disciples remembered that he had said this unto them [*omit* unto them];[7] and they believed the Scripture, and the word which Jesus had said [spoken].

23 Now when he was in Jerusalem at the passover in the feast day [at the feast, ἐν τῇ ἑορτῇ], many believed in his name [ἐπίστευσαν, trusted in his name], when they 24 saw the miracles [his signs, αὐτοῦ τὰ σημεῖα] which he did [wrought]. But Jesus did not commit himself unto them [οὐκ ἐπίστευεν αὑτὸν αὐτοῖς, did not trust himself 25 to them], because he knew all men, And needed not [had no need] that any [one] should testify of [concerning] man; for he [himself, αὐτός] knew what was in man.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 12. [αὐτοῦ after οἱ ἀδελφοί, is omitted by B. L., Treg., Westcott and Hort, but supported by ℵ. A. al and retained by Tischend and Alf. (the latter in brackets). Westcott and Hort bracket καὶ οἱ μαθηταὶ αὐτοῦ. The false view about the ἀδελφοί of Christ may have had some influence on these variations.—P. S.]

[2] Ver. 12. [As "brethren" is now almost exclusively used in the spiritual sense, it is better to substitute "brothers," where, as here, kinsmen, *i. e.*, either cousins, or more probably half brothers of Jesus, are intended. In the Scriptures the term denotes either (1) actual brotherhood, or (2) kinsmanship (cousins), or (3) common nationality, or (4) friendship and sympathy. Where there are no obvious objections, the first sense, being the most natural, must always be preferred, especially when the term, as here, occurs in connection with mother. See the EXEG. NOTES.—P. S.]

[3] Ver. 12. [The singular ἔμεινεν (instead of the plural ἔμειναν) in A. F. G. was occasioned by the preceding κατέβη and the succeeding ἀνέβη.—P. S.]

[4] Ver. 15. [The words τά τε πρόβατα καὶ τοὺς βόας, "the sheep *as well as* the oxen," are merely epexegetical of πάντας (masc. on account of βόας), and imply that the φραγέλλιον was used on the beasts only, although it scared the men away likewise. The *them* and *and* of the E. V. convey a false impression.—P. S.]

[5] Ver. 15.—B. L. X., *etc.* [Alford, Tregelles] read: τὰ κέρματα [moneys, small change, instead of the singular, τὸ κέρμα (text rec., Tischend). Greek writers generally use the plural. The singular is here collective.—P. S.]

[6] Ver. 17.—The reading of the Recepta [κατέφαγε] is conformed to the Septuagint. The most important codd., particularly ℵ. A. B. R., besides Origen, *etc.*, read καταφάγεται [the future, contracted from καταφαγήσεται, *will consume me*, in the Sept. and the Apocrypha.—P. S.]

[7] Ver. 22.—The addition αὐτοῖς is very feebly accredited. [Omitted by all the modern critical ed.]

EXEGETICAL AND CRITICAL.

[The Messianic purification of the temple was the first, and, according to the Synoptists (Matth. xxi. 12, 13; Mark xi. 15–17; Luke xix. 45, 46), also the last public act of Christ in Jerusalem.* It very appropriately opens and closes His labors in the sanctuary of the theocracy. It was foretold by the prophet Malachi, iii. 1 ff., that immediately after the forerunner the Messiah Himself "shall suddenly come to His temple," for the purpose of cleansing it: "He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The gross scandal in the Court of the Gentiles represented the general profanation and corruption of the theocracy (as Tetzel's and Samson's sale of indulgences revealed the secularization of the Latin Church in the 16th century). Christ commenced the reformation at the fountain-head, in Jerusalem and the temple where it was most needed. The expulsion was a judicial act of the Lord of the Sabbath and the temple. He acted here not simply as a prophet or Zealot, but as the Messiah, as the Son of God; and hence calls the temple the house of *His*, not *our*, Father (ver. 16). Some infidels have misrepresented it as an outburst of passion and an argument against the sinless perfection of Christ. But the result conclusively shows that it was an exhibition of superhuman power and majesty, which so overawed the profane traffickers, that, losing sight of their superiority in number and physical strength, they submitted at once, and without a murmur to the well deserved punishment.* Their bad conscience, which always makes men cowardly, and the conceded right of prophets like Elijah, to rebuke scandulous profanations of religion, would not sufficiently account for this complete victory. A similar instance is recorded, John xviii. 6, where Judas and his band of men and officers shrunk back and fell to the ground before the defenceless Jesus.—P. S.]

Ver. 12. **After this he went down** [κατέβη] **to Capernaum.**—No doubt not directly from Cana, but from Nazareth. Not that, as Meyer says, the brethren here mentioned were not with Him at the wedding (this is not necessarily to be inferred from the silence respecting them), but that Nazareth was still the residence of Jesus and of the family of Mary, who no doubt returned home before they all went together to Capernaum, that they might thence join the nearest festival caravan for Jerusalem. He went down from the hill country towards the sea, on the coast of which Capernaum lay. On Capernaum, see the *Matth.* at ch. iv. 13. [Am. ed. pp. 90, 91. The question of the site of Capernaum, or properly Kapharnaum (*i. e.*, the Village of Nahum), is still unsettled between the rival claims of *Tell Hûm* (*i. e.*, the hill of Nahum) and *Khân* (*i. e.*, lodging-place) *Minyeh* (with a near fountain called *Ain-et-Tin*, *i. e.*, the spring of the fig-tree), two heaps of ruins on the Western shore of the sea of Galilee about three miles apart. Robinson (*Researches* II. 403 ff.) and Porter (*Handbook of Syria*, II. 425) decide for Khân Minyeh, but Van de Velde, Ebrard, Thomson,

* [The double purgation of the temple is rightly defended by all the older commentators, and by Schleiermacher, Olshausen, Tholuck, Ebrard, Meyer, Lange, Hengstenberg, Godet, Alford. Among those who admit only one, Strauss, Baur and Schenkel defend the report of the Synoptists, while Lücke, De Wette, Ewald decide in favor of John].

* [Hieronymus: *Igneum quiddam et sidereum radiabat ex occulis ejus et divinitatis majestas lucebat in facie.* Comp. the remarks of Godet, I. p. 379, who attributes the effect chiefly to the imposing majesty of Christ's appearance, and the irresistible force of His consciousness of supernatural power.—P. S.]

and Dixon, for Tell Hûm, at the head of the Lake. For this view speaks the similarity of name. (Hûm is a mutilated נחום = ναούμ), and the far greater importance of the ruins. The English explorers, Captain Wilson and his associates, are reported to have discovered in 1866, among the ruins of Tell Hûm, a synagogue of elegant architecture dating from a time before the Christian era. See, besides Robinson, II. 403–405, the article *Capernaum*, by Grove, with the additional note of Hackett, in Smith's *Dictionary*, I. p. 382; the *Lond. Athenæum*, Feb. 24, and Mar. 31, 1866; and an essay of Prof. Ebrard in the *Studien and Kritiken*, for 1857, No. IV., pp. 723–740.—P. S.]

He, and his mother, and his brothers, and his disciples.—The singular (κατέβη) is explained by the fact that Jesus was the leader of the train. That the family had already settled in Capernaum (which, according to Ewald, is here stated, according to De Wette presupposed), is contradicted by the distinct indications that this removal did not take place till after the return of Jesus from Judea, and His appearance in Nazareth (Matth. iv. 13; Luke iv. 31; Jno. iv. 43); though Meyer maintains that there also the removal is neither intimated nor supposed. But no doubt the removal had already been virtually induced by the connection with the disciples from the sea. The brothers of Jesus are distinguished from the disciples. Even though now His brothers, James, Judas, and Simon, had been called to be disciples, which is not at all probable, a separate category had still to be made, because there were yet Joses and the sisters, Matth. xiii. 55, 56. And that they had already attached themselves to the company of Jesus, shows that the usual exaggerated and extreme pressing of the statement in John vii. 5 is false. See Hengstenberg: *Das Evang. Joh.*, I. p. 149 sqq.

[The gradual transition from Christ's private to His public life is here indicated. At Cana and at Capernaum His earthly relations are still with Him, but in the next verse He appears alone with His disciples or spiritual relatives. As to the vexed question of the brothers of Jesus, I have given my views in full in my German work on *James, the brother of Christ*, Berlin, 1842, and in a note on Matth. xiii. 55, pp. 256–260. Comp. also the notes on Matth. i. 25, and John vii. 3, 5. Meyer, Godet (I. 368 ff.), and Alford take ἀδελφοί here in the proper sense, as brothers, *i. e.*, sons of Joseph and Mary. Hengstenberg (*in loc.*) revives the R. Catholic cousin-theory which dates from Jerome in the 4th century, and owes its origin and spread mainly to an ascetic overestimate of the perpetual virginity of Mary, as expressed in the words of Augustine: *Maria mater esse potuit, mulier esse non potuit.* Dr. Lange's hypothesis is an ingenious, but somewhat artificial modification of this view, and assumes that Mary, though in the full sense the wife of Joseph, could bear no children after giving birth to the Messiah, and that the brethren of the Lord were both His cousins (as the sons of Clopas, a brother of Joseph, not as the sons of a supposed sister of Mary), and His foster-brothers (having been adopted, after the death of their father, into the holy family). To my mind the only alternative lies between the Epiphanian or old Greek view, which makes them elder sons of Joseph from a former marriage, and the view held by Tertullian and Helvidius, that they were younger children of Mary and Joseph, and so half-brothers of Jesus. Ancient tradition favors the former, an unprejudiced exegesis the latter view. Prof. J. B. Lightfoot, of Cambridge (in a learned excursus on Galatians, Lond., 1866, pp. 247–281, where much use is made of my book on James), elaborately defends the Epiphanian theory, mainly on account of John xix. 26, 27, which he regards as conclusive against the Helvidian hypothesis; but if this passage is allowed to decide the controversy, it overthrows also the Epiphanian theory. It receives its true light from the peculiar intimacy of Christ with John, and the fact that His brothers were still unbelievers when He entrusted His earthly mother to the care of His bosom disciple, who was probably also His cousin according to the flesh.—P. S.]

Not many days.—Depending solely on the preparation for the approaching passover, which Jesus attended in company with His disciples, v. 23. But that during these few days Jesus wrought miracles in Capernaum, must be inferred from Luke iv. 23.

Ver. 13. **And the passover of the Jews was at hand.**—On the passover see the *Matth.*, p. 459.

And Jesus went up.—Besides the attendance of Jesus at the feast when He was twelve years old, mentioned by Luke alone (ch. ii.), and the last attendance on the passover in the year 783, related by all the Evangelists, John gives the remaining occasions of this kind. Here the first attendance on the passover, in the year 781; then a visit to another feast, not named, most probably the feast of Purim of 782 [ch. v.]; then the feast of tabernacles [ch. vii.], and the feast of the dedication [ch. x. 22], in the same year. See the Introduction, § 8.

Ver. 14. **And found in the temple.**—In the fore-court of the temple. On the temple and the fore-court see the *Matth.* on ch. xxi. 12 [p. 375], and Winer, *sub. v.* Also Braune: *Das Evangelium von Jesus Christus*, p. 45. The first act of the Lord, in the confidential circle of susceptible disciples, was an act of positive glorification, coming into the place of the symbolical purification; His second act, in the bosom of the corrupted religious life of the people, was an act of negative purification, significant at the same time of His glorification. That this deed was looked upon by the better people as a miraculous sign also, and that besides this Jesus wrought other miracles in Jerusalem, may be inferred from ch. iii. 2. But John relates the purging of the temple alone as the first characteristic work, the signal-miracle of the Lord on His public appearance. To him the first cleansing of the temple was more important than the second. But the fact that John mentions only this cleansing at the opening of the Lord's official life, and the Synoptists mention only the similar act at its close, proves nothing against the truth of either or both the occurrences. See the *Matth.* on ch. xxi.

[The market in the Court of the Gentiles (the ἔξωθεν ἱερόν) was introduced, we know not when,

from avaricious motives, in violation of the spirit of the law and to the serious injury of public worship, though it was no doubt justified or excused, as a convenience to foreign Jews for the purchase of sacrificial beasts, incense, oil, and the sacred shekel or double drachma in which the temple-tax had to be paid (Ex. xxx. 13). Similar conveniences and nuisances, markets, lotteries and fairs, are not seldom found in connection with Christian churches. The most striking analogy is the traffic in indulgences, which made the forgiveness of sin an article of merchandise and became the occasion (not the cause) of the Reformation in Germany and Switzerland.—P. S.]

Ver. 15. **He drove all out.**—Referring grammatically not to the animals, but to the men. But He drove the men out by raising the whip against their animals; precisely after the analogy of His method with the money-changers, whose tables He overthrew. To drive the men themselves, by themselves, from the temple, was not His design. Grotius: The whip, a symbol of the divine wrath.* Meyer rejects all typical import. Yet even about the whip of an actual ox-driver there is somewhat typical; and the whip in the hand of Christ is at least a type of the punitive, reformatory office of discipline in the theocracy and the church.

And poured out the money of the exchangers, and overthrew, *etc.* — That is, He first dashed upon the tables hither and thither and then overturned them. The right of free motion in the temple-space, where tables of money-changers did not belong.

Ver. 16. **Unto them that sold doves.**—Because the doves were in baskets, they must be *carried* away (Rosenmüller, Schweizer). His command now sufficed for this, after the dove-traders had seen His earnestness. Showing, that even the ox-traders also He had not driven out with the lash; and showing likewise that He intended no injury, else He would have let the doves go. De Wette: He dealt more gently with the dove-merchants, because the doves were bought by the poor. Stier: Because He saw in the dove the emblem of the Holy Ghost. Both groundless. The difference in the mode of expulsion arises simply from the nature of the articles: doves in baskets. That the dove-sellers came last, may have been determined by the modesty of their business, which generally makes also modest people. These people were doubtless not so much traders properly speaking, as they were poor farmers or farmers' boys. As to the doves being emblems, so were also the sheep and oxen.

My Father's house.—See Luke ii. 49.† The temple was still His Father's house, because He was still waiting for the repentance of the people. The moment He takes His departure from the temple on account of their obduracy, He calls it: Your house, given over to desolation, Matth. xxiii. 38. *Our* Father's, even a prophet might perhaps have said; *My* Father's, Jesus says in the consciousness of His divine dignity and authority, as it were betraying Himself, without their understanding immediately the full sense of His word. The Pharisees, however, have doubtless already reflected upon the word as very suspicious (see John x.).

A house of merchandize.—The term here is not so strong as at the second purification. It denotes the entire secularization of the system of worship. The term "den of thieves" [σπήλαιον λῃστῶν], in Matth. xxi. 13, on the contrary, denotes the prophet-killing and spirit-killing fanaticism, into which this secularization at last ran out.

Ver. 17. **And his disciples remembered.**—Olshausen: After the resurrection. Meyer. [Godet, Alford], on the contrary, rightly: At the occurrence itself. The passage is Ps. lxix. 9, (10): "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."* Whether the Psalm be by David (Tholuck; comp. v. 31; Ps. li.), or by Jeremiah (Hitzig, see v. 14?), or by some other theocratic sufferer, it belongs at all events, like Ps. xxii., to that class of typical passages, in which the passion of Christ miraculously reflects and foreshows itself. Hence also Peter, Acts. i. 20, applies to Judas the words of v. 25 ("Let their habitation be desolate"), and Paul applies the Psalm several times to the conduct of the Jews towards Jesus, Rom. xi. 9; xv. 3. When Bengel, Olshausen, *etc*, and Luthardt refer the words: hath eaten me up, to the death of Jesus,† and Meyer says, on the contrary, that the word is to be understood of the inward attrition of zeal (so that the disciples would mean, His zeal will yet consume Him from within), we may freely march over this difference of schools, and suppose (against Meyer) that the disciples, with anxious forebodings for the future of Christ, were smitten with the remembrance of that passage of the Psalm. For it is not necessary to suppose they had made out a clear idea of the sense of those words; any more than that Mary, with her words, meant: "Make wine!" or: "Go home!" The school always reaches after fully expressed ideas or thoughts; actual life has also vague presentiments, anxious forebodings, dim, confused ideas; that is, life is subject to the fundamental law of gradual development. That the disciples did not connect a distinct expectation of the death of Jesus with their application of the verse of the Psalm to this action of their Lord, is proved by ver. 22; after Ps. xxii. 6–8, *etc.*, they could not confine their thoughts to an exclusively internal self-attrition; probably they did not think of it at all in the Old Testament sense, though the metaphorical use of ἐσθίειν is clear, and consuming passions too (see Meyer, with a reference to Chrysostom, Lampe, Wolf) are not wholly excluded. But here for the first time met and struck them the conflict of the spirit of Christ with the spirit of the people, the terrible

* [So also Godet: a sign of authority and judgment. If Christ had intended physical punishment, the instrument would have been disproportionate to the end.—P. S.]

† [Alford: The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship.—P. S.]

* [Sept.: Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με (Vulg.: *comedit me*), καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.—P. S.]

† ["The καταφάγειν spoken of in that passion Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross." Alford].

life-staking earnestness in the appearance of Christ, which threatened to bring incalculable dangers after it. We may no doubt further suppose that this remembrance indicates great apprehensiveness in the disciples respecting the Lord. Though the future καταφάγεται may occur in the sense of the present,* it does not follow that, according to Tholuck, it is to be read as present here. In this case the Evangelist might better have used the κατέφαγε of the Septuagint.

Ver. 18. **Then answered the Jews.**—Ἀπεκρίθησαν οὖν. Here the Jews already begin to appear in opposition to Jesus; accordingly the Pharisaic and Judaistic Jews are intended, particularly the rulers. They regarded the act of Christ as a reproach to their religious government; therefore their interruption was an answer. And from their spirit it was to be expected; hence οὖν.—**What sign shewest thou unto us?**—They did not see that the majestic and successful act itself was a great moral, theocratic sign, which accredited him; they intended therefore a sign after some magical, chiliastic sort. It should be noticed that they did not venture to dispute the theocratic propriety of the act itself. The right of zealotry against theocratic abuses was legalized in the example of Numb. xxv. 7; yet the prophets were accustomed to support great acts of zealotry by special miraculous signs, 1 Kings xviii. 23. The idea of such signs, however, particularly of the sign with which the Messiah should attest Himself, had gradually passed into the magical and monstrous. At all events, the challenge of a sign from heaven, Matth. xii. 38; xvi. 1, is here already put forth.

Ver. 19. **Destroy this temple.**—[One of those paradoxical and mysterious sayings which, though not understood at the time, stuck in the memory as seed thoughts for future sprouting.† Comp. Christ's word on the sign of Jonah, Matth. xii. 39, 40, in which He likewise mysteriously and typologically predicts His resurrection.—P. S.]—This is the sign which He would give them. The imperative is permissive. (Glassius: *est Imperat. pro Futuro permissive*).‡ The Jews took the words of Jesus in an entirely literal sense, as ver. 20 proves, yet hardly without design. From this conception gradually arose the malignant perversion, slander, and accusation: This fellow said, I am able to destroy the temple of God, and to build it in three days, Matth. xxvi. 61; Mark xiv. 58; comp. Acts vi. 13. This conception John corrects in ver. 21: **He spake of the temple of his body** [for His humanity]. The fathers universally acknowledge this interpretation. It has been supposed, He pointed to His body as He spoke.* Of this there is no indication.

Since Herder, Henke, and Paulus, down to Lücke [De Wette], Bleek, Ewald (see Meyer, *in loc.*), it has been suggested, on the contrary, that John misunderstood the Lord; that Christ spoke of the temple as the symbol of the Jewish system of religion.† Destroy this edifice of religion, and in three days, *i. e.*, in a short time, proverbially (with reference to Hos. vi. 2) represented by three days, I will set it up again renewed.

Kuinoel, Tholuck, Meyer, and many others‡ have maintained the correctness of John's interpretation. And with all reason; for an error of the Apostle and the whole company of disciples in respect to so important a word of the Lord is utterly inadmissible (see the several, not absolutely irrefragable arguments in Meyer).§

A third view adheres to John's interpretation, but holds likewise an element of truth in the second view, and puts them in connection. The temple on Zion was the symbolical dwelling of God; the body of Christ was the real dwelling of God [and hence more than the temple, comp. Matth. xii. 6].‖ The word of Christ, therefore, underneath its immediate reference to the external temple, has a deeper meaning: Destroy this temple and worship, as ye have already begun to do by your desecration,—destroy it entirely, by putting the Messiah to death, and in three days I will build it new, *i. e.*, not only rise from the dead, but also by the resurrection establish a new theocracy (Theodore of Mopsuestia, Olshausen, Lange, *Leben Jesu*, I., p. 200; simultaneously Ebrard, *Kritik*, p. 325; later, in similar manner, Luthardt).¶

* [So also Tholuck, Hengstenberg, Godet, but Meyer contends that καταφάγεται (=καταφαγήσεται) is only used in the sense of the future.—P. S.]

† [Renan (*Vie de Jésus*, p. 354) can see in this profound enigma of our Lord only "an imprudent word spoken in bad humor" ("*Un jour de mauvaise humeur contre le temple lui arracha un mot imprudent*")! Godet, I. 387, well remarks: "*La méthode de Jésus est de jeter une énigme et de ne révéler la vérité qu'en la voilant sous un divin paradoxe, qui ne peut être compris qu'en changeant de cœur. C'est là un secret de la profonde pédagogie.*"—P. S.]

‡ [Meyer, with his usual and at times pedantic philological strictness, takes the imperative λύσατε as strictly *provocative*, and explains it from a painful excitement of feeling in view of the opposition already manifesting itself. But the apparent harshness is softened by the prophetic character of the word and the double reference to the temple and the person. John xiii. 27, where Christ calls upon Judas to do quickly what he intended to do, furnishes a parallel. If the fruit is once matured, it must fall.—P. S.]

* [So Bengel (*nutu gestuve*) and Meyer. But in the fifth ed., p. 144, note, M. gives up this reference. Such pointing would have been the solution of the riddle, contrary to its intention; but neither the Jews nor the disciples understood Him at the time. The Jews on this and the second purgation referred τὸν ναὸν τοῦτον to the temple, ver. 20; Matth. xxvi. 61; xxvii. 40. Meyer now assumes that Christ pointed to the temple (this temple before you), but meant His body as the antitype of the temple and the true dwelling of God, and thus put the image in the place of the thing typified, "*so dass diese scharfen lebendigen, ohne Auslegung hingeworfenen Bildzüge wie in einem Bilderräthsel eine symbolisch prophetische Vorhersagung seiner Auferstehung enthalten, wie Matth. xii. 39; xvi. 4.*"—P. S.]

† (See Heubner, p. 242. Henke was not the first to take this view, but Zinzendorf has it in his *Homil. über die Wundenlitanei*, p. 160.)

‡ [Olshausen, Stier, Brückner (*versus* De Wette), Alford, Godet.—P. S.]

§ [Meyer, pp. 145-147, raises seven objections against this view. It is plainly irreconcilable with apostolic inspiration. In my Lectures on the Gospel of John, written at Berlin, 1842, I find the remark: "It involves an immense presumption on the part of theologians of the nineteenth century, however respectable, if they imagine that they understand Christ better than His favorite disciple and bosom-friend to whom He revealed the future struggles and triumphs of His Kingdom." Alford also justly protests against such liberty of interpretation. For we have here not a chronological statement, but a doctrinal exposition of a most important declaration of Christ.—P. S.]

‖ [This idea John expresses in ἐσκήνωσεν, i. 14 (see notes on pp. 71, 73), and Paul when he says that the whole fulness of the Godhead dwelled in Christ bodily. Col. ii. 9.—P. S.]

¶ [Comp. also Hengstenberg, I. 165. He thinks that no justice can be done to this holy enigma which Christ proposed to the Jews, unless we recognize the essential identity of the temple, the appearance of Christ in the flesh and the church

This combination is supported (1) by the actual connection. The crucifixion of Christ was the desecration, the spiritual dissolution of the temple, which must be followed by its outward destruction (see Matth. xxiii. 38; xxvii. 51), because the body of Christ was the real temple of God. (2) Christ, on this account, has repeatedly represented His death and resurrection as the one great sign which was to be given to the Jews instead of the required sign from heaven (John iii. 14; Matth. xii. 39; xvi. 4), and this sign too always connected with an antecedent Old Testament type. (3) A word concerning His death, without connection with an intelligible figure, would have assuredly been as yet wholly unintelligible to the Jews. (4) John gave the inmost and ultimate significance of the expression of Christ for the sole reason, that it was the main matter, and that the figurative sense was self-evident. (5) In Matth. xxvi. 61 Christ puts in the true explanation, ver. 64, immediately upon the false interpretation, besides perversion, of His utterance.

In three days, a round number, 1 Sam. xxx. 12; see the *Matth.* on chap. xii. 40, p. 226.

I will raise it up (again).—"It is only apparently contrary to John's explanation, that Christ, according to the New Testament doctrine, did not raise Himself, but was raised by the Father." Meyer. And besides, the resurrection of Jesus was in one view as much His own act [John x. 18; Rev. v. 5], as, in another view, the act of His Father, especially in its results, 1 Cor. xv. 57; Eph. iv. 8. That Jesus was already familiar with the thought of His death, appears from the conversation which soon followed, John iii. 14. The explanation of Athanasius, quoted by Tholuck, is an ingenious modified form of our third: With the putting to death of the body of Christ the Jewish system of types and shadows also is dissolved, and the real church thereby (by means of the resurrection) established.

Ver. 20. **Then said the Jews.**—With an οὖν; it was to be expected that they would finish their malicious misunderstanding consistently.—**Forty and six years.**—They mean the renovation and enlargement of the temple of Zerubbabel, which begun in the eighteenth year of Herod's reign, 20 B. C. (Joseph. *Antiq.* XV. 11, 1), and was finished under Herod Agrippa II. in A. D. 64 (Joseph. *Antiq.* XX. 9, 7). According to Wieseler, it appears, therefore, that in this computation of forty-six years since the work was begun, the passover of the year 781 is the occasion on which it is made (*Chronol. Synops.* p. 106).

Ver. 21. **The temple of his body.**—Genitiv. Apposit.

Ver. 22. **His disciples remembered that he had said this.**—This remembrance does not exclude former remindings; but the right remembrance came now with the right understanding of it. [Remarks like this impress upon the reports of the discourses of Christ the stamp of historical fidelity. A later falsifier would have made the reference to the resurrection much plainer.—P. S.]—**And they believed the Scripture.**—[Faith in Christ is the key to the understanding of the Scriptures of the O. T.; comp. vii. 38, 42; x. 35; xiii. 18. The singular τῇ γραφῇ indicates the unity and harmony of the canonical books from Genesis to Malachi, which, considering the great number of authors, the long period of time, and the variety of circumstances in and under which they were composed, is a strong evidence of their divine origin.—P. S.] Comp. Luke xxiv. 26: "Ought not Christ to have suffered these things," *etc.* As they now found the death of Christ foretold in the Old Testament, so they found also His glorification, which included His resurrection, Ps. xvi. 10; comp. Acts ii. 27; xiii. 35; 1 Pet. iii. 19; Ps. lxviii. 18; comp. Eph. iv. 8; Is. liii. 7; comp. Acts viii. 35.

[Alford: "At first sight it appears difficult to fix on any passage in which the resurrection is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave to the Apostles and still gives to the Christian church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in whom alone they are properly fulfilled: see also Hosea vi. 2." This is not satisfactory. The O. T. indeed does not expressly prophesy the resurrection, as a separate fact, but very often the exaltation and glorification of the Messiah after His humiliation and suffering, and this implies the resurrection, as the intervening link or the beginning of the exaltation itself. Hence we may count here in a wider sense, with Hengstenberg (I. 171), the prophecy of Shilo as a ruler, Gen. xlix. 10; Ps. cx., where the Messiah is represented as sitting at the right of God and ruling over all His enemies; Dan. vii. 13, 14, where He appears at the head of a universal Kingdom; Isa. liii., where, after His atoning death, He is raised to great glory; Zech. ix. 9, 10, where Zion's King appears first lowly and riding upon an ass, yea, as dying (comp. xii. 10; xiii. 7), but afterwards speaking peace to the heathen and having dominion from sea to sea and from the river to the ends of the earth; comp. also Isa. ix.; xi.; Mich. v.; Ps. xvi. It is quite in keeping with the character of prophecy to behold the various stages of the exaltation as one continuous panorama. It is under this view that the Scripture of the O. T. is said to have foretold the resurrection; Luke xxiv. 26 ("to enter into His *glory*"); John xx. 9; 1 Cor. xv. 4; 1 Pet. i. 11 ("the sufferings of Christ and the glory that should follow").—P. S.]

Ver. 23. **Now when he was in Jerusalem at the passover.**—The Evangelist thus distinguishes the stay of Jesus in Jerusalem during the passover from His first appearance there.—**On the feast.**—Meyer justly says, this addition is not intended to explain the term passover for Greek readers; that must have been done by ver. 13. The expression signifies participation in the celebration of the feast. We suppose the feast days themselves are set off against the day of His entrance. On the day of

of the N. T. He explains: "If ye once destroy the temple of my body, and with it this external temple, the symbol and pledge of the kingdom of God among you, I shall rebuild in three days the temple of My body and with it at the same time the substance of the eternal temple, the kingdom of God." The crucifixion of Christ involved as a necessary consequence the destruction of the temple and the O. T. worship; the resurrection of Christ the creation of the Christian church, and worship, of which the temple was the type and shadow. Godet explains: "Destroy this your temple, by killing Me, the Messiah."—P. S.]

the symbolical castigation He wrought other miracles, probably miracles of healing; and the first surprise of the Jews was followed by a demonstration of faith on the part of many attendants of the feast. **The signs.**—Evidently implying a multiplicity of signs, and such as determined those people to believe. He must therefore have done many miracles in Jerusalem.

Ver. 24. **Did not commit himself unto them.**—The second πιστεύειν ἑαυτόν is evidently connected with the first πιστεύειν. He believed not in their believing, to such a degree as to commit or deliver up Himself to them. Various interpretations: (1) He withheld His doctrine (Chrysostom, Kuinoel); (2) He did not yield Himself to personal intercourse with them (Meyer). Without doubt simply: He did not yet entrust Himself to them as the Messiah, did not offer Himself as the Messiah, though they seemed inclined to recognize Him as such. It is the Lord's determination, not to appear publicly under the title of Messiah; and He follows it henceforth till the triumphal entry into Jerusalem; in full accordance with Matth. iv. 1–11. **Because he.**—He Himself, in distinction from indirect knowledge through others. How He knew them all, is in part shown by what has preceded. He knew in general that the secular spirit predominated in them; but He also saw through each one, as He met him, with a divine physiognomic discernment. In both cases is intended not only the general prophetic illumination, but the penetrating spiritual eye of the God-Man.

Ver. 25. **And needed not.**—Explanatory of αὐτός in the previous clause.—**Of man.**—Of man as to his sinful nature in general, and of man in particular, as He encountered each individual.—**For he knew.**—The positive expression for: *He needed not.*—**What was in man.**—Not only the special, miraculous, physiognomic knowledge (Meyer cites ch. i. 48; iv. 18; vi. 61, 64; xi. 4, 14; xiii. 11; xxi. 17), but also the general knowledge of the constitution of human nature (John iii.), of the order of the universe (xix. 11), and of the situation of the Jewish people in particular. Result: In the familiar circle of His disciples Jesus manifested His glory; in public He preserved His mysterious anonymousness as to the Messianic office.

[Christ knows us better than we know ourselves. He sees the end from the beginning, we the beginning from the end. He, says Calvin, knows the roots of the tree, we know the tree only by its fruits.—P. S.]

DOCTRINAL AND ETHICAL.

1. *The different meanings of the two purifications of the temple.* According to Meyer, no essential difference should be perceived between the two acts. Yet the difference between the expressions "house of merchandize" in John, and "den of thieves" in the Synoptists, "the house of My Father" (ὁ οἶκος τοῦ πατρός μου) in John, and "My house" (ὁ οἶκός μου) in the Synoptists, as well as the greater rigor in the second case as described by Mark (not suffering any man to carry any vessel through the temple), is plain enough. According to Hofmann, Lichtenstein, and Luthardt, Christ in the Synoptists appears as a prophet to protect the place of prayer, in John as the Son to execute His domestic right. But this would lead to an entire reversal of the order of things in the self-manifestation of the Lord. The case is just the reverse. Christ performed the first cleansing of the temple, as an anonymous prophet in the right of zealotism and the right of a prophet (see the *Matth.* on xxi. 12, p. 376); the second, as the Lord of the temple, publicly introduced by the people to the holy city and temple as the Messiah.

2. *The body of Christ, the most real temple of God.* The crucifixion, the destruction of the temple in the strictest sense (Rom. ii. 22); the resurrection, the building of the eternal temple. Meaning of the sign: He who builds the eternal, essential temple, has power also to purge the symbolical. The truth, that Christ is perpetually building greater, more glorious the temple of God, which the sin of man demolishes. The centre of this truth is the death and resurrection of Christ; its first tokens, the fall of Adam and the first promise (the protevangelium), the flood and the rain-bow, *etc.*; its unfolding, the destruction of the theocracy and temple in Jerusalem, the rise of the church, the ruin of the mediæval church by the hierarchy, and its rebuilding in the Reformation, the inducing of the judgment of the world by anti-christianity, and the erection of a new heavens and a new earth. The wedding at Cana before the purification of the temple, the token of the transfiguration of the world before the judgment of the world.

3. *The first and second purifications of the temple:* when once the temple is made a house of merchandize (John ii.), it has also become in effect a den of robbers or of murderers, Matth. xxi. First the selling of indulgences, then persecution and reformation.

4. Christ entrusts Himself to no one in Jerusalem; *i. e.*, He does not as yet come on the stage in His office as Messiah. Comp. the *Com. on Matth.* on ch. iv.

5. The *supernatural knowledge of Christ*, the source of His miracles of knowledge, and in fact everywhere divine-human; *i. e.*, on the one hand not merely divine, nor on the other merely human, but both at once; divinely immediate, humanly exercised through means and organs.

HOMILETICAL AND PRACTICAL.

See Comm. on *Matthew*, on ch. xxi. 12–22, p. 377; *Mark*, on ch. xi. 12–26; *Luke*, on ch. xix. 41–48.—The visit of Jesus the youth to the temple, and the visit of the man matured for the execution of His Messianic office.—The first, second, and last solemn appearance of Jesus in the temple (the last, Matth. xxi.—xxiii.).—As the crucifixion of Christ completed the desecration of the temple, so the resurrection of Christ completed the restoration of the temple.—Out of His word of holiest zeal *for* the temple, they made a word of blasphemy and deadly sin *against* the temple.—The purification of the temple, the perpetual charter of reformation.—What sign shewest thou, *etc.*? The spiritual blindness which demands a sensible sign for the holiest sign of

the Spirit.—How Judaism, by overdoing itself, falls back into heathenism, in asking a sign for the sense, when the sign of the Spirit gloriously stands forth.—So also the Judaism of legality in Christendom.—The scourge in the hand of Jesus, or the anger of personal gentleness itself. (1) The overpowering sign of the highest zeal (against sin); (2) the humbling sign of the highest majesty (against frivolity); (3) the ocular sign of the highest assurance (against doubt).—The Old Testament spirit in which the disciples viewed the matter, indicated by their word: The zeal of Thine house hath eaten me up; the New Testament watchword of Jesus: My meat is to do the will, *etc.*, John iv. 34.—To the temple of a Herod the hierarchs had even a right; in the temple of Christ they found themselves utterly out of place.—The token which Christ gives the Jews for the truth of His divine mission.—This token, the token also of reformation: Commit the utmost abominations in the temple, the more gloriously will the ruined temple be restored!—The conduct of the Jews on Christ's purifying of the temple, in its permanent import.—The destroyers of the temple would be its restorers, and the restorers must pass for destroyers.—From this first day of the public appearance of Christ, enmity calumniously laid up the word, which was to bring it to naught.—The Lord's great word concerning His end, at the beginning of His career.—The subsequent remembrance of Christ's words by His enemies, and the subsequent remembrance of them by His friends.—When He was at Jerusalem, many believed on Him; or, (1) festival believers, believers of festival seasons when things go grandly in the church; (2) yet festival times, also true birthdays of faith.—But Jesus did not commit Himself to them; or, secret disciples, and a secret Saviour (anonymous believers, and an anonymous Christ).—Christ, the knower of hearts.—The first sign of Christ in the pious house, and His first sign in the impious church.—The transformation of water into wine, and of the driver's whip into a beneficent sceptre (in contrast with those who have turned the sceptre into a whip).—Christ and the hierarchs with reference to the temple of God: (1) He purifies and sanctifies it, they would make its desecrated condition its holiness; (2) He gives a moral and religious sign of the Spirit, they demand a magical, sensuous sign to accredit it; (3) He gives them for a sign the prophecy that they will kill Him, and they make of it a mortal charge against Him; (4) He announces to them a new supernatural temple, and they harden themselves in their old system to their judgment.—The first public Easter festival of Jesus, a foretokening of His future and eternal Easter.—Christ's observance of the prescribed feasts the dawn of the free festivity of the gospel.—Christ at the feast: (1) As an Israelite, in the spirit of the patriarchs; (2) as a Jew, according to the law of Moses; (3) as a prophet, after the manner of the prophets (my Father's house not a house of merchandize, the court of the Gentiles not a cattle-market); (4) as the Christ, introducing and indicating the course of His life and work.—Holy zeal and unholy zeal in contrast in the purification of the temple.—The open, noble indignation of Jesus, and the impure malicious reserve of His opponents.—Jesus, here as in Cana, a man, and a sinless man.—The keeping holy the temple: (1) The house of God; (2) the body; (3) the church. The rising of the divine above the corruption and ruin of the human; the eternal divine token thereof, the luminous centre of all divine signs: the resurrection of Christ from the death of the cross.

STARKE: MAJUS: Though the word and works of God are not bound to place, yet it is right, after the example of Christ, to observe proprieties of place and time.—OSIANDER: Christ, the Lord of the law, submitted Himself to it, that He might redeem men from it.—CRAMER: Christ, not a secular king, but Lord of the temple; therefore He comes into the temple, and there begins His public function, Hag. ii. 3, 18.—HEDINGER: What has the abomination of usury to do in the temple of God? What the indulgence-monger in the sanctuary?—Ah, our churches to this day are sufficiently profaned by sinful garrulity, proud display of dress, *etc.* (even by unsanctified discourses).—*Nova Bibl. Tub.:* The abuses which have crept into the church must be scourged and banished. How much more must traditional abuses call forth our zeal! Hos. xii. 8; Zech. xiv. 21.—It is incumbent on all Christians, particularly on ministers, to be zealous for the house of God; yet should every one take good heed lest it be not according to knowledge.—OSIANDER: He who diligently pursues his calling, may fear no danger. The protection of God will be with him.—MAJUS: The works of God need no miraculous attestation. They shine so brightly upon the eye, that God and His divine glory may be sufficiently recognized in them.—HEDINGER: Unbelief demands miracles and signs.—ZEISIUS: Where we have to do with false, malicious men, we are not called upon to make the truth so clear and bright, to their greater condemnation (dark words for dark men).—A mind occupied only with the earthly, cannot perceive the mysteries of God.—Instruction often serves more for others in the future, than for those to whom it is given at the time.—*Ibid:* Fulfilment yields the best interpretation.—QUESNEL: Truth brings forth its fruits in their season.—*Ibid.:* Christian prudence requires that we do not lightly judge and condemn any, yet that we do not easily trust ourselves to any who present a good appearance.

GERLACH: "As Christ's kingdom is not a sword, how is it that He deals so hardly and harshly here with the priests of the temple, and concerns Himself with what properly belongs to the secular power? Because the Lord at that time stood between the Old Testament and the New, between what Moses had established in Israel, and what Christ was to establish after His death through His Holy Spirit and the preaching of the gospel; and He shows thereby that He is a Lord who holds both dispensations in His hand" (Luther).—LISCO: A picture of the reformation of a temple-desecration which had arisen from an abuse of Deut. xiv. 24-26.—HEUBNER: How much is contained in completely trusting one!—We must judge not, yet not hastily open and surrender ourselves to any. The more perfect and noble a man is, the more true

and open (and yet the more is he, again, a higher mystery).—SCHLEIERMACHER: What a zeal for His Father's house did the Lord Himself sanctify, in doing that!—But there afterwards came a time, when even the Christian church was a house of merchandize.—Then He again gathered a whip; Luther, Zwingli, Calvin and all the reformers.—It was not the whip that effected what the Redeemer did, but the spiritual power, of which that was only a sign and seal.—Our failure to act in many cases as the Redeemer acted here, is the cause of many evils in the Christian church and in all human affairs. That one is always putting upon another the performance of works well-pleasing to God, and no one maintains a fresh and free consciousness of the power which God the Lord has given him, and does all he can do to promote truth and goodness and prevent wickedness,—this is the reason why so many disorders are daily renewed in the smaller and larger relations of men.—BESSER: The Saviour (because they stifle the voice of conscience) draws back from them, and veils in a holy riddle the sign which they demand, and which was intended to be given them as the sign of all signs, the proper sign of Christ.—From every defeat a victory unfolds to the church; from every shame a glory.—*When therefore He was risen, etc.* Chemnitz presents the disciples, in their relation to the discourse of Jesus to them, as an example for all Bible-readers: They should not at once despise and reject everything in the Holy Scriptures which they cannot at first glance understand; nor must they despair of understanding, if they cannot at once penetrate the deep mysteries of the word. For the Spirit of knowledge leads us into the truth by degrees.—Christ's power of trying spirits (Isa. xi. 3 comp. with 1 Sam. xvi. 7; 1 Tim. v. 22).

V.

JESUS IN JERUSALEM, AND NICODEMUS AS A WITNESS OF THE FIRST POWERFUL IMPRESSION OF JESUS UPON THE PHARISEES. THE CONVERSATION OF CHRIST WITH NICODEMUS BY NIGHT CONCERNING THE HEAVENLY BIRTH AS THE CONDITION OF ENTRANCE INTO THE KINGDOM OF GOD. SYMBOLISM OF WATER, WIND, AND THE BRAZEN SERPENT.

CHAP. III. 1-21.

(Chap. iii. 1-15, Gospel for Trinity Sunday; 16-21, Gospel for 2nd Pentecost).

1 [But][1] there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2 The same came to Jesus [him][2] by night, and said unto him, Rabbi [Master], we know that thou art a teacher come from God; for no man can do these miracles
3 that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born[3] again [from above][4] he cannot
4 see the kingdom of God.[5] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the [*omit* of the][6] Spirit, he cannot enter into the kingdom of God [of hea-
6 ven].[7] That which is [hath been] born of the flesh is flesh; and that which is
7 [hath been] born of the Spirit[8] is spirit. Marvel not that I said unto thee, Ye
8 must be born again [from above]. The wind[9] bloweth where it listeth [will], and thou hearest the sound thereof, but canst not tell [knowest not, οὐκ οἶδας], whence it cometh, and[10] whither it goeth; so is [*it with*] every one that is [hath been] born
9 of the Spirit. Nicodemus answered and said unto him, How can these things be?
10 Jesus answered and said unto him, Art thou a master [the teacher, ὁ διδάσκαλος] of Israel, and knowest not these things?
11 Verily, verily, I say unto thee, We speak that we do know [that which we know] and testify that [which] we have seen; and ye receive not our witness [testimony].
12 If I have told you earthly [human] things, and ye believe not, how shall ye believe,
13 if I tell you *of* [*omit* of] heavenly [divine] things?[11] And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of Man which
14 [who] is in heaven. And as Moses lifted up the serpent in the wilderness [made it a high signal for the surrounding wilderness], even so must the Son of man be lifted
15 up: That whosoever believeth in him[12] should [may] not perish, but [*omit* not perish but][13] have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should [might] not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn [judge][14] the world; but that the world through him might be saved. 18 He that believeth on him is not condemned [judged]; but he that believeth not is condemned [hath been judged] already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation [judgment] that [the][15] light is come into the world, and men loved [the] darkness rather than [the] light, because their deeds were evil.[16] 20 For every one that doeth evil hateth the light, neither cometh [and cometh not] to the light, lest his deeds should be reproved [detested, discovered, shown to be punishable]. 21 But he that doeth [the] truth cometh to the light, that his deeds may be made manifest, that [for][17] they are wrought in God.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. [δέ after ἦν seems to imply that Nicodemus was not one of those to whom Christ did not trust Himself, ii. 24; for He opened to him the profoundest secrets of the kingdom of God. It may be, however, merely continuative = and.—P. S.]

[2] Ver. 2.—The Recepta reads πρὸς τὸν Ἰησοῦν, against which there are decisive authorities, particularly A. B. "Beginning of a section and a lesson." Meyer.

[3] Ver. 3. [γεννάω means usually *to beget* (of the Father), Matth. i. 2 ff. and often; hence ὁ γεννήσας, the father; rarely *to bear, to bring forth* (of the mother), as Luke i. 57. God or the Holy Spirit produces the higher spiritual life; hence *begotten from above*, would perhaps better express the idea; comp. i. 13; 1 Cor. iv. 15; Philem. 10; 1 John ii. 29; iii. 9; iv. 7; v. 1, 4, 18; Heb. i. 5; v. 5.—P. S.]

[4] Ver. 3. [ἄνωθεν, מִבַּעַל, the reverse of κάτωθεν, and equivalent to ἐκ τοῦ οὐρανοῦ, *from heaven*, iii. 31; xix. 11, 23; Matth. xxvii. 51; Mark xv. 38; James i. 17; iii. 15, 17, or ἐκ θεοῦ, *from God*, comp. John i. 13; ἐκ τοῦ πνεύματος, iii. 6, 9, which may be taken as the true explication. If the temporal sense be preferred (in which Nicodemus misunderstands it, ver. 4); comp. Luke i. 3; Gal. iv. 9, it should be rendered *anew, afresh* (from the root, entirely new) rather than *again*. Tyndale: *boren a newe;* Cranmer: *boren from above;* Geneva: *begotten againe;* Rheims: *borne againe;* Conant: *born again;* Alford: *born anew*, with a marginal note: or, *from above;* Young: *from above;* Vulg.: *renatus fuerit denuo;* Luth.: *von neuem geboren werde;* Ewald: *von vorne an* (*i. e, ganz von neuem*) *geb. wird*. See the Exegesis.—P. S.]

[5] Ver. 3. [βασιλεία τοῦ θεοῦ only here and ver. 5 in John, but in xviii. 36 Christ speaks of *His* kingdom. The Synoptists use for it more frequently the term βασ. τῶν οὐρανῶν, which John never employs unless it be in ver. 5. (See note 7 below.—P. S.]

[6] Ver. 5. [The absence of the article both before ὕδατος and πνεύματος should be noticed. It gives to the two agents a generic character, and favors a more comprehensive interpretation of *water* than that which confines it to a particular kind of baptism, Jewish, Johannean, or Christian. See Exeg. Notes.—P. S.]

[7] Ver. 5. [Instead of the text. rec. βασ. τοῦ θεοῦ, which is retained by Tregelles, Alford, Westcott and Hort, and others, Tischendorf (ed. viii.) reads βασ. τῶν οὐρανῶν on the authority of ℵ[1] and the still older Euseb., Orig., Hippol., Iren., and Just. M. Irenæus (*Fragm.* 35) quotes the passage literally thus: καθὼς καὶ ὁ κύριος ἔφη, ἐαν μή τις, κ. τ. λ., εις τ. βασ. τῶν οὐρανῶν. Justin M. (middle of the 2d cent.), *Apol.* I. c. 51 (ed. Otto, I. p. 144), cites less accurately from memory: Καὶ γὰρ ὁ χριστὸς εἶπεν. Ἄν μὴ ἀναγεννηθῆτε (instead of ἐαν μή τις γεννηθῇ), οὐ μὴ εἰσέλθητε (instead of οὐ δύναται εἰσελθειν) εἰς τὴν βασιλείαν τῶν οὐρανῶν. Chrysostom also, in his homilies on John iii., reads several times βασ. τῶν οὐρανῶν. The change from this into the received reading may be traced to a desire to conform to ver. 3.—P. S.]

[8] Ver. 6. [Here and in ver. 8 the article is used before πνεύματος, and of course should be retained in the translation.—P. S.]

[9] Ver. 8. [The double meaning of the Greek πνεῦμα and the Hebrew רוּחַ, *wind* and *spirit*, suggested this analogy.—P. S.]

[10] Ver. 8.—Lachmann: ἢ ποῦ, *or where*, according to A., the Vulgate, and other versions, Armenian, Arabic, Syriac, and several of the fathers. The καί, therefore, arose probably from the need of a proverbial form of the sentence. [The usual reading καὶ ποῦ, *and* where (whither), is retained by Treg., Alf., Tischend. on the authority of ℵ. B. L. T., *etc.*, also Ignatius *Ad Philad.* c. 7.—P. S.]

[11] Ver. 12. [Literally *the* earthly things—*the* heavenly things: τὰ ἐπίγεια—τὰ ἐπουράνια.—P. S.]

[12] Ver. 15.—Lachmann: ἐπ' αὐτόν, according to Cod. A.; Tischendorf: ἐν αὐτῷ, according to Cod. B. and others. Theodoret and Cod. L. read ἐπ' αὐτῷ; Meyer is for ἐν αὐτῷ, and proposes to connect this with ἔχῃ. Against this is the parallel v. 16. Probably the above variations are efforts of the catholic spirit to sharpen the idea of faith; εἰς αὐτόν being a more general conception.

[13] Ver. 15.—Μὴ ἀπόληται, ἀλλ' is wanting in [ℵ] B. L. J., and many others. It is omitted by Tischendorf [Treg., Alf.], and put in brackets by Lachmann. It has probably been taken from ver. 16.

[14] Ver. 17. [Κρίνειν, *to judge*, is used, not κατακρίνειν, *to condemn*, here and ver. 18, and ἡ κρίσις, ver. 19. The E. V. is not consistent in the rendering of κρίνειν, κρίμα and κρίσις, using alternately *to judge, to condemn, to damn*, yet in the great majority of cases *to judge*. Κατακρίνειν is seventeen times translated *to condemn*, twice *to damn*.—P. S.]

[15] Ver. 19. [τὸ φῶς, the true personal Light, Christ, comp. i. 4, 5, 8, 9. The importance of the definite article is obvious. The E. V. retained it in ver. 20, but dropped it here—one of its innumerable inconsistencies.—P. S.]

[16] Ver. 19.—The order: αὐτῶν πονηρά [instead of πονηρὰ αὐτῶν].

[17] Ver. 21. [ὅτι assigns the reason for the preceding intention. See *Exeg.*—P. S.]

EXEGETICAL AND CRITICAL.

[This is one of the richest and most important sections of the Bible. The sixteenth verse alone contains the whole gospel in a nutshell, or "the Bible in miniature," and is worth more than all the wisdom of the world. The infinite love of the Father, the mission of His Son, the work of the Holy Spirit, the lost condition of man, the necessity of a new birth from above, faith in Christ as a condition of salvation, the kingdom of God, eternal life—all these fundamental doctrines are set forth by the unerring mouth of our Lord in this interview with a timid, yet earnest and anxious inquirer. The central idea of the passage is the new birth, which implies the total depravity of man and the work of divine grace. This great doctrine stands in the proper place at the beginning of Christ's ministry.

The first miracle of Christ was a miracle of transformation, His first public act in Jerusalem an act of reformation, His first discourse a discourse on regeneration. He is not satisfied with mere improvements of the old, but demands a

new life, lays a new foundation. True religion in the soul begins with a personal conviction of sin and guilt, and of the necessity of a radical change. Without such a conviction all efforts to convert a man are in vain. The night discourse with Nicodemus is the *locus classicus* on the new birth, as the indispensable condition of admission into the kingdom of God. It occupies a position in the Gospel of John, similar to that which the Sermon on the Mount does in the Gospel of Matthew.

It is characteristic of the idealism and mysticism of John that in his Gospel he gives no account of the institution of the church* and the sacraments. But, anticipating the visible rite, he presents in ch. iii. the idea of the new birth, which is symbolized in Christian baptism, together with the idea of "the kingdom of God," which is the internal and abiding essence of the church. So in ch. vi. he gives the general idea of vital union with Christ, which underlies the sacrament of the Lord's Supper.

According to the Synoptists, Christ began His public ministry by preaching to the people: "The time is fulfilled, and the kingdom of God is at hand; repent ye (change your mind, μετανοεῖτε), and believe in the gospel" (Mark i. 15). According to John, He made, at the outset of His ministry, the same demand, first indirectly, and then directly (δεῖ ὑμᾶς, ver. 7), upon an individual, a man circumcised, orthodox, honest, unblemished, yea, of the highest rank, a member of the Supreme Council of the theocracy, even favorably disposed to Christ and almost ready to accept Him as the Messiah, in a word, a man endowed with every personal and official claim to membership of the Messianic kingdom, yet lacking one fundamental condition: a new birth from above. Christ answers not so much to the words, as to the thoughts of Nicodemus, penetrating his heart to the very core (ii. 25). With historical faithfulness, John does not state the result of the conversation, because it did not appear at once, but some time afterwards (vii. 50; xix. 39).

Regeneration (ἀναγέννησις, παλιγγενεσία) is a creative act of God the Holy Spirit, whereby a new spiritual life from above is implanted in man, through the means of grace, especially the preaching of the gospel; like the natural birth, it can occur but once. Conversion (μετάνοια, which must not be confounded with regeneration) is the corresponding subjective change of heart, whereby man, under the influence of the Spirit, in conscious repentance and faith, turns from the service of sin to the service of God; this may be repeated after a relapse. Regeneration, as to its origin and mode of operation, is a mystery like the natural generation and birth, but a mystery manifest in its effects to all who have spiritual eyes to see; it meets us as a fact in every true Christian, or child of God, who is as sure of the higher life of Christ in his own soul as he is of his natural existence. The difficulties in the exposition of this passage are mainly dogmatical, and arise from the relation of regeneration to baptism, *viz.*, whether *water* means baptism at all, and, if so, whether it refers to John's baptism, or the baptism of the disciples of Jesus, or, by anticipation, to Christian baptism (which did not appear till the day of Pentecost), or the general idea of baptism in its various forms as a historic preparation for Christian discipleship: and also from the question as to the necessity of baptism for salvation. These difficulties are fully discussed below.—P. S.]

Ver. 1. **There was a man.**—An important incident of the residence of Jesus in Jerusalem, exemplifying what has just been said, and introduced with the continuative δέ. [Comp. however, Text Note 1.—P. S.] Lücke [and Godet]: An example of the higher knowledge just mentioned; Tholuck: Of the weak faith just mentioned;* De Wette: A proof of vers. 23-25; Luthardt: Transition from the people to an individual; Ewald: Nicodemus an exception; Strauss: Added through desire to show a believer from the cultivated world; Baur: Nicodemus a typical figure: outwardly believing, inwardly unbelieving Judaism. (On the contrary Luthardt: He is in fact a genuine disciple in disguise, see Tholuck.) The views of Lücke and Tholuck do not exclude, but meet in, that of De Wette. An example, that is to say, at once of the weak faith to which Jesus cannot entrust Himself, and of His power to discern it. Yet John has especially selected this incident also on account of its great didactic importance, and as an example of the enthusiasm which Jesus at first awakened, extending even into the circle of the Pharisees.†

Nicodemus.—A current name, first with the Greeks, then with the Jews (נַקְדִּימוֹן, נַקְדֵּם; Lightfoot and Wetstein). Akin to Νικόλαος. Starke: "If the name be Hebrew, it is equivalent to *innocent blood* (נַקִי and דָּם), but if Greek, *conqueror of people* (the same as Nicolaus). As the Jews gave not only Hebrew, but Greek and Latin names also, to their children, both meanings at last met in Nicodemus." The gradual unfolding of his faith appears by stages in this place, ch. vii. 50 and ch. xix. 39. "Tradition adds that he afterwards, having publicly acknowledged the doctrine of Jesus, and having been baptized by Peter and John, was deposed from his office and banished from Jerusalem (Photius, *Biblioth.*, Cod. 171), but was supported in a country-seat by his kinsman Gamaliel, till his death." Winer. Thus tradition makes him again in an unworthy manner keep out of sight with his faith. The Talmud mentions also a Nicodemus, Son of Gorion, properly called Bunni, who was a disciple of Jesus, and survived the destruction of Jerusalem, whose family sank from wealth into great poverty (Delitzsch,

* [The term ἐκκλησία never occurs in John's Gospel and first Epistle, though repeatedly in his third Epistle, and in the Apocalypse. In the Gospel and first Epistle the ideal side of the church prevails, in the Apocalypse the real, empirical, because it is there represented in its historical conflict with the powers of darkness.]

* [So Hengstenberg, and Alford: One of the believers on account of Christ's miracles, ii. 23. Bengel: *Ex iis, de quibus c. ii. in fine; sed nonnihil melior multis.*—P. S.]

† Treatises on the section: Knapp, *Scripta varii arg.* I., p. 183 sqq; Fabricius, *Commentat.* Gott. 1825; Scholl, in Klaiber's *Studien* V. 1, p. 71: Jacobi, *Stud. und Krit.* 1835, 1. Hengstenberg, *Evang. Kirchen-Zeitung*, 1860, No. 49. [A large number of English tracts on Regeneration (mostly doctrinal and practical) are noticed in Malcom's *Theological Index* (Boston, 1869) pp. 396, 397.—P. S.]

(*Zeitschr. f. Luth. Theolog.* 1854, p. 643). The identity is not proved. Josephus also, *Antiq.* XIV. 3, 2, speaks of a Nicodemus, who was sent as a legate of the Maccabean Aristobulus to Pompey. The apocryphal literature has completed the biography of Nicodemus in a Gospel ascribed to him.*

The germ of a genuine faith had to contend in Nicodemus with regard for the polite world, thoughts of his station, fear of men, Pharisaic prejudice, but, on a foundation of sincerity, conscientiousness, rectitude, and a higher fidelity even to his office, issues victorious in courageous confession and joyful offerings; and the closing words of the conversation, ver. 21, are plainly enough a prediction of the Lord respecting him, after a reproof, ver. 20, of his stealthy coming in the night as a suspicious sign. Similar characters, though they probably did not all so decidedly come out, are described in ch. xii. 42.

A ruler of the Jews.—Member of the Sanhedrin [comp. Luke xxiii. 13; xxiv. 20; Acts xiii. 27], like Joseph of Arimathea, ch. vii. 50. Of the party of the Pharisees. [ἐκ τῶν φαρισαίων. This is not mentioned as derogatory. Hengstenberg remarks that the Pharisees were specially hostile to the doctrine of regeneration and resolved religion into a self-made holiness. But the Sadducees were even more opposed to spiritual religion. A Paul could proceed from the earnest Pharisees, but not from the frivolous and skeptical Sadducees.—P. S.]

Ver. 2. **By night.**†—That this is intended for a mark of weakness, is proved by ver. 20; and even by the particular mention of this circumstance itself, as well as by the very gradual appearing of his adhesion to Jesus.‡ Koppe puts him down as a hypocrite (see Lücke), who came to question the Lord with evil intent, and who feigned simplicity; Niemeyer, on the contrary, represents his shyness as a true caution. "He was an honorable character, rather slow of nature," says Meyer. Yet no doubt something more. An educated man of age, sitting as pupil to a young, untitled rabbi; a Pharisee, stepping free of the despotic and heresy-scenting spirit of his sect; a Sanhedrist, who soon ventures to oppose the fanaticism of the whole council; a prominent, serene-tempered, mature man of the world, who under the cross of the dead Jesus appears as a disciple, and in a costly burial-gift gives token of his unreserved and joyful devotion, and thus evinces that there were given to him and have continued with him, in his frigid school, a noble vigor of spirit, in his legal dignity a living yearning, in his high age a youthful striving, under all traditional prejudice a large ingenuousness, above all, under the whole system of Pharisaic show a sincere heart, and under all the rust of worldliness the metal of a turn for the faith and devotion of the Christian. Meyer justly observes, against De Wette and others, that the coming of Nicodemus by night does not imply that no disciples were present at the interview; and the directness of the narrative, though bearing the Johannean stamp, leads us to supppose that John was a witness.

Rabbi, we know [οἴδαμεν].—First of all, Nicodemus accords to the Lord the dignity of Rabbi, denied to Him by many (ch. vii. 15); and this, considering the importance attached by the scribes to this title, is not without a favorable significance. This "we know" implies that he had kindred spirits in his circle, who acknowledged the high office of Jesus.* Yet the word shades off, in a somewhat politic sense, from a Pluralis excellentiæ into a suggestion of an indefinite prospect of recognition by the whole Sanhedrin.† It expresses also the self-sufficient scribe-spirit, and unconsciously betrays over-valuation of knowledge and under-valuation of faith.

A teacher come from God.—Acknowledgment of an indefinite prophetic character.‡—

For no man can do these miracles.—Acknowledgment of a number of accredited, important miraculous signs [ταῦτα τὰ σημεῖα, *hæcce tanta signa*], which Jesus had done in Jerusalem, and which, in the judgment of Nicodemus, certified Him to be a new prophet of God. Miracle a test of a prophet, but under qualifications, Deut. xiii. 1; xviii. 20.

Except God be with him.—The miracle proves the supernatural power which stands by the worker. False miracles might be performed through Satanic agency, Ex. vii. But the character and greatness of the miracles of Jesus made it certain to Nicodemus that He wrought them in the power of God. And this involved the further inference that He was accredited by the miracles as a prophet sent from God. The ἔρχεσθαι is significant, ch. i. 6, 15.

Ver. 3. **Verily, verily, I say unto thee.**—One of the great cardinal truths of the kingdom of heaven, solemnly introduced. The answer consists of a series of antitheses: (1) The address of Rabbi is answered by an address without Rabbi; (2) the "we know" is met with "verily, verily, I say unto thee;" (3) the word: Thou art come from above, and therefore art a teacher (from the kingdom of God), is met by the word: A man must be even *born from above*, if he would so much as see the kingdom of God; (4) the sign is met by the kingdom of God itself. And this antithesis runs through all: Thou wouldst know that I am a prophet, but thou still lackest the qualifications for seeing who I am, and seeing in me the personal manifestation of the kingdom of God.

Various views of the relation of the answer of

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* [The *Evangelium Nicodemi* comprises the *Acta Pilati* and the *Descensus Christi ad inferos.* See Tischendorf, *Evangelia Apocrypha*, Lips. 1853, pp. 203–412, where the whole is given in Greek and Latin.—P. S.]

† [Bengel remarks to νυκτός: "*Nunquam non recipit Christus ad se venientes.*"—P. S.]

‡ [Augustine: *Quamvis ad Jesum venerit, tamen quia nocte venit, adhuc de tenebris carnis suæ loquitur.* Hengstenberg: The night is mentioned as a symbol of the darkness of the mind of Nicodemus (xi. 10; xiii. 30). Better: He came in the dark from fear of public opinion. Yet he came, which is far better than not coming at all. The remark does not exclude company. John and other disciples of Christ were probably present at the interview. Ewald conjectures that also Nicodemus had some attendants with him.—P. S.]

* [Bengel: *Ego et mei similes, principes potius, quam Pharisæi*, xii. 42. *Huic plurali respondet pluralis*, ver. 7.—P. S.]

† [Comp. here the note of Alford. Stier thinks that Nicodemus, in using the plural, concealed his own conviction, so as to be able to draw back again if necessary. Rather far-fetched.—P. S.]

‡ [The word διδάσκαλος seems to imply a cautious inconsistency. The expected Messiah was a *king*, and never regarded "as a mere *teacher* till the days of modern Socinianism." Alford].

Jesus to the address of Nicodemus: (1) Intermediate talk omitted (Kuinoel and others). (2) Jesus would lead him from the faith of miracles to the faith which morally transforms (Augustine, De Wette). (3) Jesus is come not as a teacher, but for the moral transformation of the world (Baumgarten-Crusius). (4) Thou thinkest thou already seest a sign of the kingdom of God; no man can see the kingdom of God, unless he be born anew (Lightfoot, Lücke). (5) Meyer: The address of Nicodemus is interrupted by Christ, and must therefore be completed from this answer. Nicodemus intended to ask: What must I do, to enter into the kingdom of the Messiah? To this Christ here gives him the answer. But (*a*) the hypothesis of interruption is unsuitable; better, that of hesitation; best, that of polite, skilful waiting, as if to say: What more? (*b*) Nicodemus was as yet hardly so far advanced as to ask what Meyer puts into his mouth. The connection is probably this: Thou thinkest that I am *come* from God. But he who would even *see* the kingdom of God, must be more than this; he must be *born* from above; how much greater must be said of the Founder of the kingdom of God.

Jesus gave him to understand that he had not yet reached the forecourt of true knowledge. At least Christ's answer confronts the proud consciousness of the address with the humbling nature of truth. And when He requires the new birth from above as the condition of seeing the kingdom of God, He means, according to the analogy of the Jewish designation of proselytes as born again (Jeramoth fol. 62, *etc.*), primarily: Except a man come out from the old system, become a proselyte, publicly commit himself to a new position. And in birth from above the word demands a great transition. Nicodemus would privately assure Him of the adhesion of a party of the Pharisees, implying the presumption that he would attach himself to the old order of things. Jesus demands of him a proselytism wrought by God, a coming forth from the darkness of night and of the old party, if he would have any understanding at all of the kingdom of God which he himself announces. We may still suppose that John relates only the essential, salient words, and omits intervening details; the main progress of thought, however, he has undoubtedly given, though in the color of his own contemplation.

Except a man be born from above ['Ἐὰν μή τις γεννηθῇ ἄνωθεν].* Various interpretations of ἄνωθεν: (1) Locally: from heaven (ἐκ τοῦ οὐρανοῦ); (2) temporally: afresh, from the very beginning (ἐξ ἀρχῆς). Both views are adduced by Chrysostom [who himself explains the word by παλιγγενεσία]. In favor of the latter, in the sense of *iterum*, *denuo*, are the Vulgate [Augustine], Luther [Calvin, Beza], Olshausen, Neander, Tholuck [Alford, Hengstenberg, Godet]. Against it are the verbal criticisms, that ἄνωθεν, taken temporally, means not *again*, but *from the beginning*, and that the rendering *again* has probably arisen under the influence of the expressions of Paul in Rom. xii. 2; Gal. vi. 15; Eph. iv. 23; Col. iii. 10; Tit. iii. 5; and of Pet. in 1 Pet. i. 23. For the *local* explanation are Origen and many others, down to Bengel [SUPERNE, *unde Filius hominis descendit*], Lücke, and Meyer [also De Wette, Robinson, Baur, Bäumlein, Weizsäcker, Owen, Wordsworth]. *From above*, in the sense of *from God*, ἐκ θεοῦ. This is further favored by the consideration "that John conceives regeneration not under the aspect of a second birth, but of a divine birth, ch. i. 13; 1 John ii. 29; iii. 9; iv. 7; v. 1." Meyer. The ideas of being born from above or of God and being born anew are, however, in substance interchangeable, and Tholuck's objections to Lücke, *etc.* [Krauth's trs., p. 114], are untenable.

[Often as the fact of regeneration appears in the N. T., the terms for it are rare, and not near as frequent as the terms μετάνοια and others, which signify the corresponding act of man in turning to God under the regenerating operation of the Holy Spirit. The verb ἄνωθεν γεννεθῆναι, *to be begotten*, or *born from above*, *i. e.*, from God, which is used twice in this ch. (vers. 6, 7), occurs nowhere else in the N. T. John also uses once *to be born of water and Spirit* (γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος), ver. 5, and twice *to be born of the Spirit* (τὸ γεγεννημένον ἐκ τοῦ πνεύματος, ver. 6, ὁ γεγ. ἐκ τ. πν., ver. 8, without the *water*), but the more usual phrase with him is *to be begotten*, or *born of God* (γεννηθῆναι ἐκ θεοῦ), i. 13; 1 John ii. 19; iii. 9; iv. 7; v. 1, 4, 18. The verb ἀναγεννάομαι, *to be begotten*, or *born again*, occurs but once or twice, 1 Pet. i. 23 (ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ); 1 Pet. i. 3 (ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα); comp. James i. 18 (ἀ π ε κ ύ η σ ε ν ἡμᾶς λόγῳ ἀληθείας). The noun ἀναγέννησις, *regeneration*, is not found at all in the N. T. (although often in the Greek fathers), but the analogous noun παλιγγενεσία occurs twice, once in connection with baptism, Tit. iii. 5 (ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου), and once in a more comprehensive sense, with reference to the final resurrection and consummation of all things, Matth. xix. 28 (ἐν τῇ παλιγγενεσίᾳ, ὅταν κ. τ. λ.). Paul speaks of a *new creature* (καινὴ κτίσις) in Christ, 2 Cor. v. 17, and of the *new man* (καινὸς ἄνθρωπος), Eph. iv. 24. The Rabbinical theology had a very superficial conception of the new birth and confined it pretty much to the change in the *external* status of a proselyte to Judaism. Hence the comparative ignorance and perplexity of Nicodemus who, being a circumcised Jew, did not feel the need of such a radical change.—P. S.]

The kingdom of God.—The fact that the phrase "kingdom of God" occurs only here and in ver. 5, and nowhere else in John (except ch. xviii. 36, the βασιλεία Χριστοῦ, which Meyer has overlooked), not only proves, as Meyer rightly observes, the independent originality of this Gospel, but also characterizes John's view of Christianity. From his point of view John sees not the form of a universal kingdom, but the world transfigured in personal being. Lücke: John seems to have transformed the positive Jewish idea into the more abstract, and to the Greeks more intelligible formula of fellowship (κοινωνία,

* [Bengel: "*Sermo indefinitus, quem Nicodemus tamen recte ad se applicat, comp. ver. 7, vos.*" This passage was already quoted in the middle of the second century by Justin M. See Text. Note 7.. The idea of some modern hyper-critics that the author of the Gospel should have borrowed from Justin is simply ridiculous.—P. S.]

1 John i. 3), the unity of believers with God and Christ. The essential elements of the idea of a kingdom, however, come out distinctly in chapters x. and xvii., and are fully developed in the Apocalypse. On the βασιλεία τοῦ θεοῦ see *Com. on Matthew* iii. 2, p. 69. [The kingdom of God is a deeper and more spiritual conception than the church, which is the earthly training school for the heavenly and everlasting kingdom. We could not with any propriety substitute here: "Except . . . he cannot see the *church.*"—P. S.]

He cannot see.—Not even see; to say nothing of entering, being at home therein. Meyer disputes this interpretation; comp. εἰσελθεῖν, ver. 5. That entrance and experience go with the seeing, must of course be understood.

Ver. 4. **How can a man be born when he is old?**—Taken literally, this reply of Nicodemus supposes an absurdity. And so Meyer, after Strauss, would take it. He admits that a Jewish theologian must have been familiar with the Old Testament ideas of circumcision of the heart (Deut. xxx. 6; Jer. iv. 4), and a new heart and spirit (Ezek. xi. 19; xxxvi. 26; Ps. li. 10; lxxxvi. 11); yet Nicodemus may have been limited in other respects; and now on meeting Jesus, become really perplexed. We might rather suppose that the good-humored old man spoke, possibly even wittily, with a double meaning.* The first sentence may mean either: How can a Jewish Senator, an elder of the people, become a heathen proselyte? or: How can a physically old man, undergo new, fundamental, spiritual transformation? The second sentence would then illustrate this impossibility by a physical impossibility: Can he enter the second time into his mother's womb? The expositor must remember that the Orientals constantly express their thoughts in such similitudes. Meyer: "The ἄνωθεν he understood not as δεύτερον, but not at all." He assuredly did understand it as an equivalent of δεύτερον, for the total antithesis is evidently implied: ἄνωθεν γεννηθῆναι, ἐκ τῆς γῆς γεννηθῆναι. Then the idea of being born from above involves that of being born anew. Various interpretations. (1) A Jew is required to make himself the same as a proselyte (Wetstein, Knapp). (2) Luthardt: The beginning of a new spiritual life is not to be conceived without a new beginning of the natural. (This could not be said by one familiar with the Old Testament). (3) The demand is as unreasonable as that one should enter a second time into his mother's womb, *etc.* (Schweizer, Tholuck). (4) No one can turn in mature age into a different spiritual state (Schleiermacher, Baumgarten-Crusius). Besides the two antitheses here quoted—an old man required to make a new spiritual beginning, a Jewish elder to become a proselyte—the expression contains also the intimation that an old, matured stage of the Jewish spirit could not pass into a new and different youthful life. But we still suppose that Nicodemus employs the sensuous expression in innocent good-nature, to bring out vividly, with rabbinic art, the impossibility of the requirement of Jesus.

Ver. 5. **Born of water and Spirit** [γεννηθῇ ἐξ ὕδατος καὶ πνεύματος].—The next answer of Jesus has three noticeable features: (1) The imperturbable confidence expressed in the repetition; (2) The advance of the thought; the explanation of the birth from above as a being born *of water and Spirit;* (3) The entering into the kingdom of God, instead of seeing it. Whereupon further explanations follow, vers. 6, 7, and 8.

[Before giving the various interpretations, we shall briefly state our own view on this important and difficult passage. The key to it is furnished by the declaration of the Baptist that he baptized only with *water*, but Christ would baptize with the *Holy Ghost*, John i. 33 (βαπτίζειν ἐν ὕδατι—τὸ πνεῦμα); Matth. iii. 11, and by the passage of Paul where he connects Christian baptism, as "the *bath* of regeneration" (λουτρὸν παλιγγενεσίας) with "the renewal of the *Holy Ghost*" (ἀνακαίνωσις πνεύματος ἁγίου), and yet distinguishes both, Tit. iii. 5. Comp. also Eph. vi. 26 (καθαρίσας τῷ λουτρῷ τοῦ ὕδατος); 1 John v. 6 ("that came by *water* and blood," after which ℵ. B. insert καὶ πνεύματος, "not by water only, but by *water* and blood"); ver. 8 ("three that bear witness on earth, the Spirit, and the *water*, and the blood"). The term ὕδωρ then is closely related to, and yet clearly distinguished from, πνεῦμα, and in such connection always refers to *baptismal* water. It is water in its well known *symbolic* significance, as representing purification from sin by the cleansing blood of atonement. So water appears often already in the O. T., especially in Messianic passages. Ps. li. 2: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Isa. lii. 15: "So shall He sprinkle many nations." Ezek. xxxvi. 25: "Then will I sprinkle clean *water* upon you, and ye shall be clean;" to which is added, ver. 26, the promise of a new *spirit* and a new *heart.* Zech. xiii. 1: "In that day there shall be a *fountain* opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness;" comp. xii. 10, where the outpouring of the *Spirit* of grace is promised at the coming of the Messiah. Nicodemus, though ignorant of Christian baptism, which did not appear till the day of Pentecost, was familiar with these passages, with Jewish lustrations, with the baptism of John unto repentance, probably also with the baptism of the disciples of Jesus (mentioned soon afterwards, John iii. 22; iv. 2), and the baptism of proselytes which Jewish tradition traces back to remote antiquity. The idea which underlies all these baptisms is essentially the same. We would therefore not confine ὕδωρ to any particular form of baptism, but (with Lange, see below, No. 5) extend it to all preparatory lustrations; nor would we refer it directly to the sacrament as an external act or rite, but (with Olshausen) to the *idea* rather of which the cleansing with water is the symbolic expression; just as in ch. vi. we have an exposition of the general *idea* of the holy communion before the *sacrament* was instituted in which it comes to its full embodiment. The idea underlying all forms of baptism, is the *forgiveness of sins* on condition of repentance. This is the *negative* part of regeneration, while

* [Godet finds in the words of Nicodemus no absurdity, but a good-natured irony, *une bonhomie un peu ironique.* This hardly suits the seriousness of the occasion. Nicodemus speaks comparatively. A moral new birth in an old man seems to him as impossible as a second natural birth.—P. S.]

the new life communicated by the Holy Spirit is the *positive* part, or regeneration proper. So Peter in his pentecostal sermon represents the matter when he calls upon his hearers: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). The chief matter is, of course, the positive part, the gift of the Holy Spirit, who is the efficient cause, the creative and vivifying agent of regeneration, and who alone can make the word and the sacrament effective. Hence the Spirit alone is mentioned vers. 6 and 8. The omission of water here is as significant, as the omission of baptism in the negative clause of Mark xvi. 16, where the condition of salvation and the reason of damnation are laid down. This is a sufficient hint that the necessity of water baptism to salvation is not absolute, but relative only. The penitent thief passed into paradise without water baptism. Cornelius was regenerated before he was baptized, and many martyrs in the early ages died for Christ before they had a chance to receive the sacrament. It is possible to have the substance without the form, the baptism of the Spirit, without the baptism of water; as it is quite common, on the other hand, to be baptized with water and have the Christian name without the Christian spirit and life. The Apostles themselves (except Paul) never received *Christian* baptism, for Christ Himself who alone could have administered it to them, did not baptize (iv. 2). In their case the pentecostal effusion of the Spirit was sufficient. We are bound to God's appointed means of grace, but God is free, and the Spirit "bloweth where it listeth."—P. S.]

Different interpretations of water.

(1) The water signifies [*Christian*] baptism (fathers, and older Lutheran divines, Meyer,* Tholuck, De Wette).† Baptism is λουτρόν παλιγγενεσίας as the means of cleansing, Tit. iii. 5; 1 Pet. iii. 21; Eph. v. 26; Heb. x. 22; 1 John v. 6, 8. With baptism the gift of the Holy Ghost is joined, Acts ii. 38. Tholuck: "The water is (ch. vii. 39) the symbol of the communication of the Spirit." Yet probably in another sense. Calvin's objection: The words would then have been unintelligible, because the baptism of Christ had not yet begun.‡ Strauss: This very thing proves a later insertion [a proleptic fiction] of the Evangelist.

(2) The older Reformed divines (except Beza, Aretius), also Arminians, Socinians: ὕδωρ is a *figurative* term *for the purifying power of the Spirit*; therefore ἓν διὰ δυοῖν.*

(3) Piscator, Grotius, Episcopius, Neander, Baumgarten-Crusius: the baptism of *John*.†

(4) Schweizer: the *proselyte* baptism, with: not only, but also—to be supplied.‡

(5) Baptism in the comprehensive sense as a theocratic historical lustration in its various phases according to the degree of the development of the kingdom of God. Thus the flood even is represented as a prototype of Christian baptism [1 Pet. iii. 20, 21]. Lücke alone brings

* [Meyer: Baptism is meant as the *causa medians*, the Holy Spirit as the *causa efficiens* of regeneration. He thinks that no other but Christian baptism can be meant because it is connected with the Holy Spirit.—P. S.]

† [So also Hengstenberg, Godet, Webster and Wilkinson, A. Barnes, Owen (who explains: *except ye receive the rite of Christian baptism*). Hooker, as quoted by Wordsworth, remarks: "Of all ancient writers there is not one to be named who ever expounded the text otherwise than as implying *external* baptism." Wordsworth, who follows the fathers into all their allegorical fancies, has a curious note here to show what an important part water occupies in the Gospel of John. Christ just came from the water, Christ turned water into wine, Christ presents Himself as the water of life (ch. iv.), Christ does nothing without water, *etc.*—P. S.]

‡ [True; but Nicodemus understood from the lustrations of the O. T. and the public baptism of John, the general idea of baptismal purification which culminated in Christian baptism; and besides Christ spoke not only to Nicodemus, but through him to all men and all ages. J. C. Ryle (of the evang. party of the Church of England), in his *Expository Thoughts* on John, urges six arguments against the usual interpretation, especially because the reference of water to baptism would imply the regenerate state of all the baptized and the absolute necessity of baptism for salvation. But this is reasoning from dogmatical inferences which are not justified either by the context or the analogy of Scripture. Christ clearly demands, besides baptism, the new birth of the Spirit, and lays the main stress on this (vers. 6, 8), as He does on faith, Mark xvi. 16, as the indispensable condition to salvation. See below.—P. S.]

* [Calvin: Of water, which is the purifying Spirit, so that water and Spirit mean the same thing, as Spirit and fire, Matth. iii. 11. Coccejus: *Gratia Dei, sordes et vitia abluens.* Lampe: *Obedientia Christi.* Grotius: *Spiritus aqueus, i. e., aquæ instar emendans.* But in view of the facts that John baptized, that Christ Himself was baptized, that His disciples (iv. 2) baptized in His name, it seems impossible to disconnect *water* from baptism. Calvin's interpretation arose from doctrinal opposition to the R. Catholic over-valuation of the sacrament, which must be guarded against in another way. Godet, of the Reformed Church of Switzerland, correctly remarks (I. 408): "*Il est impossible de ne pas prendre le mot eau dans son sens naturel et de ne pas l'appliquer au baptême.*"—P. S.]

† [This view is also held by Bengel, Hofmann, and Dean Alford; yet by the latter so as to allow for a wider application to *Christian* baptism, which certainly should not be excluded. After showing that ὕδωρ must mean *baptismal* water, Alford goes on to say: "This being then recognized, to *what does* ὕδωρ *refer?* At that time, two kinds of baptism were known: that of the *proselytes* by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth;* that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be *incomplete*,—it was *only with water;* one was coming, who should baptize *with the Holy Ghost. That declaration of his is the key to the understanding of this verse.* Baptism, complete, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matth. xxviii. 19, 20; Mark xvi. 16) ordained it as a sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connection with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received." The objection to a reference of ὕδωρ to John's baptism is, that Christ after manifesting Himself as the Messiah could not well have made the baptism of His forerunner a condition of admission to His kingdom. In this case He would have said at least οὐκ ἐξ ὕδατος μόνον, ἀλλὰ καί, *not only* of water, *but also* and chiefly of the Spirit.—P. S.]

‡ [This is entirely inapplicable to Nicodemus, who was a Jew in full communion. Besides it is not quite certain, although probable, that the Jewish proselyte baptism existed before Christ. Comp. Schneckenburger, *Ueber das Alter der jüd. Proselytentaufe und deren Zusammenhang mit dem johanneischen und christlichen Ritus*, and Herzog's *Encycl.*, vol. XII., p. 245.—P. S.]

forward the universal idea of baptism in its symbolical import. "Water is here, as in the baptism of John, the symbol of purification, of *μετάνοια*, of the essential but negative beginning of the being born of God." It is only to be observed, first, that a merely negative beginning is inconceivable; and secondly, that the *μετάνοια* in question is one which completes itself by entrance into a new, higher fellowship by means of the corresponding lustration. And this lustration, of course, was not yet before Nicodemus in the Christian form, but only in the form of the baptism of John. The word refers, therefore, *primarily to the baptism of John.* But to this, as the *lustration of its time.* The word found its fulfilment in the *Christian* baptism, which actually asserts its character as a dividing lustration between the old world and the new. The passage is therefore to be explained from the words of John: "I baptize with *water, etc.;*" except that Christ makes of the antithesis a synthesis. Concretely: One must become a divinely begotten proselyte, through the medium of discipleship under John and discipleship under Christ. It cannot be objected, that John's office is only temporary (against Meyer). As the transition is through the Old Testament into the New, so it is also through the person who closes the Old Testament to him who opens the New, to Christ. One must first become historically a Christian, receiving the lustration of Christian discipline; then, spiritually a Christian. As the condition of salvation, the two things are a concrete unit; the first not without the second, the second not without the first; yet the second, the baptism of the Spirit, the chief and decisive thing according to ver. 6.

Of water and Spirit.—The relation of the two.—Olshausen: The water denotes the soul purified in simple repentance, as the feminine principle, the Spirit, the masculine. (Is this a remnant of theosophy?)* Meyer: The passage shows the necessity of baptism to participation in the kingdom of the Messiah, but only to those passing over to Christianity, not to Christian children (for which he quotes, without warrant, 1 Cor. vii. 14). Tholuck: According to the Lutheran doctrine the communication of the Spirit is not *absolute*, but only *ordinarie* dependent on baptism. The *ἐκ*, according to the Lutheran doctrine, denotes the *causa materialis*, according to Musæus, *instrumentalis.* Tholuck himself proposes a middle view, making *ἐκ* denote the visible source, the operating cause. This, however, is not a middle view, but a still stronger form of the *causa materialis.* Unquestionably the *ἐκ* with *water* denotes the historical means, with *Spirit*, the vital.—The water is the predominantly negative medium of the birth, the Spirit, the predominantly positive. In general, the birth from water might be intelligible to the Israelite from his usual lustrations, and particularly from the promises in Is. i. 16; Mal. iii. 8; Jer. xxxiii. 8; Ezek. xxxvi. 25; and the birth from the Spirit, from circumcision, and such promises as Ezek. xxxvi. 26; Joel ii. 28; Zech. xii. 10.

* [Olshausen refers for illustration to the brooding of the Spirit of God over the waters of the deep in the first creation, which in a certain sense is repeated in every new birth; hence the regenerate is called a new creature, 2 Cor. v. 17. —P. S.]

He cannot enter.—Lücke: In the nature of the case *εἰσελθεῖν* must be the same as *ἰδεῖν*; that is, have a share in the presence of the kingdom of God. [So also Meyer]. Still *ἰδεῖν* denotes this rather in the aspect of perceiving as an object, *εἰσελθεῖν*, of entering into it. And this makes the expression a further development of the idea of the participation, corresponding to the further definition of the being born from above, as a being born of water and of the Spirit.

[It is from this expression mainly (*οὐ δύναται εἰσελθεῖν, etc.*), that the fathers inferred the doctrine of the absolute necessity of baptism for salvation, which is still taught in the symbols of the Greek, Roman, and Lutheran churches. Clement of Alexandria assumed that even the saints of the O. T. were baptized in hades before they could pass into heaven, and Augustine went so far as to exclude all unbaptized infants who die in infancy from heaven,—an inference against which all our nobler feelings instinctively rebel. Baptism no doubt is the ordinary and regular way to Christ's church, as circumcision was to the Jewish church. But on the other hand it has always been maintained by judicious divines in all churches, that it is not the want, but the contempt of the sacrament that condemns (*non defectus*, or *privatio, sed contemptus sacramenti damnat*), and that under certain conditions the baptism of *desire* (*baptismus flaminis*), and the baptism of *blood* in martyrdom (*baptismus sanguinis*), may be a full equivalent of baptism proper (*baptismus fluminis*). The omission of water in vers. 6 and 8, implies that the Holy Spirit may produce regeneration without baptism, as He undoubtedly did under the Jewish dispensation and in the case of Cornelius; while on the other hand the example of Simon Magus proves that baptism may take place without being accompanied by spiritual regeneration. The necessity of regeneration and faith to salvation is absolute, the necessity of baptism, or any thing else, is merely relative. Only unbelief, *i. e.*, the rejection of the gospel, with or without baptism, condemns. This is clearly taught, Mark xvi. 16: *ὁ δὲ ἀπιστήσας* (without the addition *καὶ μὴ βαπτισθεὶς*) *κατακριθήσεται.* Comp. my remarks on p. 127.—P. S.]

Ver. 6. **That which is born of the flesh.**—The *σάρξ* here is the designation of human nature in its sinful tendency, antithetic to spirit. Generally John uses *σάρξ* for human nature as a whole. He now, at the outset, views human nature as sinful *σάρξ* in contrast with the Spirit (ch. i. 13, and here). But that he can conceive it also as regenerate *σάρξ*, appears from ch. i. 14, and vi. 51 sqq. From this alone it follows, that he must have an idea of an original pure *σάρξ*; and this is evident also from ch. xvii. 2. *Σάρξ*, absolutely, therefore, is not "the material nature of man, ethically determined by sinful inclination of which it is the seat, with the principle of the sensuous life of the *ψυχή*" (Meyer). *Σάρξ* is here, as in ch. i. 13, the whole human nature, body, soul, and spirit, but under perverse dominion of the *σάρξ* in the narrower sense, in contrast with the ruling of the human spirit by the Spirit of God. The neuter stands for the personal, to make the expression as general as possible (Winer, p. 160). There is thus the same antithesis as in ch. i. 13. All men are

flesh, in so far as they have proceeded from the natural, carnal generation, stand opposed to the kingdom of God, and need the birth from the Spirit. What, therefore, is born of the flesh is flesh, and would be flesh again, though a man could be born the second time of his mother. Besser says: "Not something in us is carnal, but everything" (see Flacius.)

That which is born of the Spirit.—The water in ver. 5 is omitted as less decisive, but is implied, especially in so far as the office of the water is to abnegate that which is sinful in the birth from the σάρξ in order to mediate the birth from the Spirit. The passage relates not only to a proceeding of the moral nature and life from the Spirit of God (Meyer), but to a transformation of the whole person himself by the operations of the Spirit.—**Is spirit.** That is: Is determined in its whole nature by the Spirit as its principle, growing towards entire spiritualization, as that which is born of the flesh is determined by the flesh as its principle, and in its abnormal development sinks into carnality, Rom. viii. 5. Evidently the whole sentence applies to the whole human race (not, as Kuinoel holds, to the Jews alone), and expresses: (1) The contrast between the old man and Christ as the Son of Man; (2) The contrast between the unregenerate and the regenerate (see Rom. v.). Meyer: "In the conclusions respectively, the substantives σάρξ and πνεῦμα stand significantly and strongly [comp. 1 John iv. 8] for the adjectives σαρκικός and πνευματικός, and are to be taken qualitatively."

Ver. 7 **Marvel not.**—The expression of Jesus reflects the astonishment of the aged hearer. His confusion seems to pass into waiting admiration. Christ then shows him why he should not wonder, by illustrating the spiritual mystery by a mystery of nature. With great force He here brings out the word: YE MUST, *etc.* Bengel: *Te et eos, quorum nomine locutus es.*

Ver. 8. **The wind bloweth where it listeth.**—The comparison of the one πνεῦμα with the other, as well as the verb πνεῖ, satisfies us that the subject here is the wind, not the Spirit, as Origen and Augustine took the word. Not alone the double sense of the word (πνεῦμα, רוּחַ), but the symbolical import of the wind also occasions the illustration of the spiritual case by the natural analogy. With John, concrete, graphic circumstances always reflect themselves in high thoughts; and thus we may suppose the figure here to have been furnished by a storm or roaring wind in the night. Now first comes the question: What does the figure say? Then: What does it mean? The wind in its blowing, the air in its motion, is a type of the Spirit, because it is in fact the element of the unity and union of the diversities of the earth. It bloweth *where it listeth.* The personification of the wind is suggested by its unconfined, apparently free motion, as unaccountable as original, personal will. *Where?* Meyer presents an example of ποῦ with a verb of motion; but here the *where* is emphatic, the place where the wind whistles and roars in its strength.

[There are three points of comparison between the wind and the Spirit in the work of regeneration: 1) the freedom and independence: ὅπου θέλει πνεῖ; 2) the irresistible effect: τὴν φωνὴν αὐτοῦ ἀκούεις; 3) the incomprehensibility: οὐκ οἶδας, both as to origin (πόθεν) and termination (ποῦ ὑπάγει). To these might be added a fourth analogy, which, however, is not stated in the text, *viz.*, the different degrees of power; the Holy Spirit acts now like the gentle breeze upon minds as tenderly constituted as John, Melanchthon, Zinzendorf, now like a sweeping storm or whirlwind upon characters as strong as Paul, Luther, Calvin, Knox. Hence the presumption and folly to make our own experience the measure and rule for all others. We should rather adore the wisdom and goodness of God in the variety of His operation.—P. S.]

And thou hearest the sound thereof, but canst not tell.—Though perfectly manifest, the deepest mystery. And first in reference to the WHENCE. Even if the general conditions of its origin be known, as they were only in part to the ancients (locality, season, heat, *etc.*), yet the particular actual conditions, and the precise origin of a given current, are not known. No more the *end* of the current, its particular actual effects. So with the Spirit, both as to its origin and its effects, in the matter of regeneration. The origin of the rustling wind of the new life-word of Christ, which stirs him, Nicodemus does not know. The wind comes down mysteriously through the Old Testament with ever increasing strength. Nicodemus has marked many things in the Old Testament, but not the rising motion of the Spirit. Still less knows he whither this mighty Spirit-current leads, out over Israel into the Gentile world, and out over the earth into the eternal heaven. Yet the Lord immediately gives to the figure a definite application. In whatever soul the Spirit of regeneration would act, there he is present all at once in his untrammelled power. The beginnings are a mystery. So the issues in the eternal life. This, too, Nicodemus did not yet know; how the Spirit had seized him, and whither it would go with him, 1 Cor. xv. 28. How some of the older theologians used this passage for the doctrine of *gratia irresistibilis*, while others denied this use of it, and how Calvin interpreted it, not for his system, but only as presenting the incomprehensible and mysterious in the work of the Spirit, see in Tholuck. The words concerning the wind and regeneration would evidently say: Regeneration is a thing which, both as to its origin and its goal, is a mystery of faith, but in its manifestation, especially under the preaching of the Gospel and under awakening miracles, is a mighty, unmistakable life. Faith as life is plain; life as faith is a mystery. The wind a type of divine operation; Xenoph. *Memorab.*, 4, 3, 14. Comp. Ps. cxxxv. 7; Eccles. xi. 5.

So is every one.—Popular phrase for: So is it with every one.

Ver. 9. **How can these things be?**—Luther: "Nicodemus becomes more foolish and gets no idea of the parable." Stier: "He now really asks, instead of contradicting." If the question be interpreted from the advance of the discourse of Jesus, it says far more, and the πῶς is not *hæsitantis*, as Grotius takes it. Nicodemus asks now with the wish that such a regeneration may be possible by a power which makes water and Spirit operative. Though the wind so mysteriously comes and goes, it yet has its sufficient cause; where lies the sufficient cause for the

mysterious regeneration of water and the Spirit? The δύναται having been already treated, the emphasis now is not on it, but on πῶς.

Ver. 10. **Master of Israel, and knowest not these things?**—Not now a rebuke for want of faith in the power of the divine Spirit (Tholuck), but a reminder that he, as Master of Israel, ought to know the ground for the outpouring of the Spirit, to wit, the doctrine of Christ the Son of God, and His sufferings and His redeeming work.—**Master of Israel.** According to Scholl (see Lücke, I. p. 527) three men stood at the head of the Sanhedrin: The president (הַנָּשִׂיא), who was called, by eminence, the public *teacher* of the law; the vice-president, or *pater domus judicii, sive Synedrii* (אַב בֵּית דִּין); and the *wise man* (חָכָם), sitting on the left of the president. Now Nicodemus could hardly have been the president of the Sanhedrin; but he might have been "*the wise man.*" Yet, as Lücke remarks, this last office is doubtful, and the ideas of wise man, teacher, *etc.*, do not coincide. Lücke, after Erasmus: "*Ille doctor, cujus tam celebris est opinio.*" Nicodemus took the lead of those who desired to know concerning Jesus; so far he was the teacher of Israel. He wished to know what he was, and did not know that he was the Messiah, or what the Messiah was, as the basis of the sending of the Spirit and of regeneration. This he might know from Is. xi. and lxi.

Ver. 11. **Verily, verily, We speak that which we know.**—The introduction of another cardinal truth of the doctrine of Christ the Son of God, His sufferings and His work. An *intimation* that it is He himself, without the *declaration* that it is He. *That we do know.* The personal certitude of Christ meeting the ignorance of Nicodemus. A plural of personal dignity, veiled in the plural of the new Christian community. The plural, therefore, does not mean simply: (1) Christ and John the Baptist (Knapp, Luthardt); (2) Christ and the prophets (Luther, [Calvin], Tholuck); (3) Christ and God (Chrysostom, and others);* (4) Christ and the Holy Ghost (Bengel); (5) Men (Baumgarten-Crusius); (6) The universal Christian consciousness (Hilgenfeld); (7) Jesus alone (Meyer).† "We speak that which we know," has reference to the consciousness of Christ alone. "Testify that which we have seen," relates to Christ and his associates, the Baptist and the disciples, who recognized in him the glory of the Son of God, [Hengstenberg and Godet include the disciples in both plurals. Godet makes some good remarks here (I. p. 420), and says that the plural gives to the passage a festive rhythmical character in the consciousness of standing no more alone. It reminds one of Matth. xi. 25, where our Lord thanks His Father that He had revealed the mysteries of the kingdom to babes, while they are hid from the wise and prudent.—P. S.] Meyer refers ἑωράκαμεν to Christ's having seen with God in his præexistence. But here the præ-existence and the life of Christ form a concrete unit.

* [Stier: The three Persons in the Holy Trinity. But ἑωράκαμεν suits neither God the Father nor the Holy Spirit.—P. S.]

† [Lücke, De Wette. So also Alford, but in a proverbial rather than rhetorical sense.—P. S.]

And ye receive not our witness.—The Sanhedrin had not admitted the testimony of John or the manifestation of Christ; Nicodemus himself acknowledged only the prophet in Him, and had objected to the doctrine of regeneration.

Ver. 12. **If I have told you earthly (human) things.**—'Επίγεια, in antithesis with ἐπουράνια. According to the context, the Lord evidently means by ἐπίγεια the doctrine of regeneration and its conditions, as He afterwards means by ἐπουράνια the doctrine of the Son of God, the suffering Christ, the redemption of the world. But why these terms? By ἐπίγεια we understand the truths and facts already having place on earth (ἐπίγειον, that which is found on earth),* by ἐπουράνια (ἐπουράνιον, that which is found in heaven),† new heavenly revelations and things. The doctrines of regeneration, of baptism, of the outpouring of the Holy Ghost, were more distinctly expressed in the Old Testament than the doctrine of their cause, the Son of God, *etc.*; they were in some sense already at home in Israel. For though the ἐπουράνια, before God and in idea, form the *prius*, and are the basis of the ἐπίγεια, yet here, as everywhere, the *posterius* comes to view before the *prius* in its whole, essential glory. It should be noticed that further on γῆ and οὐρανός come in the same sort of antithesis. In a theological point of view the ἐπίγεια might be compared with anthropological truths, the ἐπουράνια with the strictly theological, Christological, and soteriological.

Various interpretations.

(1) Luther, Beza, Grotius: The ἐπίγεια, are the preceding figurative expressions; therefore the ἐπουράνια, what they mean.

(2) Lücke: ἐπίγεια, synonymous with τὰ ἐν χερσίν, as in Wisd. ix. 16;‡ tangible things, lying near to men, at hand [easily understood]; those ἐν οὐρανοῖς, unsearchable, remote from men§ (Tholuck: the divine counsels).

(3) De Wette, Baumgarten-Crusius: Moral things, in which the man has a receptive activity, and heavenly things, in which he bears himself with receptive faith.‖

(4) Meyer, somewhat more uncertainly: What Jesus had hitherto presented, among other things the doctrine of regeneration, in distinction from what He would present in future, heavenly mysteries.¶

* [Comp. 1 Cor. xv. 40; 2 Cor. v. 1; Phil. ii. 10; iii. 19; James iii. 15; Sap. ix. 16.—P. S.]

† [Comp. Matth. xviii. 35; 1 Cor. xv. 40, 48; Eph. i. 3; Phil. ii. 10, *etc.*—P. S.]

‡ [A striking parallel: *καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς καὶ τὰ ἐν χερσὶν εὑρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασε.* But in this passage the earthly things belong to the order of nature, while in our passage the Lord distinguishes between earthly things and heavenly things in the sphere of religion and revelation.—P. S.]

§ [So also Reuss, *Hist. de la théol. chrét.*, t. II., p. 427. But ἐπουράνια never has this meaning.—P. S.]

‖ [Similarly Godet: *des choses dont vous pouvier constater en vous-mêmes la realité*, and on the other hand *les secrets du ciel qu'il faudra croire uniquement sur ma parole.*—P. S.]

¶ [Regeneration, says Meyer (5th ed. p. 162), though originating in heaven, takes place on earth and so far belongs to the category of the ἐπίγεια. He includes in this, however, all that Jesus had hitherto told the Jews (εἶπον ὑμῖν), as distinct from the ἐπουράνια, *i. e.*, the Messianic mysteries and *divine* counsels in regard to the redemption of the world. Hengstenberg essentially agrees with Meyer (I. 197). Alford takes the earthly and the heavenly things to mean the same mysteries but viewed under two aspects, either as occurring on earth and among men, or as having their origin in the divine counsels.—P. S.]

(5) Lampe, more clearly: The earthly things, that which had hitherto been presented, because (*a*) the work of grace is wrought upon earth; (*b*) Israel had been already instructed concerning it under the economy of the law. The heavenly things, the new things which were to be presented concerning the heavenly origin of that work and the nature of the divine decree, *etc.*, as dark things, and for the most part remaining yet unknown.

How will ye believe, *etc.*—Expressing apprehension of finding Nicodemus still more obtuse to what he had yet to say. It should be observed that in both cases Nicodemus is regarded in his connection with the Jews. Just this connection makes it so hard for him to believe. The singular also should be noticed, which here comes in with great strength in contrast with the previous plural: If I tell you,—introducing what follows.

Ver. 13. **And no man hath ascended.**—Now follows first the doctrine of the Son of God Himself, yet in deep, obscure hints corresponding to the indecision and incredulity of Nicodemus. The *καὶ* here must be noted at the outset. Olshausen makes it adversative (yet), Beza demonstrative (for), Baumgarten-Crusius concessive (indeed), Meyer continuative, that is unmeaning, Lücke corroborative of the preceding. Correctly, "And yet He alone can tell, *ἐπουράνια*, who is Himself *ἐπουράνιος*." That is: And yet you must be told heavenly things by Him who, being the heavenly One, is Himself the first subject of this revelation.

Next must be observed the three significant tenses: Perfect, *ἀναβέβηκεν*, aorist, *καταβάς*, and present, *ὁ ὤν*. Evidently, the first proposition is founded on the second, the second on the third; therefore, conversely the third is proved by the second, the second by the first. If now the whole amounts to: *The Son of Man hath ascended into heaven*, the perfect cannot be taken for future, referring to the future *adscensio* (Augustine, Bengel, and others); nor as denoting an ecstatic *raptus in cœlum*, according to the Socinians; nor tropically, for the immediate knowledge of divine things, which Christ as it were brings down from heaven (Beza, Lücke, referring to Prov. xxx. 4); still less does it say, according to Jansen, Meyer, Tholuck, and others: "*Nullus hominum in cœlo fuit, quod adscendendo fieri solet, ut ibi cœlestia contemplaretur, nisi;*" that is: No man hath been in heaven, but He, *etc.* This would reduce the matter to a mere assurance. From the miracles, which Nicodemus himself acknowledged, it should be concluded that Jesus has perfectly ascended to heaven, that is, in virtue of His moral perfection He is a new revelation, and that, the new one, which brings the kingdom of heaven down from heaven. And again from this should be inferred that He came from heaven, that is, has constitutionally a heavenly origin, became man from heaven. From this should further be inferred that He Himself in His incarnation continues one with God, in the presence of God, and thus in heaven. And from this root we pass back again. From the Godhead of Christ, and from the divine consciousness of Christ as the Son of Man, results His incarnation, and from this the new revelation which He, in virtue of His moral perfection, brings from heaven. Then the *οὐρανός* explains itself. "Lampe, in opposition to the doctrine of the *cœlum empyreum* of the Reformed theology: *Generatim cœlum est symbolum rerum omnium supra nos et extra conspectum nostrum in altum evectarum.* Corresponding to this is the Lutheran conception: *non τοπικῶς, sed τροπικῶς sumendum*, of the *status majestatis divinæ* (comp. Flacius, *Clavis*). Yet Quenstedt (III., p. 395) thinks that in the third *ἐν οὐρανῷ* the *status beatitudinis* is meant. It accords with John's use of language simply to suppose, according to rabbinic usage, a metonymic transfer of *οὐρανός*, the *sedes divina*, to God Himself; so *ἐξ οὐρανοῦ ἐρχόμενος*, ch. iii. 31; *ἐκ τ. οὐρ. δεδόμενον*, ch. iii. 27." Tholuck. Yet different elements are to be distinguished in the one conception: (1) The world of heavenly spiritual revelations; (2) the world of heavenly life, origin, centre, and goal; (3) the world of the heavenly glory of God, of the omnipresence. The idea of the *heaven* to which Christ ascends, and which expressly is to be conceived *τοπικῶς*, attaches itself to the second of these elements. Ὁ καταβάς, Hunnius and others: "*Descendit ratione divinæ naturæ, non quidem motu locali, sed humanæ naturæ assumtione, et voluntaria exinanitione.*" The *ὁ ὤν* was referred by the older theologians to the *omnipræsentia*, or the *status beatitudinis*. Erasmus, the Socinians, Semler, Luthardt quite gratuitously substitute an imperfect: *ὃς ἦν*. Nor does it denote, according to De Wette and Tholuck, the abiding, real manifestation of God in Christ; for the being of the Son of Man in God is to be distinguished from the being of God in Him.—*The Son of Man.* Intimating that those characteristics belong to the Messiah; that the Son of Man is the Messiah; and the Messiah is the Son of Man; without more particular explanation.*

Ver. 14. **And as Moses in the wilderness.**—The dark expression of the divinity of Christ and His Messiahship is followed by a dark expression of the appointment of the Messiah to suffering, and to exaltation through suffering. The connection (the *καὶ*) is variously taken. Meyer: The transition is "neither from the being able to communicate heavenly things to the being obliged to communicate them (Lücke), nor from the theoretical to the practical (De Wette), nor from word to fact (Olshausen), nor from enlightenment to salvation (Scholl), nor from present lack of faith to the future origin of it (Jacobi), nor from the subjective condition of the kingdom of God, regeneration, to the objective redemption (Tholuck), nor from the work of Christ to His person (Baumgarten-Crusius). Nor, we add, "from the ground for believing to the blessedness of him who believes" (Meyer himself). According to Tholuck, 7th ed., it is the transition to the communication of the *ἐπουράνιον*; which, however, he too evidently began in ver. 12. It is clearly

* [Alford remarks against the figurative explanation of this passage: "Hebrew metaphors are founded on deep insight into divine truth; these words in fact express the truths on which Hebrew metaphors are constructed." As uniting in Himself God who dwells in heaven, and man who dwells on earth, Christ was always both in heaven and on earth, the golden clasp of both. Augustine: *Ecce hic erat et in cœlo erat: hic erat in carne, in cœlo erat divinitate, natus de matre, non recedens a Patre.* Augustine adds that in some sense all true Christians partake of this double existence. *Tales fecit discipulos suos. Paulum audi apostolum dicentem, nostra autem conversatio in cœlis. Si homo Paulus apostolus ambulabat in carne in terra et conversabatur in cœlo, Deus cœli et terræ poterat esse et in cœlo et in terra.*—P. S.]

the transition from the Son of God to the work of redemption.

The serpent in the wilderness.—Christ attaches His doctrine to the event in Num. xxi. 8: Moses, at the command of God, set up a brazen serpent as a standard of salvation for those who were bitten by the fiery serpents in the camp.* Glossa ord.: "*Magistrum legis ad significationem legis invitat.*" Meyer recognizes only two points of comparison: (1) The lifting up of the brazen serpent, and of Jesus on the cross; (2) the being restored to health by looking on the serpent, and to eternal life, by faith in Christ. He unwarrantably rejects Bengel's further point: *Ut serpens ille fuit serpens sine veneno contra serpentes venenatos, sic Christus homo, homo sine peccato contra serpentem antiquum.* But we should go still farther. As the brazen serpent, the image of the deadly serpent, was changed into an image of the remedy, so Christ, the crucified, made in the likeness of the sinner (so Luther, Bengel, Olshausen, Jacobi, Stier, Lechler), of the deceiver of the people (Matth. xxvii. 63), of the false Christ and Antichrist (Matth. xii. 24; Jno. xviii. 33), a curse (Gal. iii. 13) and image of sin itself (2 Cor. v. 21), as if He were the very manifestation of the murderer of men (Jno. viii. 44), was made with His cross the sign of salvation, by looking upon which in faith men should be saved. The contrasts: Bad appearance, good reality; apparently poisonous, in reality wholesome; apparently overcome, made powerless, in fact victorious; lifted up apparently as a reproach, in fact as an honor. Ethical idea at the bottom of these paradoxes, and the same in both cases: Reconciliation with the image of the evil, and infinite calmness resulting therefrom through the believing look, through the πίστις. The serpent bites Him who is lifted up, who destroys it; sin has power over him who has not reconciled himself to the judgment of God, to the evil, as a remedy against the sin. The believing look upon the brazen serpent healed by calming and elevating the soul. Faith in the Crucified is the faith that Christ in the form of one condemned has transformed the judgment of God into deliverance, and the consequent, willingness to suffer the cross with Him. Wisd. xvi. 6: σύμβολον σωτηρίας.

Of course the ὑψωθῆναι primarily means a being lifted up under suffering and shame, not, as Paulus makes it, a being glorified outright; and it darkly points to the lifting up of malefactors on the post; yet the passages Jno. viii. 28; xii. 32 involve also glorification in the death of the cross. And this is also probably (as Lechler, Tholuck, and others think) included here. Hofmann wavers between the wholly opposite ideas of elevation for exhibition (*Weissagung und Erfüllung*, II. p. 143), and for putting away (*Schriftbeweis*, II. p. 198). Tholuck: "A word must have been used in the Aramaic, which admitted both conceptions; and this is the case with זקף (against Bleek's *Beiträge*, p. 231), which means in the later Chaldaic, as in the Hebrew, to 'set up,' in the Syriac, to 'crucify,' but also to 'lift up,' Targum Jer. iii. 2: זְקוּפִי עֵינָךְ." This secondary sense Bleek and, according to the impression of Hofmann (II., 1, 198), also Luthardt would make in fact the only one, excluding from the passage all reference to the cross, and taking it only as saying that Christ will be, not only as humble, but also as exalted, the object of faith. But both ch. viii. 28, and John's own interpretation, ch. xii. 33, put this out of the question. On the contrary the double sense is plainly suggested by the way in which Christ conceives His death as His essential δοξασμός (ch. xiii. 31, 32); according to the sentence of Hamann, "the cross is the star with the rays taken off." Tholuck's exposition: "The comparison primarily offered is: Ignominious elevation made saving to believers." The *ignominious*, however, does not come first in the image of the serpent, but the appearance of the hostile and destructive.

Even so must.—The preparation of this remedy rests upon the divine counsel (δεῖ, comp. Lu. xxiv. 46). It is evident also from this passage, that Christ was from the beginning conscious of the necessity of His dying for the salvation of mankind, and of dying an ignominious death under the condemnation of men (see ch. ii. 19), and that He from the beginning spoke of it; but at first only in mysterious hints. His unveiled utterances, especially to His disciples, came later. Lücke justly suggests that the *must* (δεῖ) does not say the death of Christ was rendered necessary by that type of the brazen serpent; still the lifting up of the serpent was made a type only because it really was a type, if not in the mind of the bitten Israelite, at least in the mind of the ordaining Spirit. In Moses, too, must have already flashed the presentiment that evil, the consequence of sin, must become the

*[Num. xxi. 8f: "And the Lord said unto Moses, Make thee a fiery serpent (שָׂרָף, Sept. ὄφιν χαλκοῦν, Vulg. *serpentem æneum*, brazen serpent) and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Here we have two kinds of serpents, 1) the living, poisonous serpent whose bite is deadly—image of sin; 2) the dead, brazen serpent without the poison—a symbol of Christ and His salvation. He was made "in the likeness of sin," yet without sin. (Rom. viii. 3; 2 Cor. v. 21; 1 Pet. ii. 24). This furnishes the first point of comparison: the brazen serpent and Christ. The other two points are the elevation to the pole—to the cross, and the healing effect, which in the O. T. was physical and temporary, in the N. T. is spiritual and permanent. The Hebrew *saraph* is so called, from the red spots on its skin, or from the burning effect of its poison which is like a consuming fire: hence certain serpents were called by the Greeks πρηστῆρες and καύσωνες. Moses took not a living serpent, but a dead image of it, which had the appearance, but not the poison of a serpent, and acted as a healer instead of a destroyer. In Egyptian theology the serpent is the symbol of healing, and in Sap xvi. 6 it is called σύμβολον σωτηρίας. In the Bible it is primarily the symbol of the devil, of sin and death, from Genesis down to the Apocalypse (xx. 2: τὸν ὄφιν τὸν ἀρχαῖον ὅς ἐστι διάβολος). The physiology of the serpent aids in understanding its agency in the fall. A. F. Krummacher (the father of the celebrated pulpit orator) gives the following unique and suggestive description of this mysterious reptile: "The serpent, a beast like to an embodied thunderbolt that has had its origin in the deepest night, parti-colored, painted like fire, as black and dark as night, its eyes like glowing sparks, its tongue black, yet cloven like a flame, its jaws a chasm of the unknown, its teeth fountains of venom, the sound of its mouth a hiss. Add to this the strange and wonderful motion, ever striving like a flash to quiver, and like an arrow to flee, were it not hindered by its bodily organization. It appears among the beasts like a condemned and fallen angel; in the heathen world of false gods, it hath found and still finds ever awe and adoration; its subtlety has become a byword, its name a naming of Satan, whilst the popular feeling, even now, as in all times past, connects a curse and exorcism with its appearance."—P. S.]

remedy for evil, the serpent's bite be healed by the serpent's image. The οὕτως here has peculiar force: expressing the feeling and contemplation of the infinite contrast between the glory of the Son of Man and His suffering on the cross.

Works: Buxtorf, *Dissertat.*, the treatise: *Historia. serpentis æneï;* Vitringa, *Observat.* I., 2, ch. 11; Rambach, *Geheimniss der ehernen Schlange;* Menken, *Ueber die eherne Schlange*, 1812. In Menken's Works, Bremen, 1858, Vol. VI., p. 353 sqq. [Erskine, on the *Brazen Serpent.*]

The serpent, primarily the type of the devil, is supposed to have been, in the form of the brazen serpent which was attached to the sacred banner of Israel (?), a figure of the sanctification of the human nature of Christ perfected on the cross, and thus the brazen serpent was a symbol of salvation. The fiery serpents in the wilderness, however, were primarily the form of a divine punishment, presented in a form elsewhere denoting sin. The elevated serpent-standard was thus the type of punishment lifted in the phantom of sin, and transformed into a means of salvation. This is the nature of the cross. The look at the cross, is a look at the curse-laden One, who is not a sinner, but a divine token of evil and penalty, and of the suffering of penalty, which is holy and therefore transformed into deliverance. Reconciliation *by the suffering of penalty* becomes in the believing heart reconciliation *with the suffering of penalty*, and so salvation. It may even be said: In the form of the cross, as in the form of the serpent, the distinction between damnable sin, which the sinner did not recognize, and wholesome punishment, healing evil, in which he would see his misfortune, is made perfect and clear; and faith means *purely* distinguishing between bad sin and good penalty or evil. Jacobi, *Stud. und Krit.*, 1835, p. 37; Lechler, *Stud. und Krit.*, 1854, p. 826.

[I add here the note of Alford: "The serpent is in Scripture symbolism, *the devil*,—from the historical temptation in Gen. iii. downwards. But *why* is the devil set forth by the *serpent?* How does the bite of the serpent operate? It *pervades with its poison the frame of its victim:* that frame *becomes poisoned:* and *death ensues.* So sin, *the poison of the devil*, being instilled into our nature, that nature has become σὰρξ ἁμαρτίας, a *poisoned nature,*—a *flesh of sin.* Now the brazen serpent was made *in the likeness of the serpents* which had bitten them. It represented to them the poison which had gone through their frames, and it was hung up there on the banner-staff, as a trophy, to show them that *for the poison, there was healing;*—that the plague had been overcome. In *it*, there was *no poison*, only the *likeness* of it. Now was not the Lord Jesus made ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. viii. 3? Was not He made 'Sin for us, who knew no sin' (2 Cor. v. 21)? Did not He, on His cross, make an open show of and triumph over the Enemy, so that it was *as if the Enemy himself had been nailed to that cross* (Col. ii. 15)? Were not Sin and Death and Satan crucified, when *He was* crucified? ἐκεῖ μὲν ἐπεὶ δι' ὄφεως ἡ βλάβη, δι' ὄφεως καὶ ἡ θεραπεία· ἐνταῦθα δὲ, ἐπεὶ δι' ἀνθρώπου ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο. Euthym.—P. S.]

Ver. 15. **That whosoever believeth in him.**—Application of the figure. The look at the brazen serpent a type of faith. The thing there to be prevented, death; here, perdition. The thing there to be gained, healing; here, salvation, eternal life. Yet the theocratic looking at the brazen serpent was not without an internal element of faith; and so, on its part, the moral salvation has its external side; it is an infinite vital development from within outward. The ζωὴ αἰώνιος, the opposite of θάνατος and ἀπώλεια; beginning with the new life of faith and love, in the spirit; already manifesting itself in this world in the healthful issues of the spirit through the ψυχή and σῶμα as a real, substantial, not merely moral ζωή; completing itself in eternity and in the appearing of Christ as δόξα and ἀνάστασις. Ζωή in the essential sense, as life from God and participation of His life in Christ, in opposition to essential death in sin; αἰώνιος, not simply the eternity of duration and of the world to come, but the eternity of the transcendent presence of all times and places, according as to their divine purport at every point, as against the ἀπώλεια, in which the man is lost not only from God and from himself, but also from time and space, to go down without bottom and without end. The divine life, or the spiritual, embracing the depth and breadth of eternity. The *whosoever* must here already be noted. It marks the accessibleness of the salvation to all, its individual and universal character at once, as well as the moral nature of faith ("whosoever believeth in Him.")

Ver. 16. **For God so loved the world.**—The summing up of the several preceding doctrines in a total picture of the ἐπουράνια, after the analogy of ch. i. 14, and like passages. Christology here goes back to the basis of theology; soteriology unfolds itself to the *ordo salutis* and to eschatology. A gospel *in nuce*, like the sentences of 1 Tim. iii. 16, and others.

Through Erasmus (see Lücke, I. p. 543) the view has become current with later scholars, Kuinoel, Paulus, Tholuck, Olshausen, Maier, and others, that from ver. 16 the Evangelist continues the discussion on his own part. The disappearance of dialogue, the preterites ἠγάπησεν, ἦν, the term μονογενής peculiar to John, and the general character of the discourse, are taken to show this. But this hypothesis has been with good reason contradicted by Meyer [p. 168], Stier, Baumgarten-Crusius, and myself in the *Leben Jesu* ii. p. 508.* John's coloring is in fact admitted elsewhere; why not here? Lücke proposes a middle view. The conversation continues in ver. 16, narrated by John, but with the illustrative, amplifying hand of the narrator more free than before. But Kling has justly objected that this even would lead to an undistinguishable mingling of narration and reflec-

* [Also by Alford, *in loc.*, who well sums up the chief arguments. The Dean justly remarks, that it would give us a very mean idea of the honesty or reverence of the Evangelist to suppose him capable of attributing to his Master words and sentiments of his own invention. Of the two examples which are quoted on the other side, ch. i. 16 is not to the point, for the whole prologue is John's, and iii. 31 ff. is disputed, see notes there. In any case John could get such words and ideas only from his divine Master, and would not have ventured on expressing them without authority from Him.—P. S.]

tion. Against the breaking off of the dialogue it is enough to remark, that there would be no close; in favor of the continuance of it, that all that follows is very specially appropriate for Nicodemus, and peculiarly the closing words in vers. 20 and 21. The disappearance of the form of the dialogue is expressive, showing that Nicodemus has become a willing hearer. Tholuck in support of his view cites ch. iii. 31, where it is thought still more necessary to assume a continuation by the Evangelist himself. But there, no more than here and in ch. i. 16–18 [?], can an unmarked interruption of the historical narrative be conceded.

Ver. 16 contains not merely a confirmative repetition of ver. 15 (Tholuck), but gathers the statements of ver. 13, 14, and 15 into one. Here each several word has the utmost weight. The **for** (γάρ) bases the two preceding statements, the Christological and the soteriological, upon the love of God. The **so** (οὕτως) is a resonance of the οὕτως in ver. 14. **Loved** (ἠγάπησεν) denotes infinite love as the motive, the purpose, and the act of redemption, or as love, grace, and mercy. **God** (Θεός), the Holy in His entire antagonism to the world, the Merciful in His entire yearning towards the world. **The World** (κόσμος) the world of man, founded on the world of God, now lost in worldliness. Against the Jewish particularism (with Lampe: *Universitas electorum*).* **His only begotten Son** (See note on ch. i. 14). [Here John learned the term μονογενής from Christ Himself.] Expresses the singular proof of love, 1 Jno. iv. 9; Rom. viii. 32; Heb. xi. 17. An allusion to Abraham's offering, Gen. xxii. 2.† At the same time transforming the designation Son of Man into Son of God. **Gave.** Combining the two ideas of the simple διδόναι (ἀπέστειλεν, 1 Jno. iv. 9; see here ver. 13 and 17) and διδόναι ὑπέρ (Lu. xxii. 19) or παραδιδόναι (Rom. viii. 32), which appears in ver. 14 and 15. Meyer properly remarks, ἔδωκεν contained more than ἀπέστειλεν, ver. 17 (which itself, however, in another aspect, contains a specific idea); but when he adds, that it denotes not specially a giving up to death, but the entire state of humiliation, we must observe (1) that the preceding words [ver. 15] refer to death, and (2) that Christ is given to the world not only in His humiliation, but also in His glory to all eternity. **That** (ἵνα) marks the sole object of the sending of Christ; **whosoever believeth** (πᾶς ὁ πιστεύων) expresses at once the universal offer of salvation and the condition of it; **might not perish** (μὴ ἀπόληται), &c., the salvation itself in its negative and positive infinity. The alternation of the aorist [ἀπόληται] and the present [ἔχῃ] not only denotes the being lost and being saved as already beginning in the present, but also expressing, like the aorist: *he gave*, the actual present existence of the Redeemer.

Ver. 17. **For God sent not his Son.**—A contradiction of the Jewish exclusivism was contained in ver. 16. Here it comes out more distinctly. Offsetting the lowly, suffering form of Christ in ver. 15, which is visible also through ver. 16, the kingly side of Christ in His work is here brought forward. Hence we have here *sent* instead of *given;* the *power to judge* is attributed to Him in reference to the *being lost*, and it is His *power to save* which secures for believers eternal life. It is asserted, however, that the *saving* of the world is the object of His mission, not the *judging*. According to the Jewish Christology (Bertholdt, *Christologie*, pp. 203 and 223) the Messiah was to come for judgment against the heathen. Carnal interpretations of Old Testament passages like Ps. ii. 9; Mal. iv. 1; comp. Matt. iii. 10, had led the exclusive Pharisaic spirit to this view. This decidedly bespeaks this verse as a continuation of the conversation with Nicodemus; yet the second τὸν κόσμον is not on this account to be specially referred merely to the *heathen* world (Lücke and Tholuck here are not accurately represented by Meyer). The statement, however, is negative enough in its expression of the Christian universalism over against the Jewish particularism. And not only "has the thrice pronounced κόσμος something solemn about it" (Meyer), but also something doctrinally decisive against that particularism. As regards the fact that Christ is nevertheless also Judge of the world, Tholuck puts this right: A damnatory judgment was to be only an incidental result of His advent, as also in Lu. xii. 51. Meyer distinguishes with more dogmatic clearness between the first advent of Christ to σωτηρία, which was not a coming to judgment, because, if this were to judgment, it would bring condemnation upon all; and the second advent to judgment against those who remain unbelieving. ch. v. 22, 27. Both views are right, but not sufficient. The first coming of Christ also brings a judgment with it (ver. 19), and the second has for its first feature the consummation of the σωτηρία, and the final judgment, as a judgment to condemnation, is only a revelation of the self-condemnation of the unbelieving, which began with their induration in unbelief. The difference between the Old and New Testament types of the Messiah is this: In the Old Testament the Judge becomes Redeemer by His judging (Is. x. 22; lxv. 8, &c.; a σπέρμα is saved); in the New the Redeemer becomes Judge by His redeeming. Acknowledgment of the need of redemption is voluntary self-judgment, repentance; rejection of redemption, unbelief, is the ideal, virtual judgment, which be-

* [To confine κόσμος to the *mundus electorum* (as is done by supralapsarian Calvinists, and the Swiss Formula Consensus), is to destroy the beauty and force of the passage which is to bring out the boundless love of God to all His creatures. God hates nothing that He has made, and Christ died for all, but the benefits of His death are available only to those who accept them by faith. *World* means in the Scriptures and in popular language 1) the whole universe; 2) the earth; 3) all men (so here); 4) the present order of things as distinct from the future world; 5) the ungodly world, in opposition to the kingdom of God, and as subject to Satan, who is called "the prince of this world" (John xii. 31). But it never means *the elect* or *the saints*, which would be just the reverse of the last mentioned signification. If it had this meaning here, Christ might have said: "God so loved the *world* . . . that the *world* (instead of *whosoever believeth*) might not perish." The universality of God's love and the all-sufficiency of Christ's atonement (which, however, must not be confounded with its actual *efficiency*) is most clearly taught here and in such passages as 1 Tim. ii. 4; 2 Pet. iii. 9; 1 John ii. 2 (which illustrates our passage): "He is the propitiation for our sins: and *not* for ours *only*, but *also* for the sins of the whole *world*."—P. S.]

† [So also Stier, Hengstenberg, and Alford. Nicodemus, in being reminded of Isaac's offering, was reminded of the love required, the substitution made, and the prophecy there uttered to Abraham, to which ἵνα πᾶς ὁ πιστεύων nearly corresponds. Comp. Heb. xi. 19; Gen. xxii. 16.—P. S.]

gins at once upon the manifestation of Christ [ch. xii. 48]; the establishing of the fact that the man has entirely alienated himself from the Redeemer and the redeemed, and cannot in any way have part in the final redemption, is the last judgment.

Ver. 18. **He that believeth on Him is not judged.**—New Testament transfiguration of the Old Testament doctrine of salvation by faith, Gen. xv.; Is. xxviii. 16; Hab. ii. 4. Manifestly these words again are perfectly fitted and designed to shake the Jewish views of Nicodemus. Pharisaic Judaism had perverted the principle: The believer is not judged, the unbeliever is judged,—into the principle: The Jew is not judged, he who is not a Jew is judged. So the Roman Catholic dogma: He who is within the pale of the Catholic faith, is saved; he who is not, is damned. Likewise the old Protestant formula: He who comes *in this life* into the sphere of the faith of the gospel, &c. Christ, on the contrary, makes salvation dependent on an individual, personal, living faith, and perdition on decided, obstinate personal unbelief. The believer is not judged because he as a sinner puts himself voluntarily under a spiritual judgment, and thereby receives the righteousness of faith for the perfecting of his life in the sphere of salvation.

The guilt of the unbeliever is strongly emphasized as a treble guilt: He has not accepted God in His Son. He has not received the Only Begotten, in whom all the value of faith, the fulness of the manifestation of God, is concentrated. Finally he has not believed in his name, *i. e.* in the developed knowledge of Christ as concentrated in the sphere of His Spirit. He *hath* not believed (perfect), *i. e.* he is fixed in unbelief, and in so much as he is fixed, the fact also is fixed that he has fallen under condemnation to meet the final judgment by the sheer unfoldings of his condemnation. The antithesis is put here with all its sharpness; but not as passing upon the given unbeliever the opinion that he is fixed in his unbelief. The ideal unbeliever is condemned *quia*, the actual unbeliever *quatenus.* Tholuck: "But ὅτι gives not the external ground on which the judgment rests (Chrysostom)—for neglect of the Son of God—but the way in which the condemnation is wrought." Yet it also gives the decisive ground; only the Son of God, in the case, is not to be conceived as external.

Ver. 19. **And this is the judgment.**—The tale now, *by its form, its choice of terms*, turns directly towards Nicodemus, to press him to a decision and bring him to the light. At the same time, as to its matter, it proceeds to the explanation of the immoral, damnable nature of unbelief, and to the intimation that the rulers of the Jews are already further gone in this unbelief than Nicodemus suspects. Thus they are already judged. The actual beginning of the virtual judgment of the world, which from Jerusalem is spreading through the world, working outward from within, runs parallel with the unfolding of faith, till the consummation in the day of glory.

That light is come into the world.—This belongs to the judgment, because it calls for the separation, κρίσις.

And men loved.—Particular signs of this, therefore, have already come to view [see above]. While Nicodemus can still fancy that the Sanhedrin is with him inclined to faith, Christ already sees the beginning of the end. Indeed the δεῖ in ver. 15 is connected with this. The aorist, therefore, does not imply that a later period is in mind.

The darkness rather.—Is the μᾶλλον *magis* or *potius?* Bengel, Tholuck ("because the φῶς, ch. i. 4, which man originally possessed, prevents him from entirely mistaking the ἀλήθεια in the light") say the former; Origen, Meyer, the latter: and no doubt rightly, because the Lord is speaking of the time of decision, at which the lesser love of the light passes into hatred of it, ver. 20. Before the critical manifestation of the light, it might mean *magis;* now it means *potius.* It is the decided choice of the evil, that is in view.—**Because their deeds.**—Αὐτῶν placed first is significant. Far more than: They had sin. Their whole bent was to do evil, hence they needed the cover of darkness for their evil deeds. See Matt. xxiii.

Ver. 20. **For every one that doeth evil.** Looking to those who persist in unbelief. Γάρ comes not to justify the preceding γάρ (Meyer), but to explain it and define the expression for the evil choice: ἠγάπησεν μᾶλλον. The doing evil (φαῦλα) denotes the law of the nature. The adjective denotes not only bad, cowardly, hateful, but also trifling, insignificant; and in antithesis to ver. 21 probably corrupt, false.—**Hateth the light.**—Comp. Rom. viii. 7. Unbelief is the root of impious conduct.—**Lest his deeds.**—The evil consciousness and intention of unbelief.—**Should be reproved.**—The ἔλεγχος, the exposure, the conviction, the condemnation of the deeds, shunned by him who through pride and cowardice will not submit to the condemnation of shame, accept the judgment of the penitent spirit, nor renounce his false deeds. Thus he chooses the darkness, *i. e.* the dominion of delusion, falsehood, with sense of the falsehood. Luke iii. 7; John viii. 9; Eph. v. 11, 13.

Ver. 21. **But he that doeth the truth.**—A most suitable parting word for Nicodemus. If thou art and continuest to be honest, thou wilt yet come to the light. Thus a conditional promise. This, however, is the specific reference of the expression; the general truth is: The Lord gives good speed to the upright, Prov. ii. 7. *Doeth* THE *truth.*—Meyer: That which is really moral; Tholuck; Acting in the whole spirit of his life according to objective truth. The doing of the objective truth, however, is expressed by the coming to the light. Hence the references to subjective truth. He who inwardly loves sincerity shuns deceit, is faithful against himself, and acts in this spirit (is true to the inner light), has a leaning towards the light of revelation, towards faith; he feels himself attracted by the light as the false man feels himself repelled.—**That his deeds may be made manifest.**—Not that he would parade them, but that he would be made certain of his actions and his spirit in the full light of moral day. "The need of moral satisfaction in itself, and of the victory of the good over the world"

(Meyer).—**For they are wrought in God.**—This is the ground of his moral courage and striving after truth. So far as he has acted in sincere regard for the inner light, he has done his work in God. In other words, the drawing of the Father to the Son (ch. vi. 44, 45), the work of the *gratia præveniens*, is in it. The *for* does not mean at all, he is conscious that his deeds are wrought in God, but this direction of his doing is the unconscious ground of his courage. According to his best knowledge and conscience he has acted with inward trembling before the divine, therefore he cannot tremble before the objective light of God in the world. Calvin (with others) takes ver. 21 as set against ver. 20 only to show what the truth-loving man on the contrary would do (the ideal conception of the truth-loving man). In answer to this Tholuck: Then either all men would fall into the first class and no one would come to Christ, or the regenerate man must be intended. The Greek, Roman Catholic, and Arminian exegesis holds, according to Tholuck's concurring statement: The good conscience, which may present its strivings, weak as they are, before Christ, whatever of darkness is still about them, however, thereby receiving its κρίσις. Tholuck refers to John viii. 47; xviii. 37; vi. 44, 45; to a Synesius, to the rich young man, to the scribe, Mark xii. 34. Over against this he places another interpretation: The Protestant exegesis and Augustine found this sense contrary to the *analogia scripturæ*, according to which a *bonum spirituale* before regeneration is impossible. According to Augustine, Luther, Olshausen, Stier, the ποιεῖν τὴν ἀλ. therefore must mean: "to be upright, sincere." We cannot consider this interpretation clearly distinct from the other. It is plain that the doing of the truth here still cannot mean the doing of revealed truth. Such truth might be spoken of in the case of the Jews before Christ; hardly in the case of the Gentiles before Christ. And even though it be, the doing will be in both cases the doing of objective truth as it shines upon the consciousness. And to endeavor earnestly to conform to this truth would be, *to be upright, to act according to the best of one's knowledge and conscience.* The works which proceed from this are works done in God, *i. e.*, relatively good works, striving towards their perfection in God; comp. Rom. ii. 7. Thus the uprightness is not to be conceived without the fruit of such deeds, nor indeed the doing without the root of uprightness. *They are wrought in God.* The upright man works unconsciously under the influence of the *gratia præveniens*, or the Logos, and thus his works, having their starting point in God, will continually reach out towards their full manifestation in the light.

In these words Jesus seemed to say to Nicodemus: Thou art now come to Me in the night; thou wilt yet come to Me in the light; farewell, to meet again in the light.

DOCTRINAL AND ETHICAL.

[Comp. my introductory remarks, p. 122 f.—P. S.]

1. *The interview of Christ with Nicodemus by night.* Even a secret disciple Christ admits, if he be sincere, and therefore be tending towards openness. Proof in the history of Christianity: *Disciplina arcani*, Hugenots, *etc.* The contrast between a pure secrecy which works towards openness, and an openness which conceals itself in evil secrets. Regeneration itself, the subject of this nocturnal conversation, is a deep secret, which presses towards the most open manifestation in a consistent life and at the day of Christ.

2. *The unwavering certainty of Christ* towards Nicodemus is reflected in the posture of pure Christianity towards human hierarchy, tradition, rank, and policy. Nicodemus is better than his theology; in theology he is the type of a rationalizing supernaturalism; in character he is an inquiring child involved in the prejudices of old age.

3. Christianity is not merely a purer, newer life, but *life absolutely pure and new.* [Still less is Christianity mere *doctrine*, although doctrine is included in life. Luther explains ver. 3: "My teaching is not of doing and leaving undone, but of a radical change in the man, so that it is not new works done, but a new man to do them; not another life only, but another birth." Alford: "Our Lord replies, It is not learning, but life, that is wanted for the Messiah's kingdom; and life must begin by birth."—P. S.]

4. *Regeneration* is the fundamental *condition* of seeing and entering the kingdom of God.

5. Regeneration, a *birth from above.* See the exegesis, ver. 3. (1) The counterpart of the carnal birth (see Rom. v. 12 sqq.); (2) the glorification of pure natural birth as it would have been in paradise; (3) the fulfilment of the typical Old Testament regeneration, represented by circumcision; (4) the groundwork of the future great regeneration in the resurrection and *the* regeneration, the *palingenesia*, Matt. xix. 28.

6. The *media* or *elements* of *regeneration:* (1) The historical and symbolical: washing with water; (2) the active and real: the Spirit.—Of water and Spirit the first creation (Gen. i.); of water and Spirit the second and higher. [But in the first creation, the Spirit brooding over the waters; in the new, the water signifying and sealing the Spirit. In the old, the Spirit applying the water, moulding it to its purposes; in the new and higher, the water applying the Spirit.—E. D. Y.]

7. *Christian baptism:* (1) The glorification of water: (2) the fulfilment of the symbolical washings, the baptism of John, and the baptism of the disciples of Jesus: (3) the goal of the historical types, the flood and the passage of the Red Sea; (4) the fellowship of the baptism of Jesus with water in the Jordan; (5) the fellowship, the symbol and sacrament of the baptism of Jesus with blood (Rom. vi. 6); (6) a separation through Him and with Him out of the old world and from it.

8. The *Spirit* which accompanies baptism: (1) The glorification of the vital air, the blowing wind, the storm at night (as also of fire, Acts ii.; see Ps. civ. 4; Ezek. i. 4; xxxvii. 9; Dan. vii. 2; Hag. ii. 6); (2) the fulfilment of the symbolical and typical Spirit—breathings: inspirations, trances, visions, single words and works of the Spirit.

9. *Water and Spirit* inseparable in the groundwork of the kingdom of God. The word and the sacrament, accompanied by the quickening Spirit.

10. The birth of the new life a deep *mystery* and the most open *manifestation*, 1 Tim. iii. 16.

11. The *necessity* of being born again of water and the Spirit, and its *apparent impossibility*, v. 1–8. The *possibility*, the conditions and basis of it, v. 9–16. The basis of the regeneration to be realized on earth lies in the heavenly origin of Christ: His eternal, divine generation, and His heavenly, divine-human birth. This birth is consummated, as to its historical process, in His elevation on the Cross and His death upon the throne of glory, by His atoning death and His victory. And the basis and unity of both lies in the love of God and His giving of His Son for the redemption of the world.

12. The *earth*, in Scripture, the symbol of the theocracy, of divine institution and administration upon earth, of the historical tradition of salvation, Ps. xciii. 1; civ. 5; Rev. xiii. 11. As distinguished on the one hand from *the sea*, emblem of the swelling, formlessly moving life of the nations, Ps. xciii. 3; Dan. vii. 3; Rev. xiii. 1. On the other hand from *the heavens*, emblem of the future kingdom of heaven, the completed revelation of God, Is. lxiv. 1; Matth. iii. 16.

13. Christ *descending* and *ascending* between heaven and earth, because He *is* in heaven. On His eternal, divine-human constitution and office rest (*a*) His descending, His incarnation and humiliation, (*b*) His ascending and exaltation.

14. The *brazen serpent* the most obscure and the most pregnant mystery of the Old Testament typical system. See the exegesis, v. 14. Its connection with the symbolical use of the serpent in general in the Scriptures.

15. The condition of the appropriation of salvation, faith, and the consequent twofold operation of salvation: redemption and condemnation. Deciding for Christ by faith, secures redemption; deciding against Him by unbelief, begins condemnation (see 1 Cor. i. 18; 2 Cor. ii. 16; comp. Deut. xxx. 15).

16. The condition of susceptibility to faith: Sincerity, subjective truth, *i. e.*, obedience to the *gratia præveniens*. Inward falsehood the source of unbelief, a poison which perverts the form of faith itself into hypocrisy.

17. Yet sincerity or uprightness (Prov. ii. 7; Eccl. vii. 29; John i. 47) not to be confounded with proud bluntness or downrightness, which may very easily strike over into self-deceit and falsehood. Uprightness moreover, even in company with diffidence, and notwithstanding its timidity, in constant submission to the guidance of God, or through the obedience of truth, issues in the gladness of confession and the light. (Moses, Jeremiah, Calvin,* like Nicodemus, originally timid characters, but faithfully sincere.)

18. The Pharisee Nicodemus a fore-runner of the Pharisee Paul. [Both alike sincere, but very unlike in energy and decision.—P. S.]

* [Calvin says of himself (*Præf. ad Psalm.*): "*Ego qui natura timido, molli et pusillo animo me esse fateor*," and he fairly trembled when Farel, as by divine authority, detained him in Geneva as his proper field of labor.—P. S.]

19. *The Pericope for Trinity.** See Strauss [late court-preacher of the King of Prussia and Prof. at Berlin]: *Das evang. Kirchenjahr*, p. 279. Braune: This account is the gospel for Trinity. The feast arose upon this doctrine, not upon an eternal divine fact (—yet the triune God reveals Himself here through His act as triune God in the triune operation of the new birth—). The church feared that the people might be led by the Christmas festival in honor of the All-Merciful, the Easter festival in honor of the Conqueror of the power of darkness, and Pentecost in honor of the All-Sanctifying Spirit, to worship three Gods in the Father, the Son, and the Holy Ghost. (It no doubt had also a more joyful motive). Strauss distinguishes four periods of the Trinity festival. First period: The day of the feast not yet distinctly prominent. Second period: The trichotomy of the church year makes the feast the octave and appendix of Pentecost ("little Pentecost"). At first *Festum omnium sanctorum*. This festival Gregory III. or IV. transferred to the 1st November; the Sunday after Pentecost at first became again the Pentecostal octave, while in the East it continued to be All Saints' day. Third period: Formerly a Trinity festival had been celebrated on the last Sunday of the year; now this is transferred to the octave of Pentecost. Gradual development in the thirteenth and fourteenth centuries, in which the feast of Trinity becomes the prelude to *Corpus Christi*.† Fourth period: Protestant settlement of it as neither a prelude nor a close, but a festival for the opening of the second part of the church year, the Trinity season. On the changes of the pericopes, see Strauss, p. 282.

HOMILETICAL AND PRACTICAL.

See hints already given under the two former heads. What is true of every section of the Bible, is true in a peculiar degree of this: It is homiletically inexhaustible. Many a single verse forms a theme of itself; vers. 3, 5, 6, 16, *etc.*—If we would treat it in larger sections, we must first embrace the whole.

The sacred discourse of the Lord with Nicodemus by night concerning the sacred mysteries of God's night: (1) Concerning the divine night of regeneration in the soul; (2) by means of the divine night in the operation of means of grace; (3) on the basis of the divine night (*Weihnacht*, "holy night," as Christmas is called in the German) of the incarnation of Christ; (4) decided

* [Trinity Sunday is the first Sunday after Pentecost or Whitsunday. It commemorates the mystery of the Holy Trinity, and closes the festival part of the Christian year. It is of Latin origin and cannot be clearly traced beyond the tenth century. The Greek church (from the times of Chrysostom) celebrates on the same Sunday the feast of all Saints and Martyrs (which in the Latin church falls on the first of November). The Lutheran and Episcopal churches have together with the other great festivals retained Trinity Sunday. The discourse with Nicodemus is the gospel for the day, because regeneration is the work of the Holy Spirit and the basis of Christian life.—P. S.]

† [The feast of transubstantiation, which, of course, is rejected by all Protestant churches. It is celebrated in the Roman church with unusually solemn processions on the first Thursday following Trinity Sunday (*feria quinta proxima post octavam pentecostes*), with reference to Maunday Thursday, as the day of the institution of the Eucharist. In German it is called *Fronleichnamsfest*, *i. e.*, the feast of the Lord's body.—P. S.]

by the divine night of the death and glorification of Christ; (5) all proceeding from the divine night of the purpose and love of God for the redemption of the world; and (6) unfolding its complete operation in the decision between the divine morning of eternal salvation, and the night of judgment.—The conversation of Christ with Nicodemus concerning the being born from above: (1) Concerning the necessity of it (in order to see the kingdom of God), vers. 1-4; (2) concerning the effecting of it (through water and the Spirit), vers. 5-8; (3) concerning the conditions precedent for the possibility of it; (*a*) objectively: the incarnation of the Son of God, His passion; both resting on the purpose of divine love; (*b*) subjectively: faith in the love of God in giving Christ; (4) concerning its decisive operation; (*a*) saving, negatively: deliverance from corruption, death, perdition; positively: the gift and possession of eternal life; (*b*) condemning: manifestation of the self-judgment and self-condemnation of unbelief.—Awaking to a Christian life of faith, a birth: (1) A regeneration, or second birth, as distinct from the first; (2) a birth from above, as the perfect, real birth for the eternal kingdom of God.—How Christian earthly things, the personal experiences of the Christian, are rooted in Christian heavenly things, the mysteries of God.—Water and wind, the fundamental elements of the first creation, emblems of the second.—Christianity the most hidden life, and at the same time the most manifest.—The conversion of Nicodemus, or Christ the Saviour even of the great of this world.—And the Saviour of an honest Pharisee.—The being born *from* heaven alone leads *to* heaven.—Twice, the number of life: (1) Twice to be born; (2) twice to die; (3) twice to live.—A ruler of the Jews and the King of the Jews, or the hierarch and the Lord.—The heavenly birth and the heavenly eye.—Water and the Spirit.—Wind and the Spirit.—The voice of the wind and the course of the wind.—The newly born: A breath of the Spirit, manifested by its sound.—The knowledge of Nicodemus and the knowledge of Christ.—The threefold relation of Christ to heaven: (1) The *inner* heaven; (2) the *upper* heaven; (3) the *open* heaven.—The serpent emblem, and the emblem of the Crucified.—The elevation in supreme judgment.—God *so* loved, *etc.*, (ver. 1) the infinite scale of the love of God.—Condemnation, despised salvation.—Unbelief, the second and irremediable fall.—Unbelief, sin in its desperate form, as the root, the sum, and the denial of sin. Unbelief once decided, judgment begins.—The false man and the sincere.—The shunning and the seeking of light. The works of the upright strive as shoots of light towards the light of day.

The Pericope for Trinity, vers. 1-15. The Father, the Son, and the Holy Ghost active and manifest in the work of regeneration.—The experience of the Christian an experience of the Holy Trinity; (1) Of the Spirit, in the virtue of the word and sacrament; (2) of the Son, in the virtue of the death and resurrection of Christ; (3) of the Father, in the virtue of manifested, world-embracing love.

The Pericope for 2. *Pentecost*, v. 16-21. The love of God for the world, the motive to the divine consummation of the world: (1) In the redeeming gift of the Son; (2) in the testing operation of the Spirit.—The redeeming motion of the love of God in its all-embracing majesty: (1) Comprehended in the gift of the Son, and therefore embracing the world (Jews, heathen, *etc.*); (2) directed to each lost individual, and to all, as a power of salvation; (3) embracing depth and height (death and life) to raise sinners from perdition to the eternal life of heaven; (4) a redeeming operation so decisive that, embracing heaven and hell, it is manifest both in the condemned and in the saved (in the one as love despised, in the other as love believed); (5) embracing beginning and end, manifest in a process of grace having its root in the election of grace passed upon all the children of truth (*gratia præveniens*), and its top shining in the light of eternal glory.—Christianity not in any wise a condemnation: (1) Neither in its source (the love of God), (2) nor in its design (the sending of Christ); (3) nor in its operation (the believer *is not* judged, the unbeliever *has* judged *himself*).—The *gift* of the Son a precursor of the *outpouring* of the Spirit.—The mysteries of darkness and the mysteries of light in the world, as all brought into day by the light of Christ.

STARKE: Examples of notable converts are worth recording, that the goodness of God may be magnified, and others may be encouraged. Those who sit in the highest ranks and the most honorable offices, should think more of their human misery than of their elevation and dignity in the world.—A man, though living in the most hardened condition (Pharisæism), may nevertheless be converted.—Rank, office, and fear often stand in the way of conversion; but happy they who value more the salvation of their souls, and overcome those hindrances.—MAJUS: Not all nocturnal meetings for edification are suspicious and to be forbidden.—Fear a great hindrance to goodness.—OSIANDER: The weak in faith must not be despised.—LANGE: The ground of the necessity of regeneration lies in the nature of God and of man.—The doctrine of regeneration must be diligently pressed, 1 Cor. ii. 14.—The scruples of scholars.—Tit. iii. 5.—1 Peter iii. 21.—The patience of Christ with the weakness of man, and His friendly care to remove all doubts and scruples, are a model for us, 1 John iii. 9; 2 Peter i. 4; Rom. viii. 5.—ZEISIUS: All that proceeds not from spiritual regeneration, be it never so pure and brilliant in its glitter, is nothing towards salvation, and cannot please God.—The nobility of the regenerate: raised to the highest ranks of heaven, Col. iii. 9, 10.—MAJUS: The senseless astonishment of unbelief is good for nothing, but before the sublimity of the divine mysteries one loves in reverence to wonder.—*The same:* The grace of the Holy Ghost is free, not bound either to means, persons, or times.—CANSTEIN: As often as we hear the wind, we ought to think of the mystery of regeneration, Job xxxvii. 9.—*Art thou a master, etc.* The true heart-theology is not always to be found among people of great titles and places.—*God so loved* (v. 16). So overflowingly and so intensely, and after this manner and in this order. The love of God the first and true source of all our blessedness.—Believers must, it is true, stand before

the judgment, but they come not into judgment. —*Bibl. Wirt.:* Faith alone is the means of salvation; therefore unbelief is the sole cause of damnation.—The blame lies with men, Hos. xiii. 9.—HEDINGER, on the words: Every one that doeth evil: Wickedness shuns the light, yet it must come to the light.—ZEISIUS: Could the stones and beams of many a palace and dwelling speak, what abominations, wrought in secret, should we not hear! Yet that great day of judgment will make manifest every hidden thing, as truly as God is God.—OSIANDER: Many would rather in eternity be put to shame before God, angels, and the elect, than blush a moment before a few people in the world.

GERLACH: A chief point of corruption in the doctrine of the Pharisees of that day was their entirely outward conception of the law, and their consequent utter mistaking of the relation of man to God. The deep, sinful corruption of human nature and the necessity of a regeneration were to all purpose utterly hidden from them. If, therefore, they would partake of the salvation which Christ brings, they must clearly perceive the need of it.—At all events Nicodemus hoped to find out whether the kingdom of God was soon to appear; that he, in that case, was to have a share in that kingdom, he had no doubt.—Jesus shows him that the kingdom of God, which he was expecting as future and external to himself, was already inwardly present; but not yet for him, because this required an entire transformation and renewal of the mind. —The baptism with water was an emblem of repentance under the law, grief for sin; the baptism with the Spirit denotes the operation of the renewing, inwardly transforming power of the grace and truth of God in Christ Jesus. To the water baptism of John (which Jesus continued by His disciples), he therefore says, must be added the Spirit-baptism of the Messiah, which was promised by John himself.—Every force produces its like. If a man should even be bodily born a second time by an external miracle, he would remain the same.—The Spirit, the eternal, almighty, all-creating and all-renewing divine life which is in God and is God Himself, by partaking of which man, against and above nature, is renewed to holiness and to victory over the world and death.—Christ was begotten of the Holy Ghost, and those who believe in Him are children of God by the same Spirit. —The beginning of good works is the confession of evil works.

LISCO: Regeneration is necessary in part on account of the constitution of the spiritual kingdom to which the man is to belong, in part on account of the natural state in which the human heart is found, which is flesh (Luther's Marginal Note).—The two parts: Word and Spirit, belong together, as in wind the two things: sound and blowing.—Faith and unbelief as the inner ground of the opposite fates of men.—BRAUNE: Nicodemus came to Jesus by night. If not through cowardice, at least through delicate self-love and regard for his associates in rank and office. Yet he came, and had much to overcome: riches of earthly goods, riches of reputation and power, riches even of virtue and righteousness.—Gideon's act in the night, Jud. vi. 27.—2 Cor. v. 17. —Every soul has its determination either to rise to glorification in the clear light of the divine Spirit, or to sink into the perdition of the curse, and God would that every soul should be born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, 1 Peter i. 23.—RIEGER: Christ leaves Nicodemus time to take root and bear fruit.

HEUBNER; *Noctes Christianæ* more than *Noctes Atticæ.*—The danger of worldly honor. He who stands high in the world, must be at unspeakable pains to become small and humble.—The miracles a legitimate ground of belief in the divine mission of Jesus.—Nicodemus here stood in the fore-court of conversion.—A man is always only one thing, ruled either by the flesh, or by the Spirit (there is, however, a stage of transition, Rom. vii). Nothing more astonishes and offends an unconverted man, than to say to him: Thou must be radically changed. The doctrine of the Father, the Son, and the Spirit, as the sum of Christianity: (1) God the Father, full of severity and love, has founded a kingdom for which man is destined; (2) for this fallen man needed regeneration by the Spirit; (3) this he now receives through Christ, by faith in Him.—Love of sin prepossesses against truth.—Here is to be found the Christian conception of those who are really *obscurantists.*—Often the opinion steals in, that the inward alone (that is, what is kept back, shut up,) makes the Christian. When Victorinus (so Augustine relates), deeply moved by reading the Holy Scriptures, said confidently to Simplicianus in Rome: "Know that I am already a Christian," and Simplicianus answered: "I will not believe it, nor count thee among the Christians, till I see thee in the church of Christ." Victorinus laughed and said: "Do the walls then make a Christian?" But afterwards, fearing Christ might not confess him, unless he confessed Christ, he suddenly came to Simplicianus and said: "*Eamus ad ecclesiam, Christianus volo fieri*" (August. *Conf.*, ch. 2, § 3, 4). Swift held his family worship with his servants in perfect secresy, merely to avoid suspicion of hypocrisy (see his *Life of Sheridan*). Learn to rise above the judgment of the world; be not ashamed of your better principles.

SCHLEIERMACHER: In every one the beginning of the divine working can no more be determined, than the end of it can be descried.—Even those whom we may compare to the master of Israel, have continued but too long in that which could be the property and benefit of only a particular age or a small part of the Christian Church; and they had not been able to rise above this narrow horizon, and view the work of grace in its whole grand compass; and just by reason of this, they have led believers astray. —Vers. 16–18: The great object of Christ's mission. He appeared among us as a (the) token (token and seal) of the love of God, the object of faith, the universal possession of all men.—BESSER, on the brazen serpent: Jesus the life of my life, Jesus the death of my death.—NITZSCH: The mystery of our spiritual regeneration: (1) The necessity of it; (2) the possibility of it; (3) the actuality of it.—HOSBACH: The new birth: (1) What is it? (2) How does it arise? (3) Whither does it lead?—O. v. GER-

LACH: The glorification of the triune God in the regeneration of man.—KLING: The being born of the Spirit, on the one hand manifest, on the other hidden as to its origin and end.

[BURKITT: 'Tis not enough that we be new-dressed, but we must be new-made, that is, thoroughly and universally changed, the will by renovation, the affections by sanctification, the life by reformation. We must be like God, or we can never live with Him. If we be not like Him in the temper of our minds on earth, we can never be happy in the enjoyment of Him in heaven; for heaven, which is a place of the greatest holiness, would be a place of the greatest uneasiness to an unregenerate and an unholy person; the contagion is universal, deep, and inward, therefore such must the change be. —The way and work of the Holy Spirit in the soul's regeneration, is oft-times very secret, and usually exceeding various. Various as to the *time.* Some are wrought upon in youth, others in old age. Various in His *methods* of working: Some are wrought upon by the corrosives of the law, others by lenitives of the gospel. Various in the *manner* of His working, and in the *means* by which He works: Upon some by a powerful ordinance, upon others by an awakening Providence. But the Spirit's work in all still the same, it produces likeness to God.—RYLE: What a feeble beginning a man may make in religion, and yet finally prove a strong Christian. Never despise the day of small things (Zech. iv. 10).—What a mighty change our Lord declares to be needful to salvation, and what a remarkable expression He uses in describing it.—A day will come when those who are not born again will wish that they had never been born at all.—AUGUSTINE (on ver. 15): The bite of the Serpent brought death; the death of Christ brings life. Look at the Serpent, that the Serpent may not harm you. Look at death that death may not hurt you. But at whose death? At the death of Him who is the Life. Death died in Christ, so that we may now say: "O death, where is thy sting," *etc.*—LUTHER: Henceforward, he who is condemned must not complain of Adam, and his inborn sin. The seed of the woman, promised by God to bruise the head of the serpent, is now come and has atoned for sin and taken away condemnation. But he must cry out against himself for not having accepted and believed in the Christ, the devil's head-bruiser and sin-strangler. If I do not believe the same, sin and condemnation must continue.—LAVATER (ver. 16): Jesus means one who creates joy and happiness. He who views Jesus otherwise than as a bringer of joy, the gospel as anything else but a message of joy, suffering as anything but a fountain of joy, knows neither God nor Christ nor the gospel. God is love, and love can only love. God is the living will of love. Love is pure joy and makes happy all who come in contact with it.—P. S.]

VI.

JESUS IN THE JUDEAN COUNTRY, AND THE SPREAD OF HIS BAPTISM, WITH THE FAITH OF THE PEOPLE. LAST TESTIMONY OF JOHN THE BAPTIST CONCERNING CHRIST. CHRIST THE TRUE BAPTIST. THE BRIDEGROOM OF THE CHURCH, WHO COMES FROM HEAVEN. (*The Real Song of Songs.*)

CHAP. III. 22–36.

22 After these things came Jesus and his disciples [came] into the land of Judea;
23 and there he tarried with them, and baptized. And John also was [still] baptizing in Ænon near to [*omit* to] Salim, because there was much water there: and they
24, 25 came and were baptized. For John[1] was not yet cast into prison. Then there arose a question between *some* of [on the part of] John's disciples and the Jews
26 [a Jew][2] about purifying [religious washing]. And they came unto John, and said unto him, Rabbi, he that was with thee beyond [the] Jordan, to whom thou barest [hast borne] witness [didst serve as a witness], behold the same baptizeth, and all men come [are going] to him.
27 John answered and said, A man can receive nothing, except [unless] it be given
28 him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ,
29 but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which [who] standeth and heareth him rejoiceth greatly [lit., rejoiceth with joy, χαρᾷ χαίρει] because of the bridegroom's voice: [.] this my
30 joy therefore is fulfilled [is made full, complete]. He must increase, but I must de-
31 crease. He that cometh from above is above all: he that is of the earth is earthly [is of the earth],[3] and speaketh of the earth: he that cometh from heaven is above
32 all.[4] And [*omit* And][5] what he hath seen and heard, that he testifieth; and no
33 man receiveth his testimony [and his testimony no one receiveth]. He that hath received his [his emphatic, αὐτοῦ τὴν μ.] testimony hath set to [*omit* to] his
34 seal that God is true. For he whom God hath [*omit* hath] sent speaketh the words of God: for God [he][6] giveth not the Spirit by measure *unto him* [*omit unto*

35 *him*].[7] The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on [in] the Son hath everlasting life: and he that believeth not [disobeyeth, ὁ δὲ ἀπειθῶν] the Son shall not see life; but the wrath of God abideth on him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 23. [The art. ὁ before Ἰωάννης is wanting in ℵ. B. and omitted by Tischend., bracketed by Alf.—P. S.]

[2] Ver. 25. [ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου. The singular is strongly sustained by ℵ.* A. B. L., *etc.*, and adopted by Tischend., Treg., Alf., W. and H., against the text. rec. Ἰουδαίων which is supported by ℵ.* G., *etc.* Meyer: *Der Plural bot sich mechanisch dar*, *viz.*, to conform to μαθητῶν.—P. S.]

[3] Ver. 31. [ὁ ὢν ἐκ τῆς γῆς ἐ κ τ ῆ ς γ ῆ ς ἐστίν, is apparently tautological, but the difference lies in the emphasis: to the origin of a man corresponds his character.—P. S.]

[4] Ver. 31. [The second ἐπάνω πάντων ἐστίν is omitted by ℵ.* D. and Tischend. (ed. VIII), supported by ℵ.* A. B. L. and retained by Treg., Alf., Westc. and H. (in brackets), Meyer, Lange.—P. S.]

[5] Ver. 32. [The καὶ is wanting in several codd., also in B. L. al. which retain the second ἐπάνω πάντων ἐστίν, and is omitted by Tischend., Alf., Treg., W. and H.—P. S.]

[6] Ver. 34. Ὁ θεός is wanting in B. and in other considerable codd. [ℵ. C.[1] L., omitted by Tischend., Alf., *etc.*—P. S.]

[7] Ver. 34. [The A. V., with many commentators, refers the passage to Christ, and hence supplies αὐτῷ. But the sentence is general in its character, hence the present δίδωσι. Christ had already received the fulness of the Spirit in baptism. —P. S.]

EXEGETICAL AND CRITICAL.

Ver. 22. **After these things.**—*Μετὰ ταῦτα.* Probably not only after the interview with Nicodemus (Meyer), but after all that is related of His stay in Jerusalem.

Into the land of Judea.—Judea here, of course, not in the wider sense of Palestine, but in the narrower sense, as distinguished from Samaria, Galilee, and Perea; Southern Palestine, on this side the Jordan, having Samaria on the north, the Jordan and the Dead Sea on the east, Idumea on the south, Philistia and the Mediterranean on the west. And here, too, not the province of Judea itself is meant, to which in fact Jerusalem especially belonged, but the Judean country; Ἰουδαία being here used adjectively [χώρα Ἰουδαία, Mark i. 5; Acts xvi. 1]. From the baptizing Meyer infers a sojourn on the Jordan towards the north-east.

And there he tarried with them.—From the time of His return to Samaria (probably about seeding time, see ch. iv. 35) we may infer that He continued in the Judean country from the month of March till perhaps November or December, at least half a year (see the place referred to).

And baptized.—According to ch. iv. 2 Jesus Himself did not baptize; but as John remarks this only in a passing and supplemental way, he evidently intends to designate this baptism as a baptism of Jesus Himself. [Virtually (according to the maxim: *quod quis per alium facit, id ipse fecisse dicitur*), but not literally; for the testimony of iv. 2 is explicit, that Jesus Himself did not baptize. His work was to preach and to baptize with the Holy Spirit; water baptism was a subordinate ministerial office, and could as well be performed by others. For the same reason Paul did not baptize except in a few cases, 1 Cor. i. 14-16. The baptism of the disciples of Jesus, which is only mentioned here and iv. 2, was still essentially the baptism of John, but it prepared the way for Christian baptism, which was instituted after the resurrection, Matt. xviii. 19, and first performed on the birth-day of the Christian Church, Acts ii. 41. Before Christ had finished His work on earth, the Holy Spirit was not yet in full regenerative operation (vii. 39), nor could baptismal water signify the cleansing blood of atonement (xix. 34; 1 John i. 7). This baptism then had a prophetic character, and was subsequently not repeated, but completed by the pentecostal baptism of the Spirit.—P. S.]

Ver. 23. **And John also was baptizing.**—This statement serves to explain what follows.—**In Aenon**; עֵינָן, עֵינוֹן, adjective of עַיִן, "place abounding in springs." Meyer makes out of it עֵין יוֹן "dove-fountain," without arguing the matter. According to Eusebius and Jerome: [Onomasticon under *Aenon* and *Salem*] Aenon lay *in octavo lapide Scythopoleos ad meridiem juxta Salem et Jordanem;* and Salem: *in octavo lapide a Scythopoli in campo Vicus Salamias.* From this it is inferred that both places were in Samaria; which Epiphanius (*Hær.* lvii. 2) confirms.* This has been thought so inconsistent with our passage, that two places of similar names, Shilhim and Ain, which, according to Josh. xv. 32, lay on the southern border of Judea, have been substituted.† According to others the places in question might have lain in Judea hard by the Samaritan border (see Meyer). Robinson (III., p. 322) found a Salem near Nablus, remote from the Jordan. According to this it has been held improbable that Aenon was on the Jordan, and Lücke thinks it was a place of springs. We suppose that John might very probably have been baptizing temporarily on Samaritan ground. Elijah, his pro-

* [This view is held by Dr. Thomson (*The Land and the Book*, II., 176). He visited *Beisân* (Scythopolis) and the neighborhood, and represents the valley there as abounding in fountains and brooks and as one of the most fertile in Palestine; yet he found no traces of the name. "The lovely valley of Jezreel," he says, "irrigated by the Jalûd, and the Ghor Beisan below, watered in every part by many fertilizing streams, are capable of sustaining a little nation in and of themselves. Besides, Beisan is the natural highway from Bashan and the east to the sea-board at Haifa and Acre, and also to southern Palestine and Egypt. The Ghor once teemed with inhabitants, as is evident from ruined sites, and from tells too old for ruins, which are scattered over the plain. I took down their names as now known to the Arabs, but none of them have any historic significance. Of Salim and Enon, which must have been in the ghor at no great distance, I could hear nothing."—P. S.]

† [So also Hengstenberg, I., 224. The Alex Codex of the Sept. renders the three names of places in Jos. xv., Σελεείμ καὶ Ἀὶν καὶ Ρεμμών. In Neh. xi. 29 the last two names are combined in En-rimmon. The southern country was very dry, a continuation of the Arabian desert. Hence the remark, "there was much water there," which would be rather superfluous if applied to a place in Galilee or on the banks of the Jordan, receives its full meaning. Yet this holds good also of Dr. Lange's view, who, with Robinson, locates Salem near Nablus.—P. S.]

totype, dwelt long with a Phenician widow; Elisha healed the Syrian Naaman by directing him to wash in the Jordan. John, on his appearance, preached: God is able of these stones to raise up children unto Abraham. If John was to execute his office as fore-runner of Christ in His universal character, he must have come to Samaria, and even to the Galilean court (see the direction of the angel, Luke i. 17 and 76). He might have had, moreover, special reasons for this. He could not give up his work, because he felt himself appointed to die in his official service; yet he wished also to give way to the Lord, and, not as compelled by events, but voluntarily, to decrease by the side of Him. This purpose would be exactly served by his retiring into a small place, and especially by his beginning to labor in Samaria. It is further noteworthy, that immediately after this Christ begins to teach in Samaria, though only in passing, and that the passage before us relates to the disciples of John who were involved in a controversy with a Jew concerning purification. If this Jew seems to have given the preference, as a Jew, to the baptism of Jesus, it is natural to suppose that he based his preference on the fact that Jesus was baptizing on Judean soil, John in Samaria. Enon at all events lay this side the Jordan. The objection that John was still baptizing in his old way, is solved by his calling. As to the objection that he was not baptizing "into Jesus," he had only to baptize into Christ; to point out the Christ in Jesus was the business of his testimony. Meyer remarks, against Bretschneider and others, that he did not baptize into Jesus because Jesus had not yet appeared at all as the Messiah. Yet John had designated Him as the Messiah, and now did so again with the utmost clearness. But his office as fore-runner had not ceased with a public appearance of Jesus as the Messiah.

There was much water.—This can be mentioned to define only the spot, not the region.

Ver. 24. **John was not yet thrown into prison.**—This, according to De Wette, Meyer, *etc.*, is intended to be a correction of the Synoptical tradition. But it is only a completion of it; for the Synoptists open the ministry of Jesus with His labors in Galilee, not because these were the "very beginning" (Tholuck), but because this was the current tradition, and because their method of construing the history, particularly with regard to the contrast between John and Christ, required it. At the time of the return of Christ from the country of Judea to Galilee in the winter of 781 John had been cast into prison, according to Mark i. 14; during his first great tour in Galilee He received the embassy from the Baptist in the spring of 782; after His return from the feast of Purim in March of 782, however, He received the intelligence of the execution of the Baptist, according to Matth. xiv. 12; comp. John vi. 1.

Ver. 25. **A question.**—Ζήτησις, disputation. Not with the Jews, but with a Jew. [See Textual Notes.] The one Jew, who disputes with the disciples of John concerning *purification* (περὶ καθαρισμοῦ), that is, concerning the religious washing for purification, which must precede the kingdom of heaven [Ezek. xxxvi. 25; Zech. xiii. 1], or concerning the baptisms of John and Jesus as to their purifying virtue and Messianic validity, gives exegetical trouble. According to Tholuck the controversy was begun by disciples of John, and yet the Jew on his part contentiously extolled the baptism of Jesus, to provoke the disciples of John; in other words, with not the best design. This evil design is more strongly represented by Luthardt: An intent to make the Baptist untrue to his office, in order to operate the more effectually against Jesus. Chrysostom and Semler, on the contrary, have supposed that the Jew had been baptized by Jesus, which seems also implied in the complaint of John's disciples in the next verse. [The first sacramental controversy, and the forerunner of a good many.—P. S.]

Ver. 26. **He that was with thee, to whom thou hast borne witness.**—Jealousy is at the out-set betrayed by the avoidance of the name of Jesus (comp. Luke x. 37; xv. 30); then it is implied that Jesus had been at first Himself dependent on him, that is, as one baptized by him; though it is not asserted, as by the modern criticism, that He had been a pupil of John. *To whom thou barest witness, etc.* A reproach against John and Jesus at once ("behold, the same"). Yet expressed only in the tone, in the choice of words, while nothing is literally ventured beyond historical statement. But that they, themselves irritated, wished to provoke the Baptist to see in Jesus an unauthorized rival in the matter of baptism, no matter how much He may be in other respects, is manifest. Every expression, in this view, is pregnant. Even the words: "beyond Jordan," might imply that they had known better baptism-days on a better soil. Finally their displeasure expresses itself in the exaggeration: "all men come to Him." Nevertheless they cannot be considered decidedly hostile; they show an uncertainty, a wavering, in the issue of which the mass of John's disciples afterwards split into two branches, one friendly, the other hostile. The Baptist was to express himself on this distinction of *two baptismal communions existing together.*

Ver. 27. **A man can receive nothing** (take nothing upon himself).—A general principle of religion, applied to the kingdom of God. Gifts and positions in the kingdom of God rest upon the free grace and investiture of God Himself. Here lies the obligation of humility before God, reverence for the gifted, freedom from envy, modesty, self-respect. The form of the expression silences by its universality, the spirit of the expression purifies by its repression of human nature, its emphasizing of the divine. The reference of the maxim: (1) To the Baptist, according to many ancients and moderns (Lücke). Wetstein: *Non possum mihi arrogare et rapere, quæ deus non dedit.* (2) To Jesus; De Wette, Meyer: The greater ministry is given by God to Him. (3) To John and Jesus (Kuinoel, Luthardt; Tholuck doubtful). The last view is no doubt the true; for the maxim is the general superscription of the following contrasts: Christ and John; (1) Christ and the forerunner; (2) the Bridegroom and the Bridegroom's friend; (3) the increasing One, and the decreasing; (4) He who is from heaven, and he that is of the earth. God is above the distinction, and gives to each one his own.

Ver. 28. **Ye yourselves bear me witness.**—Ye yourselves, so jealous, bear witness to my modesty, in that ye recall how I bore witness to Him. **But that.**—*Ἀλλ' ὅτι* seem only a transition to the discourse dependent on it (Meyer, Winer). Yet the expression might also point back to the Baptist's description of himself (ch. i. 23), with the sense; *τοῦτο εἰμί, ὅτι ἀπ.* —*Ἐκεῖνος* refers to Jesus, of whom they had been speaking. De Wette.

Ver. 29. **He that hath the bride.**—The Old Testament theocratic figure of the marriage-union between Jehovah and His people, Is. liv. 5; Hos. ii. 19; and the Song of Songs, according to Bengel and Luthardt;* which Meyer doubts, because that book is not quoted in the New Testament; yet it is manifestly an example at least in favor of the view here mentioned.—This figure passed over to the relation between Christ and the renewed and adorned theocratic people, Eph. v. 32; Rev. xxi. 2, 9. He that hath the bride, is therefore he to whom *she* is given from above, and who is thereby distinguished as the supremely Gifted. He is the bridegroom (De Wette: Comp. the proverb: *Wer das Glück hat, führt die Braut heim*).—From him is here distinguished the **friend of the bridegroom**, a distinct personage in the Jewish wedding usage. Lücke: *Φίλος τοῦ νυμφίου* answers to the Hebrew שׁוֹשְׁבִּין, in which, however, the ideas of *φίλος τοῦ νυμφ.* and *παρανύμφιος* or *νυμφαγωγός* are combined. According to the Hebrew custom, the Shoshben, a friend of the bridegroom, was a necessary mediator both in the formation and in the conclusion of the marriage. In behalf of his friend he made suit with the bride, and was the indispensable negotiator between the bride and bridegroom in relation to the wedding. At the wedding itself he was a chief manager of the feast, a necessary functionary at the inspection of the wedding-chamber, and even after the close of the marriage a mediator in misunderstandings and dissensions.—In a passage *Ketuvoth* (fol. 12, 1) it is expressly said: *Duos* שושבנים *constituebant, unum sponso, alterum sponsæ* (Schöttgen, *Horæ Hebr. et Talm.*). Another name is אוֹהֵב (tr. *Sanhedrin* f. 27, 2). Doubtless John has especially in his eye the business of the wooing, to which he was appointed. And then besides his subordination to the bridegroom, and his unenvious service in relation to the bride, he expresses also the honor and satisfaction he has in his position.

Standeth and heareth him.—(1) Interpretation according to rabbinic passages: customary listening of the shoshbenim at the door (*ἐπὶ τῇ θύρᾳ*) of the bride-chamber. For the particulars see Lücke, I., p. 564. Probably only isolated apocryphal instances suggested by apocryphal accounts (Tobias. Something like it here and there perhaps in the history of Jesuitism and Herrnhutism). Hard to imagine as general custom. (2) Baumgarten-Crusius, Luthardt: He waits for him that is to come, and hears his voice as he approaches, bringing his bride home. Against this Meyer: The *παρανύμφιος* does not stand waiting for the bridegroom, but accompanies him on the way to the house of the bride. Such waiting is the part of the bride's-maid, Matth. xxv. 1. (3) Eckermann, Meyer: He stands at his service, waiting his bidding, and meantime rejoices in his conversation and gladness in general. (4) Tholuck: The conversation of the bridegroom with the bride preceding the wedding. (5) Lücke: The voice of the bridegroom has in the Old Testament almost the tone of a proverb, Jer. vii. 34; xvi. 9; xxv. 10. The friend stands at his side and hears the happy voice of the bridegroom. More accurately Grotius: עָמַד, *stare est ministrare, ut Genes.* xli. 46; *Deut.* i. 38; *Zach.* iii. 7: *audiens blandimenta ad sponsam. Vide Cant. Cantic.: Hæc est vox φωνὴ νυμφίου.* The reference is no doubt to affectionate and tender greetings to the bride, not commissions (Meyer: bidding) to the friend. The friend stands (back) and hears in silence how the bridegroom himself talks to the bride of his love, contrasted with his own business-like talking of it to her in urging the suit.

The voice of the bridegroom is therefore the New Testament words of love, the gospel of Christ, and that even in distinction from the now ceasing lispings of prophecy concerning the new covenant. De Wette also: Of the gladness of the bridegroom. When Tholuck observes that *φωνή* must not be referred to the rejoicings at the wedding, since the wedding begins later with the inauguration of the kingdom, and thus far only the conversation of the bridegroom is introduced, it must be remarked that the figure of the wedding is not intended to be pressed. According to the word of Christ, Matth. ix. 15, the wedding had already in one view begun with His appearance. In another view it began with His resurrection and the founding of the church, Matth. xxii. 9. In still another view it is to come at the second appearing of Christ, and meantime the Apostles are the wooers of the bride, 2 Cor. xi. 2; Rev. xxi. 19. These aspects might perhaps be distinguished by the three stages of going for and saluting the bride (the act primarily meant here), the wedding-feast, and the final nuptials; denoting the preaching of the gospel, the outpouring of the Holy Ghost and founding of the church, and the manifestation of the kingdom. Yet we cannot apply this distinction of periods to the words of the Baptist. To his prophetic view the wedding was begun.

Rejoiceth with joy.—*Χαρᾷ χαίρει*, see Luke xxii. 15, [and שׂוֹשׂ אָשִׂישׂ, Is. lxi. 10. A Hebraizing mode of intensification: pure joy, joy and joy only.—P. S.] The *διά*, as in 1 Thess. iii. 9, which is unusual, in place of the classical *ἐπί, etc.*, adds emphasis to the voice in itself. He finds that voice a compensation to his position. Contrast of this unenvious joy with the jealous tones of the disciples of John.

This my joy.—This his share in the wedding. **Hath been made full** (*πεπλήρωται*, perfect tense).—In the happy meeting of the bridegroom and bride in the house of the bride the wedding itself is, to him, as good as come. He has happily completed his task as wooer of the bride. He has done the work of his life. See the analogous perfect: *μεμαρτύρηκα*, and the exegesis, ch. i. 34. *Is fulfilled*, has become *perfect*.

* [Hengstenberg also (I. 232 f.) sees in the whole passage, and especially in the *voice* of the beloved, and the *friend* of the bridegroom, clear allusions to Cant. II. 8; V. 2.—P. S.]

Yet only in its kind, as the joy of the friend of the bridegroom; therefore to be distinguished from the perfection of the New Testament joy of faith, John xv. 11; xvi. 24; xvii. 13 (which places Meyer cites). He meant not by this the ceasing of his work, but the decreasing and diminishing of it before the increasing glory of the word and work of Christ.

Ver. 30. **He must increase.**—The true description of the relation between John and Christ, and between the Old Covenant and the New, in the primitive church, in the mediæval church, in this modern age, in the life of every evangelical community, and of every individual Christian. *Increase:* In labors, in authority, in disciples. *Decrease:* ἐλαττοῦσθαι, be diminished. Noble freedom from envy. An admonition to His disciples. St. John Baptist's day in the calendar, the longest day [June 24th], after which the days decrease; the birth-day of Christ [Dec. 25], one of the shortest, from which the days grow longer.

Ver. 31. **He that cometh from above is above all.**—The relation of the section now following to the preceding. Different views [of the authorship of vers. 31-36]: (1) A meditation of the Evangelist (Wetstein, Bengel, Kuinoel, Schott, Paulus, Olshausen, Tholuck, *etc.*), as supposed to be indicated by the John-like strain, an assumed contradiction between vers. 32 and 26, and the disappearance of all reference to the Baptist. Against this it is observed, that there is no break at any point, and the present in vers. 31 and 32 indicates the time of John the Baptist. (2) A middle view (Lücke, De Wette, Hofmann): The discourse of the Baptist is continued indeed, but the subjective reproduction of the Evangelist makes it almost a reflection of his own. (3) Continuation of the address of the Baptist, like vers. 16-18 in ch. i., and as in ch. iii. vers. 16-21 continue the discourse of Christ; my *Leben Jesu*, II., 2, p. 521, Ebrard, *Kritik*, p. 294; also Meyer, [p. 180];* the Johannean character and coloring being also admitted even here. The stately conclusion of the *prophetic* testimony of the Baptist concerning Christ is not at all inconsistent with his subsequent expression of *human* feeling, Matth. xi. According to Strauss and Weisse this passage in particular is supposed to prove, that the discourses in John are not historical, but composed by himself. From this passage then, on the contrary, a clear light may be shed upon the exquisite, far-reaching, teeming historical truth of the whole gospel.

Ὁ ἄνωθεν ἐρχόμενος. Present, referring to the mission of Christ, which is just unfolding itself. See the testimonies of the Baptist concerning the divine dignity of Jesus, ch. i. 15-18; ver. 27; vers. 29, 34.—**Above all.**—With respect to Christ all men are put in the category of the need of salvation.

He that is of the earth, *etc.*—Not a tautology, but signalizing the difference of origin and of consequent quality. From the origin of the person, his nature appears, and from this his mode of speaking. But how could John say this of his testimony (Hofmann)? Tholuck argues: Therefore the Evangelist says this, not the Baptist. But the thing said must nevertheless be true, and then it might even better be said by the Baptist in his humility, than by the Evangelist respecting his former teacher. The Baptist himself therefore must have said it. The question is in what sense? We have a parallel at John i. 18. In full comparison with the full glory of Christ no one, not even of the prophets, nor the Baptist, has ever seen God; in this comparison every man, even of the prophets, the Baptist not excepted, is of the earth. Then does this mean: of the earth, in the sense of John i. 13; iii. 6, belonging to the old, sinful world as to his origin, therefore in his kind, therefore also in his speech, since, even as prophet, he can speak the divine but rarely, in fragments, and under the veil of figures; or in the sense of the ἐπίγεια as distinguished from the ἐπουράνια in ver. 12? Exegesis passes by this question, and treats the antithesis as if it had the sense of ch. iii. 6; the σάρξ in distinction from the πνεῦμα. We understand, however, by the earth (γῆ) primarily the old economy and Theocracy in distinction from the heaven (οὐρανός), whence the new revelation comes (see on ver. 12). With the idea of the old is then connected unquestionably the idea of the imperfect and defective. The antithesis of earthly and heavenly, or carnal and spiritual descent passes into the antithesis of the old and the new time, and this into the antithesis of mankind needing revelation and redemption, and the Redeemer. Moreover John speaks here of his human λαλεῖν, not of his prophetic εἰπεῖν, or this latter is reduced in his view to a minimum in his human λαλεῖν, in comparison with the divine μαρτυρεῖν of Christ, and it should be observed that John says: λαλεῖ ἐκ τῆς γῆς, not τὰ τῆς γῆς.

He that cometh from heaven.—A solemn repetition of the preceding, giving it the strong form of a dogmatical statement.

Ver. 32. **What he hath seen and heard.**—See ch. iii. 13; also i. 18. Meyer: In His præ-existence. Rather, in His whole living divine nature, in virtue of which His testifying is at every moment preceded by a having seen or a having heard. The seeing and hearing denotes not only the directness of His knowledge, but also the full reality, the total scope of it, identifying it with His bodily vision (*Leben Jesu* II., p. 518).

And no man receiveth his testimony.—According to the critics, in contradiction with ver. 26. Unquestionably a contradiction of the noble-minded master to his small-minded disciples. For them it was quite too much to see all running to Jesus; but to him it was quite too little; to him it was as nothing. A hyperbole, therefore, of grief and indignation. A rebuke to the disposition of his disciples; moreover, an admonition to them to go to Jesus, as in ch. i. 29. He could not send them away by force, because his school was a school of preparation, in which those only had become perfect, who went of their own will to Jesus. The Baptist qualifies his hyperbole (see similar expressions of the Evangelist, ch. i. 11; xii. 37) by what follows. Tholuck: "John reviews the history as a whole,

* [Alford likewise ascribes the last verses to the Baptist, and urges the inner coherence of the discourse itself, in which John explains to his disciples the reason why Christ must increase and throw his own dignity into the shade. —P. S.]

in the course of which the believers are a vanishing minority." John no doubt speaks here with the conduct of the Jews chiefly in view. See Rom. ix.

Vers. 33, 34. **He that hath received his testimony . . . . for God giveth not the Spirit by measure.**—Aorist: ὁ λαβών. And this doubtless with special reference to such disciples of John as had gone to Christ; commending them, and recommending imitation. **Hath set his seal**, hath sealed. A tropical term, denoting generally in the Old Testament fastening up, in the New rather complete authentication; affixing the signature of execution, ch. vi. 27; Rom. iv. 11, *etc.* In Christ the truth of God as revelation is completed, 2 Cor. i. 20; by the believing confession of Him this fact, that the truth of God has proved itself perfect, is attested, sealed. How far? The answer to this question depends on the right interpretation of the two following verses. (a) If v. 34 refer to Christ, the syllogism is this; Christ as the messenger of God speaks the words of God, because God has given to Him the Spirit not by measure, but in immeasurable fulness (Lücke, De Wette): he, therefore, who acknowledges the word of Christ to be true, acknowledges the word of God himself; he who believes not Christ, makes God a liar. (b) But the 34th verse may refer to the prophets, summed up and represented in John: The messenger of God speaks the words of God, for God gives his Spirit copiously enough for this; he, therefore, who accepts not Christ, denies, in the Fulfiller of the testimony of the prophets, the word of God also in that testimony itself, or rather he necessitates the inference, that God promised that the Messiah should come, and has not kept His word, or that in His different revelations He has contradicted Himself. (c) Then again these opposite interpretations may be modified. The first interpretation thus, according to Meyer: 'Whom God hath sent,' fits not every prophet, but Christ alone, according to ver. 31, in view of His mission from heaven. On the other hand, the οὐ γὰρ ἐκ μέτρου, expressing a general truth, should not be referred primarily to Christ; else αὐτῷ must have been added. The statement is, that God gives the Spirit in general not ἐκ μέτρου, but regardless of μέτρου, to one more, to another less, yet to every one enough for inspiration; whence it follows that Christ is the most richly endowed (ἐκ denoting the norm). Yet the more to one and less to another may be given in limited measure, and it is a preliminary question whether the μέτρον should mean a general *proportion* for all, or a *limited measure* for each individual. The passage in Vajikra rabba Sectio 15 (cited by Lücke and others): "*Etiam spiritus sanctus non habitavit super prophetas, nisi mensura quadam* (במשקל); *quidam enim librum unum, quidam duos vaticiniorum ediderunt*"—speaks not of a proportion, but of limited portions for different individuals. If now the expression be referred to the prophets, it cannot mean: God gives the Spirit immeasurably. If we would refer it directly to Christ, αὐτῷ is wanting. But we may take the expression as a motto of the New Testament age which has now opened. God now gives the Spirit, and gives it not according to a limited measure (Joel ii.; Acts ii.).—**Not by measure.** Gerlach: "Perhaps this is an allusion to the fact that the priests were only sprinkled with the anointing oil, while upon the head of the high-priest the whole of the oil was poured, Exod. xxix. 7; Ps. cxxxiii. 2." From this it is clear that He whom now pre-eminently God hath sent, Christ, speaketh τὰ ῥήματα (not only ῥήματα) τοῦ θεοῦ, *i. e.*, all the words of God, the entire revelation, which has hitherto been spoken only piecemeal (see ch. i. 17, 18; Heb. i. 1). This the believer seals. He attests it with the confidence of the confessor and martyr, as it is attested to him in his heart. The second interpretation is modified by referring the messenger of God [ver. 34] to the prophetic office, as represented by John, and then taking the sentence about the Spirit thus: In this day, wherein God gives the Messiah the fulness of the Spirit, the Baptist also has his share in the abundance (see the history of the Baptism of Jesus). Then with this John Christ is compared, as described in ver. 35. In favor of this antithesis are the facts, (1) that John here still appears as pre-eminently the ἀπεσταλμένος; [ch. i. 6], Christ as the ἐρχόμενος; (2) that it is said in ver. 34: ὁ θεὸς ἀπέστειλεν, in ver. 35; ὁ πατὴρ ἀγαπᾷ; (3) that here the λαλεῖν (not εἰπεῖν) of the ῥήματα θεοῦ is set against the fact that all things are given into the hands of Christ.

The result is, we find ourselves compelled to decide for the second explanation of the difficult passage: The last messenger, in virtue of his participation in the New Testament advent of the Spirit, speaks the prophetic words of God as such (in distinction from fact); the Son presents Himself as the fulfilment of these words in fact. He, therefore, who receives Him, seals that God in His prophetic words (spoken by the Baptist) is true. He who disavows Christ, disavows, therefore, His fore-runner also. A good disciple of John must become a disciple of Christ.

Ver. 35. **Loveth the Son.**—Emphatic: in singular manner. This love is the cause of the glorifying of the Son. *All things:* not to be qualified (Grotius: *Omnia mysteria regni*; Kuinoel: *Doctrinæ partes*). Matth. xi. 27; xxviii. 18; John xiii. 3.—**Into his hand.**—Strictly: *in his hand* [ἐν τῇ χειρὶ αὐτοῦ]. Pregnant diction: so into His hand, that they are in His hand (Winer, p. 385).

Ver. 36. **He that believeth in the Son.**—The Baptist concludes his prophetic preaching with the great alternative, which Christ also pronounces in ver. 18, and at His departure from the earth.—**Everlasting life**, see ver. 15. **Hath.**—It is noteworthy that this inwardness of the eternal life was already recognized by the Baptist.—**He who is not obedient in faith to the Son**, ἀπειθῶν; not: believeth not (Luther [and the E. V.]),* but is disobedient; meaning, however, as standing opposed to faith, the refusal of the obedience of faith. In faith lies the moral kernel of obedience veiled in love, peace, joy; hence ὁ πιστεύων. Out of unbelief disobedience, or even ἀνομία, as a moral worm comes forth openly; hence ἀπειθῶν. Meyer: "Disobedient to the Son, inasmuch as He requires faith." Right, but not enough. Tholuck:

*[Alford defends the E. V.: "ἀπειθῶν may mean *disbelieving*. Unbelief implies disobedience."—P. S.]

'Απειθεῖν alternates with ἀπιστεῖν, Rom. xi. 30.—**Shall not see life.**—With the everlasting life he fails of *life* in general; he shall not even see it, to say nothing of having it. **But the wrath of God.**—Neither punishment on the one hand, nor a holy passion on the other, but the righteousness of God combined with His veiled jealousy in its visitation of judgment, Rom. i. 18; Eph. ii. 3; Matth. iii. 7. **Abideth on him**; in proportion as his unbelief is incorrigible (strictly: abideth *towards* him; pressing more and more strongly *upon* him). The effect of the ὀργή is θάνατος. [The μένει implies, that we *are* by nature in a state of condemnation; comp. τέκνα φύσει ὀργῆς, Eph. ii. 3; John iii. 6.—P. S.]

A worthy closing word of the Old Testament; the last peal of the thunder of the law; the farewell of the Baptist. For what he afterwards says to Herod, he says as teacher, not as prophet; and the question with which he sends his disciples to Christ, is the question of a tempted, believing man.

DOCTRINAL AND ETHICAL.

1. *The first ministry of the Lord* in the Judean country, a counterpart of His last public ministry in the temple on Zion from the triumphal entry to the Tuesday evening (see *Com. on Matt.* on ch. xxi. 12-14, p. 379); in that in the first case the hostility of the rulers of the Jews had not yet broken out, in the last case it seemed vanquished by the hosanna of a believing people. Hence here a preliminary baptizing finds place, there a teaching and healing in the temple. And the cessation of baptism in the Jewish country is a prelude of the final departure of Jesus from the temple (Matth. xxiii.)

2. The *baptizing of Jesus* through His disciples a connecting link between the New Testament baptism of the Spirit and the baptism of John, as John's baptism was a connecting link between the Old Testament washing and circumcision, and the baptism of Christ.

3. The *last prophetic testimony to Christ given by the Baptist* in his glory and in elevation above his last struggle [Matth. xi.]; the last flash, so to speak, of the Old Testament in the light of the New Testament itself, and a testimony to the higher glory of the New.

4. The symbol of the *intimate relation, the betrothal between Jehovah and His people* (Ps. xlv.; Song of Solomon; Is. liv.; lxii.; Ezek. xvi. 8; xxiii.; Hos. ii. 19) finds its fulfilment in the *bridal relations between Christ and the church* coming forth to meet Him. It belonged to the office of the Baptist to complete this prophecy in the most concrete vivid form. Christ on His part has taken up the word in the most varied applications, first to the disciples of John himself (Matth. ix. 15), and afterwards throughout the whole New Testament, 1 Cor. xi. 3; Eph. v. 23; Rev. xxi. 9. The love of the bride is the symbol of the life of the Spirit. Plato's Symposion is a heathen parallel to the Song of Solomon.

5. The perpetual force of the maxim: *He must increase, but I must decrease.*

6. So far as in him lay, John sent all his disciples forward to Christ, and pointed all the Jews to Him. Not only most of the Jews, however, but even many of John's disciples failed to come up to the word of the prophet, and fell under the condemnation pronounced by him. On the disciples of John see Gieseler, *Kirchengeschichte*, I., p. 69 [Edinb. ed. I., 58].

7. Both of the glory of Christ, and of the condemnation, John speaks in a more Old Testament way than Christ Himself (comp. vers. 35 and 13; vers. 36 and 18); quite in keeping with his mission. His last word is a last thunder-clap from Sinai and a last lightning-flash of Elijah, prophesying of the baptism of fire (Matth. iii.) and the flames of the judgment of the world (2 Pet. iii. 10).

HOMILETICAL AND PRACTICAL.

A series of separate themes in the sentences of the Baptist, vers. 27, 29, 30, 31 sqq.—The baptism of Jesus by the side of the baptism of John, the gradual transfer of the Old Testament order of things into the church of Christ.—Relation of the baptism of Jesus to the baptism of John: (1) Points in common; (2) points of difference.—The harmony between John and Christ, and the dissension between their disciples, the living type of a primeval and a constantly repeated history (see Gen. xiii. 7).—Two divided purification or reformation churches, to be united by being pointed from men to the Lord.—The jealousy of the disciples and the purity of the Master.—The last testimony of the Baptist concerning Christ, an expression at once of the highest, gentlest love and the mightiest wrath.—Christ the Bridegroom of the bride: (1) Adorned to be such by the election of God; (2) recognized as such by the greeting of the bride; (3) honored as such by the wooer and friend; (4) proved such by His fidelity and glory.—The word of the Baptist: He must increase, but I must decrease, in its application to the natural life (1) of the world, (2) of the church, (3) of the Christian.—Christ the Witness from heaven.—Faith in Christ, a sealing of all the words of God in the Old Testament. Truth is the unity of correlative opposites.—Without faith in the truth of God, we cannot perceive the unity in the great distinction between the Old Testament and the New.—With the New Testament the Jews lost also the truth of the Old.—With their acknowledgment of the Old Testament, Christians may also obscure the truth of the New.—The life of faith a moral life on a heavenly scale: (1) Faith, an obedience rising into free, blissful confidence, and veiled in it; (2) Unbelief, a moral disobedience (immorality) in naked, open deformity.—The wrath of God, the jealousy of rejected love, *i. e.*, a full tide of gracious operation, changed by the unbelief of the man himself into judgment. See Rom. ii. 5.—Jesus in the Judean country, or an effort in hope to lead the people of Israel over by gentle ways into the new covenant (comp. Gen. v. 5).—The two baptizers together.—Religious controversy in its bad and its good operation (the words of the disciples of John, and the words of their master).—The word of the disciples: All men come to Him, and the word of the master; No man receiveth His testimony.—Only what is given him from heaven can a man truly take to himself: (1) What he usurps is given

him in wrath, and received to condemnation; (2) what is given to him is forever his own.—He that hath the bride is the bridegroom; or, the life of Christendom a testimony to Christ.—The wedding of the Son.—The friend of the bridegroom, in His behaviour, an example for guidance and warning, to bishops, ministers, divines.—The decreasing of the Baptist, his increase.—The man of the earth, and the Man from heaven above all.—The believer, a witness of God attested by God.—Christ the seal of the word of God, manifest in the burning seal of living Christian hearts, 2 Cor. i. 20; Rev. iii. 14.—The outpouring of the Spirit without measure.—The Father, the Son, the Spirit.—The last word of the Baptist concerning the Son: (1) What the Son *is*; (2) what He *has*; (3) what He *gives*; (4) what He *is worth* [vers. 34-36].

STARKE: *Nova Bibl. Tub.*: Premature zeal, envy, dependence on human authority, and self-interest: O how much harm they do!—CANSTEIN: Satan and his tools know too well how much depends on the unity of Christians; hence they take special pains to make schism of every kind among them, Gal. v. 20.—MAJUS: It is dangerous for hearers to flatter their teachers.—People must not hang with sinful passion upon a teacher who is renowned.—As the peace-makers are called the children of God, so the instigators of division are justly called children of the devil.—HEDINGER: The office of the preacher and its profitable success come from God.—We men have nothing from ourselves, but everything from heaven; therefore should we ascribe nothing to ourselves, but everything to God alone, and thank Him for it, 1 Cor. iv. 7.—OSIANDER: He who attempts high things, to which he is not called of God, spends all his care and labor in vain, and comes to shame at last, as the examples of Absalom, Theudas, Judas of Galilee, and others, prove, Sirach iii. 23.—HEDINGER: Let no man thrust himself into an office, without the will of God.—QUESNEL: Every calling, every grace (gift) has certain limits above which no man may elevate himself.—He who purely and steadfastly preaches Christ, may appeal to the testimony of his hearers.—A servant of the church, though in high office, has yet more cause to be humble than to be exalted.—Servants of God justly rejoice, when they can lead many souls to the Lord.—Moon and stars are lost when the sun rises; so with me, when the Sun of Righteousness appears.—HEDINGER: Christ, the Alpha and Omega, should be all; we instruments are nothing.—CANSTEIN: Because all ministers are men, their word must be tested by the doctrine of Christ.—Christ's testimony is the whole counsel of God for our salvation.—Christ spoke the word, or proclaimed the counsel of God, as the personal and independent Word of God.—MAJUS: The believer may verily be sure of his salvation, because he already has eternal life, though in the world he still is subject to much suffering.—CANSTEIN: Unbelief, the cause of condemnation, because it rejects the means by which the wrath of God might be averted.

GOSSNER: Eternal life is given to the believer from the hour he believes. He need not wait for it; he has it already here.—BRAUNE: As a man stands towards the Saviour, so stands he towards God and the gift of God, eternal life.—SCHLEIERMACHER: It is an old fault, which reappears continually in a multitude of forms, and even in the Christian church,—the strong disposition of men *to believe in a man*.—And how does God give from heaven, what He gives to a man? Surely not otherwise than through the man's own conduct and that of other men. So long then as our own conduct is in contradiction with the divine working, we should not console ourselves with the knowledge that a man can receive nothing except it be given him from heaven, but do our utmost to find out what and how much is given us from heaven.—That John must *decrease*, and the Lord *increase*,—this is the true relation between the old covenant and the new, between every imperfect worship of God, every other less firmly closed relation of men to Him, and that which is offered in Christ.—SCHENKEL: Our future welfare rests not on man, but on Christ: (1) Not on the word of man, but on the Gospel of Christ; (2) not on the work of man, but on the atoning work of Christ; (3) not on the name of man, but on the glorious name of Christ.

HEUBNER: True calling comes only from God, from Him alone success; the rise and fall of human names, success and failure, are matters of divine control.—(From ZINZENDORF): When souls depend on men, *etc.*, they are in most cases betrayed. Then when one such poor man comes to confusion, they are all confounded; when he is taken suddenly from them, they are all lost.—How rarely are men like John! Often the later exalt themselves over the earlier, pupils above masters; and how men envy, attack, belittle the greater merit! Men will not see others, especially their followers, outstrip them (true, alas, peculiarly of Germany, and to not the least extent of Evangelical theologians and clergymen).—*Hath set his seal:* Every believer is a living attestation of the true God himself. What honor, to confirm the truth of God to others!—God gives not the Spirit by measure. All, even the most gifted, are capable of growing in the Spirit *in infinitum*.—The guilt of rejecting divine grace leaves in the heart of the unbeliever nothing but the sense of an angry God. Conscience is the preacher of this wrath (yet the wrath manifests itself especially in swelling judgments against the unbeliever).

VII.

JESUS AT JACOB'S WELL. THE WOMAN OF SAMARIA. CHRIST THE FOUNTAIN OF LIFE, THE FOUNTAIN OF PEACE. THE WHITE HARVEST FIELD, OR THE FIELD OF EARTH AND THE FIELD OF HEAVEN. THE SOWERS AND THE REAPERS. THE FAITH OF THE SAMARITANS, A PRESAGE OF THE UNIVERSAL SPREAD OF THE GOSPEL.

Chap. IV. 1–42.

1 When therefore the Lord [Jesus][1] knew how [that] the Pharisees had heard that 2 Jesus made [makes] and baptized [baptizes] more disciples than John (Though 3 Jesus himself baptized not [did not baptize], but his disciples), He left Judea, and 4 departed again[2] into Galilee. And he must needs go through Samaria. 5 Then cometh he [He cometh, therefore] to a city of Samaria, which is [*omit* which is] called Sychar, near to the parcel of ground [or piece of land] that Jacob gave to his 6 son Joseph. Now [And] Jacob's well [fountain][3] was there. Jesus therefore, being wearied with his journey, sat thus [simply sat down] on the well: [.] *and* [*omit and*] it was about[4] the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give 8 me to drink.[5] (For his disciples were [had] gone away unto the city to buy meat 9 [food]). Then[6] saith the woman of Samaria [The Samaritan woman[7] saith] unto him, How is it that thou, being a Jew, askest drink of me, which [who] am a woman of Samaria [a Samaritan woman]? for the [*omit* the] Jews have no dealings 10 with the [*omit* the] Samaritans.[8] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst 11 have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with,[9] and the well is deep: from whence 12 then hast thou that [the] living water? Art thou greater than our father Jacob, which [who] gave us the well, and drank thereof himself, and his children [sons], 13 and his cattle? Jesus answered and said unto her, Whosoever [Every one that] 14 drinketh [πᾶς ὁ πίνων] of this water shall [will] thirst again: But whosoever drinketh [whosoever shall drink, ὃς δ' ἂν πίῃ][10] of the water that I shall give him shall [will] never thirst; but the water that I shall give him[11] shall be [become, γενήσεται] in him a well [fountain] of water springing up into everlasting 15 life. The woman saith unto him, Sir, give me this water, that I thirst not [may 16 not thirst], neither [nor] come [all the way, διέρχωμαι] hither [ἐνθάδε] to draw. Jesus 17 [He][12] saith unto her, Go, call thy husband,[13] and come hither. The woman answered and said, I have no husband [οὐκ ἔχω ἄνδρα]. Jesus said unto her, Thou hast well said, I have no husband [A husband I have not, or, Husband I have none, ἄνδρα 18 οὐκ ἔχω]: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly [in this thou hast spoken truly, or, truth, τοῦτο 19 ἀληθὲς εἴρηκας]. The woman saith unto him, Sir, I perceive that thou art a pro-20 phet. Our fathers worshipped in [or, on] this mountain; and ye say, that in Jeru-21 salem is the place where men ought to worship. Jesus saith unto her, Woman, believe me,[14] the [an] hour cometh [is coming], when ye shall neither in [or, on] this 22 mountain, nor yet [*omit* yet] at [in] Jerusalem, worship the Father. Ye worship ye know not what [that which ye know not]: we know what we worship [we worship that which we know]; for [the] salvation[15] is [or, comes] of [from] the Jews. 23 But the [an] hour cometh [is coming], and now is, when the true worshippers shall [will] worship the Father in spirit and in truth: for the Father seeketh such to 24 worship him [for also (καὶ γάρ) such worshippers the Father seeketh]. God is a Spirit [is spirit]:[16] and they that worship him must worship *him* [*omit him*] in spi-25 rit and in truth. The woman saith unto him, I know that Messias cometh, which 26 [who] is called Christ:[17] when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the [a] woman:[18] yet no man [no one] said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way [went away] into the city,
29 and saith to the men, Come, see a man, which [who] told me all things that ever[19]
30 I did: is not [*omit* not][20] this the Christ? Then [*omit* Then][21] they went out of the city, and came unto [to] him.
31 In the mean while his disciples prayed [asked] him, saying, Master [Rabbi], eat.
32 But he said unto them, I have meat [food] to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *aught* [any
34 thing] to eat? Jesus saith unto them, My meat [food] is to do[22] the will of him
35 that sent me, and to finish his work. Say not ye [Do ye not say], There are yet four months [it is yet a four-month[23]], and *then* cometh [the] harvest? behold [Lo!] I say unto you, Lift up your eyes, and look on the fields; for they are white already
36 to harvest [white for harvest already]. And [*omit* And][24] he that reapeth [the reaper] receiveth wages, and gathereth fruit unto life eternal: that both he that
37 soweth and he that reapeth [the sower and the reaper] may rejoice together. And [For, γάρ] herein [in this spiritual field] is that saying [fully] true, One soweth, and
38 another reapeth. I [have] sent you to reap that whereon ye [have] bestowed no labour: other men [others have] laboured, and ye are [have] entered into their labours.
39 And many of the Samaritans of that city believed on [in] him for the saying [because of the word, διὰ τὸν λόγον] of the woman, which [who] testified, He told me
40 all that ever I did. So when [When, therefore] the Samaritans were come [came] unto him, they besought him that he would tarry with them [to abide with them]:
41 and he abode there two days. And many more believed because of his own [*omit*
42 own] word [διὰ τὸν λόγον αὐτοῦ]; And said unto the woman, Now we believe, not [No longer do we believe] because of thy saying [story, διὰ τὴν σὴν λαλίαν]: for we have heard *him* [*omit him*] ourselves, and know that this is indeed the Christ [*omit* the Christ],[25] the Saviour of the world.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—[ὁ Ἰησοῦς is supported by ℵ. D. A. Vulg. Syr., Tischend. (ed. VIII.); the text. rec. ὁ κύριος by A. B. C. *al.*, Treg., Alf., Westc. and Hort.—P. S.]

[2] Ver. 3.—The πάλιν is doubtful, being wanting in Codd. A. E. F., *etc.*, many minuscules, and many versions among them. [Sustained by ℵ. B.[2] C. D. *etc.*, Tischend., Alf.—P. S.]

[3] Ver. 6.—[John uses, alternately, with good reason, πηγή (vers. 6, 14) and φρέαρ (11, 12); the Vulgate retains the distinction, rendering the former by *fons*, the latter by *puteus*. Augustine says: *omnis puteus fons, non omnis fons puteus.* Only such a spring as is not on the surface, but deep and low down, is called a well (comp. ver. 11: "the well is deep"). The Arabs make a similar distinction between *'ain* or fountain, which bubbles and gushes up at its source, and *beer* (*bîr*) or well, which is constructed by a shaft sunk deep into the earth, either built of stone or excavated in the solid rock. The A. V. obliterates the distinction. "Fountain" is a better rendering of πηγή, at least in connection with "springing," ver. 14.—P. S.]

[4] Ver. 6.—A. B. C. *etc.*, ὡς. [Text. rec. ὡσεί with E. Chrys. Cyr.—P. S.]

[5] Ver. 7.—On the writing error πῖν, comp. Meyer. [Text. rec.: πιεῖν, Tischend., Alf.: πεῖν, which is best supported. It is the infin. a r. of πίνω. Both forms are used, but the dissylabic πιεῖν is more correct. See the quotation from Herodian in the 8th ed. of Tischend.—P. S.]

[6] Ver. 9.—[οὖν is omitted by Tischend. (VIII.) and Alford.—P. S.]

[7] Ver. 9.—[ἡ γυνὴ ἡ Σαμαρεῖτις. In ver. 7 it is γυνὴ ἐκ τῆς Σαμαρείας. The country is meant, not the city of Samaria (Sebaste). which was two hours distant.—P. S.]

[8] Ver. 9.—[The explanatory words: οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, are omitted by Tischend. in his 8th ed., but retained by Lachm., Treg., Alf. Westcott and Hort include them in brackets. Meyer, Trench and most commentators take the words as an insertion of the Evangelist, but Lange ascribes them to the woman.—P. S.]

[9] Ver. 11.—[Κύριε, οὔτε ἄντλημα ἔχεις. The ἄντλημα, *haustrum* (*hauritorium* in Augustine), *bucket* in most of the early E. V., is not the same with the ὑδρία or *water-pot* which the woman leaves behind in her zeal to communicate the good news to the people in town (ver. 28), but, another vessel, with a rope or stick to draw up the water from the well. Trench, quoting from Malan, says, it is "the situla [?] generally made of skin, with three cross sticks tied round the mouth to keep it open. It is let down by a rope of goat's hair, and may be seen lying on the curb stones of almost every well in the Holy Land." —P. S.]

[10] Ver. 14.—["The ὁ πίνων sets forth the recurrence, the interrupted seasons, of the drinking of earthly water;—the ὃς δ' ἂν πίῃ—the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught." Alford.—P. S.]

[11] Ver. 14.—Lachmann has put the words: οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ in brackets, because they are wanting in Cod. C., in Origen, and in several minuscules. These words, however, are sufficiently attested. Probably the omission has arisen through a confounding of the second αὐτῷ with the first. It should be further noted that there is a wavering between διψήσῃ and διψήσει. Most of the authorities (A. D. L.) are for διψήσει. [Wordsworth prefers the lect. rec. διψήσῃ (*shall* not thirst) as intimating that the believer shall be preserved from thirst by divine power. But διψήσει (*will* not thirst) is supported by ℵ. A. B. D. L. M., *etc.*, and adopted by Tischendorf, Alford, *etc.*—P. S.]

[12] Ver. 16.—'Ο 'Ιησοῦς is wanting in B. C.* *etc.*

[13] Ibid.—The order σου τὸν ἄνδρα in Cod. B., minuscules, and Origen, adopted by Tischendorf, has the advantage of stronger emphasis. [*Lect. rec.* τὸν ἄδρα σου.—P. S.]

[14] Ver. 21.—[In the best authorities γύναι follows after the verb: *Believe me, woman.*—P. S.]

[15] Ver. 22.—[ἡ σωτηρία, the promised salvation, the only salvation.—P. S.]

[16] Ver. 24.—[Πνεῦμα, which in the original stands emphatically first, is here not the Holy Spirit as a distinct Person, but the spiritual, immaterial nature of God which is common to all persons of the Holy Trinity. Hence *spirit* should not be capitalized, as in the A. V. Nor should the indefinite article be retained. The meaning is: God is pure spirit, spirit in the highest, absolute sense, nothing but spirit. Comp. *God is light*, 1 John i. 5, *God is love*, 1 John iv. 8.—P. S.]

[17] Ver. 25.—[The words ὁ λεγόμενος χριστός are probably the words of the woman, not a parenthetical explanation of the Evangelist. Comp. ver. 29.—P. S.]

[18] Ver. 27.—[The insertion of the definite article by the A. V. shifts the astonishment from the sex to this particular woman, of whom the disciples knew nothing. See Exeg. Notes.—P. S.]

[19] Ver. 29.—The ὅσα of the Recepta, after A. D., is more expressive and more probable than the ἅ of B. C., adopted by Tischendorf. The same in ver. 39. [ἅ is rather better sustained by ℵ. B. C.* Syr. Orig., and adopted by Tischend. ed. VIII. Alford reads ὅσα.—P. S.]

[20] Ver. 29.—[μήτι (and μή), as interrogative particle, presupposes a *negative* answer, or at least leaves the matter in doubt, like the German: *doch wohl nicht*, comp. Matth. vii. 9, 10; Luke vi. 39. The woman is afraid to trust her own great discovery, and therefore modestly asks in this doubting style.—P. S.]

[21] Ver. 30.—The οὖν of the Recepta is too feebly attested.

[22] Ver. 34.—The reading ἵνα ποιῶ (Tischend.) is better supported than ποιήσω (Lachm.), which has come from the succeeding τελειώσω.

[23] Ver. 35.—The reading of the Recepta: τετράμηνον would elucidate the well supported τετράμηνος. [The latter is the reading of the oldest uncial MSS. including ℵ. B., and adopted by Tischend. and Alf.—P. S.]

[24] Ver. 36.—Καὶ is wanting in Codd. B. C.* D. [Cod. Sin.—E. D. Y.], and others. Probably inserted to prevent the connecting of ἤδη (ver. 35) with what follows (ver. 36) as in Cod. A. and others. The ἤδη nevertheless belongs to ver. 35. [Tischendorf and others connect ἤδη with ver. 36.—P. S.]

[25] Ver. 42.—The addition of ὁ Χριστός in the Recepta [*after:* "the Saviour of the world;" the Engl. Vers., like Luther's, reverses the order.—E. D. Y.], supported by A. D., is made uncertain by B. C. [Cod. Sin.—E. D. Y.], Origen, Irenæus, and minuscules.

EXEGETICAL AND CRITICAL.

[In this section our Saviour, sitting on Jacob's well in weariness of body, yet with ever fresh sympathy for man, discourses on the water of eternal life with an ignorant, degraded, semi-heathenish, yet quick-witted, sprightly and susceptible woman, a sort of "Samaritan Magdalene,"* and teaches her the sublime truths of the true worship of God which broke down the partition wall between Jews and Gentiles. He saw, by super-natural intuition, the dark spots in her character, but also the deeper aspirations of her soul which had not been extinguished by a life of shame; and when she began to repent and believe, He unveiled to her the future of His kingdom, as He had not done to an orthodox Jew. This scene is in striking contrast with the one related in the third chapter, where He instructed a Jew of the highest respectability in Jerusalem on the mystery of regeneration and the divine counsel of redemption. Christianity touches the extremes of society: humbling the lofty, raising the lowly, saving both. Christ's intercourse with women, "the last at the cross and the earliest at the tomb," was marked by freedom from Jewish and Oriental contempt of the weaker sex (comp. ver. 27), by elevation above earthly passion, and a marvellous union of purity and frankness, dignity and tenderness. He approached them as a friend and brother, and yet as their Lord and Saviour, while they were irresistibly drawn towards Him with mingled feelings of affection and adoration. He dealt with them as one who condemned even an impure look (Matth. v. 28), and yet He permitted the sinful woman to wash His feet with tears of repentance (Luke vii. 37 ff.). He partook of the hospitality of practical, busy Martha, while gently reminding her of the better part which her contemplative sister Mary had chosen in reverently listening to His instruction (Luke x. 38 ff.), and comforted them both at the death of their brother (John xi.); He lent a sympathizing ear to the sorrows of travail and the joy of deliverance (John xvi. 21); He remembered His mother in the last agony on the cross (xix. 26, 27); and He appeared first in His resurrection glory to Mary Magdalene, out of whom He had cast seven devils.†

* [So Dr. Lange calls her.]

† [Comp. Guizot's remarks on this subject, quoted below, Doctr. and Ethic. No. 6.—P. S.]

[The Samaritans, whether we regard them (with Gesenius and the majority of modern scholars) as the descendants of the remnants of the ten tribes and the heathen colonists introduced by the Assyrians, or (with Hengstenberg, Robinson, and the older writers) as pure heathen in descent, who afterwards adopted certain features of the Jewish religion, such as circumcision, the worship of Jehovah and the hopes of the Messiah (comp. note on ver. 4), were, at all events, in their religion, a mongrel people, at one time more Jewish, at another more heathenish, according to circumstances and policy, much given to deceit and lying, and more cordially hated by the Jews than the pure Gentiles. Christ broke the spell of this long nourished national prejudice. It is true, He forbade the disciples, in their early missionary labors, to go to the Samaritans (Matth. x. 5, 6), and this seems to be inconsistent with His own conduct as related in this chapter. But the prohibition was only temporary and well founded in the divine law of order and progress. The Apostles were first sent to the house of Israel; they must lay the foundation of Christianity in that soil which had been providentially prepared for centuries, before it could be successfully planted among Gentiles. At the same time Christ Himself, though in the days of His flesh "sent to the lost sheep of the house of Israel," incidentally and by prophetic anticipation, as it were, made an exception, not only in this case, but also in the case of the Syro-Phenician woman (Matth. xv. 21 ff.), and the heathen centurion of Capernaum (Matth. viii. 5 ff.); and, in the parable of the good Samaritan (Luke x. 30 ff.), He rebuked the pride and prejudice of the Jews with regard to that people. His favorable reception among them is confirmed by the report of Luke xvii. 11 ff., that of the ten lepers whom He healed on a journey through Samaria, only one returned thanks, and he a Samaritan, putting to shame the remaining nine, who were Jews.

[The discourse here told has all the artless simplicity, freshness, vivacity and truthfulness of historical reality. No one could have invented it. The portrait of the woman is remarkably life-like—every word and act is characteristic. The whole scenery remains to this day almost unchanged: Jacob's well, though partly in ruins; round about the waving harvests of a fertile and beautiful valley, with abundance of water; the mountains of Ebal and Gerizim; a heap of stones

on the spot where the Samaritan temple stood; the flat roofs of the neighboring town, visible through olive trees; veiled women in oriental costume coming for water, bearing a stone pitcher on the head or the shoulder; the weary traveller thirsting for a refreshing drink; the old bigotry and hatred of race and religion still burning beneath the ashes. How often has this chapter been read since by Christian pilgrims on the very spot where the Saviour rested, with the irresistible impression that every word is true and adapted to the time and place, yet applicable to all times and places. Jacob's well is no more used, but the living spring of water which the Saviour first opened there to a poor, sinful, yet penitent woman, is as deep and fresh as ever, and will quench the thirst of souls to the end of time.

[On this visit of our Saviour, the seed was sown which, a few years afterwards, as He prophetically foresaw (ver. 35), grew up into a plentiful harvest and resulted in the conversion of the Samaritans, as related Acts viii. 5 ff., and this in turn prepared the way for the conversion of the Gentiles. From Samaria hailed Simon Magus with the first doctrinal corruptions of Christianity by the admixture of heathen notions, but also Justin Martyr, the fearless apologist, who was a native of that very Sychar or Flavia Neapolis, where Christ met the Samaritan woman. But of far greater consequence than the result related in the Acts, is the example here set by Christ for missionary operations, and the doctrines laid down for all ages.—P. S.]

See the Literature in Heubner, p. 269 *et al.*; NIEDHOFER: *Jesus und die Samariterin* (Homiletic Discourses), Augsburg, 1821. [Archbishop Trench: *Christ and the Samaritan Woman*, in his *Studies in the Gospels*, pp. 83-137. Dr. J. R. Macduff: *Noontide at Sychar; or the Story of Jacob's Well. A N. Test. chapter in Providence and grace.* N. York, 1869 (pp. 263).—P. S.]

Ver. 1. **When therefore the Lord [Jesus] knew.**—*The Lord*, for the first time in this Gospel.* Ἔγνω or γνούς no doubt has in John, after what he has previously said of Christ's immediate knowledge of men's hearts, a special signification when it relates to human thoughts and purposes connected with Christ.† Οὖν primarily looks back to the preceding account of the growing labors of Jesus; but it also points to the insight of Jesus into the spirit of the Pharisees, which was well understood, as natural means of knowledge are not excluded.

The Pharisees had heard.—Their hearing carries with it the idea of their having sought information, and keeping a jealous watch. Hence Jesus, it is true, avoids a premature hindrance to his labors, or, as Meyer says, a danger.‡ Yet this one motive, which John states, does not exclude another: that the Baptist was about this time cast into prison, after having labored last in Galilee, and that in answer to the special occasion thus arising for a confirming of hearts in that region, Christ appeared in the place of John in Galilee. Besides, enough for the present had been done for Judea. A third motive probably was, that Jesus had now determined for a while entirely to cease baptizing.

That Jesus made more disciples.—Literally: "makes and baptizes." The verbal quoting of what they had heard, expressed by the present tense, indicates a very definite or a very well known report. **More disciples than John.**—Jesus gave the Pharisaic spirit more to fear: His freer address; more public appearance in Jerusalem; His stronger influence; the purification of the temple: His higher authority; miracles; Himself accredited as the Messiah by John.

Ver. 2. **Though Jesus himself.**—Evidently a parenthesis, otherwise it would belong to what the Pharisees had heard.* The Evangelist does not correct the report (Meyer), for it was true; he only states the fact more precisely. The observation no doubt means not that it so happened, but that it was a rule, that Jesus Himself baptized not. Why? (1) Because the work of teaching was more important (1 Cor. i. 17, De Wette [Alford]); (2) because He would have had to baptize into Himself (Tertullian); (3) Bengel: "*Baptizare actio ministerialis est. . . . Christus baptizat Spiritu sancto.*" [So Godet, Trench. Godet: "*Il était le Seigneur, et il se réservait le baptême de l' Esprit.*"—P. S.] Nonnus follows this: the Lord baptizes not with water. Tertullian's explanation, too, has warrant. As Christ is the object of baptism, the centre of the new kingdom, He would obscure the idea of baptism, if He should not have the transition from the old system to the new, so far as the baptism was concerned, administered by others.†

Ver. 3. **He left Judea.**—At the same time giving up baptizing. Why? Because the imprisonment of the Baptist in the midst of the Jewish people had brought a ban of uncleanness again upon the whole congregation of Israel (see my *Leben Jesu*, II. 2, p. 515). This settled it, that a new baptism could proceed only from the baptism of blood, which at the same time would give it a deeper significance (as the final ideal consecration of death).

Departed again into Galilee.—As after He was baptized.

Ver. 4. **Through Samaria.**—Samaria lay between Judea and Galilee, and through this

* [But the reading is doubtful, see TEXT. NOTES. The term *κύριος*, as equivalent to Jehovah or Adonai in the O. T., is not near as often applied to Christ in the Gospels (comp. vi. 23, 34; xi. 2; xx. 28, *etc.*) as in the Epistles, because in its full sense it presupposes the elevation of Christ to glory. In the mouth of the Samaritan woman, ver. 11, and others not acquainted with the true character of Christ, it is simply a title of courtesy.—P. S.]

† [Meyer denies the supernatural character of ἔγνω here.—P. S.]

‡ [Against the artificial interpretation of this occurrence by Hofmann, *Schriftbeweis*, I. p. 168, see Meyer, p. 186, note (5th ed.). Withdrawal from danger, no less than firm courage in the face of martyrdom, is under circumstances a duty to God and the church, expressly enjoined by Christ, Matth. x. 23, and sanctioned by His example. Flight from cowardice is always contemptible, flight from fidelity to duty is compatible with unflinching courage. An humble retreat may at times imply more self-denial than proud and ambitious resistance.—P. S.]

* [Hence the use of *Jesus* instead of *He*.—P. S.]

† [Clement of Alex. and other fathers, in their over-estimate of water baptism, assumed, without any warrant from the text, that Jesus baptized at least Peter, who then baptized Andrew, *etc.* To the three reasons mentioned above for Christ's not administering baptism, Lightfoot adds a fourth, *viz.*, Because He would prevent all quarrels and jealousies which might have arisen if some had been baptized by Christ Himself and others only by His disciples. But the one sufficient reason is no doubt because water baptism is a ministerial act of secondary importance and that Christ reserved to Himself instead the baptism with the Holy Ghost.—P. S.]

province, therefore, the usual route of pilgrimage also passed (Joseph. *Antiq.* XX. 6, 1).* The custom of scrupulous Jews, to make a circuit through Peræa, could have no force with Jesus; though afterwards the Samaritans themselves once occasioned His following it. But He then also had probably already come near the boundary of Samaria (see Maier, *Commentar.*, p. 328), Luke ix. 52. *Samaria,* שֹׁמְרוֹן; Chald. שָׁמְרַיִן, Ezra iv. 10, 17, primarily the name of a city. The city lay in the kingdom of the ten tribes in middle Palestine, on a mountain (Robinson [Germ. ed.] III. p. 365); built by Omri about 922 B. C., and made the seat of the kingdom of Israel (1 Kings xvi. 24, and elsewhere); a chief seat of the worship of Baal during the time of the apostasy, 1 Kings xvi. 31; as the capital of Ephraim, the counterpart of Jerusalem (Ezek. xvi. 46, and elsewhere). Shalmanezer conquered the city and filled it with colonists, 2 Kings xvii. 5 sqq. John Hyrcanus destroyed it, but it was soon rebuilt. Herod the Great, to whom Cæsar Augustus gave the city, beautified it, strengthened it, planted a colony of veterans in it, and named it *Sebaste* [*Augusta,* in honor of Augustus, Joseph. *Antiq.* XV. 8, 5]. The growth of Sichem [Neapolis] in the vicinity threw back the city to a hamlet, which still exists as Sebustieh, in ruins. From the city of Samaria (Σαμάρεια) the region of Middle Palestine gradually took its name, Σαμαρεῖτις (1 Macc. x. 30); it is a separate province in the time of the Syrian kings (also Σαμαρίς. Σαμάρεια in Josephus). The description which Josephus gives of the country, see in Winer under the word. Samaria appears more friendly than Judea, rich in vegetation and forest-clad hills. In the same article are the accounts of modern tourists respecting the city of Samaria.

By the *Samaritans,* שֹׁמְרוֹנִים, Σαμαρεῖται, Σαμαρεῖς, history understands the later post-exilian inhabitants of the country, the Χουθαῖοι (Joseph. *Antiq.* IX. 14, 3, *etc.*). According to the prevailing view, a mixed population grew up from the heathen colonists of Shalmanezer (and Esarhaddon, Ezra iv. 2) from Assyrian provinces (2 Kings xvii. 24), Babylon, Cuthah, Ava, Hameth, and Sepharvaim, and from the remnants of the Israelites. In the land of Israel they adopted the Israelite religion (2 Kings xvii. 25; Ezra vi. 21; Nehem. x. 28), and soon went so far as to call themselves the genuine offspring of Israel, or of the house of Joseph (Joseph. *Antiq.* XI. 8, 6). And now they would still be called Israelites, but not Jews. But as they presumed in pride to boast an Israelite descent, so too they often permitted themselves through policy utterly to deny this extraction, and give themselves out for Persians (Joseph. *Antiq.* XI. 9, 4) or Sidonians [*Ibid.* XI. 8, 6].

After Hottinger and others, Hengstenberg in particular [*Beiträge* I. 117; II. 3 sqq.] has wholly denied to the Samaritans any genealogical connection with the Jews. The document, 2 Kings xvii., mentions nothing, it is true, of remaining Israelites, and the Samaritans have often boasted that they were of heathen origin. This last fact, however, can signify nothing; for they likewise boasted, generally, that they were pure Jews (and the ἀλλογενής, Luke xvii. 18, evidently proves nothing). But it is said in 2 Kings xvii. 24, that the colonists were placed *in the cities;* so that the colonization was limited. Besides, the deportations of this kind in history, as Winer observes, are never radical. The Samaritans were also early distinguished from the heathen (1 Macc. iii. 10). Under Hezekiah (2 Chron. xxx. 6, 10) and under Josiah (2 Chron. xxxiv. 9) there were remnants of Israel in Ephraim and Manasseh. And Christ, as well as the Apostles after Him, considered the Samaritans a middle people between Jews and heathen, Acts i. 8; viii. 5. A predominance of heathen blood is assumed by many.

As might be expected of such a mixed people, adopting Judaism in an outward way, (1) they were not consistent in their national and religious spirit; they professed now to be Jews, now to be Gentiles, as their interest might require. Under Antiochus Epiphanes their temple was dedicated to Jupiter Hellenius. Heresy in the Christian church, which is mainly a mixture of Christianity with heathenism, takes its rise in the Christianity of Samaria.* (2) They attained no living development of their religious ideas; so that in their canon (the Pentateuch), their Messianic expectation, and their use of the law, they stopped where they began; whence they in many respects resembled the Sadducees (though the Sadducees had their abridged and stunted Judaism for having gone backwards with a negative criticism, the Samaritans for having gotten fast in the letter, and not gone forwards). (3) For this very reason, however, their Messianic hope remained more simple and pure. (4) After having been refused a share in the re-building of the temple in Jerusalem [Ezra iv. 1 sqq.] they fully reciprocated (first of all by hindering the building of the temple, Ezra iv. 4, and the subsequent strengthening of the city, Neh. iv. 1) the fanatical hatred of the Jews, who looked upon them as heretics, not as heathen [see Sir. L. 27]; and they built a temple of their own on Gerizim. According to Josephus, *Antiq.* XI. 8, 4, this took place in the time of Alexander the Great. Manasseh, brother of the Jewish high-priest Jaddus, had a heathen lady for his wife. The Jewish rulers demanded his circumcision; whereupon Sanballat induced him to renounce his membership in the Jewish religion, and built the temple on Gerizim, of which Manasseh became high-priest. According to Neh. xiii. 28, a son of the high-priest Joiada, not named, had married a daughter of Sanballat, and was excommunicated for it. We may suppose that the two accounts relate to the same case, and that the chronology of Josephus is here at fault, the case having occurred under Darius Nothus (see Winer, *Samaritaner*). On the further fortunes of the Samaritans, see Winer, l. c. (comp. *Com. on Matth.* x. 5, p. 185; *Leben Jesu* II. 2, p. 539).

Ver. 5. **To a city of Samaria, which is called Sychar** [lit. *drunken*].—Near to the city,

* [Hence ἔδει, which expresses a geographical necessity, if the *shortest* route was to be chosen. This necessity became a providential opportunity for doing good.—P. S.]

* [Simon Magus: See my *Geschichte des apostol. Zeitalters,* I. p. 301 ff; and the treatise: *Die Samariter und ihre Stellung in der Weltgeschichte von J. Grimm* (priest), Munich, 1854.]

into its vicinity: εἰς πόλιν. Συχάρ=*Shechem* or *Sichem* (שְׁכֶם), Gen. xxxiii. 18, *etc.;* Συχέμ, Sept., Acts vii. 16; also Σίκιμα; after the time of Christ, *Neapolis* [Joseph. *De bello Jud.* IV. 8, 1]; now *Nabulus* (Robinson, III. p. 836; Schubert, III. p. 136).*

Its general identity with Sichem is established by the particular statement that Jacob's well was near. But the name *Sychar* for *Sichem* is not otherwise known, apart from the statement in Wieseler, that in the Talmud occurs the name of a place עֵין סוכר, *well of the grave*, literally *of the purchased*, that is, of the purchased burial-ground. Hug also (*Einleitung* II. p. 218) supposes the name comes from Suchar, and denotes the place of burial where the bones of Joseph [Josh. xxiv. 32] and, according to the tradition common in the times of Jesus, of the twelve patriarchs of the children of Israel, were deposited, Acts vii. 15, 16. It is the prevailing presumption that Συχάρ is a popular Jewish nick-name, a contemptuous travesty of Sichem; with allusion, according to Reland, to Is. xxviii. 1, 7: Samaria the crown of pride of the drunkards in Ephraim, therefore the city of drunkards [שִׁכּוֹר, *drunkard*]; according to Lightfoot, alluding to שֶׁקֶר, heathenism as falsehood [Hab. ii. 18], therefore the city of deceit.† According to Hug and others, Sychar is to be distinguished from Sichem itself somewhat as a suburb, and then means the city of the sepulchre. This view is favored by the fact that both Schubert and Robinson put the ancient Sichem nearer Jacob's well, than the present town lies, and that at the time of Eusebius, Sychar and Sichem were distinguished as two places. Consequently the views of Reland and Lightfoot may well be dismissed as ingenious scholastic conjectures (especially since the first view would make the city of Samaria, not Sichem, a Sychar, and since the allusion to Habakkuk is quite too subtile), though it might be some relief to suppose, with Meyer, that John uses the name Sychar only as the vulgar name. Yet then we might have to admit ignorance in reference to the true name; which we could hardly do; still less admit that John made nick-names. The hypothesis of an interchange of the *liquidæ* (Tholuck) is also inconclusive. We abide, therefore, by the hypothesis that Sychar is distinguished as the city of the sepulchre from Sichem * On the situation of Nablus between Gerizim and Ebal, see Schubert, Robinson, and others (comp. *Leben Jesu* II. 2, p. 525).

Near to the parcel of ground that Jacob, *etc.*—The basis of the tradition is Gen. xxxiii. 19. Jacob buys of the children of Hamor a field in Shechem on which to settle. The passage, Gen. xlviii. 22, is to be regarded as a prophecy; he would give Joseph a portion above his brethren, which he (in his posterity) would win (not had won; see Knobel on the passage) from the hand of the Amorites with his sword and bow. Finally, in Josh. xxiv. 32 it is said that the bones of Joseph were buried at Shechem in the parcel of ground which Jacob bought of the sons of Hamor, and the sons of Joseph received them (with the field) for an inheritance. The somewhat inaccurate version of the Sept. is of no importance at all to the estimate of the perfectly correct account (against Meyer).

Ver. 6. **Jacob's Well.**†—The well which Jacob, according to the Israelitish tradition, dug; which by this tradition was made highly sacred. It is thirty-five minutes from the present Nablus, sunk in rock to the depth of a hundred and five feet [now only about seventy-five feet.—P. S.], with a diameter of nine. Maundrell found fifteen feet of water in it; Robinson and others found it dry.‡

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* [The old Hebrew *Shechem*, or *Sichem*, or *Sychar*, the Græco-Roman colony *Flavia Neapolis* (founded probably after the destruction of Jerusalem, by *Flavius* Vespasianus), and the modern Arabic *Nabulus*, or *Nablus* (*i. e.*, Neapolis), are substantially identical as to location, though probably a little apart from each other (see below) and must be sought in the narrow, fertile and beautiful valley between Mt. Ebal and Mt. Gerizim, which is much admired by modern travellers, as the Eden of Palestine. Dr. Robinson, who is by no means enthusiastic in his descriptions, says of Shechem: "It came upon us suddenly like a scene of enchantment. We saw nothing like it in all Palestine." The place figures very conspicuously in sacred history. At Sichem Abraham built his first altar in Canaan; there Jacob pitched his tent, buried the idols of his household, built the well and bought the tomb of Joseph; there Dinah was defiled by Shechem, the son of Hamor, prince of the country; there Joseph was sold by his brethren and found the last resting-place for his bones. After the conquest of Canaan under Joshua, Shechem was made a city of refuge and a centre of union to the tribes; under the judges it was the capital of the abortive kingdom of Abimelech; subsequently the capital of the kingdom of the ten tribes till Samaria deprived it of that honor; it continued during the exile and long afterwards the ecclesiastical metropolis of Samaria, the only temple of the Samaritan worship being close by on Mount Gerizim. The present city of Nabulus has, according to Dr. Robinson, about 8,000 inhabitants, all Mohammedans, except about 500 Jews and as many Greek Christians, with a bishop, who, however, resides in a convent at Jerusalem. Dr. Rosen (in the *Zeitschrift der M. D. Gesellschaft* for 1860, pp. 622–639, as quoted by the writer of the art. *Shechem* in Smith's *Dictionary*), estimates the population of Nabulus at about 5,000, among whom are 500 Greek Christians, 150 Samaritans, and a few Jews, the Mohammedans making up the bulk of inhabitants.—P. S.]

† [Or *Lietown, Lugstadt*. So also Hengstenberg (I. 244), Wordsworth, Trench: "St. John, by this turn of the word, which has brought it into closest connection with the Hebrew for a lie, declares at what rate he esteemed the Samaritan worship, declares by anticipation at what rate it was esteemed by his Lord."—P. S.]

* [Dr. Thomson, *The Land and the Book*, and others, likewise distinguish them for the reason that at Sichem (Nablus) there are delicious fountains of water which the Samaritan woman would hardly have left to draw from a well that is nearly two miles off. Bovet, of Neuchatel (*Voyage en Terre Sainte*, p. 363, as quoted by Godet) thinks he has discovered some ruins of Sichem in the midst of olive plantations between the present Nablus and the well of Jacob. "*Le nom meme de Naplouse*," adds Godet, "*indique un nouvel emplacement; autrement la nouvelle ville eut conservé le nom de Sichem. Cette circonstance explique peut etre comment la femme Samaritaine venait chercher le l 'eau au puits de Jacob.*" This conjecture may be correct, but the narrative does not require it. The woman may have labored or dwelt near the well of Jacob, or put a special value on its sacred waters to induçe her to go to special trouble. Porter, who identifies the two places, but assumes that the ancient Shechem was a much larger city than the present Nablous, says (*Handbook for Travellers in Syria and Palestine*, Part II., p. 312): "The mere fact of the well having been Jacob's would have brought numbers to it had the distance been twice as great. And even independent of its history, some little superiority in the quality of the water, such as we might expect in a deep well, would have attracted the Orientals, who are, and have always been, epicures in this element. There is a well called ez-Zennabîyeh, a mile or more outside St. Thomas' Gate, Damascus, to which numbers of the inhabitants send for their daily supply, though they have fountains and wells in their own houses far more abundant than ever existed in the city of Shechem." —P. S.]

† [The same is now called by the natives *Bir-Jakoub*. Renan, *Vie de Jésus*, p. 233.—P. S.]

‡ [It should be remembered, however, that Dr. Robinson visited the well in the middle of June. He remarks that "it was said usually to contain living water, and not merely to be filled by the rains." Jews, Samaritans, Christians and

Probably it was not the well nearest the city. The woman, however, might have had occasion to avoid the conversation of other women at other wells; perhaps for the same reason she chose the unusual hour of noon (other possible reasons, from Robinson, in *Leben Jesu*, II. 2, p. 526).

Sat thus [ἐκαθέζετο οὕτως, a graphic touch].—Simply sat. Probably indicating the absence of all constraint and reserve.* **About the sixth hour.**—According to the Jewish reckoning, noon. Meyer: "Never to be forgotten by John."

[The hour is probably also mentioned to bring more vividly to our mind the weariness of our Saviour at the heat of the midday sun, the burden and toil He suffered for us at the very moment He opened a fountain of refreshment to this poor thirsty woman and to us all. On the dates of John, see note on i. 39, p. 92 f. There are additional reasons for assuming that he reckoned here in the Jewish manner from sunrise to sunset. Otherwise he would have noted whether it was six in the morning (as Rettig assumes), or six in the evening (as Ebrard and Wordsworth hold). The former is too early to account for the fatigue of the Lord, the latter leaves no time for what follows, as the night sets in with little or no intervening twilight in Eastern countries. The conversation must have lasted at least half an hour, then the woman goes away to the city, tells her experience to the men, and they come to the well of Jacob; and yet after all this it must have been still daylight, to account for the words of Jesus: "Lift up your eyes and look on the fields" (ver. 35). Considering the oriental contempt for woman and the prejudice even of the disciples (ver. 27), a conversation with a woman late in the evening would have been even more unseemly than at noon-day. The fact that the woman was *alone* sufficiently explains that she came so early to draw water, instead of the evening as usual. The time of the year—it was at the end of December—permitted travelling till towards noon. Porter, in his excellent *Handbook for Travellers in Syria and Palestine*, ii. p. 341, takes the same view. "Christ probably came up the plain of Mukhna, and about noon reached the well." So also Macduff, p. 36.—P. S.]

Ver. 7. **A woman of Samaria**.—That is, of the country. The city of Sebaste was two hours [six miles] distant.* Tholuck remarks that the characteristic traits of this very highly individualized woman are indifference to higher interests and roguish frivolity.† But these are hardly individual traits; and these traits form hardly the whole outline of a deeply fallen character, who shows, however, a considerable versatility of mind and great energy, besides a deeper susceptibility under the veil of a bright, resolute nature. A sort of Samaritan Magdalene. With good reason Tholuck insists on the individuality of the woman against Strauss and Weisse. The striking invalidation of Baur's fiction respecting the design of this supposed fiction is likewise worthy of notice.

Give me to drink.—Points: (1) The truth of Christ's thirst; (2) the freedom of His intercourse,—with a Samaritan, and a woman; (3) the higher purpose of His words; (4) the mastery of the great Fisher of souls [Luke v. 10], in having the earthly given to Him in order to give the heavenly.‡

Ver. 8. **For his disciples.**—Immediate occasion: The disciples had gone to the city. Probably they also carried a vessel for drawing water (ἀντλημα, ver. 11) with them.§ **To buy**

Muhammedans all agree in this tradition respecting both Jacob's well and Joseph's tomb. Adjacent to the well are the ruins of an ancient church forming mounds of rubbish, among which Robinson discovered three granite columns. When last measured, the well was only about seventy-five feet deep. A portion of the vault has fallen in and completely covered up the mouth so that nothing can be seen but a shallow pit half filled with stones and rubbish. See Porter's *Handbook for Travellers in Syria and Palestine*, II., p. 341.

My friend, the Rev. W. W. Atterbury, who visited Jacob's well, April 7, 1866, kindly permits me to extract the following observations from his Journal, which confirm Dr. Robinson's account as to the present condition of the well:

"At the entrance of the Nablus valley we stopped to visit Jacob's Well. In the middle of a ploughed field, a low stone wall enclosed a ruined vault, through the broken arch of which we let ourselves down to its floor, where, almost entirely closed with fragments of stone, was the well. We could judge something of its depth by the fall of a stone, and thus ascertained that there is now no water in it. It is said to be 70 ft. deep, and is hewn out of the solid rock. Sitting on the fallen stones that covered the mouth of the well, I read the 4th chap. of John. A few rods N. W. is a small Moslem tomb, of stone, said to cover the grave of Joseph. The way up the vale to Nablus was charming. Gerizim and Ebal, bare of trees, and but scantily carpeted with vegetation, except near their bases, were at first so near each other that ordinary voices might shout audibly from one side to the other. The valley widened as we advanced. A recess occurs on each side, opposite the one to the other, like the transepts of a vast Cathedral in which it is easy to suppose respective divisions of the tribes were stationed when, the priest standing in the midst, the people responded to the blessings and the curses."—P. S.]

* [So Chrysostom and the Greek commentators: ἁπλῶς ὡς ἔτυχε, *just as it happened*, i. e., on the ground or the stones surrounding the well; Grotius: *ut locus se obtulerat*; Bengel: *sine pompa* (to which he adds: *admirabilis popularitas vitæ Jesu*); Meyer: *so ohne weiteres*, i. e., without ceremony and preparation; Wordsworth: *as any one among men*. But Erasmus, Beza, Winer, Stier, Hengstenberg, Webster and Wilkinson and Alford, refer οὕτως to κεκοπιακώς, i. e., *sic nempe quia fatigatus*, *fatigued as He was, as a weary man would*, or *accordingly*. We might say (with Godet) that the word was inspired by the contrast to the unexpected task before Him. But Fritzsche and Meyer object that in this case οὕτως should precede ἐκάθεζετο, as in Acts xx. 11; xxvii. 17; to which may be added Hebr. vi. 15.—P. S.]

* [The Roman martyrology knows the name of the woman (Photina) and of her children. Augustine: "*Venit mulier ad puteum, et fontem quem non speravit, invenit.*" Trench: "To that same well she oftentimes may have come already, day by day, perhaps, during many a weary year of the past. And now she came once more, little guessing how different was to be the issue of this day's coming from that of all the days which had gone before . . . that in the midst of that and all the other weary toil, outward and inward, of this earthly life, she should have within herself a fountain of joy, springing up unto life eternal, should draw water with joy from unfailing wells of salvation."—P. S.]

† [Dr. Lange very properly objects to this low estimate of the Samaritan woman who, with all her vices, had some higher traits of character. Hengstenberg justly remarks (I. 254) that Jesus would hardly have entered into a conversation with her, if He had not discovered in her an open susceptibility to the truth.—P. S.]

‡ [The physical thirst introduced the deeper spiritual thirst. While appearing as the receiver of natural water, He was the giver of supernatural water and thirsted to communicate this to the woman. Somewhat differently Augustine: *Ille qui bibere quærebat, fidem ipsius mulieris sitiebat.* Trench observes in this request of Jesus, and the discourse to which it was the prelude, a threefold testimony against the narrow-heartedness of His age and people—against that of the Jew who hated the Samaritan, of the Rabbi who would have scorned such familiar intercourse with a woman (ver. 27), of the Pharisee who would have shrunk from this near contact with a sinner (Luke vii. 39).—P. S.]

§ [This is the usual interpretation, but the Saviour may have isolated Himself from His disciples in the spiritual in-

food.—Meyer: "The later [Rabbinical] tradition* would not have allowed this. But at that time the separation may not have been so rigid, especially for Galileans, whose route of pilgrimage passed through Samaria. Besides, Jesus was above the divisions of the people, Luke ix. 52."

Ver. 9. **How is it that thou, being a Jew, askest,** *etc.*—She recognizes Him in particular by His Jewish dialect and pronunciation [perhaps also from His Jewish physiognomy and the dress of a Rabbi]. Tholuck: The Samaritan tongue is between the Hebrew and the Aramaic. As Jesus Himself spoke Aramaic, this is not quite clear, and probably a medium between Western and Eastern Aramaic is meant.† More than one thing might surprise her: not only that a *Jew* spoke with her, and asked drink from her pitcher, but also that this *distinguished Jew* condescended to *ask* of her. In truth we might well suppose that she was moved with a feeling of her unworthiness in the dignified presence: He unconsciously defiles Himself on my pitcher; at least she hints at the difference between the man and the always less regarded woman. Though the national enmity could not wholly prevent her asking water in her turn (Tholuck), yet the breach was wide enough to make her feel the request of Jesus to be a great and free condescension. Then the expression of this feeling may easily have been accompanied or disguised by a certain humor giving vent to her national spirit, as she now, with her pitcher, seems to have the better of the stranger. The addition: **The Jews have no dealings,** *etc.*, is commonly taken as an explanatory note of the Evangelist. But in that case we should expect: The Jews and the Samaritans have no dealings with one another. The disdain being here ascribed to the Jew alone, the words no doubt belong to the woman's reply.

[The question of the woman illustrates the intensity and bitterness of sectarian bigotry and hatred as it then prevailed, and sets in stronger contrast the marvellous freedom of Christ from existing prejudices.‡ According to Dr. Robinson and others the ancient hatred is still kept up, and the remnant of Samaritans neither eat, nor drink, nor marry, nor associate with the Jews, but only trade with them. An experienced traveller says, apparently to the contrary: "Never yet, during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedawy in the desert has shared with me the last drop in his water-skin. Yet the only reply of the woman to the weary traveller was, 'How is it that thou, being a Jew,'" *etc.* (Porter's *Handbook for Travellers in Syria and Palestine*, P. II., p. 342.) But this courtesy to strangers is not inconsistent with Dr. Robinson's statement, nor with our narrative, for the woman did not refuse a drink of water to Jesus, but only expressed her surprise at His asking her for it.—P. S]

Ver. 10. **If thou knewest the gift of God.**—Tholuck: "This answer indicates that she, instead of hesitating, must have felt herself honored, and made haste." More pertinently Meyer: "Unquestionably Jesus immediately perceived the susceptibility of the woman; hence His leaving His own want, and entering upon a conversation so striking as to arouse the whole interest of the sanguine woman." She is surprised that He, the supposed haughty Jew, is the asker; the Lord brings out the opposite relation, that *she* is the needy one, *He* the possessor of the true fountain of satisfaction.

The gift of God: (1) The person of Jesus (Greek com., Erasmus). [Hengstenberg refers to iii. 16: "God *gave* His only begotten Son," and Isa. ix. 5: "to us a Son is *given*," as decisive proofs that Christ designated Himself "*the gift of God.*"] (2) The Holy Spirit [with reference to vii. 38, 39] (Augustine, *etc.*) (3) Correctly: The singular grace of God in the golden opportunity of this moment (Grotius and others).* [(4) Eternal life. So Lampe and Godet; vers. 13, 14; comp. Rom. vi. 23 where eternal life is styled "the gift of God" (χάρισμα, but here we have δῶρον); Rev. xxii. 17. (5) Living water, in anticipation of what immediately follows: "He would have given thee living water." So Stier and Trench. Alford regards this as the primary view, but combines with it the first three, like Dr. Yeomans in the preceding footnote.—P. S.]

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terest of the woman in order to win the easier her repentance and confession of sin. (Cornelius a Lap. and Trench). Hengstenberg (I. 253) plausibly assumes that John remained with the Lord and heard the conversation which he so accurately and vividly records. He was afterwards with Peter delegated to Samaria, Acts viii. 14. But he may have learned the conversation from Jesus or from the woman after her conversion. —P. S.]

* [*Rasche ad Sola*, p. 515: "*Hominis Samaritani panem comedere aut vinum ejus bibere prohibitum* (*nefas*) *est.*" *Tanchuma* fol., 43, 1: "*Dicunt, qui edit frustum Samaritani, est ut edens carnem porci, et non proselytus fit Samaritanus in Israele, nec est ipsis pars in resurrectione mortuorum.*"]

† [Stier (*Reden Jesu*) thinks that the woman recognized the Jew rather by his dress (after the manner of the Rabbis), than by His softer dialect. If the Samaritans, like the Ephraimites of old (Judg xii. 6) were still distinguished by lack of the full sibilant (*sh*) in their pronunciation, the words which Jesus probably used הַשְׁקִינִי נָא or תְּנִי לִי לִשְׁתּוֹת (*teni lishetholh*, Samaritan: *teni liselhoth*), were enough to indicate the nationality. In any case we may infer from the words of the woman that our Lord had nothing in His personal appearance, dress or manner to distinguish Him from other Jews, and to attract the superficial observer. Yet the spotless beauty and peace of His soul must have shone through His eye and the expression of His face. He had not the physiognomy of a sinner.—P. S.]

‡ [Ecclus. c. 25, 26: "There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem."—P. S.]

* [Neither of these interpretations alone seems sufficient for this very full expression. The third is certainly the leading one, but it includes the others. The third itself, as here given, is too vague. The "singular grace of God in the opportunity of this moment" is, in particular, that God, so far from being beyond the reach of our requests, appears as a fellow-man asking a service from us. His taking such a place, to be kindly served of us for our joy and salvation is itself a gracious *gift of God*. In Jesus alone could this wonderful relation between God and man be established and offered; He alone is God-Man; "the gift of God" therefore includes the person of Jesus. And it includes a gift of *life* still in reserve for those who, knowing Christ, ask of Him; and *this* gift of God, waiting for our asking, is in substance the Holy Ghost. J. J. Owen: "The connection refers it evidently to the gift of living water, which was emphatically the gift of God bestowed through the agency of His Spirit." But a still more careful weighing of the context shows that it rather refers this "*gift of God*" to a gift which God had already given, than to one which He had yet to give; rather to the *actual gift* of His condescension, than to the *offered gift* of living water or the Holy Ghost.—E. D. Y.]

And who it is.—Unfolding the thought of the gift of God. **Thou** (*σύ*) **wouldest** (*already*) **have asked** (not: wouldest ask him, Luther) **of him.**—Expressing the greatness of her need, the greatness of His gift, the urgency her request would have; doubtless also her susceptibility. [Mark the difference between ὁ λέγων σοι which Christ uses of Himself, after the woman had naturally asked: πῶς σὺ παρ' ἐμοῦ αἰτεῖς (ver. 9), and σὺ ἂν ᾔτησας, which assigns at once to the woman a position of inferiority and dependence on Him, the possessor and giver of that living water. "There lies often," says Trench, "in little details like this an implicit assertion of the unique dignity of His person, which it is very interesting and not unimportant to trace."—P. S.]

He would have given thee living water.—מַיִם חַיִּים [Sept. ὕδωρ ζῶν] well-water.* Expressing at once the greatness of the gift and the readiness of the giving, in a figure drawn from *His own* request, but answering perfectly to her unsatisfied state of mind. The figures of Ps. xxxvi. 8; Jer. ii. 13; xvii. 13. The sense of the words, *living water*, explained in ver. 14. Various interpretations: (1) Baptism (Justin, Cyril [Cyprian, Ambrose]. But the water of Baptism is not water for drinking, which becomes a fountain in him who drinks it. (2) The evangelic doctrine. Grotius, similarly Meyer: The truth.† Shall a man then after that thirst no more? (3) Tarnow; *Gratia justificans.* Like most of the explanations, too dogmatically exclusive. (4) *Institutio salutaris* (Semler). (5) Lücke: Faith. (6) Olshausen: Life (ch. vi. 83). (7) The Holy Spirit, vii. 39 (Maldonatus, Bucer, [Webster and Wilkinson, Wordsworth] and others). The act of giving must no doubt be distinguished from the living water itself: The giving of the water is the gospel, the word of Christ; see ver. 26. The water itself, which quenches thirst, proves itself already operating when the woman sets her pitcher down, [ver. 28]: it is evidently *the inner-life* as the operation of the life of Christ, conceived predominantly under *the aspect of inward peace* (no longer thirsting), developing into regeneration, life in the Holy Ghost (the water's becoming a fountain) and perfection in blessedness (springing up into everlasting life). Tholuck: "The word of salvation the medium of a living power of the Spirit, ch. vii. 38; xi. 26." [Godet: Living water is the life eternal, which is Christ Himself living in the soul by the Holy Spirit. *Donner l'eau vive, c'est pour lui se communiquer lui-même; car la vie est identifiée avec son principe.*—P. S.]

Ver. 11. **Sir, thou hast nothing to draw with.**—*Sir.* A title of respect usual even at that time among men, ch. v. 7; vi. 34, *etc.* Used in the ordinary sense.* The spiritual conception was rendered difficult by the lack of the prophets among the Samaritans, and the want of knowledge of the prophetic metaphors (Tholuck). On this presumption the reply is not exactly "saucy" (Tholuck), but no doubt clearly thought, firm, savoring of national pride, exulting again in easy humor. *Thou hast nothing.* Exactly: Thou hast not *even* a vessel to draw with.† She evidently distinguishes between the water itself standing in the well, and the spring at the bottom of it. Thou hast not even a bucket, *i. e.*, thou canst not even reach down to the standing water. **And the well is deep**—That is, even with the bucket thou couldest not come to the living spring.‡

Ver. 12. **Art thou greater.**—Σύ emphatic. Μείζων cannot mean nobler, of higher rank, as Meyer thinks; for noble lords, as such, are not exactly masters in water-drawing or well-digging. The question proceeds from a feeling that Jesus assumed some extraordinary character, that He claimed a spiritual power; perhaps claimed to be a prophet, like Moses, who could make a fountain of water by miracle. **Than our father Jacob.**—Expressing the national jealousy towards the Jew. The Samaritans traced their descent from Joseph [Joseph. *Antiq.*, viii. 14, 8; xi. 8, 6].

Who gave us the well.—This was a simple inference from the tradition that Jacob dug the well and left it to his posterity. The sense is: The patriarch himself knew not what better to give, and this sufficed for all the wants of his entire nomadic establishment. Meyer: "The woman treats the enigmatical word of Christ at first as Nicodemus does, ch. iii. 4, but more thoughtfully [considering the false conception of Nicodemus], and at the same time more pertly and with feminine readiness of speech." In her last word: θρέμματα, *cattle*, she finishes her carnal misapprehension of His spiritual words. [The mention of the *cattle* (which does not necessarily include the slaves, as sometimes on inscriptions (see Meyer, p. 192), completes at the same time the picture of the *nomadic* life of the patriarch. Stier is wrong therefore in regarding it as a falling off in the lofty language of the woman to descend from Jacob's sacred person to his cattle. There is in the question of the woman a slight resentment at the seeming intentional disregard of the venerable traditions and memorials of her people by which they connect-

* [As distinct from cistern water, or water of reservoirs, or stagnant water, comp. Gen. xxvi. 19; Lev. xiv. 5; Cant. iv. 5; Jer. ii. 13; the *vivi fontes* of the Romans. Then used metaphorically for spiritual blessings, truth, wisdom, even the Holy Spirit. On this double meaning rests the turn of the discourse from the earthly to the heavenly, and the point of comparison is the refreshing power and the satisfaction of thirst. Here the ὕδωρ ζῶν means, in the highest spiritual sense, fresh, springing, life-giving, self-renewing water from Him who is αὐτοζωή, life itself, and imparts life to all His followers (John i. 4; v. 40; Rev. vii. 17; xxi. 6: xxii. 1, 17] in fulfilment of the prophecy, Ezek. xlvii. 9: "Everything shall live whither the river cometh" (that issues from under the threshold of the house of God).—P. S.]

† [Meyer (5th ed.) agrees substantially with Calvin, who sees here *totius renovationis gratiam*, and refers the living water to both *grace and truth* with reference to i. 14.—P. S.]

* [Yet κύριε is an advance on σὺ Ἰουδαῖος, ver. 8, and indicates a dawning sense of the dignity of the stranger. We infer this, however, more from the connection than from the word itself, for this is also used by Rebekah in addressing the servant of Abraham, Gen. xxiv. 18, and by Mary Magdalene in speaking to Jesus whom she mistook for the gardener, John xx. 15. Euthymius: κύριον αὐτὸν προσηγόρευσε, νομίσασα μέγαν εἶναι τινα.—P. S.]

† [Ἄντλημα is not to be confounded with ὑδρία, ver. 28. Comp. the TEXT. NOTES.—P. S.]

‡ [Or rather: Neither (οὔτε) hast thou a vessel to draw with, and (καί, instead of οὔτε, *nor*) the well is too deep (over a hundred feet) to get at it without such a vessel. There is a change of construction here, οὔτε—καί, instead of οὔτε—οὔτε (comp. the Latin *neque—et*), as John ver. 10, and often in the classics. Comp. Winer, p. 460 (7th ed.), and Jelf, § 775.—P. S.]

ed themselves with the patriarchal history. She had evidently a considerable degree of self-respect, national pride and interest in religious questions, and was a brave upholder of patriarchal succession.—P. S.]

Ver. 13. **Shall thirst again.**—[As Christ Himself did, physically, on this occasion, and when He exclaimed on the cross διψῶ.—P. S.]—The excellence of that well Jesus suffers to pass.* But in His view of the spiritual water, that has the fundamental defect of every earthly satisfaction: the partaker thirsts again. So it was with all the woman's enjoyment of life hitherto. [She had by successive draughts at the "broken cistern" of carnal lust only increased her thirst, and the sense of the utter vanity of all earthly pleasures]. **Shall never thirst.**—[Comp. vi. 35: "I am the bread of life: he that cometh to me shall not hunger; and he that believeth in Me shall never thirst." Apoc. vii. 16: "They shall hunger no more, neither thirst any more." xxi. 6: "I will give unto him that is athirst of the fountain of the water of life freely." Old Test. passages: Isa. lv. 1; xlix. 10.—P. S.] An opposite word: the sentence of Wisdom in [the apocryphal book of the son of] Sirach, xxiv. 21: "Those who drink of me (the Wisdom) shall thirst again" (Οἱ πίνοντές με, ἔτι διψήσουσι). Meyer, not clearly: "This figure rests on another aspect of the drinking, as viewed in its particular moments, not in the continuity constituted by them." Jesus *Christ* expresses the absolute satisfaction which is given in principle in the peace of the Christian life; Jesus *Sirach* describes the desire for further knowledge begotten by the first taste of wisdom. Not only is the object viewed on different sides; the object itself is in Sirach imperfectly conceived, with reference rather to quantity than quality. The Old Testament strives after life, the New strives in the life. What Sirach calls a thirsting again, Christ calls an everlasting springing up †

Shall be in him a fountain of water.‡—Not "after the negative operation the positive" (Meyer), for the quenching of the thirst is itself positive; but, after the elemental working of Christianity, coming point by point from without, as a *means*, its life as a *principle* continually reproducing and propagating itself as its own object. First *water drunken*, then *water welling up:* distinction of the catechumenate and the anointing of the Spirit. A fountain whose stream gushes into eternal life. The decisive word, spoken with the utmost confidence, stirring the soul of the hearer to its depths. The spiritual sense of the whole declaration of Christ appeared in every feature: (1) A water, after drinking which one thirsts no more; (2) a water drunken, which becomes a fountain; (3) a fountain which ever joyously flows (which can rarely be said of wells in the east); (4) a fountain which gushes into everlasting life. Here the spiritual sense was perfectly transparent. By the union of the divine Spirit with the human, the latter becomes an organ of the divine life, and therefore a self-supplying fountain of life. Calvin, in the interest of his doctrine, here emphasizes the thought that the life of the Spirit in the regenerate cannot dry up: Bengel, in the interest of his, that if a man thirst again, it lies not with the water, but with the man. [So also Alford.] Above this doctrinal antagonism stands the concrete unity of the life of faith sealed by the Spirit. Tholuck takes the thought that Christ assumes form in the believer; which does indeed describe the personal and objective side of spiritual life. He observes that some (Origen, Zwingle, and others) have been misled by the analogy of ch. vii. 38 to think here also of a flowing for the quickening of others. The woman, at all events, does soon come to quickening others, though the fundamental thought here of course is satisfaction for one's self.

In ἅλλεσθαι, applied to the fountain, are included (1) springing up from a hidden depth within; (2) incessant flow; (3) living, joyous, springing motion; (4) rhythmic life, continually increasing in a steady succession of living acts. That the fountain also, as a fountain, becomes more and more copious, is indicated by its streaming forth into *eternal life*. Comp. Sir. xxiv. 31.

It is a question, how *into everlasting life* (εἰς ζωὴν αἰώνιον) is to be interpreted. (1) Up into the heavenly life, like a fountain (Origen, Grotius, and others).* Tholuck objects that this substitutes οὐρανόν. (2) Redounding to eternal life; affording it (the word being referred to πηγή not to ἀλλομένου, Luthardt). This loses the figure. According to Jno. iii. 36, one might indeed take the sense to be, that the spiritual life passes into eternal life; as in Sir. xxiv. 43: My brook became a river, my river a sea." But there, as in Ezek. xlvii., the subject is the immeasurable objective unfolding of the revelation of salvation, or wisdom; here a subjective unfolding of saved life. Though this is eternal life, yet, to be complete, it must pour itself into the objective eternity (Olshausen: The eternal rests not, till it comes to eternity).† In view of

* [A dispute about the comparative greatness of Jacob could have led to no result, and is therefore wisely avoided, but the question, μὴ σύ μείζων εἶ, is virtually answered by what follows. If Jesus is the Messiah and the Giver of the water of eternal life, He is, of course, greater than Jacob, and all the patriarchs and prophets.—P. S.]

† [Bengel (with whom Alford agrees) reconciles the two passages thus: "*Sane aqua illa, quantum in se est, perennem habet virtutem; et ubi sitis recurrit, hominis, non aquæ defectus est: at aquæ elementaris potio sitim subinde ad aliquot tantummodo horas sedare valet.*" Olshausen sees in Sirach the negative expression of the same idea, *i. e.*, who drinks of the (essential, divine) Wisdom, is ever turned away from the temporal, and ever turned towards the eternal." The apocryphal writer looks upon revelation as a growth, Christ as something completed. Hengstenberg: There is always deep contentment in the believer's heart, though often concealed. (Calvin: *nunquam prorsus aridi*). Stier: Christ intensifies and reverses the more imperfect expression of the same truth in the O. T. Also the Christian must continue to drink of the water of life to the end. Drusius and Trench: He shall never thirst for any *other* water save this living water which Christ imparts.—P. S.]

‡ [Comp. Isa. xii. 3 ("with joy shall ye draw water out of the wells of salvation"); lv. 1; Cant. iv. 12 ("a spring shut up, a fountain sealed"); 15 ("a well of living waters and streams from Lebanon"); Apoc. xxii. 1.—P. S.]

* [Grotius: *Emphasis est in voce* SALIET. *Solent enim aquæ salire ad altitudinem suæ originis.* Trench: "These waters shall find their own level: they shall return to God whence they came. The water of life is borne upward by a supernatural impulse."—P. S.]

† [Comp. the lines of Albert Knapp (in his beautiful poem on the *Wurmlinger Capelle*, near Tübingen):

"*Was ewig ist will Ew'ges haben,*
Muss an dem Lebensstrom sich laben,
Der ungetrübt und unverhüllt
Vom Throne des Allmächt'gen quillt."—P. S.]

this, and in accordance with the figure, we understand by the words a flowing on of this well into the eternal life of perfect fellowship with God in the world to come. This eternal life is doubtless conceived in the figure as an ocean [into which all the rivers of life of individual believers empty at last]. The fountain leaps into eternal life (Meyer: ἄλλεσθαι εἰς, *to leap into*). The water drunk becomes a well, the well a fountain which incessantly flows into the ocean of eternal life.

As Jesus engages the stiffened Pharisaic spirit of Nicodemus by the free wind of the Spirit and its transforming power, so He enlists the restless, inconstant woman, whose thirst continually returned, by the offer of an endless satisfaction, which is at once an infinite tranquility and a perfect decision of effort, and soon passes into the enjoyment of the eternal life.

Ver. 15. **That I thirst not, neither come hither.**—The sigh of a poor, weary woman, in whom neediness and the burden of toil seem to form a contradiction to spiritual claims, though the sigh is disguised by the air of good humor. The last words betray, to be sure, a misapprehension of the spiritual sense of the words of Jesus. But about *her* meaning there remains uncertainty.

(1) She means, in all earnest, a miraculous water, which might have the effect described by Jesus (Maier, Meyer). Not readily conceivable. Of such water no one would wish to drink.

(2) She asks the water, in order to get behind the mystery. Lampe: *Tentare voluit audacula, quomodo præstita petitionis conditione, promissionem suam executioni daturus esset.* This is not ironical, as Tholuck thinks. At least it is only half so; according to Lücke's interpretation: Her request is half sportive, half earnest.* Such water is inconceivable to her, but yet she wishes for what has become to her a dim appearance of a toilless life.

(3) Ironical talk. Lightfoot: *Verba irrisorie prolata longe apertius concipias, quam supplicatorie.* So also Tholuck.

(4) The presentiment of something higher which might do her good is awakened in her (Baumgarten-Crusius and my *Leben Jesu*, II. p. 529).† This is more probable, if we suppose that the woman had even journeyed to that sacred well in some sort of religious feeling under a troubled conscience, while there were other wells at least nearer the city of Sichem. Then, too, the third interpretation is accompanied with the view that Jesus breaks off, in order to take an entirely new method; and this involves the unintended, but hazardous presumption that the first method had failed. On the contrary, we suppose that the next word of the Lord was suggested by this request.

Ver. 16. **Call thy husband.**—(1) The husband was to have part in the saving gift, and so she was to be brought indirectly to confession of sin (Chrysostom, *etc.;* Lücke). (2) Christ would in this way lead her indirectly to a consciousness of her guilt (Calov., Neander, Tholuck, Stier, Luthardt). (3) He intended to give her a sign of His prophetic knowledge in the lower sphere of life, to gain her confidence for disclosures from the higher (Cyril, Schweizer; similarly Meyer). (4) Conformity to custom and to the idea of the law. Hitherto Jesus had influenced her after the manner of a missionary, as man with man. In her last request, expressing spiritual susceptibility, the woman came to the position of a catechumen. But, as a proselyte, she must not act without the knowledge of her husband. Meyer objects: The husband was in truth a paramour. True, they were not legally united. But the highest, most delicate social law lies somewhat deeper; she had given that man the rights of husband. If there was still a moral spark in the immoral connection, Christ had an eye to detect it. Even Stier and Tholuck have not been able to appropriate this interpretation. But it is connected on the one hand with the moral principle, Matth. iii. 15; on the other with the principles in Matth. x. 12; 1 Cor. vii. 15; xi. 10, and with all those principles which distinguish the Evangelical church from the Roman Catholic in the manner of making proselytes.

[I must dissent from this interpretation as assuming a relation and a duty which did not exist. The words of Christ: *Call thy husband*, opened the wound at the tender spot where the cure was to begin, and were the first step in granting the woman's request: *Give me to drink*. By a prophetic glance into her private life of shame, which, after five successive marriages, culminated in her present illegitimate relation, He at once effectually touched her conscience and challenged her faith in Him. Conviction of sin is the first indispensable condition of forgiveness, and is the beginning of conversion. She at once understood the intention, and her next word is a half confession of guilt, quickly followed by faith in the prophetic character of Christ.—P. S.]

Ver. 17. **I have no husband** [Οὐκ ἔχω ἄνδρα].—She feels the effect of the sudden turn. She is living in a settled, to all appearance exclusive, but illegal relation; and this causes her to deny the correctness of the Lord's address. This is the summit of her resistance,* and the master-hand of Christ must prove itself over her. *Call thy husband!* This might be a word of conjecture. She supposes this, and so ventures the denial, half true, and half false. Her denial is untrue in that she denies a fact of which she is perfectly aware; true, in that she places herself on the ground of the law, and judges by that. Then in this might be already couched a confession of sin, or even the vow: I renounce him, if I may thereby share thy instruction and thy promise. At all events, we may be sure of this: If she had hitherto answered pertly and ironically in a vulgar way, she would now have departed with her pitcher filled, under an ironical promise to call her husband. If, on the contrary, she had taken Jesus for a magician, from

* [So also Alford: "half in banter, half in earnest."—P. S.]

† [The address κύριε and the next word of Christ imply seriousness expressed with a simple-hearted naivete. The woman who had thirsted so long and found no satisfaction in sensual gratification, was still confused, but blindly longing after the water of life. So also Godet and Trench.—P. S.]

* [Yet at the same time the beginning of her conversion. It proved her sincerity. She dare not call the man with whom she lived, her husband, and thus by implication admitted her guilt. Her subsequent conduct shows that she was moving in the right direction. See Dr. L.'s remarks further on.—P. S.]

whom she might receive a magical water of life, she would have called her husband, and permitted him to be recognized as such. Thus her denial itself proves (1) that she is bound up by the word of Christ; (2) that she for an instant looks on her relation with new eyes; (3) that she deceives herself in attempting to deceive the Lord; (4) that the confession of her guilt is already almost upon her lips. By some expositors the woman is made far too jovial, saucy, spiritually obtuse, and even vulgar.

Thou hast well* said, husband I have not [ἄνδρα οὐκ ἔχω].—The emphasis is on *husband.* [Hence ἄνδρα here precedes, while, in the woman's answer, it follows the verb.—P. S.] The saying is commended as *proper.* This is true of her saying in its strict sense, but it has an irony intended to drive out the *reservatio mentalis*, the untruth lurking behind the true saying; and this it does even by the emphatic placing of the word husband: *Husband* I have none.†

Ver. 18. **For five husbands thou hast had.**—Some have concluded from the confession in ver. 29, that those former connections also had been illegitimate. [So Meyer.] Against this is the antithesis: Five husbands, and: Whom thou now hast, *etc.* Five marriages, therefore, had preceded, "of which at least some had been dissolved through the wantonness of the woman." Tholuck. Whether the fault lay in sensual wantonness (licentiousness in the narrower sense), or in an antinomian looseness of spirit, does not appear. With Magdalene the latter seems to have been the case; and it is to be considered, that in Samaria, as well as on the sea of Galilee, Greek views of the marriage relation might already have had an effect. "According to the Talmud, the Samaritans did not acknowledge the laws of divorce; probably referring not to the laxer Hillelian view current among the Jews, but only the more strictly Biblical view of Shammai, following Deut. xxiv. 1. Yet even according to this, it was not only adultery that divorced, but any עָרְוָה, as the Talmud calls it: uncovering of the arms, laying off the veil, and the like." Tholuck. Meyer supposes that she had not been faithful in one or more of her marriages, and was now a widow living with a paramour. But she might have been a divorced woman.‡

The extraordinary disclosure of the Lord. Different explanations:

(1) The hypothesis that Jesus had learned the history of the woman from others (Paulus, von Ammon, *etc.*). Simply contrary to the text.

(2) The disciples added what they afterwards learned (Schweizer). The supposition of a forgery needs no refutation.

(3) The mythical hypothesis, with reference to the five heathen nations which came to Samaria (2 Kings xvii. 24 sqq.; Joseph. *Antiq.* XIX. 14, 3: πέντε ἔθνη—ἕκαστον ἴδιον θεὸν εἰς τὴν Σαμάρειαν κομίσαντες).*

(4) A providentially ordered representation of the life of the Samaritan people by this woman: the woman is Samaria; the five husbands are five gods, *etc.;* Hengstenberg, *Beiträge* [*zur Einl. in's A. T.*, 3 vols., 1831–'39] II. p. 23 sqq.†

To this Meyer objects that in this case the husbands must be six; and Heracleon actually read six. This is disposed of by a more attentive examination of Hengstenberg's opinion. It may rather be observed that to the five nations, seven gods are reckoned, 2 Kings xvii. 30 sq. But the chief point is that an actual personal offence of the woman, as here described by the Lord, is the subject, and that the woman would assuredly have understood nothing of such a scholastic allusion of the Lord, if He had intended to make it; and of this there is not the slightest indication. At most, however, the woman would be only an *accidental allegory* of the history of her people, since the marriage law of the Samaritans was strict; and not at all an allegory in so far as Samaria had at the same time from five to seven gods, and these not merely instead of, but together with, Jehovah. [The woman had her five husbands in succession, and was not guilty of polygamy, consequently she could not represent the polytheism of the Samaritans.—P. S.]

(5) "Lange, *Leben Jesu* II. 2, p. 531, strangely says, that the psychical effect of the five husbands upon the woman had forced out traces in her appearance which Jesus perceived." So Meyer reports my view. This judgment might be expected from the author. Our reasons are still the same: 1. Every hair casts its shadow. Every marriage relation leaves its psychical mark; only in most cases our weak eyes do not see it. 2. There is a deep *communicatio idiomatum* in the life of the Lord. What He knew by His divine nature in a divine, immediate way, He at the same time knew in virtue of His human nature, in a human way through means. From the Christological point of view the old false scholastic alternative of merely divine or merely human is done away in reference to the life of Jesus.

[Dr. Lange here undoubtedly goes too far in the

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* [καλῶς, *correctly, to the point* (*richtig, zutreffend*), as viii. 48; Matth. xv. 7; Luke xx. 39. In the next verse Christ says: τοῦτο ἀληθὲς εἴρηκας, she spoke the truth objectively (ἀληθές) in this one thing, but not truthfully (ἀληθῶς, subjectively), for she concealed her real guilt under the duplicity of *ἄνδρα ἔχειν.*—P. S.]

† [Meyer and Godet likewise find something of irony in the words of Jesus. There is no doubt that the partial assent to the answer of the woman implies a rebuke, but no dissimulation. He simply draws her out, with a firm and gentle hand, from the hiding-places of her shame to the open daylight. While admitting the literal truth, He detects the hidden falsehood, yet so kindly and mildly as to conceal the censure under an approval. There are, however, clear instances of the use of irony and sarcasm in the Bible, *e.g.*, in the epistles of Paul, and in Elijah's remark about the priests of Baal, 1 Kings xviii. 27.—P. S.]

‡ [The five were lawful husbands, and are distinguished from the sixth, who was not. Whether she had forsaken her former husbands, or been forsaken by them, or lost them by death, there was certainly more or less guilt and shame in such unseemly haste and inordinate desire, as there was in her present intimacy with a paramour.—P. S.]

* [The view of Strauss in the first ed. of his *Leben Jesu* (1835), Vol. I. p. 519, retained in the second, but abandoned in the third and fourth ed. (see ed. 4th, I. p. 541). He represents the story as an unconscious mytho-poetic fiction. Keim (*Geschichte Jesu von Nazara*, 1867, Vol. I., p. 116, footnote 3) changes the mythical interpretation into a symbolical, in the sense of a conscious invention of the Evangelist. This is still worse, but more consistent.—P. S.]

† [Repeated in his Commentary on John (1861) I. 262 ff. Hengstenberg, of course, differs from Strauss and Keim in that he considers the narrative strictly historical as well as allegorical. The coincidence with the fact recorded 2 Kings xvii. and by Josephus, is certainly remarkable, and the double meaning of *living water*, and *give me to drink*, *etc.* may be adduced in favor of this allegory. But when we attempt to carry it through, it breaks down. See below. Wordsworth, without mentioning Hengstenberg, has adopted the allegorical view; Lücke, Stier, Meyer and Trench reject it; Alford ignores it.—P. S.]

application of a true principle. It is, indeed, a fact that traits of character and habits, good and bad, especially pride, sensuality and intemperance, express themselves in the countenance and the eye, as the mirror of the soul.* But this is very different from the assumption that particular events and relations of the past life, such as the five marriages, leave each a distinct mark on the face which may be read, as the forester reads the age of the tree in the number of its rings. Such details of private history even Christ could not know, except from report, or by special revelation, or by His mysterious union with the divinity. The last is the only proper view we can take of the case in hand. Not that Christ was strictly omniscient in the state of humiliation (He Himself disclaimed this, Mark xiii. 32); but wherever it was needed for His mission of saving sinners and the interests of His Kingdom, He could, by an act of His will and in virtue of His vital and essential union with the omniscient Father, unlock the chambers of the past, or penetrate, by immediate intuition, to the inmost secrets of the human heart, and read the history which is indelibly recorded on the pages of memory (comp. ii. 25).—P. S.]

Ver. 19. **Sir, I perceive that thou art a prophet.**—1 Sam. ix. 9. She justly infers this from the miracle of knowledge. [The Samaritans regarded the Messiah mainly as a prophet, see below.] We must note the gradual growth of her respect: (1) Σύ, Ἰουδαῖος ὤν, ver. 9; (2) Κύριε, ver. 11; (3) Κύριε, δός μοι.—*At the same time a concession of her guilt, yet skilfully veiled.*

Ver. 20. **Our fathers worshipped.**—The caricaturing estimate of this personage represents her as everywhere frivolously bantering up to this point without intelligence or misgiving, and now also as putting this question to get away under its cover (De Wette and others, Schweizer, Ebrard, Tholuck). Christ would hardly have gone so far to no purpose with such worthlessness.† It may be going too far, to find in this sentence an expression of strong personal religious interest, as if: She perceives in Christ the searcher of hearts, perceives her guilt, and wishes to go to the holy place of forgiveness (Zwingli, Luthardt. [Besser], and others). According to Chrysostom, Neander and others, an interest in objective religion at least was awakened in her. The case is probably to be thus conceived: Having indirectly owned her guilt, she cannot treat of it much further with the stranger. The need of religious atonement comes home. But with it comes the question: Where is the right place of atonement? And this question takes its precedence probably not merely from an external, superficial spirit, but rather from the preponderance of a reflective turn. In other words, she turns, not hypocritically, in embarrassment or silliness, to religious controversy, but, under a spiritual bias over-ruling her simple womanly feeling, to reflection. Probably also she had, through the same disposition, lost caste in Samaria, like Magdalene in Galilee (a homeless nature in Sichem, as on the sea of Galilee). Furthermore, she might hasten with this question, (1) because the opportunity of asking a prophet concerning it might not occur again; (2) because she could not but wish to agree in reference to religion and the place of worship with the prophetic man who inspired her with reverence, and who was privy to her guilt.

On this mountain.—Pointing to Gerizim, which was near. On Gerizim comp. v. Raumer, *Palästina*, p. 38; Winer, s. v.; and the books of travel.* But she does not say: We worship here, ye there; the antithesis is of another sort: Our fathers worshipped, and ye say. A decline of the Samaritan system of worship, and a sense of the weight of the Jewish protest in favor of Jerusalem, are expressed in the carefully chosen terms. At the same time, her having the religion of her fathers in any case contained an apology for her position.

Our fathers.—Down from the first Samaritans who were rejected by the Jews, and who, from being excommunicate, had become schismatic by setting up a temple on Gerizim.† Chrysostom, Kuinoel, and others, suppose she goes back in thought to Abraham and Jacob; but the antithetic ὑμεῖς contradicts this.‡ Even after the destruction of the temple by John Hyrcanus, the pinnacle of the temple continued to be the seat of the Samaritan worship (Joseph. *Antiq.* XVIII. 4, 1), and is so to this day (Robinson, III. p. 319). "Latterly the Turks have interposed hindrances." Tholuck.

It is very expressive, that the woman merely states the issue, without making a question, which place of worship is the true one. By making a question, she would have somewhat compromised her system, and at the same time disparaged the prophet's place of worship. Whether she meant anything by saying: *In Jerusalem* is the place, instead of: *On Mount Zion*, remains uncertain. She seems, at all events,

* [John Ruskin, the ablest English writer on æsthetics, in his work "*The True and the Beautiful in Nature, Art, Morals and Religion*" (Am. Sel. p. 27) has some good remarks on the effects of sin and vice upon the human face and figure. He speaks "of the terrible stamp of various degradations; features seamed with sickness, dimmed by sensuality, convulsed by passion, pinched by poverty, shadowed by sorrow, branded with remorse; bodies consumed with sloth, broken by labor, tortured by disease, dishonored in foul uses; intellects without power, hearts without hope, minds earthly and devilish; our bones full of the sin of our youth, the heaven revealing our iniquity, the earth rising up against us, the roots dried up beneath, and the branches cut off above; well for us only if, after beholding this our natural face in a glass, we desire not straightway to forget what manner of men we be."—P. S.]

† [Comp. the remarks of Hengstenberg and Godet in agreement with Lange.—P. S.]

* [Comp. also the very instructive article *Samaria*, by Petermann, in Herzog's *Real-Encyclopädie*, Vol. XIII. pp. 359–391. According to Petermann, who derived much of his information from a Samaritan high-priest, the Samaritans now believe what they probably believed in the days of Christ, that the top of Mount Gerizim was the seat of paradise, that from its dust Adam was formed, that from this holy mountain the rains descend to fertilize the earth. They still point out on that mountain the spot where Adam built his first altar, where Seth did the same, where the ark rested after the flood—for they identify Gerizim with Mount Ararat—, where Noah erected an altar after the flood, where Abraham offered Isaac, and where Jacob slept and saw the ladder which reached to heaven. All these and other important events they locate on the highest plateau of Gerizim, where there is now nothing but a forsaken mosque (l. c. p. 377).—P. S.]

† [So also Meyer, Alford: the ancestors of the schismatic Samaritans, the founders of the Samaritan worship, the builders of the temple on Gerizim.—P. S.]

‡ [Trench and Owen contend that a reference to the patriarchs, the common fathers of Jew and Samaritan, gives greater force to the woman's question who had called Jacob *our father* (ver. 11) and did her best to maintain her position against the Jewish strangers. But it should be remembered that she already recognized in Him a prophet.—P. S.]

proud of her holy mountain, as well as of her holy well. It might seem to favor the Samaritans, that Moses had designated Gerizim as the mountain of the benedictions of the law (Deut. xi. 29); in fact he seemed to appoint it distinctly as the seat of worship, according to Deut. xxvii. 4, where the Samaritan Pentateuch reads Gerizim instead of Ebal. On the other hand, Jerusalem had now a mighty representative in this prophet, who gave her, moreover, a strong impression of the dignity of the Jewish prophetic office.

Ver. 21. **Woman, believe me, an hour is coming.**—[Believe *Me*, not *us*. A more familiar and condescending phrase for *Verily, verily, I say unto thee*. Nowhere else used by Christ. —P. S.] Ἔρχεται ὥρα, a Johannean phrase, ch. v. 28, &c.—**Ye shall worship the Father**: pointing to a new, more inward mode of worship. [*Ye*, says Christ, not *we*, as an ordinary prophet would have done. He refers not only to the future conversion of the Samaritans (Meyer), but to all Christian ages. *The Father* indicates, as Grotius remarks, *suavitatem novi fœderis;* for the fatherhood of God is fully known and felt only in Christ, the only begotten Son, and the only Mediator between God and man.—P. S.] To speak of the "stupidity" of the woman on which Jesus wasted a sublime utterance, is utterly without foundation. The sublime utterance teaches the distinction between external and internal worship in a concrete form. The expression evidently contains primarily, in a gentle hint, a preferring of Jerusalem. The progressive grades of worship are: (1) Samaria, (2) Jerusalem, (3) Christianity. It cannot therefore be exactly asserted that Jesus evades a decision: still less that He puts Jews and Samaritans alike under mistake (Baumgarten-Crusius). But the greater prominence is given to the issue which puts Samaria and Jerusalem on one side, and the worship of God in spirit and in truth on the other. This is evident from the advent of Christianity in particular to the Samaritans. The negation of Samaria and Jerusalem only denies that prayer was to continue at all restricted to the places named; that is, it declares the abolition of external, legal cultus, both Samaritan and Jewish.* At the same time it marks the woman's question as one too little concerned with essential things.

Ver. 22. **Ye worship that which ye know not.**—The question concerning the *where* of worship could be resolved only by the *what*, and this again by the *how*. The neuter instead of *whom* is significant. Just because God is not truly known to them, He is a ὅ rather than a ὅς, more impersonal than personal. Meyer supposes that the neuter denotes God in His essence and substance; Lücke, that it denotes τὰ τοῦ θεοῦ, which does not suit the term προσκυνεῖν. De Wette: Ὃ refers to the act of προσκυνεῖν; ye worship, and therein do *what ye know not*. Brückner objects to the correctness of the sentence, that the Samaritans were monotheists. But there are different monotheisms. Tittmann and others explain: *Pro vestra ignorantia*. Tholuck (after Lücke): "The true knowledge is that which is shaped by the history of redemption; and the Samaritans who were limited to the Pentateuch for their sacred books, knew Jehovah, that is, the historical God of Israel, but partially." As a whole, in a living growth of knowledge, they almost knew Him not. This accounts also for the ὅτι.

We worship that which we know.—Designating the Jewish fellowship in its living unity, as represented in fact by Himself. [The ἡμεῖς in the mouth of Christ in relation to God, is without example, but is easily explained by the fact that here He speaks as a *Jew*, defending the Jewish worship as the true one against the Samaritan. Otherwise He always calls God *His* Father, and puts Himself, as the only begotten Son, in a unique and exclusive relation to Him. In vers. 23, 24 He drops the ἡμεῖς and speaks of the Christian worshippers in the third person.—P. S.]

For salvation is from the Jews.—[ἐστίν, the present, not ἔσται, for salvation was already at hand in the person of the Saviour.—P. S.] Σωτηρία: (1) Chrysostom, *et al.:* All benefits of salvation; (2) Erasmus: The prophetic knowledge of salvation; (3) The true Jews worship the God of continuous revelation. The proof of this lies in the fact that salvation breaks forth out of Judaism (*Leben Jesu*, II. p. 583). Similarly Tholuck, Meyer. In ἐκ τῶν (see Rom. ix. 4 ff.) are intimated (1) the personal issuing of salvation out of Judaism, (2) its inward connection with Judaism, (3) its distinction from it. The expression is an evidence that John names the Jews not in a hostile sense alone.

[By this declaration Christ sets the seal of His authority on the Jewish religion as a divine revelation to prepare mankind for His coming, and sets aside all other religions as false, or at best as groping in the dark after "the unknown God." This preparation by law, types, and prophecy, running back in unbroken succession to Abraham, and even to the very gates of paradise lost (Gen. iii. 14), forms one of the most convincing evidences of Christianity, as the final and perfect religion of mankind.—P. S.]

Ver. 23. **When the true worshippers.**—The hour *now is*. Christ was the centre of these worshippers, and about Him was gathering the discipleship of the true worship. The hour *is*, and the hour *cometh*. *The true:* the inward, whose prayer is truly prayer. The true worshippers are not so called for being beforehand worshippers in spirit and in truth (excepting Christ), but they are such as *become* so under the Christian revelation. [Οἱ ἀληθινοὶ προσκυνηταί are distinguished not only from hypocrites, but also from all worshippers before Christ, whose worship was necessarily imperfect.—P. S.]

In spirit and in truth.*—[The preposition ἐν signifies the element and the sphere in which worship moves.] This is the space-less place of prayer, in distinction from [and yet at the same time including both] *Gerizim* and *Jerusalem*. [Also πνεῦμα in opposition to *flesh* (σάρξ), ἀλήθεια in opposition to *falsehood* (ψεῦδος), both in opposition to mere forms and symbols

* [Meyer infers from οὔτε ἐν Ἱεροσολύμοις, that the modern doctrine of a restoration of the glory of Jerusalem is a chiliastic dream.—P. S.]

* [Cod. Sin. reads: ἐν πνεύματι ἀληθείας, in the Spirit of truth, probably referring πνεῦμα to the Holy Ghost.—P. S.]

(σκιά and τύποι).—P. S.] **In spirit,** as opposed to external, stiffened, and even carnally fanatical modes of worship; in the life of the spirit, the life of the human spirit moved by the Spirit of God (Rom. viii. 14, 16, 26).* The distinction itself shows that πνεῦμα here cannot denote the Holy Ghost (Luthardt, after the ancients); yet neither can it denote the human spirit as such by itself. This is doubtless in especial opposition to some fanatical, carnal devotion of the Samaritans. **In truth.**—Neither subjective truth of the man, sincerity, of itself (which is involved earlier in ἀληθινοί);† nor objective truth as such (which would mean in unity with God, or in the doctrine of God); but the opposite of a merely symbolical, formal, ritualistic worship; in real, actual religious life, *i. e.*, in a true interaction between the personal worshipper and the personal God, in a religious vitality of the worshipper worthy of the living God. This probably in especial opposition to the Jewish symbolical system of prayer. Athanasius, *et al.:* Πνεῦμα is the Holy Ghost; ἀλήθεια, the Son of God.‡ Augustine, *et al.*, with reference to the *place: In spiritu*, in distinction from space: *Foras eramus, intromissi sumus; in templo vis orare, in te ora.*§ Lücke, *et al.:* That which is akin to God in spirit, the sphere of true prayer. Calvin, *et al.* with reference to the *mode:* The *actio spiritualis* itself; Bucer, *et al.:* The posture of mind corresponding to the Spirit of God. We must not overlook the close connection of "spirit and truth" as in an ideal unity. It implies that one cannot exist without the other. The rendering with the article—in the Spirit, etc. [in Luther's V.]—is substantially not incorrect, yet it does not let the connection of the two things stand out strongly enough.

For such [τοιούτους, emphatically placed first] **worshippers the Father also** [καὶ γάρ, *nam et pater* (Vulg.), *denn auch*] **seeketh.**—On the part of the Father Himself this living prayer is sought, as on its own part it seeks the Father. *Such* He desires and requires; such He would have, and must have.—Interpretations: 1. The Father also, besides the Son [Besser]. 2. Also seeketh (referring the καί to ζητεῖ, which makes the antithesis not clear). 3. The Father also seeketh what these worshippers do (Meyer). More accurately: He seeketh for Himself such worshippers, as these worshippers seek for themselves such a God.

Ver. 24. **God is spirit.**—Emphasis on πνεῦμα.* The mode of prayer must correspond to the object of prayer. Hence it is now become the law of life for all worshippers, that they must worship God in spirit and in truth. Every other sort of praying is thereby done away, as well as, or in proportion as, the provisional system of religion. The mode of prayer is to be conformed to the mode of religion. God as the living Spirit, and as pure Spirit, is present to His worshippers, and He rejects an outward prayer or a false prayer from a carnal mind, as well as a symbolical prayer from a trammeled mind. God's being spirit was neither a thing already known, now emphasized (Hofmann, Meyer), nor a thing entirely new to the Old Testament (Köstlin, etc.). The Old Testament speaks of the Spirit of God, and intimates also the spirituality of God (Ex. xx. 4; Nu. xvi. 22; 1 Ki. viii.; Is. xxxi. 3), the New speaks of God as spirit; being in this matter also the finished revelation. Common prayers, liturgies, are not hereby forbidden; they may be regarded as the embodiment of the Christian spirit of prayer (Stier); but here is established the condition that this body be living, under perfect discipline, spiritual.

["God is spirit"; "God is light" (1 John i. 5); and "God is love" (1 John iv. 5), all from the pen of John, are the briefest and profoundest definitions, or divine oracles rather, concerning the nature of God, which can be found anywhere. The first refers mainly to His metaphysical, the second to His intellectual, the third to His moral essence; but, of course, the line cannot be so distinctly drawn. Light refers to purity and holiness as well as to truth. Although no metaphysician can exhaust these words, yet even the ignorant Samaritan woman could understand them sufficiently for all practical purposes, viz. that God, being a spiritual being, is not confined to Gerizim or Jerusalem or any other place, but is omnipresent, and can be worshipped everywhere. Trench applies to this passage the well-known saying, that the Scripture has depths for an elephant to swim in, and shallows for a lamb to wade,—a saying which seems to date from Gregory the Great (Preface to his *Com. on Job:* "*Divinus sermo . . . est fluvius planus et altus, in quo et agnus ambulet et elephas natet*"). Spirituality of Christian worship does, of course, not exclude forms, which are indispensable, as man consists of body as well as soul, but puts them in a subordinate position, as vehicles and aids of devotion, while formalism makes them substitutes for, or hindrances of, the inner service of the heart.—P. S.]

Ver. 25. **I know that Messiah cometh.**—Here, too, comes a decidedly incorrect esti-

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* [So also Godet: "*L'esprit désigne ici cet élément le plus profond de l'âme humaine, par lequel elle est capable de communiquer avec le monde divin. C'est le siége du recueillement, le sanctuarie où se célèbre le vrai culte. Rom. i. 9:* λατρεύω ἐν τῷ πνεύματί μου. *Eph. vi. 18:* προσευχέσθαι ἐν πνεύματι. . . . *Mais le* πνεῦμα ἀνθρώπινον *n'est qu'une simple virtualité. Il n'acquiert une énergie victorieuse, à l'égard des autres éléments de la vie humaine* [σῶμα *and* ψυχή], *qu'au contact de l'Esprit divin; et ce n'est que dans cette union qu'il réalise la vraie adoration, qui lui est attribuée dans notre text et dans les passages cités. Ce premier trait caractérise l'intensité du culte nouveau.*"—*P. S.*]

† [Comp. Ps. cxliv. 18 Sept.: ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ.]

‡ [With reference to John, xiv. 6, where Christ calls Himself "the Truth," ἡ ἀλήθεια. Basil (*De Spiritu Sancto*, 26), and Ambrose (*De Spiritu Sancto*, iii. 11, 81), and Bengel likewise see here the whole mystery of the Trinity. Bengel: *Pater adoratur in Spiritu Sancto et in veritate per Jesum Christum.* But in this case we should expect the article before πνεῦμα and ἀλήθεια.—P. S.]

§ [He adds: "*Sed prius esto templum Dei, quia ille in templo suo exaudiet orantem.*"—P. S.]

* [Hence placed first in Greek: πνεῦμα ὁ θεός, comp. i. 1: θεὸς ἦν ὁ λόγος. The absence of the article indicates the generic character, the *essence* of the spirit here spoken of, not the *personality*. The same is the case with θεός i. 1. Hence the indefinite article of the E. V. (*a* Spirit) should be omitted. God is pure spirit, absolute spirit, in opposition to all materialistic and materializing conceptions. This clearly implies that the anthropomorphic expressions of the Bible must not be taken literally. Tertullian ascribed to God a body, corporeity, but perhaps he meant it in the sense of substance. Comp. an able article of Ackermann on πνεῦμα, νοῦς, *und Geist*, in the *Theol. Studien und Kritiken* for 1839, pp. 873-944.—P. S.]

mate of the woman in Tholuck: "The woman is not inclined to enter into so high matters, and therefore answers like Felix, Acts, xxiv. 25." Similarly, De Wette, Lücke, [Scott, Barnes]. Would Christ have revealed Himself as the Messiah to such a woman? Meyer better: "The woman is apprehended by the answer of Jesus, but does not as yet apprehend it, and appeals to the Messiah." Evidently the words of the wonderful Unknown quicken in her the Samaritan expectation of the Messiah. Even a presentiment that this might be the Messiah, may readily be imagined (Luthardt); and then her answer would have to be construed as a feeler for the true solution; perhaps as Lampe explains her words: "Give me this water." At all events, she now felt the old system to be shaken, and with a longing for the inner life, the longing for the Messiah awoke (see *Leben Jesu*, II. 2, 534).*

A. Maier (p. 344): "If the Messianic hope of the Samaritans, who acknowledged only the Pentateuch, based itself on Deut. xviii. 15, they must have expected in the Messiah chiefly a divine teacher, who like Moses, should make known to them the divine will, and lead them into hidden truths." The Samaritans expected the Messiah of old, and they expect Him to this day. "The latest on this subject is in the work of Barge's: *Les Samaritains de Naplouse*, 1855. They call Him הַלָּהֵב, or הַתָּהֵב, which Gesenius, *Anecdota Samarit.*, p. 65, *etc.*, [and Ewald] would interpret *conversor*, Hengstenberg [and Meyer], with greater probability, *restitutor*,† which the Samaritan priest in Barge's confirms." Tholuck. For other interpretations see the note in Tholuck, p. 150. The woman may have well known the Jewish term, and have chosen it instead of the Samaritan. According to V. Ammon, and others, the term [the explanation: *Who is called Christ*] is the Evangelist's;‡ which is very questionable, since he generally prefers to record the original expressions.

Ver. 26. **I am he** ['Εγώ εἰμι, *ego sum*, *viz.*, the Messiah].—The subject of ἐγώ εἰμι is to be supplied from the text. Thus He now voluntarily presents Himself to this sinful woman openly as the Messiah, as in the old covenant the angel appeared first to Hagar as angel of the Lord (Gen. xvi. 7), and as the risen Jesus appeared first to Magdalene. Among the Jews Jesus long avoided the name of Messiah,§ because its meaning was distorted by Chiliastic notions; the Samaritan idea of the Messiah was stunted, but not as yet encumbered with Chiliastic inferences, and therefore could here be introduced. [The Jews looked upon the Messiah as the *King* of Israel, and expected from Him first of all political changes (comp. John vi. 15): while the Samaritans, deriving their Messianic expectations chiefly from Deut. xviii. 15-19, regarded Him simply as a *prophet* or *teacher*, and were less liable to abuse this revelation for disturbing political purposes.—P. S.]

* [Trench also (p. 123) sees in these words of the woman a cry of helplessness connected with a timid presentiment, such as she hardly dares own, much less ventures to utter: "Thou perhaps art He whom we look for."—P. S.]

† [Another Moses, Deut. xviii. 15.]

‡ [So also Trench; comp. i. 41; xi. 16; xx. 26; xxi. 2.]

§ [Comp. Matth. viii. 4; xvi. 20; xvii. 9; John ix. 31.]

Ver. 27. **Marvelled that he talked with a woman.**—Not with this woman as such (Kuinoel), but with *a* woman, on the low level assigned her by the rabbinic views. Two considerations met here: 1. The Oriental custom which imposed rigid restriction on intercourse with the female sex: *Pirke Aboth* I. 5. "*Docuerunt Sapientes, ne multiplices colloquium cum muliere. Cum uxore dixerunt, quanto minus cum uxore alterius.*" (Lightfoot, Schöttgen.) 2. Rabbinical scholastic prejudice. "According to Jewish Rabbinical ideas the female sex was incapable of *religious* instruction." (Tholuck. It should doubtless be: *Rabbinical* instruction.)* **Yet no man said.**—Expressing reverence, and the acknowledgment that He might well establish a new and higher custom. An enlargement of their horizon. Comp. Luke x. 38. Τί ζητεῖς is hardly: What desirest Thou? (Meyer without connecting it with μετ' αὐτῆς.) Plainly the ζητεῖν, in distinction from λαλεῖν, is to discuss in rabbinical style; the latter meaning merely to talk (chat). Μέντοι in the New Testament is almost peculiar to John.

Ver. 28. **The woman then left her waterpot.**—"Now for the first time the force of the argument from His prophecy comes powerfully upon the woman, perhaps under the additional influence of an awakened conscience." Tholuck. Why: Now for the first time? and why: perhaps? "She forgets her work, as the Redeemer had forgotten His need." Luthardt: "Nicodemus went away silent and burdened; this woman hastens away in joyful certainty, with a burning heart, to be the herald of His name." And she calls now not her husband, but the whole city. [Meyer: "What a power of the decided awakening of a new life in this woman!" She has been justly regarded as a fit illustration of the proper work of the church, *viz.*, to be a witness of Christ, and thus to lead men to Him as the Saviour of the world.—P. S.]

Ver. 29. **Who told me all things that ever I have done.**—Under the sense of her guilt she thinks He has told her everything she had done, that is everything wrong. The testimony of an awakened conscience.† Unquestionably what Jesus said. to her contained the sum of her particular transgressions. Besides this she had no doubt perceived by His look and tone, that He saw through her whole life. It may indicate still her legal spirit, that she speaks in the plural of her sins; yet she may also intend by this to magnify the wonderful vision of the prophet. The ὅσα, instead of ἅ, is full of emphasis.

Is this the Christ?—On the negative, doubtful element in the μήτι, comp. Meyer and Tholuck against Lücke (is He really the Messiah?) De Wette, however, suggests the analogous μήτι in Matth. xii. 23, which calls for an affirmative answer. Considering the boldness of the announcement, especially in presence of the authorities, the interrogative form is perfectly intelli-

* [The same contempt for woman we find among Christian monks, especially in the East, even such men as St. Anthony and Pachomius. Some church fathers are not free from it.—P. S.]

† [And the exaggeration of a lively womanly temper.—P. S.]

gible in the mouth of this poor outcast, and yet so shrewd and dexterous woman.* The more, that she passes over Christ's announcement of Himself, in order perhaps to take to herself somewhat of the honor of a glorious discovery. A sinful ambition may well still cleave to her confession of guilt which was more public than it was perfectly open. That she herself believes, or is inclined to believe, is evident from her extraordinary agitation, which impels her beyond all the bounds of reserve, bashfulness, and despised condition. Compare the woman who was a great sinner, and ventured into the house of the Pharisee, Luke vii. 37.

Vers. 31–33. **In the meanwhile.**—The woman was gone, the Samaritans had not yet come. The mistake of the disciples: "*Quid mirum, si mulier non intelligebat aquam? ecce discipuli nondum intelligunt escam.*" August. [*Tract.* xvi. 31.—P. S.].

Ver. 34. **My food is.**—A very intelligible figure. Not merely satisfaction, but nourishment and quickening. An opposite judgment of the disciples, c. 1. A parallel, Matth. iv. Ἵνα adds to the nature of the food (ὅτι) its suitableness to its purpose. The aorist τελειώσω denotes the act which completes the ποιεῖν.

Ver. 35. **There are yet four months.**—Τετράμηνος, sc. χρόνος. Harvest began in April [in the middle of Nisan], about Easter, and lasted till Pentecost. Four months run back to December. Seed-time itself fell in the beginning of November (the month Marcheshvan). The fields, therefore, were probably green; and the more piquant was the expression: The fields are white for the harvest. The figure follows the analogy of the food. The Lord, as represented by John, is perfectly consistent in His use of the earthly as the symbol of the heavenly. Probably the Samaritans were already coming through the green fields, and they were the fields white for harvest. The disciples saw the green seed-field, He saw the white harvest-field, and to this He wished to open their spiritual eye. Many have taken the four months proverbially: "*From seeding to harvest there are four months*" (so also in the Talmud); and in this view the passage would lose its chronological value,† and only denote in general some time before harvest (Lightfoot, Grotius, Lücke, *etc.*). Against this Meyer: The proverb does not elsewhere occur [nor is the seed-time mentioned]. After all there seems to be something proverbial about the expression. Yet it is suitable only at seed-time. It may then be an expression as well of joyful hope (*only* four months yet), as of waiting patience (*yet* four whole months). Lücke rightly chooses the latter sense. In the natural world we must wait yet four months; in the spiritual, it is already the time of harvest.

Yet this again may be understood in different ways. 1. In the natural world four months intervene between seeding and harvest; here a harvest follows immediately upon the sowing. Ver. 38 goes against this. 2. In the natural world it is now seeding time; in the spiritual the harvest time is opening. Chemnitz, Baur (Stier, Luthardt, Tholuck), and others find in the harvest not only the harvest of the Samaritans (Acts viii.), but also the harvest of the Gentiles.* But then where would be the previous sowing? Primarily the talk is only of a field *now* white for the harvest, though betokening, to be sure, all future harvest fields.

Ver. 36. **And he that reapeth,** *etc.*—The connection with the preceding is this: The field is white for harvest. Be reapers. Reaping in the spiritual field is full of promise. Tholuck: Christ thought of the conversion of far-off Gentiles. Then came the sad thought, that He Himself would not live to see it in this world; which relieved itself with the joyful thought that their joy would also be His. So De Wette, Meyer. In that case Christ would have mixed two figures; one representing Himself as already harvesting, another representing Him as sower. But harvest is the subject here, and the disciples are supposed to be reapers with Him. The sowing, therefore, *must* be sought at some previous time (Chrysostom: The prophets were the sowers). Even in Samaria spiritual seed had been sown by Moses and the Pentateuch, by Jewish teachers, last perhaps by John the Baptist (see iii. 23, p. 141 f.). As little can we accept the exposition of Meyer, Tholuck, and others, which makes the καί after μισθὸν λαμβάνειν only expletive: that is, he gathereth fruit unto eternal life. This again is simply contrary to the figure, which represents an employed reaper. Hunnius and Calov: The μισθός is the gracious reward, the *gradus gloriæ;* the καρπός is the converts. But since the wages of the reaper are represented as given in this world, over against the gathering of fruit unto eternal life, the primary idea is the immediate spiritual blessings and joys of the harvesters, the joy of spiritual harvest, the communion of the converts themselves. A different and further joy is that of carrying the fruit into heaven, to gladden there the sower who passed thither long before, and to have with Him a common and simultaneous (ὁμοῦ) rejoicing; a thing not possible in the kingdom of nature, but belonging to the kingdom of grace. The ζωὴ αἰώνιος is here again represented objectively, as above; there under the figure of the ocean (ver. 14), here under the figure of a garner (Lücke).

Ver. 37. **Herein is that saying fully true** [ἀληθινός, not ἀληθής].—The fundamental thought is the wonderfully great distance between seeding and harvest, in contrast with the wonderful fact that reaper and sower rejoice together in heaven. This, however, they can do only in heaven; in this world they are far, often very far, apart. Here, therefore, is the proverb fully true; here it reaches its proper truth; whereas in earthly life the sower is generally the reaper, and the proverb simply exaggerates into a general rule the exceptional fatality of the sower not living to

* [Meyer: The woman believes in the Messiahship of Jesus, but, carried away by the greatness of the discovery, she does not trust herself, and ventures only modestly and doubtingly to ask.—P. S.]

† [On the chronological value of the passage, which Alford denies, see Wieseler: *Chronol. Synopse*, p. 214 ff., and Robinson: *Harmony of the four Gospels in Greek*, p. 189. Christ must have tarried in Judea about eight months, from the preceding passover in April (ii. 13, 23) till December.—P. S.]

* [So also Meyer: Christ looked prophetically beyond the approaching Sycharites to the green fields of the whole humanity, for whose conversion He laid the foundation. Godet denies this general reference and confines the scene to an extemporized Samaritan harvest festival.—P. S.]

see the harvest time, or at least not himself receiving and enjoying his harvest. [The words of Joshua spoken to the tribes of Israel at Shechem: "I have given you a land for which ye did not labor (οὐκ ἐκοπιάσατε), and cities which ye built not," *etc.* Josh. xxiv. 13, form a striking parallel to this saying of our Lord uttered on the same spot, and perhaps with reference to it.—P. S.] Tholuck, after De Wette, incorrectly: Ἀληθινός may here mean only ἀληθής.* Then the proverb in its ordinary sense would be declared false. It has, however, some truth; but it does not sustain its truth throughout; as earthly things are not ἀληθινά, but only symbols of the infinite, though they all have their ἀληθές. And since in the spiritual sphere sowing and reaping seem often almost to coincide, we must not overlook the actual reference to the present case. Yet the ἐν γὰρ τούτῳ does not mean *in this instance*, but *in this matter*. Then, too, the proverb must here be a universal law. The crop in the kingdom of God ripens slowly.† The full harvest is the end of the world. The earliest seed was the word of God in paradise, or the earliest sowers were the earliest patriarchs. The kingdom of God is the mightiest realm of nature and history; and Christ is the root of nature in His slow growth towards His appearance in the middle, and again at the end of time. (On the proverb: Wetstein.)

Ver. 38. **I sent you to reap.**—Ἀπέστειλα (comp. chap. xvii. 18.) Hardly merely "in the sense of the prophetic future" (De Wette, Tholuck). They are not yet apostles by a distinct appointment; still they were already disciples to whom an apostolic commission is prospectively affixed. Hence thus: I have chosen you for apostles, or, to keep the figure, for laborers, to send you into the harvest-field. Ye are destined pre-eminently to reap a spiritual harvest which has been long preparing (so also Meyer). According to Meyer the ἄλλοι and αὐτῶν refer simply to Jesus, in the plural of category."‡ But Jesus here evidently sets Himself above the distinction of sowers and reapers as the Lord of the harvest (Olshausen, with reference to Matth. xxiii. 34). The older expositors [also Grotius, Bengel, Luthardt, Ewald] include at least the prophets [and John the Baptist] with Him. Bucer: even the heathen philosophers and their elements of truth. [Tholuck: All the preparatory organs of the economy of salvation.] The seed here in view, however, is not the seed of general culture and intelligence, but the seed of theocratic faith.

Others have labored. The painful labors and toils of the prophets. Their sowing was a sowing in tears. It should shame and encourage the disciples, that they so suddenly come into the great harvest of the history of the world, for which the grandest seeds-men have for centuries labored. This does not exclude either the relative harvest which exists at every stage of the kingdom of God, or again the great sowing in the work of the apostles; yet the sight of a present harvest predominates, as in Matth. ix. 38; especially here, that the disciples might feel reverence before the hidden work of God in the despised Samaritans, and believe in their susceptibility to conversion, as they were just now approaching. They could no more take offence at the labors of Jesus with the Samaritans, than at His helping the Canaanitish woman; here as there His leading of their spirit corresponds to His outward act.

Ver. 39. **And many of that city believed.**—These first believers, who were gathered by the word of the woman, are distinguished from the much greater company afterwards won by the word of Jesus (ver. 41). These believers are now come to Him (see ver. 30). [Olshausen: "If the Redeemer had been like any other man, His λόγος could have had no more weight than that of any other, and in support of His own cause, it would have been still less effective. But as the sun proves its existence and reality merely by the light and the animating warmth which it imparts: so Christ, as the Sun of the spiritual world, in all ages past, and to this day, has had but one witness for Himself, *viz.*, His own operation upon souls. By this one means He so entirely takes possession of every unprejudiced mind, that through the reception of His higher vital energies, it becomes to them experimentally certain that the salvation of the world rests in Him. Hence conceptions of the truth and doctrinal knowledge are not *principles* in the life of faith, but *effects* resulting from the reception of the spiritual element."—P. S.]

Ver. 40. The evangelist makes record that Jesus tarried two days teaching in the Samaritan city. [Orthodox Jews besought the Lord to depart from their coasts (Matth. viii. 34), took up stones against Him, and plotted for His overthrow (Matth. viii. 34; Luke iv. 29; xiii. 31, 32, *etc.*). Heretical Samaritans besought Him to tarry with them. The first became last, and the last first.—P. S.]

Ver. 41. **And many more believed,** *etc.*—From the great result, analogous to that in Judea, we infer a great work of Jesus, which however was, at least for the most part, a labor in word. [In these two days of incidental labor Jesus made more converts among the half-heathenish, yet less bigoted and prejudiced Samaritans, without working miracles, than in the preceding eight months of official work in word and signs among the Jews in Jerusalem. The harvest in Samaria was only an episode in the life of our Lord, and yet how rich in immediate results and future promise! His servants also often accomplish most in times and places where they least expect it. Not seldom the meaning of many years or a whole life is condensed into a few days or hours. No labor for the Lord, however, is in vain; if it bear not the proper fruit in this world, it will do so at the final harvest of history.—P. S.]

* [On the difference of ἀληθινός, *genuine*, and ἀληθής, *true*, see my note on I., 9, p. 66. Meyer: "*Die Fassung von* ἀληθινός *gleich* ἀληθής 2 *Pet. ii.* 22 (*De Wette, u. V.*) *ist ganz gegen die Johanneische Eigenthümlichkeit* (*auch xix.* 35)." ἐστιν is here = *applies*, comp. συμβέβηκεν, 2 Pet. ii. 22.—P. S.]

† [" *Habet Deus suas horas et moras.*" "God's mills grind slowly, but surely and finely."—P. S.]

‡ [In correspondence with ὑμεῖς, as it was ἄλλος—ἄλλος in the proverb. So also Lücke, Stier, Alford and Trench, who find here an antithesis not between two different companies of laborers—the prophets and the Apostles—but between Christ Himself and His Apostles, the Master and His servants.—P. S.]

Ver. 42. **And said unto the woman.**—Under the direct impression which Jesus made upon them, the indirect testimony of the woman certainly became to them a λαλιά; not as contemptuous, but as now appearing insignificant.* Meyer justly notices that John himself, as an impartial narrator, says of her word: *τὸν λόγον*. We must here take into account also the serenity of happy feeling, to understand that the expression has no malice, more than that of the governor of the feast: "Thou hast kept the good wine until now." (Comp. the remarkable expression in John viii. 43.)

We have heard him ourselves.—Found out by our hearing, so that we now know. [This is a higher order of faith connected with knowledge and personal experience ("come and see," i. 39, 46), while formerly it rested only on external authority. Difference of the Roman Catholic and the higher Evangelical Protestant conception of faith. Grotius: "*Notarunt veteres in hac Samaritidi ecclesiæ esse figuram, quæ nos adducit ad verbum divinum; nos verbo, maxime propter ipsius majestatem et sanctitatem, credimus.*"—P. S.]

That this is the Saviour of the world [Only here and 1 John iv. 14].—Tholuck doubtfully (after a doubtful expression of Lücke): "Whether the idea contained in *ὁ σωτὴρ τοῦ κόσμου* is lent to the people by the evangelist, is a question." But this puts in question the whole point of the great narrative. Meyer better: "A confession sufficiently intelligible as the fruit of the two days' instruction of Jesus, the more since the Samaritan Messianic faith was more accessible to a universality of salvation [see Gesenius, *De Samarit. Theol.*, p. 41 sqq.] than the Jewish with its concrete and rigorous particularism." As Samaritans they had peculiar reason to express themselves thus: Yea verily, He is not only a Messiah for the Jews, but also for us and the Gentiles; in Him the divided world again becomes one.†

The work of Jesus in Samaria laid the foundation for the subsequent conversion of that people under the Apostles, Acts viii.

DOCTRINAL AND ETHICAL.

1. Respecting the pretended contradiction between this history and Matth. x. 5 (Strauss, Bruno Bauer, and in part Weisse), it should be remarked that the case in Matthew is that of a special mission of the disciples in a particular direction towards Jerusalem, not of the general itinerancy of the Lord. And when He Himself gave out, in reference to His earthly office, that He was not sent but unto the lost sheep of the house of Israel [Matth. xv. 24], He referred to the divine law of His work, and did not exclude the Samaritans from an incidental share of His labors. It was consonant with the historical position of the Samaritans, with their susceptibility, with the directions of the Lord Himself (Acts i. 8), and with the subsequent spread of Christianity from Judea over Samaria and the Gentile world, that He already appeared for once among them; as, on the other hand, it was in conformity with the economy of His work, that this visit was only incidental, and not for a protracted ministry. Thus were the disciples exercised beforehand in the true order of preaching the gospel. Acts viii. 5 is supposed to have occasioned the mythical invention of the story before us; whereas that great conversion rather points to a historical preparation. Meyer justly calls attention to the perfect naturalness of the several features of the story, which could not have proceeded from a poetizing spirit. It may be added, that the several stumbling-blocks which have been found in it, such as the misapprehensions of the woman, are simply so many misapprehensions of criticism and exegesis. The remarkable directness of the representation also, in respect to season, locality, the individuality of the woman, rabbinical custom, *etc.*, must be noted. With Baur this history dissolves into a type: "The woman of Samaria, representing susceptible heathendom, readily opening itself to faith, and offering a wide field of harvest, the counterpart of Nicodemus, who is the type of unsusceptible Judaism." Neither rhyme nor reason, and a further proof of the legend-like fantasticism of a criticism past its crisis, in its last stage of consumption.

2. On the history of the hatred between the Jews and the Samaritans comp. Robinson, III., p. 339 sqq.; *Leben Jesu*, II., 2, p. 539.

3. On Hengstenberg's reference of the five husbands, *etc.*, to the five gods of old Samaria, see *Leben Jesu*, II., 2, p. 540. [Comp. my annotations on ver. 18. Hengstenberg's allegorical interpretation is at least more sensible than that of Augustine (*Tract.* xv. c. 19), who understands the five former husbands of the five senses, and explains the words, *Call thy husband*, to mean, *Apply thy reason*, by which thou must be governed, rather than by the bodily senses (*adhibe intellectum, per quem docearis, quo regaris*)! In another place he finds in the five husbands the five books of Moses, and in the sixth husband the Lord Himself, as if He said: Thou hast served the five books of Moses as five husbands; but now *he whom thou hast, i. e.*, whom thou hearest, *is not thy husband:* for thou dost not yet believe in him!—P. S.]

[3 b. Ver. 7. "*Give me to drink.*" So God introduces Himself to us for our salvation: He asks of us a service. He does this from the beginning, and puts our whole earthly life to us as a serving of Him. Our daily labor is at least required of us as a patient submission to His condemnation: "In the sweat of thy face," *etc.* And in His covenant of grace, as with

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* [Calvin, Alford and others, take λαλιά here in the classical sense, *garrulous talk, babbling, gossip* (*Geschwätz, Gerede*); but in later Greek (Polybius, Josephus, Sept., Apocrypha) it has no such slighting usage, certainly not in John, who ascribes it to Christ, viii. 43. It is equivalent to λόγος, ver. 39, but properly chosen from the standpoint of the speaking Samaritans, while John as reporter uses as aptly τὸν λόγον. Comp. Meyer on viii. 43 (p. 358). Trench remarks (p. 135): "This speech of her fellow-townsmen to the woman has nothing rude or offensive about it, rather, indeed the contrary: We set our own seals to the truth of thy report."—P. S.]

† [Comp here the remarks of Calvin and Trench, p. 136, to the same point. The historical character of the narrative is vindicated even in this circumstance that it puts the expression σωτὴρ τοῦ κόσμου, which nowhere else occurs in the Gospels, into the mouth, not of bigoted, particularistic Jews, but of Samaritans who had no exclusive claims and privileges and could accept salvation only on the same terms as the heathen. Trench thinks it likely that they may have found some ground for this belief in the prophecy of Shiloh, to whom "shall the gathering *of the people* be" (Gen. xlix. 10), which the Samaritans of old referred to the Messiah, while the modern Samaritans refer it to Solomon.—P. S.]

Israel, it is consecrated to be primarily a devout serving of Him with tithes and first-fruits. Our ministry to one another is also a giving Christ meat, or drink, or otherwise ministering to Him. Our constitutional unbelief, the enmity of the carnal mind against God, like the natural enmity of Samaritans to Jews, makes us skeptical that He should have any such dealing with us. But if we only *know* the gift of this wonderful reciprocity established between us and God in Christ,—if we have a heart for it—it opens the deepest fountains of devotion and prayer in our souls. It gives us a wonderful introduction to God! In other words, this sort of presentation of Himself to us lays the foundation of substantial religion in ourselves, and thus also opens the way for the richest gifts of everlasting life from God.—E. D. Y.]

4. As Jesus appears in chap. i. higher than John the Baptist, in chapter ii. higher than the temple, in chap. iii. higher than the rulers of the people, so here He appears greater than the sacred well of Jacob and its founder, as afterwards greater than the porches of Bethesda, the manna, the temple-light, the pool of Siloam, *etc.* And the superiority is at the same time antithetic: Christ is everything in truth (the ἀληθινός), in realized essence, which before Him was presented only in type. *Thus Christ is here the real antitype of the typical patriarchal well-diggers, in particular the patriarch Jacob;* hence His spiritual life is the real living water of a sacred well. To this main symbol of this chapter are attached the other symbols of the food, the harvest field, the Lord of the seed-field and harvest-field, the sowers, the reapers. In reference to each, see the exegesis.

5. As Christ makes light the symbol in manifold respects of His nature and life, so with the well, and water. Here He is evidently a giver of peace within one's self, as in chap. vii. He is a giver of the Spirit communicating itself to others, while in chap. v. He appears as the true well of healing. Thus the fountain of life is the fountain of peace, of healing, of the Spirit.

[6. *Jesus and women.* Jesus was never married, because He was the Son of *God* as well as the Son of Man, and because He represents *sinless* and *universal* humanity. Hence no *fallen* creature and no *single* daughter of Eve even without sin, if there were such, but only the whole church of the redeemed is fit to be His bride. Nevertheless He had much intercourse with women, and this, as well as His dealing with children, forms an interesting chapter in His life and an evidence of Christianity, especially if we contrast it with the radically different position which woman holds at the source of other religions and licentious mythologies. The subject has not yet received the attention it deserves. In addition to my introductory remarks (p. 150), I shall give the views of Guizot,* partly in opposition to Renan, the only writer of note, who, to his own discredit, has dared to cast a reflection on this relation so pure and Christlike. "The women," says Guizot, "seem irresistibly attracted toward Him, with hearts moved, imaginations struck by His manner of life, His precepts, His miracles, His language. He inspires them with feelings of tender respect and confiding admiration. The Canaanitish woman comes and addresses to Him a timid prayer for the healing of her daughter. The woman of Samaria listens to Him with eagerness, though she does not know Him: Mary seats herself at His feet, absorbed in reflections suggested by His words; and Martha proffers to Him the frank complaint that her sister assists her not, but leaves her unaided in the performance of her domestic duties. The sinner draws near to Him in tears, pouring upon His feet a rare perfume, and wiping them with her hair. The adulteress, hurried into His presence by those who wished to stone her, in accordance with the precepts of the Mosaic law, remains motionless in His presence, even after her accusers have withdrawn, waiting in silence what He is about to say. Jesus receives the homage, and listens to the prayers of all these women with the gentle gravity and impartial sympathy of a being superior and strange to earthly passion. Pure and inflexible interpreter of the Divine law, He knows and understands man's nature, and judges it with that equitable severity which nothing escapes, the excuse as little as the fault. Faith, sincerity, humanity, sorrow, repentance, touch Him without biasing the charity and the justice of His conclusions; and He expresses blame or announces pardon with the same calm serenity of authority, certain that His eye has read the depths of the heart to which His words will penetrate. In His relation with the women who approach Him, there is, in short, not the slightest trace of man; nowhere does the Godhead manifest itself more winningly and with greater purity. And when there is no longer any question of these particular relations and conversations, when Jesus has no longer before Him women suppliants and sinners, who are invoking His power or imploring His clemency; when it is with the position and the destiny of women in general that He is occupying Himself, He affirms and defends their claims and their dignity with a sympathy at once penetrating and severe. He knows that the happiness of mankind, as well as the moral position of women, depends essentially upon the married state; He makes of the sanctity of marriage a fundamental law of Christian religion and society; He pursues adultery even into the recesses of the human heart, the human thought; He forbids divorce; He says of men, 'Have ye not read, that He which made them at the beginning made them male and female? For this cause shall a man leave father and mother, and cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.' . . . . Signal and striking testimony to the progressive action of God upon the human race! Jesus Christ restores to the divine law of marriage the purity and the authority that Moses had not enjoined to the Hebrews 'because of the hardness of their hearts.'"—P. S.]

* [In the first volume of his *Meditations on the Essence of Christianity.* I quote from the English translation, N. Y., 1865, pp. 323 ff.]

HOMILETICAL AND PRACTICAL.

The retreat of Jesus from Judea to Galilee through Samaria, the first turning-point in His official life: 1. Motives (the Pharisees began to watch Him with hostile eye: the Baptist is imprisoned). 2. Character: Free consciousness (He retreats in free discretion, without fear; in holy discretion, hence: "the Lord knew"). 3. Rich results (beneficent sojourn in Samaria, beneficent results in Galilee). 4. Significancy (He ceases to baptize, tarries in Samaria on His return).—Symbolical import of baptismal water and drinking water in Christianity. (In ch. iii. Jesus *baptized* with water; in ch. iv. he passes to offer a living water to be drunk.)—The resting of the Lord on Jacob's well, a living emblem of the old patriarchal days and the new evangelistic time in one.—Christ in His human weakness and divine exaltation, (1) weary, and yet the rest of a weary soul; (2) thirsty, and yet a fountain; (3) hungry, and yet enjoying heavenly food, the Lord of the harvest-field; (4) left alone, yet in spirit surrounded with approaching nations.—Christ a Saviour even from the religious perversities of fanaticism.—Fanaticism in its inhumanity and its immoral conduct.—The woman of Samaria, or a Samaritan Magdalene.—The condescending pity of Jesus in the conversion of the woman of Samaria.—How the grace and love of Christ can break through all conventional restrictions, for being the new law of the Spirit: the restrictions (1) of the ancient religious separation, (2) of the ancient national separation, (3) of the old social custom (as to the separation of the sexes), (4) of the old contempt for the fallen.—How many prejudices that one little word of Jesus: Give me to drink, abolishes: 1. The prejudice of the ancients against the female sex; 2. The prejudice of statute against the fallen; 3. The prejudice of nationality; 4. The prejudice of religion.—The wisdom and gentleness of the Lord in winning souls: 1. The opening of the conversation (Give me to drink; a token of common life). 2. The progress of the conversation (*a.* objective salvation in a sensible emblem: *b.* subjective need of salvation). 3. The goal: Manifestation of Christ to a sinful, penitent heart.—The stages of the religious instruction of the Samaritan woman: 1. The missionary stage; 2. The catechetical stage; 3. The church stage (see the exegesis).—How Christ sent back as an evangelist into her city a woman who came out of it a notorious sinner.—The day of grace (If thou knewest.)—The life of the Lord, living water (spring-water) in distinction from the stale water of this world's life: 1. The latter provokes thirst, the former quenches thirst. 2. The one becomes foul, the other takes away foulness. 3. The one stands, in a marsh, the other gushes and flows. 4. The one sinks away, evaporates, the other becomes an eternal fountain.—Christ the life, as fountain of life.—The fountain of life, as a fountain of peace.—Jacob's well, the pool of Bethesda, the fountain of Siloam, emblems of the salvation in Christ.—The water of life, which Christ bestows: 1. A draught which becomes a fountain; 2. A fountain which becomes a stream; 3. A stream which runs into the ocean of eternal life, without losing itself therein. The crystal spring of truth (that may be likened to spring water) in contrast with the turbid water of vanity and sin (which may be likened to salt water and puddles and ponds).—The miraculous virtue of self-reproduction in the water and the bread which Christ bestows.—The thirst of life, and the satisfaction of it in Christ.—Sir, give me this water, or the unsatisfied longing of the poor, sinful heart: (1) Astray, deceived, debauched in sin; (2) led aright, purified, brought to itself by the awakening of repentance; (3) satisfied, transformed into blessed life by grace.—Call thy husband. Christ not only the knower of hearts, but also the knower of lives.—Christ aims at the conscience, to subdue the sinner.—The gradual awakening: 1. Awakening of reflection; 2. Awakening of conscience; 3. Awakening of faith.—The divine visitation in the hour when the dark human heart feels itself exposed and seen through by a heavenly eye.—The decision of Christ respecting the religious controversy between the Samaritans and the Jews, in its permanent typical import.—"Salvation comes from the Jews."—But while they quarrel on over the old issue, a new and higher point of unity is present.—The future of religion: Worship of God in spirit and in truth.—The Messiah's revelation of Himself for the woman of Samaria (compared with the self-presentation of the angel of the Lord to Hagar, of the risen Jesus to Magdalene).—The school which the disciples of Jesus went through in Samaria in reference (1) to the Samaritan woman, (2) to the Samaritans.—The marvelling of the disciples of Jesus at His talking with a woman, in conflict with their reverence.—The whole life discipline of the Christian an alternation of the spirit of captious and of reverential wonder.—The food of Jesus.—Heavenly remembering and reminding an earthly forgetting: 1. Christ forgets His earthly meat; 2. The woman forgets the earthen pitcher.—The difference between the Master and the disciples in their way of seeing: 1. The disciples still look upon the green growing fields (according to the earthly appearance); 2. The Master looks upon the white harvest fields (according to the spiritual reality).—The Samaritans on their way to Jesus, a sign of harvest;—a mission token.—The messengers of Christ not only sowers, but also reapers.—The miraculous relation between sowing and harvest in the kingdom of God: 1. The two infinitely far apart; 2. The two coincident.—The sowers and the reapers of the Lord: 1. How they for the most part do not know each other in this world. 2. How they rejoice with one another in the next.—The symbolism of the field (of the sown field and of the harvest field).—The double grounds of faith which the Samaritan had: 1. The account of the woman; 2. Acquaintance with Christ Himself.—The two days of the sojourn of Jesus in Samaria.—The dark side and the bright side of the Samaritan life: 1. Greater danger of the adulteration of Christianity with heathenism, than among the Jews; 2. Greater freedom from Jewish prejudice, and hence greater access for the word of faith.—The testimony of the Samaritans: This is indeed the Christ, the Saviour of the world: 1. A fruit,

ripened (*a*) under the sense of contempt from the Jews, (*b*) under the sense of free grace on the part of the Lord; 2. A bud which fully unfolded in subsequent faith and under the preaching of the Apostles.

STARKE: Envy (with reference to the Pharisees).—(CRAMER): Christians should take care of themselves, Matth. x. 23.—(MAJUS): The dignity and virtue of the sacraments depends not on persons who administer them.—Christ seeks the salvation of all men by all means and at all times.—There is no land entirely void of monuments of grace even from its antiquity.—Christ, as true man, became weary.—If the Lord became weary for the good of His creatures, we should be incited to the patient endurance of the toilsomeness of our calling.—Man must also have his rest.—CANSTEIN: Direct the necessary rest to the glory of God.—A picture of the grace which anticipates us and fondly persuades us.—QUESNEL: Jesus voluntarily humbles Himself so far as to have need of His creatures, that we may not be ashamed to accept their help.—Thirst for the salvation of men was greater in Christ than bodily thirst for water.—Christianity consists not in secluding oneself and locking the room and sitting with the prayer book behind the stove; else the Lord would not have talked with the Samaritan woman. MAJUS: National hatred pernicious and sinful.—CANSTEIN: We should not withhold the general duties of humanity on account of difference in religion.—*The same:* An inordinate estimate of our ancestry may sometimes be a hinderance to salvation.—OSIANDER: No earthly refreshing and delights can satisfy the heart.—Thirst a great need;—those who once drink from this fountain of life furnish themselves against all thirst for the world.—He who is to be converted, must be brought to a knowledge of his sin.—CANSTEIN: Christ and His Spirit must disclose to a man his secret shame if they are to help him.—*Bibl. Wirt.:* Jesus looks especially upon one's conduct of his married life.—PISCATOR: In matters of religion and faith no one should appeal to fathers or ancestry, unless their doctrine be first proved from the word of God.—Prayer and worship depend not on time, place, posture, bending of knees or folding of hands, but upon spirit and truth.—Worship in spirit and in truth by no means supersedes outward worship.—CANSTEIN: The way of serving God must agree with the attributes of God.—MAJUS: If between contending parties there still is agreement or harmony in some points, one must not despise him, but endeavor as opportunity offers to turn it to edification.—OSIANDER: The true knowledge of Christ fills a man with heavenly joy.—HEDINGER: Grace, when it is vitally kindled in the soul, gives joy and alacrity.—*The same:* Doing the will of God should be to us above eating and drinking and every necessity.—QUESNEL: A great consolation for those in the church of God who labor much and see no fruit, that they are here assured that they shall lose nothing of their reward.—HEDINGER: He who continues to depend on man, attains not to divine certainty.—Christ a universal Saviour of the whole world, 1 Tim. iv. 10; Tit. ii. 11, 13.

GOSSNER: Where the true Christ comes, He first uncovers disgrace and shame, and then takes them away.—BRAUNE: This is the fixed order in the kingdom of God, which is above all time: that it reaches over centuries, and every generation reaps what the preceding sowed, and in turn must sow what the succeeding may reap.

GERLACH:—Every sensuous form of worship, even that ordained by God Himself, is a symbolical worship, and therefore reaches its truth only in the spiritual,—without which it would be a false worship.—"Wouldst thou have a high, a holy place? consecrate thyself inwardly a temple of God; for the temple of God is holy, which temple ye are, 1 Cor. iii. 17. Wouldst thou pray in a temple, pray in thyself; but become first thyself a temple of God, for He hears him who calls to Him out of His temple." (Augustine.)

HEUBNER: Jesus teaches us prudence, silent withdrawal; it is more illustrious than bold daring, challenge, resistance, and foolhardiness.—A blessing often still rests on old places.—The inward progress in the leading of souls.—"*There cometh a woman.*" How the steps of man are guided!—Request, an approach to the heart.—The gospel seems at first only to ask of the unconverted, but under this apparent asking the offer of the highest grace is covered.—The first apprehension of the soul by divine grace takes place so secretly and imperceptibly that the souls themselves do not at all suspect it.—Religious hatred the bitterest hatred among nations.—Jesus does not stop upon invidious partizan disputes.—He who begins to know Jesus, asks of Him, calls upon Him.—"The well is deep." How deep then is the well of Jesus from which the flock of God is refreshed!—The natural man resists the demand of radical renewal with the pretence that godly ancestors have surely been saved by their mode.—"Greater than our father Jacob?" This was her standard. How imperfect in comparison with Jesus.—God compels man to reflect, to come to the knowledge of Himself.—Through Christianity the whole earth is to become a temple of God. The heavenly Jerusalem has no temple (Rev. ch. xx. and xxi.).—Yet Christ does not teach syncretism. He compromises nothing of the truth.—The future in the germ already lies in the present.—Ver. 24. Jerome well applies this passage to pilgrimage.—Ver. 30. One coal kindles the others.—Eternal life equalizes all. In it all faithful laborers enjoy in common the fruit of the labor of all.—There is a faith at first hand and a faith at second hand. The latter must lead to the former, because the latter is not enough.—(From SCHLEIERMACHER: Why Christ did not baptize and why Paul acted in like manner, 1 Cor. i. 14; both, on the contrary, preached, whereas among us the authority to preach comes before the authority to administer the sacraments, Vol. I., p. 237).—It is certainly false for a man to say, he must not speak of such (spiritual) things in social life, because they would be too high and deep. For the earthly and the spiritual are not so separate.—In those hot and dry countries where water was scarce, thirst became a tormenting sensation, such as we cannot share.—Soon the time will come when ye shall not use some this word, some that word, to express a given Christian

truth, but when men shall express themselves on the same subject in a manner in which controversy disappears.

[E. D. YEOMANS:—The Saviour, wearied with ages of pilgrimage among us and of forbearance towards our heartless service of Him, sits on the well—at the sources of earthly life, which we frequent and throng, to draw,—a well of really holy memory, consecrated by the draughts of the patriarch's faith,—and asks of us a drink, Himself the gift of God to us! If we but saw things so, what glad labors, what cheerful sufferings, what effectual prayers, what glorious hope, would make up our life!]

[SCHAFF:—Several idyllic scenes of Scripture, such as the meeting of Abraham's servant with Rebecca (Gen. xxiv.), Jacob's first interview with Rachel (Gen. xxix.), Moses' meeting with Zipporah in Midian (Ex. ii.), took place in the neighborhood of wells; but the most interesting and important event is that attached to Jacob's well.—"Few can see the literal wells of Palestine, all can visit the better fountain of salvation, all can gather around the true Shepherd, lie down on the green pasture of His love, and drink of the still waters" (MACDUFF).—Christ's divine-human dealing with women, as a friend and Saviour, securing both their affection and adoration—an evidence of Christianity.—Christ offering the same gospel to an ignorant, semi-heathenish woman, as to a learned, orthodox Pharisee (ch. iii.).—Christ's discourse with the Samaritan woman a proof of His condescending love. (CALVIN: *Mirum bonitatis ejus exemplum! Quid enim fuit in misera hac femina, ut ex scorto Filii Dei repente discipula fieret?*)—Christ's discourse with the Samaritan woman, in its effect, breaking down national and religious hatred and bigotry, and elevating woman to higher dignity.—Jewish and Samaritan bigotry continued in the sectarian quarrels of Christendom, contrary to the spirit of Christ. Catholics "have no dealings" with Protestants, nor Episcopalians with Presbyterians, Lutherans with Calvinists, Baptists with Pedobaptists, high churchmen with low churchmen, *etc.*—The weariness and thirst of Christ turned into an unfailing fountain of refreshment for a poor woman and for all thirsty souls.—A touching allusion to Christ's weariness in the *Dies iræ:*

> "Quærens me *sedisti lassus*,*
> Redemisti crucem passus:
> Tantus labor non sit cassus."

> Weary sat'st Thou seeking me,
> Died'st, redeeming, on the tree,
> Let such toil not fruitless be.

Christ's weariness, hunger and thirst—a proof of His true humanity, including our infirmities.—"When we are carried easily, let us think on the weariness of our Master" (HENRY).—The thirst of Christ's soul for the salvation of man.—'Christ weary *in* His work, but not *of* His work.'—Christ always more ready to give than we are to ask.—Christ, the great Fisher of man, as eager to catch a single soul, as a vast multitude.—The priceless value of a single soul in the view of Christ.—Christ the model of a practical teacher in commencing a most spiritual discourse in a most natural way, and rising from physical wants to the wants of the soul.—How to spiritualize and Christianize the events and occasions of every-day life.—Vers. 16-19. There is an avenue to every human heart.—Kindness often more effective than severity.—Reproof is most profitable when least provoking.—"Those who would win souls should make *the best* of them and *work* upon their *good-nature;* for if they make *the worst* of them, they certainly *exasperate* their *ill-nature*" (HENRY).—"Amongst all sins the sin of uncleanness lies heaviest upon the conscience; for no sin is so directly opposite to holiness; no sin quenches the Holy Spirit like this" (BURKITT).—Christ keeps a record of our sins.—Conviction of sin the first step to conversion.—Ver. 20. The right and wrong appeal to the fathers and to tradition.—Vers. 21-24. The spirituality of worship distinct: 1. from formalism and ritualism; 2. from intellectualism; 3. from fanatic spiritualism.—True and false spirituality.—"O for a mountain to pray on, thou criest, high and inaccessible, that I may be nearer to God, and God may hear me better, for He dwelleth on high. Yes, God dwelleth on high, but He hath respect to the humble. . . . Wouldest thou pray in the temple? pray in thyself; but first do thou become the temple of God" (ST. AUGUSTINE).—The right use and abuse of forms in worship.—Vers. 28-30. The Samaritan woman a specimen of unpretending and effectual lay-preaching. (Origen, who himself preached before his ordination to the priesthood, calls her "the apostle of the Samaritans.")—Vers. 41, 42. Two kinds of faith: faith resting on external authority or tradition (the woman's λαλιά), and faith resting on personal experience (αὐτοὶ ἀκηκόαμεν καὶ οἴδαμεν).—The Samaritan woman a picture of the church in leading men to Christ that they may see and know for themselves.]

* [Vulgate, John iv. 6: "Jesus *fatigatus* ex itinere, *sedebat* sic supra fontem."]

VIII.

RESIDENCE OF JESUS IN GALILEE, AND BELIEVING GALILEANS IN PARTICULAR. THE NOBLEMAN. THE MIRACLE OF DISTANT HEALING, AS A SECOND SIGN.

CHAP. IV. 43–54.

(Vers. 47–54. Gospel for 21st Sunday after Trinity.)

43 Now after [the, τάς][1] two days he departed thence, and went [*omit* and went][2]
44 into Galilee.[3] For Jesus himself testified, that a prophet hath no honor in his own
45 country. Then when [When therefore, ὅτε οὖν] he was come [he came, ἦλθε] into Galilee, the Galileans received him, having seen all the things [*omit* the things] that he did at Jerusalem at the feast: for they also went unto [to] the feast.
46 So Jesus [he][4] came again into Cana of Galilee, where he made the water wine.
And there was a certain nobleman [a royal person or officer, τις βασιλικός],
47 whose son was sick [,] at Capernaum. When he heard [The same, having heard, οὗτος ἀκούσας] that Jesus was [had] come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at
48 the point of death. Then said Jesus unto him, Except ye see signs and wonders,
49 ye will not believe. The nobleman saith unto him, Sir, come down ere my child
50 die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken [spake, εἶπεν] unto him, and he [*omit* he] went his
51 way. And as he was now going down, his servants met him, and told *him* [brought
52 word],[5] saying, Thy son [his child, παῖς αὐτοῦ][6] liveth. Then [he] inquired he of them the hour when he began to amend. And they said unto him, Yesterday
53 at the seventh hour the fever left him. So the father knew that it was at [in] the same hour, in the [*omit* the] which Jesus said unto him, Thy son liveth: and
54 [. And he] himself believed, and his whole house. This is again the second miracle *that* Jesus did [This again, a second sign, wrought Jesus, τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ 'Ιησ.], when he was [had] come out of Judea into Galilee.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 43.—[The article refers, of course, to the δύο ἡμέρας in ver. 40.—P. S.]

[2] Ver. 43.—Codd. B. C. D. omit: καὶ ἀπῆλθεν; but A. supports the Recepta. Tischendorf omits the words. Meyer also rejects them. But it is evident that they have been omitted through failure to perceive their import. The Evangelist would distinguish between the departure for Galilee in the wider sense, and the removal to Upper Galilee, called by him simply Galilee, in the provincial sense. [The received text is in favor of Dr. Lange's interpretation of πατρίς, see EXEG. NOTES, but the latest editions reject καὶ ἀπῆλθεν on the authority of the oldest MSS. ℵ. B. C. D. Orig. Cyr.—P. S.]

[3] Ver. 43.—[Dr. Lange here inserts in small type the gloss: *from Lower Galilee to Upper*, thus anticipating his explanation of πατρίς, ver. 44. See the EXEG. NOTES.—P. S.]

[4] Ver. 46.—This ὁ 'Ιησοῦς, wanting in most authorities, is added by the textus receptus.

[5] Ver. 51.—[Alford brackets καὶ ἀπήγγειλαν. Tischend. ed. VIII. reads καὶ ἤγγειλαν with ℵ. D. Westcott and Hort omit it.—P. S.]

[6] Ver. 51.—Lachmann: ὁ παῖς αὐτοῦ, after A. B. C. *etc.* [Tischend., Alf., Mey. likewise adopt ὁ παῖς αὐτοῦ for the easier lect. rec. ὁ παῖς σου, which may have been conformed to ὁ παις σου, ver. 50.—P. S.]

EXEGETICAL AND CRITICAL.

[The miraculous healing of the nobleman's son resembles the healing of the centurion's servant, Matth. viii. 5; Luke vii. 1, but must not be confounded with it (see the points of difference in the note on ver. 46). It was the second miracle which Christ wrought in Galilee (ver. 54); the first being the change of water into wine (ch. ii.). John relates a third miracle in Galilee, the feeding of the multitude, which is followed by a long discourse (ch. vi.), and three miracles in Judea, *viz.:* the healing of the cripple at the pool of Bethesda (v.), the healing of the blind (ix.), and the raising of Lazarus (xi.). He also relates three appearances of the risen Saviour (xxi. 14). Bengel (on ver. 54) notes this threefold trinity with the remark: "*Hæc nimirum Johannis methodus est, ut per ternarium incedat.*"—P. S.]

Ver. 43. **And went.**—The repetition: 'Εξῆλθεν ἐκεῖθεν, and καὶ ἀπῆλθεν, should be noted with reference to the next verse. See the Textual Notes (No. 2).

Ver. 44. **For Jesus himself testified.**—

Himself. Meyer: "Not only other people in reference to Him. For the matter itself, comp. Matth. xiii. 57; Mark vi. 4; Luke iv. 24." Tholuck better: "He had himself acknowledged the correctness of the popular proverb." [The proverb itself is based upon common experience and needs no explanation. "Familiarity breeds contempt," while "distance lends enchantment to the view." The Germans have a similar proverb: "This is not far off" (*Das ist nicht weit her*), *i. e.*, nothing uncommon. Many of the greatest men were despised or ignored in their native land or city, and made their renown or fortune in foreign lands. The only difficulty is in the logical connection as indicated by γάρ.—P. S.] The question is, how is the *for* (γάρ) to be explained? or how can He go to Galilee because a prophet hath no honor in his own country? for we should expect either the reverse, or *although* (καίπερ) instead of *for* (γάρ).* Answer:

1. Πατρίς [*patria*] is not the native *country* (*Vaterland*), but the native *city* (*Vaterstadt*), even in antithesis to the country of Galilee (Chrysostom, who understands it of Capernaum, Cyril, Erasmus, Calvin, *etc.*). Against this: The antithesis is not demonstrated.

[Nearly all who understand πατρίς of the native town, refer it, not to Capernaum (with Chrysostom and Euthymius Zig.), which is altogether out of the question, but to *Nazareth*, where Christ was not born, indeed, but raised, and where He lived to the time of His public ministry. (So Cyril Alex., Calvin, Grotius, Bengel, Olshausen, Hengstenberg, Bäumlein, Trench, on *Miracles*, p. 99, Wordsworth.) Nazareth in Galilee then is contrasted here with Galilee in general, as the city of Jerusalem is contrasted with the land of Judea, iii. 22. This view has a strong support in Luke iv. 24 (comp. Matth. xiii. 57; Mark vi. 4), where Christ says in the synagogue of Nazareth: "No prophet is accepted in his own country" (ἐν τῇ πατρίδι αὐτοῦ). This was soon shown by the action of the Nazaræans who "thrust Him out of the city and led Him to the brow of the hill, that they might cast Him down headlong" (ver. 29); while in Capernaum the people "were astonished at His doctrine" (ver. 32), and, as John relates, received Him well (iv. 45). John may have supposed this event to be already known from the other Gospels. The only objection to this view is, that *Galilee*, ver. 43, would naturally include Nazareth. It would be necessary to explain the γάρ from ver. 46: Christ went to Cana in Galilee (which lies north of Nazareth), without passing through His native place, for the reason mentioned. The choice lies between this interpretation and that of Dr. Lange (see below, No. 7), which comes nearest to it. All others are too far-fetched.—P. S.]

2. Πατρίς is Judea, since He was born in Bethlehem (Origen, Maldonatus, Schweizer, Ebrard [formerly], Baur). Against this: *a.* His acknowledged home was Nazareth, notwithstanding He was born in Bethlehem;† *b.* In Judea He had been well received by the people; *c.* The construction, that Judea was His country, as being the country of the prophets (Origen, Baur, Baumgarten-Crusius), would be unintelligible.

3. Judea is indeed meant to be understood as His πατρίς, but this just proves the unhistorical character of John's Gospel (Schwegler, Bruno Bauer; Schweizer: The unhistorical character of the ensuing narrative, which is to be considered an interpolation).

4. *For* means *namely, that is to say*, and relates not to what precedes, but to what follows. The sentence is a preliminary explanation of the fact that the Galileans did indeed this time receive Jesus well, but only on account of the miracles they had seen at their visit to the last passover in Jerusalem [which set them the fashion in their estimate of men and things, while the Samaritans believed in Him for His word without signs]. (So Lücke [III. ed.], De Wette, Tholuck.* Contrary to the spirit of the maxim, to the context (for a nobleman from Capernaum meets Him at the outset at Cana seeking help), and to the fact in general.

5. Christ went to Galilee just *because* He expected not to find acceptance there. (*a*) Brückner: To accept the conflict—which, however, was more threatening in Judea; (*b*) Hofmann, Luthardt [now also Ebrard]: Because He hoped [to avoid publicity and] to find rest and quiet in Galilee—in which, however, He would be disappointed. [Against both these views may be urged also that the text reports neither a conflict, nor a quiet retirement in Galilee, but a miracle of healing.—P. S.]

6. Meyer: "Πατρίς is not the native town, but the native country, *viz.*, *Galilee*, as is proved by vers. 43 and 45, and as usual with the Greeks since Homer. The words contain the reason why Jesus did not hesitate to return to Galilee, but the reason lies in the antithetic relation implied in ἐν τῇ πατρίδι. For if, as Jesus Himself testified, a prophet is without honor in his own country, he must earn it in another. And this Jesus had done in Jerusalem. He now brought with Him the honor of a prophet from a distance. Hence too He found acceptance with the Galileans, because they had seen His miracles in Jerusalem (ii. 23)."† Against this: *a.* Then the word must have stood at ch. iv. 1. But there another motive stands for His having now left Judea. *b.* The remark must have been, that He came already full of honor, because He had none to expect in Galilee. *c.* It must not have been known that He was ill-received in His own πατρίς, in the narrower sense, on this very return.

7. Πατρίς is *Lower* Galilee, to which Nazareth belonged. We believe we have found the full solution in the fact that now took place, the removal of Jesus from Nazareth, where He had been thrust out, to Capernaum, on the presumption that Capernaum belonged to Galilee in the narrower sense, *i. e.*, to *Upper* Galilee, to which Nazareth, in Lower Galilee, did not belong. This is supported (*a*) by the fact that the name Galilee in the narrower sense referred to Upper Galilee (see Forbiger, *Handbuch der alten Geographie*, II., p. 689); (*b*) by the statement of Jose-

* [Augustine, Tittmann, Kuinoel and Bloomfield take γάρ here in the sense of καίπερ, which is against all grammar.—P. S.]

† [Comp. John i. 46; ii. 1; vii. 3, 41, 52.—P. S.]

* [Dr. Lange mentions Olshausen after Tholuck. But in the third ed. of his Com., Olshausen refers πατρίς to Nazareth. Dean Alford adopts De Wette's view, but in his sixth edition he combines with it Luthardt's (see below, sub 5).—P. S.]

† [Godet pretty nearly agrees with Meyer.—P. S.]

phus, that Upper Galilee was separated from Lower Galilee by a line drawn from Tiberias to Zebulon [*De bello Jud.* III. 3, 1), which throws Nazareth into Lower Galilee. If now we consider that John writes with the living, popular view of Palestine thoroughly in his mind; that he knew of an unknown Bethany, a ferry-village on the other side of the Jordan, of an otherwise unknown Salim, near Ænon, of an elsewhere unknown Sychar, probably a suburb of Sichem, of the pool of Bethesda with its porches, of Solomon's Porch in the temple,—we may also conceive that John knows of a Galilee in the provincial sense, and that he can say without geographical reflection, Jesus went to Galilee, as the Swiss in Geneva says without reflection: I am going to Switzerland; the Pomeranian: I am going to Prussia. This is further favored by the expression in Luke iv. 31: He "came down from Nazareth to Capernaum, a city of Galilee;" against which it signifies nothing that Galilee sometimes occurs in John, especially in the mouth of another, in the wider sense. (See *Leben Jesu*, II. 2, p. 542.)

Ver. 45. **The Galileans received him.**—Received Him favorably. A general observation concerning His acceptance in Upper Galilee, particularly in Cana, Bethsaida, Capernaum, *etc.* They received Him; antithetic to an implied rejection. **Having seen all the things that he did.**—No ignoring of His earlier miracles in Cana and Capernaum. It was to the Galileans a new and higher attestation, that Jesus had made a great impression even in Jerusalem with His signs. It was their countryman who had purified the temple, and filled the holy city with wonder.

Ver. 46. **So Jesus came again.**—What means this *οὖν*, *so?* The first time Jesus had gone on from Nazareth to Cana. And now He again went first to Nazareth. And if He wished to go thence to Galilee, we might expect He would proceed first to His friends in Cana. In Cana He seems to have tarried several days; at all events the *βασιλικός* comes hither for Him. **And there was a certain nobleman [royal officer, *βασιλικός*].**—An officer of Herod Antipas, the tetrarch (whom the common people considered and called a king, Matt. xiv. 1, 9),* The title *βασιλικός* combines civil and military dignity; hence some have taken this *βασιλικός* to be identical with the centurion of Capernaum (Irenæus, Semler, Strauss, Baumgarten-Crusius). The office, the sick boy, the distant healing, are similar features.

On the other side are these differences:

1. The time; here before the removal of Jesus to Capernaum, there long after it.

2. The place of Christ at the time; here Cana, there the vicinity of Capernaum.

3. The characters; here excited, weak, feebly believing, there calm, confident, strong of faith.

Other differences, by themselves considered, might be more easily wiped away: The *υἱός* here, the *δοῦλος* there (a distinction, however, which is not resolved by the common *παῖς*: here the boy is a small boy, a child (ver. 49), there a stout youth); there a Gentile, here a miracle-believer, probably a Jew. Yet these with the foregoing strengthen the difference. But the most decisive diversity is in the judgment of the Lord. The faith of the centurion He commends with admiration; the faith of the nobleman He must first subject to a trial. [Chrysostom, Trench, Alford: The weak faith of the nobleman is strengthened, while the humility of the centurion is honored.] Accordingly this miracle has been in fact by most expositors (from Origen down) made distinct from the other.*

Ver. 48. **Except ye see signs and wonders.**—Shall have seen. Ye must first have seen these, before ye come to faith. The stress does not lie decidedly on *ἴδητε* (Storr), thus censuring the request to go with him. The man's answer does not agree with this; and *ἴδητε* must then have stood first. Still the *ἴδητε* is not without significance; as is indicated by the fact that we here have for the first time in John *σημεῖα καὶ τέρατα*, whereas hitherto he has spoken only of *σημεῖα*. *And wonders* (*τέρατα*) must be emphasized. But the less therefore can we suppose a general reproof of the Galileans, with reference to ver. 45 (Meyer); for it was the way of Jesus Himself to lead through faith in miracles to faith in the word, John x. 38; xiv. 11; xv. 24. Christ, therefore, reproves not the faith in miracles in itself (Eckermann), but the craving for miracles or miracle-mania. He intimates besides, that there is a higher grade of faith than that which rests on the seeing of miracles; as appears more distinctly afterwards, in John xiv. 11; xx. 29. He designates the petitioner and those like him as a class of people who are not set beforehand towards the kingdom of God, but have yet to be brought to faith by signs and wonders (*τέρατα*); of course presupposing a sensuous spirit with a weak readiness to believe, passion for miracles, personal interest in the miracle (signs and wonders for yourselves), and an inordinate desire for seeing, 1 Cor. i. 22. We must, however, consider that the reproof is not intended for a rejection, but for discipline, to hush the excitement of the man, and recall him to his inward spirit. Yet the palliation of Maldonatus [Rom. Cath.] is too strong: That the words contain no censure, but only a declaration of the spiritual *infirmity* of the people now proved by a fact.

Ver. 49. **Sir, come down ere,** *etc.*—The man proves not strong enough, indeed, to take the reproof of Christ, but it is enough that he does not feel wounded and repulsed, and that he persists and grows more urgent in his prayer. The utterance of a father's love in trouble and anguish: My child is dying; as in Jairus, the Canaanitish mother, and the father of the demoniac under the mount of transfiguration. This distress of love makes him a believer.

Ver. 50. **Go thy way; thy son liveth.**—

* [Some identify this nobleman with Chuza, Herod's steward, whose wife Joanna was among the followers and supporters of Jesus, Luke viii. 3. A mere conjecture.—P. S.]

* Among those who have identified the two, Strauss and others would give the preference for accurate narration to Matthew, Gfrörer and Ewald to John. With Weisse again it is "a misapprehension of a parable." According to Baur the doctrinal import of the story of Nicodemus and of that of the woman of Samaria is here combined in a third story, teaching: How faith in miracles comes by means of faith in word, and consequently is in reality only such. In other words two critical legends are supposed to be combined in a third, and the Jewish councillor and the Samaritan woman become in this phantasy the Galilean nobleman!

Not only the word of miraculous help, but at the same time also the second and decisive test. He must believe and go at the word. And the man believed the word; he stood the test.

Explanation of the miracle:

1. Paulus makes of it a medical prognostication after the account of the sickness given by the father: comp. also Ammon.

2. Others have supposed the operation of a magnetic healing power (Olshausen, Krabbe, *etc.*).

3. Meyer, on the other hand: By his *will*. This is of course the main thing, as in the doctrine of creation. God created the world by His will. But if we conceive the will of God abstractly, and exclude all co-operation of His vital force, we are ultra-supernaturalistic (and perhaps ultra-Reformed). The will of Christ is unquestionably the main thing, but it does not work abstractly; without a vital force proceeding from Him (comp. Mark v. 30) the thing is not apprehended, though the magnetic healing virtue affords only the natural analogy or form for it. Even the miracle of immediate knowledge comes into the account, inasmuch as Christ wrought only where He saw the Father work, John v. 19. And the same instant, in which this saving life-ray flies into the heart of the father, it flies also into the heart of his distant son. For how near this father now was to his son in his inward communication, Jesus alone knew.

Ver. 52. **Then he inquired of them.**—The fact alone did not satisfy him; he wished to trace it to its cause. That is, he leaned towards faith. "Not self-interest merely, but a religious interest also in the case, is guiding him." Tholuck. And then it appeared, (1) that the son suddenly recovered, and (2) at the hour when Jesus spoke the word. **Yesterday at the seventh hour.**—According to the Jewish division of the day this could perhaps have been said in the evening of the same day, after six o'clock. The healing took place soon after noon, and probably the father set out immediately for home. According to our reckoning of the day, a night must have intervened; which would give a strange length of time for a distance of some eight or ten hours, and Lampe adjusts by supposing that the man, in his firm faith, did not travel *festinans*, while De Wette thinks it strange that he stopped over night on the way. But the meeting of the servants might very well have occurred the next morning, without the journey having been slow.

Ver. 53. **And he himself believed, and his whole house.**—It is palpably the rule, that, with the father, the family also become believers (Acts x. 44; xvi. 15, 32); but here the Evangelist calls particular attention to it by his expression. The members of the family had seen the sudden recovery, but had not heard the word of the Saviour.

Ver. 54. **This sign Jesus wrought as the second,** *etc.* Πάλιν is not to be connected with δεύτερον, nor to be referred to ἐποίησεν by itself, but to the statement that Jesus had returned from Judea to Galilee. Jesus had meantime done many other miracles, even in Capernaum; this miracle marks His second return to Galilee, as the miracle at Cana had marked the first. He brought healing with Him at once, and it went out from Him even in distant results.

DOCTRINAL AND ETHICAL.

1. In regard to the spirit in which Jesus just now comes to Upper Galilee and performs this miracle, it must be observed that according to Luke iv. 14 sqq.; Matth. xiii. 53 sqq., He had just been thrust out from His city Nazareth. See *Leben Jesu*, II. 2, p. 541. Experiences of this kind could in Him produce only an increase of His manifestations of love to those who were susceptible.

2. As the first miracle of *distant* operation this incident bears a close relation to the healing of the servant of the centurion at Capernaum and of the daughter of the Canaanitish woman. In the mysterious manifestation of the divine power of Christ, we must still not neglect the human media, which here lay in the inward connection of an anxious father's heart with the dying child. As in fact the help of God owns the human intercession. The spiritual roads, streets and paths which human love, distress, and prayer have to make for the divine help in the invisible world, can only glorify the freedom, truth, and miraculous power of this help, as a power which is at the same time the power of a personal Spirit and love, *i. e.*, not abstractly working in a void, but as divine life applied to the human.

3. As the Lord in the case of the Samaritan woman rebuked superstitious trust in a place of pilgrimage, so here He reproves superstitious trust in visible miracles.

HOMILETICAL AND PRACTICAL.

After the two days. The great days of grace, in which the Lord visits us, are numbered, and swiftly pass away.—*Jesus departed thence.* The itinerancy of Jesus a clear expression of His inner life: (1) of His Israelite fidelity to duty; (2) of His heavenly calling; (3) of His love; (4) of His holy Spirit.—The rapid change of time and place in the life of Jesus a token of His unworldly pilgrim nature.—How the Lord learned and sealed in its highest sense the universal human experience that a prophet has no honor in his own country, in order to make of it a holy maxim of life.—Want of esteem at home, the prophet's signal to travel.—The closed door a waymark for the Lord and His disciples to go on to the open door.—A good word finds its place.—It is no question, *Whether* there be in the world persons susceptible to thy mission; the only question is, *Where* they are (whether here or far away; whether in the present or in the future); and herein is much to be unlearned and to be learned by the heart of youthful Christian enthusiasm.—How the divine fire of Christ was always only inflamed by the coldness of men.—The two works of Jesus in Cana, the transformation of water and the distant healing, as conspicuous tokens of His heavenly nature: 1. The first, so to speak, leads up into heaven. 2. The second as it were comes down from heaven.—How the nobleman of Capernaum learns to believe. This nobleman compared with the centurion of Capernaum (resemblances, differences,

see above).—The deliberation of Jesus with the nobleman, a mark of the elevation of His spirit; (1) Of His freedom from obsequiousness and respect of persons; (2) of His wise reserve and loving compliance.—Except *ye* see signs and wonders. Or, the distinction between true and false resting of faith on miracles.—Also a distinction between the true and the false miracle. —The marks of each (faith and miracle).—Except *ye*. Or, the connection between worldly-minded unbelief and worldly-minded superstition in the polite world (at that time the court of Herod).—Yet a nobler germ may lie in the miracle-craving form of faith. (The question is, which is the germ, and which the shell.)—The testing of faith, which the nobleman stands: 1. How he is tested (*a*) in his humility by a stern word which might wound the pride of a nobleman; (*b*) in his faith, by being required to trust a word. 2. How he stands the test: (*a*) in his persistent prayer he passes the test of the humility of his faith; (*b*) in his confident departure at the word of Jesus he proves the power of his faith.—Only the faith, which is itself a miracle of God can receive the miraculous help of God.—Faith in the divine help must be directed above all to the divine in the help.—How the Lord in granting refuses and in refusing grants.—His refusing, a higher granting. —Necessity and love as handmaids of faith.—Comparison of the nobleman with the Canaanitish woman.—The father and his sick child.—How the upright man in approaching Jesus becomes at once smaller and greater: 1. The nobleman is smaller in his going than in his coming, in that he is humbly satisfied with the healing word of Jesus, and no longer desires that he should go down with him. 2. He is greater in his going than in his coming, in that he returns full of confidence in the word of Jesus. The majesty in trusting the promise of Christ, the power, out of which the greatness in the confidence of the believer grows. Out of the Amen of Christ the Amen of the believer. The divine education of the sensuous believing of miracles into believing of the word: (1) In this incident, (2) in the church, (3) in the life of the individual Christian.—The health-message of Christ and the health-messenger of the servants; or, how the health-messages of heaven by far precede the health-messages of earth.—The echo of the divine word of Christ: Thy son liveth! in the mouth of the servants: Thy son liveth!—The dull echo of earth, and the clear echo of heaven.—The hard ascent and the glad descent in the journey of the nobleman.—Yesterday at the seventh hour; or, in the proper hour the help comes home with power.—Mark the great hours (of extremity, of prayer, of miraculous help).—Remember those hours, and believe!—The distress of the whole house must become also the faith of the whole (this may be said of the family, of the church, of mankind).—The faith wrought by the miracle at the moment must make itself good in the moral expansion of faith. 1. Through the whole life, 2. Through the whole house.—How the sickness of a child may become the salvation of a whole house; may, under His management, serve to glorify the Lord.—The connection between the faith of the father and the germ of faith in the heart of the child.—He prayed for the healing of his child, and obtained healing for himself and his whole house.—The Lord comes announced by the forerunning miraculous help.—The healing work of Christ in His presence and at a distance: (1) At a distance even when it is in His presence; (2) in His presence even when it is at a distance (susceptible hearts are near to Him, and He is near to them).—Jesus always peculiarly rich when He comes from Judea to Galilee: 1. From enemies to friends; 2. From the great to the small; 3. From the proud to the poor.

STARKE: The bad manners of men in esteeming nothing which is common and always before their eyes, but highly esteeming what is strange and rare.—Every one is bound, indeed, to serve his own country; but if his own country despise him, any place which receives him is his country. —HEDINGER: Jesus comes again (when He has once retired apparently in vexation).—God has a holy seed even among the great. All men, whatever their station, are subject to need and sickness.—*The same:* Trouble gives feet, humbles pride, teaches prayer.—LANGE: To seek Jesus under special distress is indeed good and needful, but it is better that one should not wait so long, but knowing his sin and misery should in spirit be near to Jesus.—OSIANDER: Parents should interest themselves both bodily and spiritually for their children.—The bodily sickness of children troubles Christian parents; what an affliction, when they lie sick in soul! Christ comes always at the right time with His help.—*Bibl. Wirt.:* Christ rejects not those who are weak in faith, but takes pains, that their faith may grow.—*Nova Bibl. Tub.:* Faith is [seems] shameless and cannot be rebuffed.—OSIANDER: It is well to persevere in prayer, but not prescribe the manner or time of help.—Faith has not only grand, but also swift results: almost every hour some form of divine help meets the believer.—As the master, so the servant; good governing makes good domestics.—CANSTEIN: When we duly reflect, not an hour passes in which God does not show us good.—OSIANDER: Christ's followers must not be weary of wandering far on earth and doing good in all places.—The more a country has seen and heard of Christ, the heavier judgment will it receive, if it believe not.—RIEGER: Much of the teaching and wholesome direction of God comes to us through our children, and what concerns their life and death, their success and hindrances, goes to our heart. —All depends on whether a man will.

BESSER: It is a wonderfully beautiful example of growing faith, that we have in this nobleman. Methinks John expresses his own joyful surprise, when he pictures to us the suddenly stilled and satisfied man: The man believed the word that Jesus had spoken unto him, and he went his way.

HEUBNER: By the sickness of children God disciplines the parents themselves.—Though he was at the court of Herod (at least as a servant), yet he went to Jesus.—Domestic troubles should drive us to Jesus.—The true sense is: Except ye *see* signs and wonders. The emphasis lies on *see* [yet τέρατα also is not unmeaning].—There is a secret inclination [a universal passion of the world] for miracles: 1. Desire for special extraordinary fortune to befall us, while we do not exert ourselves

to obtain that which satisfies. 2. Waiting for extraordinary help in exigency, when we will not earnestly use the right means. 3. Desire for extraordinary fruits of our labor, when we will not sow, hoping in faith. 4. Desire of extraordinary violent assistance when we wish to get rid of faults, while we ourselves do not lift a hand. 5. Desire or expectation of honor, *etc.*, while yet we have done or sacrificed nothing at all for the glory of God.—The word of Jesus holds good for us in every conflict and every strait; Go thy way, and believe!—Hours of deliverance in human life.—The more thou searchest, the more plain will the moments of the divine deliverance be to thee.—*And he believed.* This faith was more than the preceding; it attained to faith in Jesus the Saviour.—This faith was the fruit of trial. For this God sends distress.—The Christian father, as priest in his own house.—(Whitefield): The head of a family has three offices (prophet, priest, king: "the last he does not so easily forget").—The nobleman as an example of gradual progress in faith.

DRAESEKE: The new house: 1. It has a new attitude outwardly. 2. It has a new manner of spirit. (These two are reversible).—GREILING: To our sufferings we owe the most precious experiences of our life.—GOLDHORN: Consolatory reflections on the moral influence of sickness.—GRUENEISEN: Concerning the growth of faith: 1. Need is its rise; bodily need, less than spiritual. 2. Trust is its second stage; and it must be directed less to the bodily than to the spiritual. 3. Experience is the third stage; experience more of spiritual than of bodily help.—KNIEWEL: The three stages of faith: 1. Its childhood, the stage of seeking miracle. 2. Its youth, the stage of receiving miracle. 3. Its manhood, the stage of the power of miracle.—REINHARD: How weighty should be to us the thought, that distress is often our guide to truth.—SCHULZ: How trial and trouble lead men to the fellowship of Jesus Christ.—BACHMANN: The Christian calls the Saviour to his sick: 1. He calls Him. 2. In due time. 3. In the right spirit. 4. With the most blessed result.—LISCO: The house of the Christian, when God visits it with trouble: The trouble (1) unites the members in tenderer love, (2) directs their hearts more trustfully to the Lord, (3) awakens them to importunate prayer and intercession, (4) produces at last a joyful and thankful faith.—KAEMPFE: The humility and the persistence of the nobleman.—AHLFELD: The blessing of trial.—BECK: The exigence, the test, the victory, of faith.—RAUTENBERG: The hard condition of the Christian at the sick-bed of his darlings.

[ALFORD: This miracle is a notable instance of our Lord "not quenching the smoking flax," just as His reproof of the Samaritan woman was of His "not breaking the bruised reed." The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house.—WORDSWORTH: Our Lord would not *go down* at the desire of the *nobleman* to heal his *son*, but He offered to go down to heal the *servant* of the *centurion* (Matt. viii. 7). He thus teaches us, that what is lofty in man's sight, is low in His eyes, and the reverse.—There are degrees in faith (ver. 53) as in other virtues.—RYLE: The lessons of this miracle: 1. The rich have afflictions as well as the poor. 2. Sickness and death come to the young as well as the old. 3. What benefits affliction can confer on the soul. 4. Christ's word is as good as Christ's presence.—P. S.]

SECOND SECTION.

Open Antagonism between Christ, as the Light of the World, and the Elements of Darkness in the World, especially in their proper Representatives, Unbelievers, but also in the Better Men, so far as They still belong to the World.

CHAP. V. 1—VII. 9.

I.

THE FEAST OF THE JEWS AND THE SABBATH OF THE JEWS, AND THEIR OBSERVANCE OF IT: KILLING CHRIST. THE FEAST OF CHRIST AND THE SABBATH OF CHRIST, AND HIS OBSERVANCE OF IT: RAISING THE DEAD. OFFENCE OF THE JUDAISTS IN JERUSALEM AT THE SABBATH-HEALING OF JESUS, AND AT HIS TESTIMONY CONCERNING HIS FREEDOM AND HIS DIVINE ORIGIN (AND BESIDES, DOUBTLESS, AT HIS OUTDOING THE POOL OF BETHESDA). FIRST ASSAULT UPON THE LIFE OF JESUS. CHRIST THE TRUE FOUNT OF HEALING (POOL OF BETHESDA), THE GLORIFIER OF THE SABBATH BY HIS SAVING WORK, THE RAISER OF THE DEAD, THE LIFE AS THE VITAL ENERGY AND HEALING OF THE WORLD, ACCREDITED BY JOHN, BY THE SCRIPTURES, BY MOSES. THE TRUE MESSIAH IN THE FATHER'S NAME, AND FALSE MESSIAHS.

CHAP. V.

1. THE HEALING.

1 After this [these things, μετὰ ταῦτα, not τοῦτο] there was a feast[1] of the Jews; and
2 Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* [sheep *gate*][2] a pool, which is called in the Hebrew tongue [in Hebrew, Ἑβραϊστί]

3 Bethesda,[3] having five porches. In these lay a great [*omit* great][4] multitude of impotent folk [of the sick, or diseased persons], of [*omit* of] blind, halt [lame],
4 withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
5 [*Omit* all from waiting to had.][5] And a certain man was there, which had an infirmity
6 [who had been in his infirmity][6] thirty and eight years. When Jesus saw him lie, and knew that he had been now [already] a long time *in that case*,[7] he saith unto
7 him, Wilt [Desirest] thou [to] be made whole? The impotent [sick] man answered him, Sir,[8] I have no man, when the water is troubled, to put me [carry me quickly, cast me] into the pool: but while I am coming, another steppeth [goeth]
8, 9 down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

2. THE OFFENCE AT THE HEALING ON THE SABBATH.

10 And on the same [on that] day was the sabbath.[9] The Jews therefore said unto him that was cured, It is the sabbath day [*omit* day]; it is not lawful for thee to
11 carry *thy* bed [to take up the bed]. He answered them, He that made me whole,
12 the same said unto me, Take up thy bed, and walk. Then[10] asked they [They asked] him, What man is that which [Who is the man that] said unto thee, Take
13 up thy bed, [*omit* thy bed][11] and walk? And [But] he that was healed[12] wist [knew] not who it was: for Jesus had conveyed himself away [withdrawn him-
14 self], a multitude [or crowd] being in *that* [the] place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,
15 lest a [some, τι] worse thing come unto thee [befall thee]. The man departed, and told[13] the Jews that it was Jesus, which [who] had made him whole.

3. THE ACCUSATION, A TWOFOLD ACCUSATION, AND THE VINDICATION OF JESUS CONCERNING HIS WORKING ON THE SABBATH, AND CONCERNING HIS CLAIM TO BE THE SON OF GOD.

16 And therefore did the Jews persecute Jesus [And for this cause the Jews persecuted (judicially arraigned) Jesus], and sought to slay him [*omit* and sought to slay him],[14] because he had done these things on the sabbath day [*omit* day].
17 But Jesus answered them, My Father worketh hitherto [is working unceasingly
18 even until now, or, up to this time] and I work [am working]. Therefore the Jews sought the more to kill him, because he not only had broken [broke, ἔλυεν] the sabbath [according to their opinion], but said also that God was his Father [but also called God his own Father, πατέρα ἴδιον], making himself equal with God.
19 Then answered Jesus [to this second accusation] and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do [doing, ποιοῦντα]: for what things soever he doeth, these things also doeth the Son
20 likewise [in like manner]. For the Father loveth the Son, and sheweth him all things that [which he] himself doeth: and he will shew him greater works than these, [and greater works than these will he show him],[15] that ye may marvel.

4. THE SAVING OPERATION OF THE SON, HIS QUICKENING IN GENERAL.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son
22 quickeneth whom he will. For the Father judgeth no man [Neither doth the Father judge any one], but hath committed all [the entire] judgment unto the Son:
23 That all *men* should [may] honour the Son, even [*omit* even] as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent
24 [who sent] him.—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come [cometh not, οὐκ ἔρχεται] into condemnation [judgment, κρίσιν]; but is passed from [hath passed out of][16] death unto [into, εἰς] life.—

5. THE SPIRITUAL RAISING OF THE DEAD NOW IMMEDIATELY BEGINNING.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead
26 shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given [gave he] to the Son [also] to have

27 life in himself; And hath given [he gave] him authority to execute judgment also [*omit* also][17] because he is the [a] Son of man.[18]

6. THE FUTURE RAISING OF THE DEAD.

28 Marvel not at this: for the [an] hour is coming, in the [*omit* the] which all that
29 are in the graves shall hear his voice, And shall come forth; they that have done good, unto the [a] resurrection of life; and they that have done evil, unto the [a] resurrection of damnation [judgment, κρίσεως].
30 I can of mine own self [of myself] do nothing; as I hear [the actual sentence of God], I judge; and my judgment is just; because I seek not mine own will, but the will of the Father [him][19] which hath sent [who sent] me.

7. TESTIMONY OF JESUS.

31. If I [myself] bear witness of [concerning] myself, my witness is [according to law
32 of testimony] not true. There is another that beareth witness of [concerning] me; and I know that the witness which he witnesseth of [concerning] me is true.

8. TESTIMONY OF JOHN THE BAPTIST.

33 Ye [have] sent [ἀπεστάλκατε] unto John, and he bare [hath borne] witness [μεμαρ-
34 τύρηκεν] unto the truth. But I receive not testimony [authentication] from [a] man.[20] But these things I say [I speak openly of this matter], that ye [who know of the
35 circumstances] might [may] be saved. He was a [the] burning and a shining light [lamp][21]: and ye were willing for a season [a little while, an hour, πρὸς ὥραν] to rejoice in his light.[22]

9. TESTIMONY OF THE FATHER IN THE WORKS OF JESUS AND IN THE SCRIPTURES.

36 But I have greater witness than *that* of John[23]: for the works which the Father hath given me to finish, the same works that I do [the very works or, the works themselves which I am doing], bear witness of me, that the Father hath sent me.
37 And the Father himself,[24] which hath sent [who sent] me, hath borne witness of me.[25] Ye have neither heard his voice at any time, nor seen [spiritually] his shape.
38 And ye have not his word [Old Testament word] abiding [with living power] in you;
39 for whom he [himself] hath [*omit* hath] sent, him ye believe not. Search [Ye do search][26] the Scriptures; for [because] in them [in the several books and letters] ye
40 think ye have eternal life: and they are they which testify of me. And [yet] ye will not come to me; that ye might [may] have life [the life of those Scriptures themselves].

10. INCAPACITY OF THE JEWS TO KNOW THE TRUE MESSIAH, AND THEIR DISPOSITION TO RECEIVE FALSE MESSIAHS IN SPITE OF THE TESTIMONY OF MOSES, WHOSE ACCUSATION THEY INCUR.

41 I receive not [do not appropriate to myself] honour [glory, δόξαν] from men.[27]
42 But I know you, that ye have not the love of God in you [are not inwardly directed
43 towards God]. I am [have] come in my Father's name, and ye receive me not: if
44 another shall come in his own name, him ye will receive. How can ye believe, which [who] receive honour [glory] one of another, and seek not the honour that
45 *cometh* from God only [the glory that is from the only God, or, from him who alone is God]?[28] Do not think that I will [shall] accuse you to the Father: there is *one*
46 that accuseth you, *even* Moses, in whom ye trust [ye hope, or, have placed your hope, ἠλπίκατε]. For had ye believed [if ye believed] Moses, ye would have be-
47 lieved [ye would believe] me; for he wrote of me. But if ye believe not his [not even *his*] writings, how shall [will] ye believe[29] my words?

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—The reading ἡ ἑορτή is after Codd. C. E. F. L. (also Cod. Sin.). It probably arose from an effort to make the feast the chief feast of the Jews, the passover. [Tischendorf, ed. viii., influenced mainly by ℵ., reads ἡ ἑορτή, but Lachm., Alf., Treg., Westcott and Hort omit the definite art. with A. B. D. G. K. Orig. The article has some bearing on the question whether the great feast of the passover, or a subordinate feast is meant; yet it is not absolutely conclusive; for in Hebrew a noun before the genitive is made definitive by prefixing the article, not to the noun itself, but to the genitive, and the same is the case in the Sept. (Deut. xvi. 13; 2 Ki. xviii. 15) and in some passages of the N. T., as Matth. xii. 24; Luke ii.

4; Acts viii. 5. Comp. Winer, who quotes also examples from the classics, p. 119 f. (Thayer's transl., p. 126). Tholuck remarks: "Were the article genuine, we would be compelled to regard the chief festival, that is the Passover, as the one meant. If it is not genuine, the Passover *may* be meant, but so also may some other feast."—P. S.]

[2] Ver. 2.—[Sheep *gate* is the marginal reading of the E. V. *πύλη* is usually supplied to *ἐπὶ τῇ προβατικῇ*.—P. S.]

[3] Ver. 2.—[Different spellings of this name—*Βηθεσδά*, *Βηθσαιδά*, *Βηθζαθά*. There are also different readings for *ἐπιλεγομένη*, sc. *λεγομένη* and *τὸ λεγόμενον*. Tischendorf prefers the last, which is supported by Cod. Sin.* The lect. rec. *ἐπιλεγομένη*, *zubenamt*, *sur*named, would imply that the pool had another proper name. perhaps *the Sheep's Pool*. The Vulgate connects *κολυμβήθρᾳ* (dative) with *προβατικῇ* and translates: "*Est autem Jerosolymis probatica piscina quæ cognominatur hebraice Bethsaida.*" *Ἑβραϊστί* refers to the prevailing Aramaic which was spoken by the Jews after their return from the exile. It proves incidentally the Greek composition of the Gospel.—P. S.]

[4] Ver. 3.—[*Πολύ* is wanting in B. C. D. L., *etc.* [and Cod. Sin.]; put in brackets by Lachmann; rejected by Tischendorf.

[5] Vers. 3, 4.—Omissions: (1) The words: "Waiting for the moving of the water," and ver. 4, are wanting in B. C.*, *etc.* [also in the Cod. Sin.—Y.]; (2) the words. "waiting for the moving of the water," in A. L.; (3) the 4th verse alone, in D. See further below. [Tischendorf (ed. viii.), Alford (ed. vi.). Tregelles, Westcott and Hort omit the last clause of ver. 3 (*ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν*), and the whole of ver. 4 (*Ἄγγελος* to *νοσήματι*). Lachmann retains here the text. rec., which is backed by the authority of Tertullian (*De Bapt.*, ch. 5), an authority much older than the oldest MSS. But it is not easy to account for the omission of the clause (its legendary character was certainly not objectionable to the fathers, translators and transcribers). The large number of *ἅπαξ λεγόμενα*—*κίνησιν*, *ταραχή*, *δήποτε*, *νόσημα*—also speak against it. It was probably a very ancient marginal gloss suggested by the popular belief in order to explain the assemblage of the sick, ver. 4, and the answer in ver. 7, which implies that belief. Its omission saves some trouble to the commentator by relieving John from the superstition of the Jews in regard to the healing water. Comp., however, the EXEG. NOTES.—P. S.]

[6] Ver. 5.—[The best authorities read *αὐτοῦ*, after *ἐν τῇ ἀσθενείᾳ*. The meaning is: he had been sick for 38 years. *ἔχων* belongs to *τριάκοντα καὶ ὀκτὼ ἔτη*, (as the accusative of the time, comp. John viii. 57; xi. 17), not to *ἐν τῇ ἀσθ. αὐτοῦ* =*ἀσθενῶς ἔχων*.—P. S.]

[7] Ver. 6.—[Or, *in that condition*, or, *sick*; *ὅτι πολὺν ἤδη χρόνον ἔχει*, sc. *ἐν ἀσθενείᾳ*, ver. 5. Alford, in his revision, retains the rendering of the A. V. Noyes: "that he had been for a long time *diseased*." Version of the Am. Bible Union: "that he had been already a long time *thus*."—P. S.]

[8] Ver. 7.—[*Κύριε* is here, as in iv. 11, simply a title of courtesy to a stranger, and hence correctly translated, *Sir*, instead of *Lord*.—P. S.]

[9] Ver. 10.—[*ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.* Alford: "Now on that day was the sabbath." Noyes: "And that day was the sabbath." Young: "It was a sabbath on that day."—P. S.]

[10] Ver. 12.—[The *οὖν* of the text. rec. after *ἠρώτησαν* is sustained by A. C., bracketed by Tregelles, omitted by ℵ. B. D. Alf., Tischend.—P. S.]

[11] Ver. 12.—*Τὸν κράββατόν σου* is wanting in ℵ. B. C.* L., omitted by Tischendorf. With the omission the expression is more significant, as the addition contains something palliative.

[12] Ver. 13.—[Tischend. reads *ὁ δὲ ἀσθενῶν*, *the diseased man*, (from ver. 7), but *ἰαθείς*, *the healed man* is supported by ℵ. A. B. C., *et al.*, Vulg. (*curatus*), Lachm., Treg., Alf.—P. S.]

[13] Ver. 15.—Waverings between *ἀνήγγειλε*, A. B., Recepta. Lachmann; *ἀπήγγειλε*, D. K., *etc.*; *εἶπεν*, C. L., *etc.* [Cod. Sin. —Y.]. The first reading is at once the most exact and the most suitable. [Tischend. reads *εἶπεν*, Treg., Alf., Westcott and Hort.: *ἀνήγγειλεν*.—P. S.]

[14] Ver. 16.—The words [of the text. rec.]: *καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι*, are wanting in ℵ. B. C. D. L., *etc.*, the Vulgate, *etc.* Probably occasioned by the *μᾶλλον*, *etc.*, ver. 18.

[15] Ver. 20.—[*Μείζονα* is emphatically put first.—P. S.]

[16] Ver. 24.—[So *μεταβέβηκε ἐκ* is translated by Alford, Noyes, and Conant. Luther: *hindurchgedrungen*; Lange: *hinübergegangen*.—P. S.]

[17] Ver. 27.—[The *καί* before *κρίσιν* is omitted by Tischend., Alf., *etc.*—P. S.]

[18] Ver. 27.—[Here *υἱὸς ἀνθρώπου*, without the article, as also Apoc. i. 13; xiv. 14 (with reference to Dan. vii. 13); but in other passages where it is applied to Christ in the full, ideal sense, we have *ὁ υἱὸς τοῦ ἀνθρώπου*. See the EXEG. NOTES, and Excursus on I. 52, p. 98.—P. S.]

[19] Ver. 30.—The addition of *πατρός* is feebly supported.

[20] Ver. 34.—[Or, *Yet the witness which I receive is not from man*, *ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω*.—P. S.]

[21] Ver. 35.—[*ὁ λύχνος* (not *φῶς*, comp. i. 8) *ὁ καιόμενος καὶ φαίνων*. Alford: *He was the lamp that burneth and shineth.* Lange inserts the gloss: "the signal-light of the Messiah, illuminating also the Messiah and the way to Him."—P. S.]

[22] Ver. 35.—[Lange inserts these comments: Ye were willing (*ye liked*) for a little while to rejoice (*exult*, *revel*) in his (*own*) light (*as summer flies*).—P. S.]

[23] Ver. 36.—[Alford: *But the testimony I have is greater than John.*—P. S.]

[24] Ver. 37.—Tischendorf, after B. L., *ἐκεῖνος*. [So also the Cod. Sin.—Y.]

[25] Ibid.—Cod. D., *μαρτυρεῖ*.

[26] Ver. 39.—*Ἐρευνᾶτε* is taken as the indicative mood by Cyril, Erasmus, Beza, Bengel. Olsh., De Wette. Meyer, Godet, Lange; as the imperative by Chrysostom, Augustin, Grotius, Tholuck, Ewald, Hengstenberg, Alford. See EXEG. NOTES. —P. S.]

[27] Ver. 41.—A. K., *et al.*, *ἀνθρώπου*, *a man*; B. D. [Cod. Sin.—Y.], and many others, *ἀνθρώπων*.

[28] Ver. 44.—[*τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ*, the only God, in exclusion of all the idols of the natural heart; comp. John xvii. 3: *ὁ μόνος ἀληθινὸς θεός*. The rendering of the A. V. would require *μόνον*, or *μόνου* after *θεοῦ*, Matth. iv. 4; xii. 4; xvii. 8. Alford: "The words *from the only God*, are very important because they form the point of passage to the next verses. in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was the *unity of God* and *the having no other gods but Him*."—P. S.]

[29] Ver. 47.—D. G. S. Δ., Origen [Lange]: *πιστεύσητε* [*credatis*. ℵ. A. L., *etc.*, Vulg., Treg., Tischend., Alf.: *πιστεύσετε*, *credetis*. B. V. Iron. *etc.*, Westcott and Hort. *πιστεύετε*, *creditis*.—P. S]

EXEGETICAL AND CRITICAL.

[PRELIMINARY REMARKS.—The healing of a helpless and hopeless cripple at the House of Mercy is the first miracle of Jesus in Judea related by John, although He had performed signs there before, which are only alluded to, ii. 23; iii. 2. It forms the basis of a lengthy and most important Christological discourse, which opens the conflict of Jesus with the unbelieving Jewish hierarchy, and reveals the contrast between His positive fulfilment of the spirit of the law and their negative observance of its letter, as also between His living theism and their abstract monotheism. His doing good on the Sabbath was made the ground of a charge of Sabbath-breaking. and His claim to be in a peculiar sense the Son of God was construed as blasphemy deserving of death. Christ here proclaims all those grand truths, which John had announced in the Prologue. He reveals Himself as one with the Father, who never ceases doing good, as the Lord of the Sabbath, as the Giver of life, as the Raiser of the dead, and the Judge of the world, and claims divine honor. He supports these astounding claims, which no mere man could make without being guilty of blasphemy or madness, by the united testimony of John the Baptist, of God the Father through His works, and of the O. T. Scriptures, and drives this threefold testimony with terrible earnestness into the conscience of the Jews. He then traces their unbelief to the secret chambers of their

self-seeking hearts, and completely turns the tables by presenting their own Moses, in whom they boastfully put their hope, as their accuser for not following his lead to Christ, to whom he pointed in all his writings. Thus the mouths of these hypocritical worshippers of the letter and enemies of the spirit and aim of the law were stopped, but their hearts continued in opposition and longed for an opportunity to carry out their bloody design. The significance of this discourse is well brought out by Dr. Lange in his analysis (see the headings) and in the Doctrinal remarks. Comp. also my concluding note on ver. 47.—P. S.]

Ver. 1. **After these things.**—On the distinction between μετὰ ταῦτα and μετὰ τοῦτο, see Lücke on this passage.* Here closes the first great ministry of Jesus in Galilee (see *Leben Jesu*, II., 2, pp. 556–745).

A [The] **feast of the Jews.**—[Which feast? This point is still under dispute, but the controversy is now narrowed down to a choice between the Passover and the Purim. The decision has a bearing on the chronology of the gospel history. If the feast here spoken of be the Passover, then our Lord's public labors continued during three and a half years, since John notes three other passovers as falling within His ministry, ii. 13; vi. 4; xii. 1 and xiii. 1. If not, then the time must in all probability be reduced to two and a half years. On the bearing of the definite article on the question, and the various readings, see Text. Notes.—P. S.] Meyer: "Which feast is meant, appears with certainty from ch. iv. 35; comp. vi. 4. For ch. iv. 35 was spoken in the month of December; and from ch. vi. 4 it appears that the passover was nigh at hand; hence the feast here intended must be one falling between December and the passover, and this is no other than the *feast of Purim*, which was celebrated on the 14th and 15th of Adar (Esth. ix. 21 ff.), that is, in March [one month before the passover], in memory of the deliverance of the nation from the massacre projected by Haman. So Keppler, [who first suggested this view], d'Outrein, Hug, Olshausen, Wieseler, Neander,† Krabbe, Anger, Lange, Maier and many others."‡ Meyer justly adds: The feast is not designated, because it was a minor festival, whereas the greater feasts are named by John: not only the passover, but also the σκηνοπηγία, vii. 2, and the ἐγκαίνια, x. 22.

[The chief objections to this view are: 1. The feast of Purim was no temple feast, and required no journey to Jerusalem. But Christ may have attended this feast as He attended other festivals (vii. 2; x. 22) without legal obligation, merely for the purpose of doing good. 2. The Purim was never celebrated as a Sabbath. But the Sabbath spoken of, ver. 9, may have preceded or succeeded the feast.—P. S.]

Other views of the feast: (1) The *passover:* Irenæus,* Luther, and many more:† (2) *Pentecost:* Cyril [Chrysostom, Calvin], Bengel, *etc.;* (3) the feast of *tabernacles:* Cocceius, Ebrard [Ewald]; (4) the feast of *dedication:* Petavius; (5) a feast which cannot be determined: Lücke, De Wette, [Brückner], Luthardt, Tholuck (7th ed.)‡

The feast of Purim [יְמֵי הַפּוּרִים, or simply פּוּרִים, *lot*, from the Persian], Esth. ix. 24, 26; ἡ Μαρδοχαϊκὴ ἡμέρα, 2 Macc. xv. 36; Joseph. *Antiq.* xi. 6, 13. On the 13th of Adar a fast preceded the feast; in the festival itself the book of Esther (called מְגִלָּה by eminence) was read in the synagogues. As a popular festival it was distinguished, like the feasts of tabernacles, and dedication, by universal rejoicings. Fanaticism in the people naturally sought to make it a festival of triumph over the Gentiles (subsequently over the Christians also). And on this account was this particular feast of Purim so pre-eminently *the feast of the Jews* (with the article), and the article in the Cod. Sinait. in this place cannot be made to speak exclusively, as Hengstenberg proposes, for the passover.§ We must no doubt mark a difference between the simple expression, *feast*, and the expression: *feast of the Jews*.

Ver. 2. **Now there is at Jerusalem.**—The ἔστι has been interpreted with reference to the porches, as indicating that, at the time of the composition of this passage, Jerusalem had not been destroyed. On this see the Introduction. Eusebius writes in his *Onomast.* s. v. Βηζαθά: καὶ νῦν δείκνυται [but he does not mention the locality]. Yet the ἔστι may also be attributed to rhetorical vivacity.

By the sheep gate.—'Επὶ τῇ προβατικῇ sc. πύλῃ.‖ According to Nehemiah's topography of the restored city it was what is now Stephen's gate in the north-east quarter of the city, leading out over Kidron to Gethsemane and the Mount of Olives (Bâb Sitty Merijam, 'Gate

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* [Lücke makes μ. τοῦτο (ii. 12; xi. 7, 11; xix. 28) to signify the immediate, μ. ταῦτα (iii. 22; vi. 1; vii. 1) the mediate succession. Tholuck and Alford assent, Meyer and Hengstenberg object. The latter occurs uniformly in the Apocalypse, usually in the Gospel of John, comp. ver. 14, which speaks rather against the distinction. But in this case at all events some interval must have elapsed since the last verse of ch. iv., and much matter must be inserted from the Synoptists between ch. iv. and v.—P. S.]

† [Neander (*Leben Jesu*, 6 ed., 1862, p. 280), upon the whole, decides rather in favor of the passover, and should be transferred.—P. S.]

‡ [So also Stier, Bäumlein, Godet.—P. S.]

* [Who makes it the second passover of our Lord's ministry, *Adv. hær.* ii. 22, 3 (I. 357 ed. Stieren): "*Et post hæc iterum secunda vice ascendit in diem festum paschæ in Hierusalem, quando paralyticum curavit.*" But Irenæus had an interest to lengthen Christ's ministry, for two reasons which he brings out in this very connection. 1. Because he believed that Christ passed through all stages of human life to save them all, consequently He became also "*senior in senioribus, ut sit perfectus magister in omnibus, non solum secundum expositionem veritatis, sed et secundum ætatem, sanctificans simul et seniores*" (II. ch. 22, § 4, p. 358); 2. Because he inferred from the question of the Jews, John viii. 57, that Jesus was not yet, but nearly fifty years of age at the time (II. 22, 6, p. 360). This somewhat weakens this testimony, which is pressed too much by Robinson and others.—P. S.]

† [So also Grotius, Lightfoot, Hengstenberg, Neander, and Robinson.—P. S.]

‡ [Alford also, after giving, from Lücke, a brief statement of the different views on this much controverted point, expresses his opinion that "we cannot with any probability gather what feast it was." In this case, of course, the elaborate chronological argument based upon a definite view of the feast here spoken of, falls to the ground. On the chronological bearing of the interpretation see Robinson, *Gr. Harmony of the Gospels*, p. 190 ff.—P. S.]

§ [Comp. on the force of the article my addition to the first Text. Note.—P. S.]

‖ [שַׁעַר הַצֹּאן, *porta gregis*, mentioned Neh. iii. 1, 32; xii. 39. Meyer, however, with the Vulgate, Theodore of Mopsu. and Nonnus, connect προβατικῇ with κολυμβήθρα (reading this as dative): "There was at the sheep pool the so called Bethesda." Eusebius and Jerome speak of a προβατικὴ κολυμβήτρα, *probatica piscina*. Comp. the Text. Notes.—P. S.]

of My Lady Mary;' also 'Gate of the Tribes,' or 'Porta vallis Josaphat.' Comp. Winer, Art. *Jerusalem*, I. p. 548; Krafft, *Die Topographie Jerusalems*, p. 148; Robinson, I. p. 386; II. 74, 136, 148; Von Raumer, *Paläst.* p. 255. [If the Pool of Bethesda is identical with the Fountain of the Virgin (see below), the Sheep Gate cannot well have been St. Stephen's Gate, which is too far off.—P. S.]

A pool, which is called in Hebrew Bethesda.—בֵּית חֶסְדָּא, *house of kindness, grace, gentleness, house of mercy.* Tholuck: Institution of charity, *Charité.* **Five porches.**—Tobler (*Denkblätter von Jerusalem*, 1858, p. 62): So late as the fifth century five porches were still shown. According to his (medical) hypothesis there were five arched compartments for the separation of the patients. Tholuck: Colonnades, porticoes, to shelter the patients from wind and rain; probably the rear one having a wall. Theodore of Mopsuestia imagined one central hall (probably inclosing the pool), and four halls on the circumference of it (perhaps crosswise); this would have been, at all events, the most convenient arrangement for the sick. The outer portions must doubtless have been protected on more than one side.

As to the location of the pool, there is on the outer side of the gate of Stephen a small fish-pond or reservoir, and inside the gate the very large, deep reservoir, to which the name of Bethesda is usually given; probably without foundation.* It is perfectly dry, and on the bed of it grow large trees, the tops of which do not even reach to the level of the street. In this pool Robinson sees the remains of an old trench which belonged to the fortress of Antonia. He supposes, on the other hand, that the *Fountain of the Virgin* † may have been the pool of Bethesda. Robinson says [Am. ed. of 1856, vol. I. p. 337]:

"On the west side of the valley of Jehoshaphat about twelve hundred feet northward from the rocky point at the mouth of the Tyropœon, [or the valley of the Cheesmongers] is situated the fountain of the Virgin Mary; called by the natives' *'Ain um ed-Deraj*, Mother of Steps. In speaking of Siloam I have already brought into view the singular fact, that there is no historical notice later than Josephus, which can be applied to this fountain, before near the close of the fifteenth century, and have also mentioned the more modern hypothesis, which regards it as the *fountain* of Siloam, in distinction from the pool of that name. Others have held it to be the Gihon, the Rogel, and the Dragon-well of Scripture; so that in fact it has been taken alternately for every one of the fountains, which anciently existed at Jerusalem. It is unquestionably an ancient work; indeed there is nothing in or around the Holy City, which bears more distinctly the traces of high antiquity. I have already alluded to the reasons which make it not improbable, that this was the 'King's Pool' of Nehemiah, and the 'Pool of Solomon' mentioned by Josephus, near which the wall of the city passed, as it ran northwards from Siloam along the Valley of Jehoshaphat to the eastern side of the temple." This spring is connected with the well of Siloam by a passage [of about 2 feet wide, 1750 feet long, and cut through the solid rock], through which Robinson and his companions [for the first time] laboriously passed.* "The water in both these fountains, he relates [I. p. 340], is the same; notwithstanding travellers have pronounced that of Siloam to be bad, and that of the upper fountain to be good. We drank of it often in both places. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Later in the season, when the water is low, it is said to become more brackish and unpleasant. It is the common water used by the people of Kefr Selwân. We did not learn that it is regarded as medicinal, or particularly good for the eyes, as is reported by travellers; though it is not improbable that such a popular belief may exist." At the upper fountain (the Fountain of the Virgin) Robinson observed a sudden bubbling up of the water from under the lower step. "In less than five minutes it had risen to the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow, and the water in the basin was again reduced to its former level. . . . Meanwhile a woman of Kefr Selwân came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned, that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes in summer once in two or three days. She said, she had seen the fountain dry, and men and flocks, dependent upon it, gathered around and suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she said) from the bottom in the interior part, and flow off in a copious stream." [I. p. 342].

[For these reasons Dr. Robinson merely suggests, without expressing a definite conviction himself (I. p. 343), that this Fountain of the Virgin may have been Bethesda, the same with the "King's Pool" of Nehemiah and the "Solomon's Pool" of Josephus. T. Tobler, during frequent visits to the Fountain of the Virgin in the winter of 1845, early in the morning and late in the evening, confirms the observations of Robinson as to its intermittent character which bring it into striking resemblance with the Pool of Bethesda. Neander (*Leben Jesu*, p. 282), and Tholuck (*in loc.*) are inclined to Robinson's view.

* [Robinson, I. 330, says that there is not the slightest evidence that can identify the present *Bethesda*, or *Sheep Pool*, or, as the natives call it, *Birket Israil*, with the Bethesda of the N. T. Eusebius and Jerome indeed speak of a *Piscina Probatica* shown in their day as Bethesda, but give no hint as to its situation. Robinson derives the tradition from the fact that St. Stephen's gate, owing to its proximity, was erroneously held to be the ancient Sheep gate.—P. S.]

† [So called because the Virgin Mary is said to have frequented this fountain before her purification in order to wash the linen of the infant Saviour. See Robinson, I. 337. According to another explanation, mentioned by Porter (*Handbook of Syria and Pal.* I., p. 139), the water of this fountain was a grand test for women accused of adultery; the innocent drank harmlessly; but the guilty no sooner tasted than they died. When the Virgin Mary was accused, she submitted to the ordeal, and thus established her innocence. Hence a name it was long known by—the fountain of accused women. —P. S.]

* [Since that time Lieutenant Charles Warren, of the Palestine Exploration Society, in Dec. 1867, likewise made his way with great difficulty through that winding rock-cut passage, entering from the Siloam end. His measurements differ 42 ft. from those of Dr. Robinson, but, considering the length of the Virgin's Fount, they nearly agree.—P. S.]

Tholuck, who frequently visited the springs of Kissingen in Bavaria, speaks of a gaseous spring of this kind in Kissingen, which after a rushing sound *about* the same time every day commences to bubble and is most efficacious at the very time the gas is making its escape. Comp. also an article on the miracle of Bethesda by Macdonald, in the Andover *Bibliotheca Sacra*, for Jan. 1870, pp. 108 ff. According to Wolcot and Tobler, the water of the Fountain of the Virgin and the Pool of Siloam, as well as that of the many fountains of the Mosque of Omar, proceeds from a living spring beneath the altar of the temple.* This spring was, as Dean Stanley says, (*Sinai and Palestine*, new ed., Lond. 1866, p. 181), 'the treasure of Jerusalem,' its support through its numerous sieges—the '*fons perennis aquæ*' of Tacitus (Tac. *Hist.* v. 12)—the source of Milton's

'Brook that flowed
Hard by the oracle of God.'

But more than this, it was the image which entered into the very heart of the prophetical idea of Jerusalem. 'There is a river (a perennial river), the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High' (Ps. xlvi. 4). 'All my fresh springs shall be in thee' (Ps. lxxxvii. 7). 'Draw water out of the wells of salvation' (Isa. xii. 3). In Ezekiel's vision (Ezek. xlvii. 1-5) the thought is expanded into a vast cataract flowing out through the Temple-rock eastward and westward into the ravines of Hinnom and Kedron, till they swell into a mighty river, fertilizing the desert of the Dead Sea. And with still greater distinctness the thought appears again, and for the last time, in the discourse, when in the courts of the Temple, 'in the last day, that great day of the feast (of Tabernacles), Jesus stood and cried, saying, If any man thirst, let him come unto Me, . . . out of his belly shall flow rivers of living water' (John vii. 37, 38)."—P. S.]

Other hypotheses see in Meyer [who, however, thinks that the exact situation of Bethesda, cannot be fixed with certainty; see p. 219]. What leaves the theory of Robinson in need of further investigation is the assumption that here, contrary to the usual order, the bathing pool or fish pool must have been placed above, and the spring below on the same fountain stream or flume. This difficulty may be obviated by distinguishing between the point of the spring itself and a bathing pool situated somewhat aside. But the distance of the Fountain of the Virgin from the Sheep Gate invalidates Robinson's theory. [Or rather it may invalidate the identity of the Sheep Gate with St. Stephen's Gate, which is of more modern origin.†—P. S.]

It is more probable that, according to Krafft (*Topographie Jerus.* p. 176), the now dry Struthion pool in the church of St. Anna was the pool of Bethesda. "To attribute the healing virtue of the water, which, according to Eusebius, was of a red tinge, and was perhaps impregnated with mineral substance, to the sacrificial blood from the temple, and to derive the name from אֶשְׁדָּא,* *effusio* (Calvin, Arret., and others, after Eusebius), is unfounded, and contrary to ver. 7. The usual interpretation of the name is found even in the Peshito." (Meyer). "Struthion is an alkali. This alkali, together with particles of iron, mixed with the water, may have given it its red color and medicinal effect." (Krafft).

Ver. 3. **Blind, lame, withered.**—Three kinds of sick folks [τῶν ἀσθενούντων] are specified: The *blind* first; comp. ch. ix.; the *lame*, those disabled in their limbs; the *withered*, those who were fallen away, emaciated, consumptive, (comp. Matth. xii. 10; Luke vi. 6, 8). [Also paralytics, as this man was, to judge from his lameness and the κράββατος *paralyticorum*, Mark ii. 4; Acts ix. 33.—P. S.]

Waiting for the moving of the water.—See the textual note above. On this passage together with the next verse, criticism has four theories:

1. All is spurious; a later interpolation of the popular belief for the explanation of ver. 7. This is favored by (a) the omission of the whole *locus* in B. C.,* 157, 314, and in the Coptic and Sahidic V.;† (b) the many variations in the several expressions, see Tischendorf; (c) the many ἅπαξ λεγόμενα, as κίνησις, ταραχή, *etc.*; (d) the stamp of popular tradition upon the statement; (e) "If the passage were genuine, it would not have been omitted." Lücke, Olshausen, Tischendorf, Meyer. [Tregelles, Alford, Westcott and Hort.—P. S.]

2. The whole doubtful passage is genuine. (a) In favor of the close of ver. 3, Cod. D., *etc.*; in favor ver. 4, Cod. A., *etc.* Tertullian,‡ the Peshito.

* [The recent excavations of the Palestine Exploration Society have not yet established such a connection, but make it very probable. In Oct. 1867 they discovered a sloping rock-cut passage above the Fountain of the Virgin leading N. E. by E. 8 ft. wide and from 10 to 12 ft. deep. See the account of Lieut. Warren at a meeting of the Society held at London, June 11, 1868, in the Reports of the Society, and the maps published with them.—P. S.]

† [Porter, *Handbook of Syria and Palestine*, I. p. 140, likewise doubts Robinson's theory, and supposes that the Fountain of the Virgin is identical with the *King's Pool* mentioned by Nehemiah ii. 14, 15, and called by Josephus Solomon's Reservoir, situated between the Fountain of Siloam and the Southern side of the Temple. Robinson suggests the identity of the Fountain of the Virgin with the King's Pool (I. p. 343). Grove (Art. Bethesda in Smith's *Bible Dictionary*), urges against Robinson's view the confined size of the Fountain of the Virgin, and the difficulty of finding room for the five porches. But there might have been some artificially constructed basin in connection with this spring which has perished. Grove defends the traditional view of the identity of Bethesda with the large reservoir called the *Birket Israil*, within the walls of the city, close by the St. Stephen's gate, and under the North-East wall of the Haram area. But there is not the slightest indication that this dry fosse, full of weeds and rubbish, ever could have been an intermittent spring. So far the greater probability is in favor of Robinson's conjecture. It is to be hoped that the labors of the Exploration Society will before long settle this disputed point.—P. S.]

* [Meyer (p. 220) writes אֶשְׁדָּא. The word does not occur in the O. T., but אֶשֶׁד does, Num. xxi. 15, "at the effusion of the brooks."—P. S.]

† [To these must be added the testimony of Cod. Sinaiticus, which reads thus:

(ver. 3) τωνασθενουντων
τυφλων
χωλων
ξηρων
(ver. 5) ηνδετισανθρωπος.

The chasm here does not indicate an omission, but probably the co-ordination of τυφλῶν, χωλῶν and ξηρῶν, as specifications of the various classes of disease implied in the general term τῶν ἀσθενούντων.—P. S.]

‡ [*De baptismo*, ch. 5, ed. Œhler, vol. I., p. 615: "*Piscinam Bethsaidam angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat de-*

(b) The insertion could not well be accounted for, Baumgarten-Crusius, Brückner,* Lachmann, [Reuss, Lange, Hengstenberg].

3. The close of ver. 3, ἐκδεχ.—κίνησιν, is genuine, ver. 4, a later addition. This is favored by (a) the omission in D., where the close of ver. 3 remains; (b) the consideration that without this passage ver. 7 would be unintelligible. Ewald, Tholuck, [Godet].

4. The close of ver. 3 is spurious, ver. 4 is genuine; being more strongly supported by A. C.* So Hofmann.

It is of great weight, (1) that Tertullian stands so early a witness for the whole text. He ought not to be estimated here according to his realistic view elsewhere, but as reporting a document which was sacred to him. † (2) that ver. 7 would be in fact unintelligible without ver. 4. (3) that ver. 4 is more strongly attested than the close of ver. 3, particularly by Codex A. (4) that the close of ver. 3 might have been carried away with ver. 4, when the latter was omitted. (5) that the silence of Origen leaves us to suppose that the Alexandrian school found the passage offensive for its realism.

On the other hand ver. 4 cannot be sustained (a) by Hofmann's doctrine of angels, which makes angels the agents in all second causes, or natural phenomena; (b) by Tholuck's observation that John himself would no doubt have explained that natural phenomenon, as the Christian and the general religious popular opinion explained it in the second century, especially after what the Apocalypse says of the angel of the waters and of fire (ch. xvi. 5; xiv. 18). The Revelation, like the book of Daniel, is a symbolical book.

The matter is no doubt to be thus explained: According to the Jewish popular conception there was a personal angel who produced the moving of the water. John found the conception and admitted it in his narrative, translating in his own mind the personal angel into a symbolical angel, or a distinct divine operation, *i. e.*, in reference to such facts, for in a higher sphere he well knew the personal angels. He could leave the reader to adjust the passage according to ch. i. 51.‡

Ver. 4. **Troubled the water.**—According to Wolcott an Arabian substituted for the angel in the fountain of the Virgin "the convolutions of a dragon at the bottom." Tholuck, p. 161. [The common legend is that a great dragon lies within the intermittent Fountain of the Virgin; when he is awake, he stops the water; but when he sleeps, it flows. See Robinson, I. p. 342; Porter. I., 140.—P. S.]

First after the troubling.—The popular religious idea of the periodical moments of healing efficacy in the spring.

Ver. 5. **Thirty-eight years** [*τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ*].—It is a question whether *ἔχων* is to be referred to the thirty-eight years, or to *ἐν τῇ ἀσθ.* [that is, whether the exact expression is, he had so many years in his infirmity, = *ἔχων τριάκοντα κ. ὀ. ἐ.*, or had his infirmity for so many years = *ἀσθενῶς ἔχων*]. The usage of John is in favor of the former (ver. 6; ch. viii. 57; xi. 17; comp. Lücke, II. p. 25). He had lived thirty-eight years in his impotency. [He had been sick thirty-eight years—not at Bethesda all that time. The long disease makes the cure appear all the greater. Hengstenberg allegorizes here again, and discovers in the sick man of Bethesda a symbol of the Jewish nation, and in the thirty-eight years of his sickness a symbol of the thirty-eight years which Israel spent under the bane in the wilderness (I. 300 f.). So also Wordsworth *in loc.*—P. S.]

Ver. 6. **And knew.**—Γνούς; when He perceived. We cannot venture to assert, with Meyer, that this does not intend supernatural knowledge. A natural medium there might have been; the insight into the whole situation partook of the supernatural. The indefinite *πολὺν χρόνον* also indicates this. [So also Hengstenberg, Godet and Alford.—P. S.]

Desirest thou to be made whole?—Meyer: "The question is asked to excite the attention and expectation of the suffering man. Paulus falsely: The man had been a malicious beggar, who represented himself as sick; wherefore Jesus asked him with reproving emphasis, Desirest thou to be made whole? Art thou in earnest? Similarly Ammon; whereas Lange takes him only for a man of faint will, whose slumbering energy of will Christ here aroused again (?); of which the text gives as little sign, as that the question was intended for the whole people of whom this invalid was a type (Luthardt)." But the following points are clearly implied in the narrative, as Meyer himself must admit: (1) that in this miracle of healing alone an *unasked offer* occurs, though in ch. ix. there is an unasked healing (yet every honest beggar virtually asks the greatest possible alms); (2) that, besides, the man always allows himself to be anticipated by all others, though he is still able feebly to walk; (3) that he complains in a feeble manner without point; (4) that he lets his benefactor slip away, without learning his name, or even eagerly asking it, and then, against the Jews, appeals only to the command of Jesus; (5) that he receives from Jesus in the temple a warning, which implied a fickle character; (6) that immediately after his recognition of Jesus he goes to the Jews and gives the name of his miraculous healer, though he must have observed their evil designs. All this is in the text. Yet malevolence properly so called cannot be asserted. His continuance at the pool of Bethesda leads us to recognize in his indolence a spark of spiritual patience; in his helpless and forlorn condition

scendere illuc, queri post lavacrum desinebat." But Tertullian does not give this as a quotation from John. He may have found it as a gloss on the margin of a copy of the Text. —P. S.]

* [*Formerly*, but in the last edition of De Wette, Brückner rejects the whole passage.—P. S.]

† [But comp. the preceding footnote, p. 182 f.—P. S.]

‡ [Hengstenberg, I. 293 ff. defends ver. 4, as being in entire harmony with the Scripture idea of the living God, who clothes the lilies, who feeds the birds, who rides in the storm, and uses winds and flames as messengers (Ps. civ. 4; Hebr. i. 7). He refers especially also to the angel of the waters, Apoc. xvi. 5, as a parallel to the angel moving the water of Bethesda. Bengel says: *Circa balnea frequens θεῖον, aliquid divinæ opis est.* Very true, but the Divine power and goodness in the healing waters makes itself felt not supernaturally by angels, but through the laws and agencies of nature, and not exceptionally, but uniformly. I prefer, with Tischendorf, Meyer and the best English critics, to omit the whole passage.—P. S.]

he appears a very peculiar object of sympathy; his visiting the temple seems to bespeak a sense of gratitude; even in his giving of the name of Jesus a mistaken obedience may have had a share; but exegesis cannot make him a valiant confessor. [The question of Jesus, addressed to the cripple's desire for health, was a proof of sympathy with his sufferings, and kindled a spark of hope when on the brink of despair, and thus naturally prepared the way for his cure.—P. S.]

Ver. 7. **Another goeth down before me.**—Meyer: "The brief motion must be conceived as limited to *a particular point* of the pool, so that only one at a time can receive the benefit." But there is nothing of this in the text; and motion in a pool cannot possibly be confined to a particular point. Rather might the stairs have been constructed on the presumption that only one bather would receive healing. In ver. 4 Meyer, without warrant, sees the apocryphal expression of a superstitious popular opinion. [Alford: "The man's answer implies the popular belief, which the spurious but useful insertion in vers. 3, 4 expresses."—P. S.]

Ver. 8. **Rise, take up thy bed,* and walk.**—Three words of power in one wonderful work, or even three thunder strokes of the might of the divine healing will, which awaken at once the faint will and the worn-out energy of the deceased man. The words of healing addressed to the paralytic in Matth. ix., are similar indeed, in Mark (ch. ii.) the very same, yet they have here a different import; they are intended to give threefold vividness to the outward visibility of the power of Jesus in proof of His invisible work of grace on the heart of the sufferer. The criticism of Strauss and Weisse, which can make of this story a legendary exaggeration of the healing of that paralytic, shows more than mere indifference to place, time, and circumstances, and all connected with them; it confounds a true heroic faith with the most weak-minded inclination to faith, and a man who causes his friends to break through the roof with a man, who can find no one even to put him into the water. Critical opinions of this sort themselves lie like blind, lame, and withered about the pool of Bethesda. [Against Baur and Hilgenfeld see Meyer, p. 221 f.]

Ver. 9. **And on that day was the Sabbath.**—A twofold scruple might arise, one against the healing, another against the carrying. In reference to the healing, the principle universally prevailed: "All danger or preservation of life removes the Sabbath restrictions" (*Omne dubium vitæ pellit Sabbatum*); though this principle was so encumbered with casuistic distinctions and exceptions that in most cases it was not possible for the laity duly to distinguish the lawful and the unlawful, the forbidden and the allowed (Lücke, ii., p. 29). So too the carrying of articles on the Sabbath is, according to the Talmud, not indeed absolutely forbidden, but was at most allowed only under many restrictions; for one thing it could not be done on the open street (see Tholuck).

Ver. 10. **The Jews.**—[Not the people, but those in authority who misrepresented the people in their rejection of Christ]. In such cases the matter goes quickly through fanatics, informers, and subordinates to the chiefs. Here the hierarchical chiefs already seem to speak; according to Meyer and Tholuck, the Sanhedrists. Yet it is possible that the matter only gradually reached them. At first they attack only the man himself for his carrying, which was the most palpable.

Ver. 11. **He that made me whole.**—Beyond the word ἐκεῖνος, no trace again of individual energy appears in the answer, nothing but historical statement. Unquestionably the words seem to say: One who made me whole, a wonder-worker, must certainly have had the right to heal me. Hence Meyer: They savor of defiance; Tholuck: The man puts the authority of the Wonder-worker as in ch. ix. 30 against theirs. But the character of the blind man in ch. ix. is at least an entirely different one from this. That man makes bold to draw inferences, this one does not, and the sentence before us, according to the connection, may be taken as well for an excusing of himself by the strange injunction of the strange man, as for anything else. At all events this man seems not to make head against the Jews. It must be remembered, too, that he could not otherwise designate Jesus, since he did not know His name.

Ver. 12. **Who is the man that?**—Not only is the contemptuous expression *the Man** characteristic, but also the fact that they seem entirely to ignore the miraculous healing itself. [They do not ask: '*Who is he that healed thee?*' but they carefully bring out the unfavorable side of what had taken place, as malicious persons always do.—Alford.]

Ver. 13 f. **And he that was healed knew not.**—Bengel's apology: "*Grabbato ferendo intentus et judaica interpellatione districtus*," says less than the rest of the verse itself, **for Jesus had withdrawn himself.**† Meyer incorrectly: He withdrew "when this collision with the Jews arose." This would be at least a very equivocal course, to forsake one who was attacked on His account; this Jesus never did. He turned aside because a multitude was there, whose demonstrations He wished to avoid; perhaps the treatment of this invalid also required it.

Ver. 14. **Jesus findeth him in the temple.**—Chrysostom, Tholuck, Meyer: The healing made a religious impression upon him. Yet the evangelist seems intentionally to imply that this meeting did not immediately follow; he writes μετὰ ταῦτα, not μετὰ τοῦτο.‡ And the address of Christ to him does not indicate a man thoroughly possessed with gratitude. **Sin no more, lest,** *etc.*—An unusually earnest injunction upon one whom He had healed, notwithstanding He finds him in the temple. Hence, too, it cannot be supposed that no more is intended here than merely

* [Κράββατος, Lat. *grabbatus*, used only by late writers, is a *small couch*, a mat or rug, or a cloak, which might easily be carried about.—P. S.]

* [Meyer quotes Ast, *Lex. Plat.* I., p. 178 for this contemptuous use of ὁ ἄνθρωπος.—P. S.]

† [ἐξένευσεν, not from ἐκνέω, *enatavit*, *emersit*, "He *emerged* from the waves of the crowd and reappeared in the quiet harbor of the Temple," as Wordsworth fancifully explains, but from ἐκνεύω, *turned aside*; He spoke the healing words and passed on unobserved.—P. S.]

‡ [But the distinction between μετὰ ταῦτα and μετὰ τοῦτο is made doubtful by this very passage and the uniform use of μετὰ ταῦτα in the Apocalypse. Comp. note on ver. 1.—P. S.]

the general connection of sin with evil (Iren. *Adv. hær.*, V. 15; Bucer, Calov, Neander). This interpretation on the contrary, is no doubt a false application of John ix. 3. Here a special connection between a particular kind of sin and the particular disease must have existed, according to Chrysostom, Bullinger, Meyer, and others. Neither the special sin nor the special disease is known; which magnifies the penetrating knowledge of the Lord.* But a sin which produced disease thirty-eight years before, may be designated in general even in an old man as a sin of youth. **Lest something worse befall thee.** —Bengel: "*Gravius quiddam quam infirmitas* 38 *annorum.*" [Trench: The χεῖρον τι "gives us an awful glimpse of the severity of God's judgments." Comp. Matt. xii. 45.]

Ver. 15. **The man departed.**—Strictly: *Then departed the man; ὁ ἄνθρωπος.* Chrysostom concludes that it was not ingratitude which moved him to this; that he had spoken before the Jews not of carrying his bed, but of that which they cared least to hear: *that Jesus had healed him.* This apology falls, when we consider his former declaration. There he described the unknown man by the words, He that made me whole. For this reason he now says in giving his information: He that made me whole is Jesus. Meyer explains: the motive is neither malice (Schleiermacher, Lange [incorrect citation; Comp. *Leben Jesu,* II. p. 769], Paulus, *etc.*), nor gratitude wishing to get Jesus acknowledged among the Jews (Cyril, Chrysostom), nor obedience to the rulers (Bengel, Lücke, De Wette, Luthardt), but his authority (Jesus) is to him forthwith higher than that of the Sanhedrists, and he braves them with it. (Thus this man would be a hero, while Nicodemus is supposed to be hampered.) According to Tholuck the man is somewhat stupid and without suspicion of the rulers. Probably he added to weakness of heart and ignorance a fear of the Jews, in which he sought to shield himself from their reproach without perceiving that he might be prejudicing. It is worthy of notice, that they probably let his case drop, while the blind man in chap. ix. they in the end excommunicate; that here in fact they even base upon the statement of this man a process against Jesus.

Ver. 16. **For this cause the Jews persecuted Jesus.**—What follows evidently refers to a trial (Lampe, Rosenmüller, Kuinoel; against Meyer [and Alford]; comp. Luke xxi. 12, διώκειν used of judicial process), though the terms are so chosen as at the same time to express the continuance of the persecutions after the failure of the process. Probably Jesus was arraigned before the little Sanhedrin. Winer: "There were smaller colleges of this name (Sanhedrin, the little Sanhedrin), consisting of twenty-three counsellors (according to *Sanhedrin,* 1, 6) in every Palestinean city which numbered more than one hundred and twenty inhabitants; in Jerusalem even two (*Sanhedr.* 11, 2)." But of these, as also of the courts of three, to which the cognizance and punishment of lighter offences pertained, Josephus knows nothing; whereas he mentions a court of seven (*Antiq.* iv. 8, 14) in the provincial cities, which always had among its members two from the tribe of Levi (Matt. v. 21; x. 17). The variations in the form of the little Sanhedrin amount, however, to nothing; enough that it existed.

Because he did* these things; ταῦτα.—They craftily combine the two charges: (1) the healing of the invalid on the Sabbath, and (2) the commanding him to carry his bed, in the single indictment for breaking the Sabbath in various ways: thus covering the main fact that He had wrought a miracle. Concerning the restriction of healing by the Sabbath regulations of the Pharisees, see above on ver. 9.

[**On the Sabbath**, ἐν σαββάτῳ.—This was the cause of offence and brings out, in connection with ver. 17, the difference between the then prevailing Jewish and the Christian idea of Sabbath observance. The former is negative and slavish, the latter positive and free. The Pharisees scrupulously adhered to the *letter* of the fourth commandment as far as it *forbid* any (common) work, and hedged it around with all sorts of hair-splitting distinctions and rabbinical restrictions, but they violated its *spirit* which demands the positive *sanctification* of the Sabbath by doing good. The rest of the Sabbath is not the rest of idleness or mere cessation from labor, else God Himself who is always at work (ver. 17), would be a Sabbath-breaker as well as Christ. It is rather rest in God, a rest from ordinary work in order to a higher and holier activity for the glory of God and the good of man. We must cease from *our* earthly work, that God may do *His* heavenly work in and through us. The Sabbath law, like the whole law, is truly fulfilled by love to God and love to man. Christ refutes the false conception of Sabbath rest, as a mere cessation from labor, in various ways, now by the example of David eating the show-bread, now by the example of the priests working in the temple, now by the readiness of the Jews to deliver an ox out of a pit on the Sabbath. Here He takes higher ground and claims equality with the Father who never ceases doing good. God's rest after creation was not a rest of sleep or inaction, but a rest of joy in the completion of His work and of benediction of His creatures. "God *blessed* the seventh day and *sanctified* it." (Gen. ii. 3). His strictly *creative* activity ceased with the Hexaëmeron, but his world-*preserving* and *governing,* as well as His *redeeming* activity continues without interruption, and this is properly His Sabbath, combining the highest action with the deepest repose. In the case of man while on earth abstinence from the distracting multiplicity of secular labor and toil is only the necessary condition for attending to his spiritual interests. Acts of worship and acts of charity are proper works for the Christian Sabbath, and are refreshing rest to body and soul, carrying in themselves their own exceeding great reward. The eternal Sabbath of God's people will be unbroken rest in worship and love, as Augustine says, at the close of his *Civitas Dei:* "There we shall rest and see, see and love, love and praise."

* [This is as striking an instance of the penetrating look of our Lord into the inner recesses of man's heart, as His knowledge of the history of the Samaritan woman.—P. S.]

* [Not *had done* (E. V.). The imperfect ἐποίει seems to imply the malignant charge of *repeated* or *habitual* Sabbath-breaking. Comp. Godet *in loc.*—P. S.]

Christ never violated the fourth or any other commandment of God, in its true divine meaning and intent, but fulfilled it by doctrine and example (Matt. v. 17). He emancipated us from the slavery of the negative, superstitious and hypocritical sabbatarianism of the Pharisees, and set us an example of the true positive observance of the Sabbath by doing good; the Sabbath being made *for man* (Mark ii. 27), *i. e.*, for his temporal and eternal benefit. This was its purpose when God instituted it, together with the marriage relation, in the state of man's innocence, and this Christ has restored, as He restored the marriage relation to its original purity. The commentators pass too slightly over this point, and some of them misconstrue Christ's and Paul's opposition to the Jewish sabbatarianism of that age into a violation or abrogation of the fourth commandment.* Trench, in his work on *Miracles*, p. 206 (Am. ed.), has some good remarks on ver. 16, which I shall transfer here:

"'*The Jews*,' not here the multitude, but some among the spiritual heads of the nation, whom it is very noticeable that St. John continually characterizes by this name, (i. 19; vii. 1; ix. 22; xviii. 12, 14;) find fault with the man for carrying his bed in obedience to Christ's command, their reason being because '*the same day*' on which the miracle was accomplished '*was the Sabbath;*' and the carrying of any burden was one of the expressly prohibited works of that day. Here, indeed, they had apparently an Old Testament ground to go upon, and an interpretation of the Mosaic law from the lips of a prophet, to justify their interference, and the offence which they took. But the man's bearing of his bed was not a work by itself; it was merely the corollary, or indeed the concluding act of his healing, that by which he should make proof himself, and give testimony to others of its reality. It was lawful to heal on the Sabbath day; it was lawful then to do that which was immediately involved in and directly followed on the healing. And here lay ultimately the true controversy between Christ and His adversaries, namely, whether it was most lawful to do good on that day, or to leave it undone (Luke vi. 9). Starting from the unlawfulness of leaving good undone, He asserted that He was its true keeper, keeping it as God kept it, with the highest beneficent activity, which in His Father's case, as in His own, was identical with deepest rest,—and not, as they accused Him of being, its breaker. It was because He Himself had 'done those things' (see ver. 16), that the Jews persecuted Him, and not for bidding the man to bear his bed, which was a mere accident and consequence involved in what He himself had wrought."—P. S.]

Ver. 17. **My Father worketh until now** [ἕως ἄρτι, "*inde a creatione sine intervallo sabbati*," Bengel], **and I work also.**—A difficult answer. It undoubtedly asserts (1) Christ's exaltation above the Sabbath law, like Mark ii. 28; (2) the conformity of His working to the law of the Sabbath, in other words His fulfilling of the Sabbath law, Matt. xii. 12; (3) the relation of the working of God to His own working as its pattern, ver. 20; (4) *His working out from God* and *with God*, which makes their charge a charge against God Himself, ver. 19. The last idea has special emphasis. According to Strauss the sentence is Alexandrian. [Philo of Alexandria, in his Treatise on the *Allegories of the Sacred Laws*, chap. vii. says with regard to the institution of the Sabbath after creation: "God never ceases to work (ποιῶν ὁ θεὸς οὐδέποτε παύεται), but when He appears to do so, He is only beginning the creation of something else; as being not only the Creator, but also the Father of everything which exists."—P. S.] But Alexandrianism explained only the law of the Sabbath by the eternal working of God. There is a distinction between the creative work of God at the beginning which originates the world, and looks like human effort, and His subsequent festive working in the created world. This way of God, working on the Sabbath the works of the Spirit, works of relief and love, in incessant divine agility, as it manifests itself in the objective world, must manifest itself also in the Son. According to Tholuck, modern expositors (Grotius, Lücke) stop with the idea that human activity is allowed on the Sabbath. We substitute: Divine activity.

According to Luthardt the words are uttered with reference to the future Sabbath: First the working of the Father, then that of the Son, then that of the Holy Spirit. A correct idea, but not here in place, for according to our text the Father and the Son work simultaneously and together. Meyer: "The subject is not the preserving and governing of the world in general, but the continued activity of God for the salvation of mankind in spite of His Sabbath resting after the creation" (Gen. ii. 1-3). But this is in fact the work of preserving and governing, *providentia*. Olshausen and De Wette explain: the working of God is rest and activity together, and so it is in Christ. Meyer on the contrary: of rest and contemplation there is not a word. The subject, however, is a divine working which as such is also repose, combining at once activity and festive contemplation. Grotius: It is a relation of imitation. Meyer denies this, contrary to ver. 19; it is only the necessary correlation of volition and execution. The Father's having the initiative brings in the element of imitation which by no means exhausts the idea of co-operation (so as to reduce it to a mere working side by side after the same manner, as of one God with another). On Hilgenfeld's discovery of the demiurge, see Meyer [p. 228 f., 5th ed.].

[Godet compares with this ver. Luke ii. 49, and justly remarks that it virtually contains the whole following discourse. It asserts the mysterious union of Christ with God, which Christ had already expressed in His twelfth year to His parents. It is rightly understood by the Jews (ver. 18), though wrongly construed by

*[So also Reuss, against whom Godet, II., p. 26, justly remarks that Christ's condition as a Jew, and His mission as the Jewish Messiah, forbid that He should ever, during His earthly life, have violated any of the Divine commandments, in their proper sense, which it was His sacred duty strictly to fulfil. Ewald, the great oriental scholar, is perfectly correct in saying (on John, p. 205), that Christ in ver. 17, mortally hit the Sabbath laws as they were then understood and carried out, but not the true sense of the primitive Sabbath and the fourth commandment, which forbid not higher work, but only the ordinary work of week days.—P. S.]

them into blasphemy, since they saw in Him a mere man. It is at the same time the most triumphant refutation of the charge of Sabbath-breaking. What a sublime apology this! In charging Me, He says to His adversaries, with breaking the law of God, you charge the Lawgiver, my Father, with breaking His own law: for my activity continually and in each moment corresponds to His. Owen remarks on this verse: "There is not the shadow of a doubt, that Jesus did here claim, and intended to claim, absolute equality with the Father. What is here most logically inferred, is distinctly stated, John i. 1; Col. i. 15-17; Heb. i. 2, 3."—P. S.]

Ver. 18. **The Jews sought the more to kill him,** *etc.*—The one complex charge (of Sabbath-breaking) now becomes two, and the second is the greater. He has ascribed to Himself a singular relation to God. By this He is supposed to have blasphemed God and incurred the death of the blasphemer, Lev. xxiv. 16 (Bengel: "*Id misere pro blasphemia habuerunt*"). They had already hated Him unto death on the first charge, but a prosecution for death they could not easily under the circumstances make out of the Sabbath-breaking, and in their second charge their real intention becomes also the formal one of finding Him guilty of death. Hence *nunc amplius*, to interpret the *μᾶλλον* [Bengel], is more suitable than the *magis* of Meyer. *Amplius* means not only *insuper*, but also *appertius*. Tholuck incorrectly: the murderous wish still remains *informata*. The matter still depended on the inquisition only in so far as the pretended blasphemy seemed to be not sufficiently established by Christ's expression: *My Father.* "The name of father, except in the much disputed passage, Job xxxiv. 36, and in Ps. lxxxix. 26 where it is descriptive, is not used in the Old Testament as a personal name. In the Apocrypha the individual use of the word first begins to develop itself, Wisd. xiv. 3; Sir. xxiii. 1, 4. Otherwise God is only in the national (theocratic) sense Father of the people, and even in the use of the term in this sense there still appears in the century after Christ a certain reserve, *etc.* Thus this specific calling of God his Father (comp. ἴδιος, Rom. viii. 32) must have been very striking in his mouth." Tholuck.

[The Jews correctly understood ὁ πατήρ μου (instead of ἡμῶν) to assert a *peculiar* and *exclusive* fatherhood (πατέρα ἴδιον, *patrem proprium*) in relation to Jesus such as no mere man could claim, and a peculiar sonship of Jesus such as raised Him above all the children of God and made Him equal in essence with God. (Comp. the μονογενὴς υἱός of John and the ἴδιος υἱός of Paul, Rom. viii. 32). But regarding Jesus as a mere man, and evidently a man in His sound senses, the Jews charged Him with blasphemy. This is inevitable from their premises. The only logical alternative is: Christ was either a blasphemer, or equal with God. Comp. x. 33. Alford remarks: "The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding was the right one, the discourse testifies. All might in one sense, and the Jews did in a closer sense, call God *their*, or *our*, *Father;* but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous meaning: this latter especially, because He thus made God a participator in His crime of breaking the Sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines." Augustine says (Tract. 17): "*Ecce intelligunt Judæi, quod non intelligunt Ariani.*"—P. S.]

Ver. 19. **The Son can do nothing of himself, but what he seeth the Father doing,*** *etc.*—introduced with **Verily, verily**; thus opening a new truth. He retracts nothing that He has said, but now, that the question of the Messiah comes up, plants Himself on general ground, and speaks alternately now objectively of the Son and the Father, ver. 19-23; ver. 25-29, now subjectively of Himself and the Father, ver. 24; ver. 30-47. *By this changing of the grammatical person, with the perfect identity of the real person, so that the objective sentences assert universal Christological relations, and the subjective His relation to the Jewish rulers,*—by this master stroke of self-vindication, not noticed by expositors, He sustains His wisdom, without prejudicing in the least the steadfastness of His confession, and He puts their inquisition in the issue utterly to shame (or makes it a *mandatum de supersedendo*). Luther: "A beautiful *excusatio*, making the matter worse." Tholuck: "Jesus strengthens that which gave offence." But the turn, with which He does this ought not to be overlooked. The time of His unveiled revelation of Himself as the Messiah was the time of His death: *this* was not yet come. On the different views of the fathers as to the ensuing discussion, whether it presents the revelation of the Father to the Son in the internal trinitarian aspect, or in the economic, see Tholuck, p. 165. Tholuck remarks (p. 97): "In the Gospels, as in Paul, the predicate υἱός is not to be understood of the λόγος ἄσαρκος, but of the ἔνσαρκος (Nitzsch, *System*, § 83; Hofmann, *Schriftbeweis*, I., p. 173): yet like the Pauline, the Johannean view also regards the Incarnate Word in continuity with the λόγος ἄσαρκος, and hence applies to Him what is said of the former." It is to be observed that the opposition between eternity and time is not so abstractly carried out in the Scriptures, as in scholastic theology.

Can do nothing,† nothing at all, denotes not

* [Bengel's remarks on this verse are worth quoting: "ἀφ' ἑαυτοῦ οὐδέν; *Hoc gloriæ est, non imperfectionis . . . . Hæc ex intimo sensu unitatis naturalis et amorosæ cum Patre profecta sunt. Defendit Dominus, quod fecerat opus in sabbato, Patris sui exemplo, a quo non discedit. Sic de Spiritu Sancto,* xvi. 13, *ubi etiam simillimum huic loco sequitur antitheton. At diabolus ex propriis loquitur,* viii. 44, *et falsi doctoris est in* suo *nomine venire et ex* suo *corde loqui aut facere, V.* 43." Godet directs attention to the naivete of the form of this sentence as contrasted with its sublimity. Jesus speaks of His intimate relation with the infinite Jehovah as of the simplest thing in the world. It is the saying of the child of twelve years: "I must be about my Father's business," elevated to the highest key.—P. S.]

†[Οὐ δύναται is here a moral, not metaphysical, inability, and such an inability which is absolute unwillingness, and hence identical with the highest moral ability. So perfect freedom is the highest ability to do good, or negatively expressed, the absolute inability or unwillingness to do wrong, hence identical with moral necessity. Christ's assertion, therefore, that He can do nothing independently of the Father, far from indicating imperfection, implies the highest moral perfection. Godet: "*Tout est moral dans cette relation. Le non-pouvoir dont il s'agit ici n'est que le côté négatif de l'amor filial.*"—P. S.]

only the dependence of the Son on the Father in His working, the negative side of obedience, nor only His imitation of the Father, the formal side of obedience, but also His working at the motion of the Father. The Father is the limit or the law, the Father is the example, and the Father is also the motive, the impulse of His action. The action of the Son is at every point begotten by the action of the Father. The negative side of the obedience of Christ consists in His being unable to do anything *of Himself;* the positive side consists in His *seeing*, His intuitive perception of the initiative of the Father (βλέπειν, comp. chap. viii. 38, and ἀκούειν, chap. xvi. 13). [Meyer: "In ἀφ' ἑαυτοῦ we must not find a distinction between the human and the divine will (Beyschlag), nor an indistinct and one-sided reference to the human element in Christ (De Wette), but the *whole divine-human subject*, the *incarnate Logos*, with whom there can be no *ascitas agendi*, no self-determination independent of the Father; otherwise He would be exclusively divine or exclusively human. Hence there is here no contradiction with the Prologue."—P. S.]

[**In like manner**, ὁμοίως, excludes the idea of imitation and the analogy of master and servant, or teacher and pupil; it points to the equality of the Son with the Father. The Son does the same things with the same power and in the same manner. He is as the Nicene Creed has it, "God of God," "very God of very God."—P. S.] The human analogy of the child doing like the father, is here only distantly alluded to; the main thing is the original priority of the Father even in the Trinity, a point which the Greek church rightly asserts, but falsely exaggerates. [A priority of office and dignity, but not of substance, for this is the same in the three Persons of the Trinity. —P. S.]

Ver. 20. **For the Father loveth the Son.**—Not merely the ethical foundation of what precedes (Meyer), but more than all the substantial.* The term φιλεῖν [which always expresses the *affection* of love] is more personal or individual [and tender] than the more general ethical term ἀγαπᾷν. This φιλεῖν with respect to the Son not merely proceeds from the eternal relation of the Father to the Son, it is the foundation of this relation itself.

And it manifests itself in the Father's *showing the Son all things*.† The *showing* of the Father answers to the *seeing* of the Son. It is the absolute self-revelation of God in His acting, in its teleological working. The Son sees the Father in all His works, and sees what He intends by the works. And the Father shows Him in all things Himself and His works, and therein impels the Son to carry out and finish those works in redemption and judgment. The seer has momentary visions, *shown* him by the Lord (Rev. i. 1; iv. 1); in Christ the whole view of the world is an insight of the working of God, in which spiritual intuition and sensible vision are one. Christ moves in this living symbolism of the infinite, which in its essential elements the fourth Gospel opens to us; He hears and understands all the words of God, He sees and knows all the signs of God, and His total view of things concentrates itself in the guiding ἐντολή of the interior aim and spirit of His life.

And greater works than these will he show him.—[The theme of all that follows to ver. 30. Comp. here the striking parallel, xiv. 12: "Verily, verily, I say unto you, He that believeth in Me, the works that I do shall he do also; and greater works than these (μείζονα τούτων) shall he do: because I go unto the Father."—P. S.] Tholuck: "Here appears for the first time that use of ἔργα which is peculiar to John's reports of the discourses of Christ. In John Christ designates as ἔργον, for the fulfilment of which He came, the *communication of life* to the world (chap. iv. 34, xvii. 4); all actual operations for this object he calls ἔργα, such as the miracles (chap. x. 32, 38; xv. 24; ix. 4), and His ordinary labors for salvation, as here. It is further to be considered that just these ἔργα here named were proofs of the Messiah, for the doctrine of the Messiah and raiser of the dead, in its external positive shell, the people possessed." The greater works of which Christ here speaks, lie in the same line with the work which Christ has just performed. The fundamental thought is the restoration of a life mortally damaged. The Father restores impotent life by healing springs, miraculous remedies, angels of health: Thus He is the example to the Son. But He also shows Him to what purpose He has now appointed Him Saviour. And with the first, the further greater works, the quickenings of the dead, are announced, for He must finish His work, ver. 36.

That ye may marvel.—Faith they might withhold, astonishment He will compel. [ἵνα expresses not only the result, but the (divine) intention.—P. S.] They suppressed and dissembled the impression which the miracles at the pool of Bethesda had made, and ignored the miracle itself. To this His expression refers, Ye shall at last break out in astonishment [of shame]. Calvin: "*Oblique ingratitudinem perstringit, quod illud tam splendidum virtutis Dei specimen contemserant.*" *Ye.* Meyer: "The [unbelieving] hearers;" Tholuck: "The present unbelieving generation, viewed in identity with the future, as in chap. vi. 62; Matt. xxiii. 39." Yet the present hearers form the foreground (see Matt. xxvi. 64).

[Godet, II., p. 35, regards vers. 19 and 20 as the most remarkable Christological passages in the N. T., and ably defends against Reuss their agreement with the ideas of the prologue.—P. S.]

Vers. 21-29. **As the Father raiseth up the dead,** *etc.*—Ver. 21-23 collect in a unity the total quickening working of the Son of God, *spiritual* and *bodily*, including the spiritual and bodily judgment, yet with special reference to his historical evangelic working at that time. (So also Luthardt and Tholuck). Ver. 24 is the first personal address and practical application. Then vers. 25-27 treat of the spiritual quickening and judging of men by the Son. Vers. 28, 29 refer to the quickening and judging as completed in the body. Finally vers. 31-47 are again personal address and application. [This view of the

*[In the note on the preceding verse, however. Meyer (p. 220) distinctly asserts that the union of the Son to the Father is metaphysical as well as moral.—P. S.]

†[Bengel: *Qui amat, nil celat.*—P. S.]

passage as progressing from the general to the particular, and from the moral or spiritual resurrection in this life to the general resurrection of the body in the life to come, was indicated by Augustin (though not consistently), and is held (though with various modifications) by Calvin, Lampe, Lücke, Tholuck, Olsh., De Wette, Meyer, Hengstenb., Godet, Alford, Wordsworth.—P. S.]

Various constructions:

1. Most suppose that in ver. 21-27 the subject is only the *moral* operation of Christ in general; in ver. 28 and 29 the *real universal* raising of the dead is added as the consummation. This division is the prevailing one (Calvin, Jansen, Lampe, Lücke, [Meyer], *etc.*)

2. Even in ver. 28, 29 the *moral* resurrection *alone* is to be understood (the Gnostics, Eckermann, Ammon, Schweizer, Baumgarten-Crusius [Reuss].

3. The whole passage, ver. 21-29 is to be understood (especially in opposition to the Gnostics) of the *bodily* resurrection, and the judgment *in the strict sense* (Tertullian, Chrysostom), *etc.*, (Erasmus, *etc.* Schott, Kuinoel, *etc.**)

Against this go (1) the manifold features of an operation already beginning and pre-eminently spiritual ("*ye* may marvel," ver. 20, *etc.*); (2) the distinctly different characterizing of the resurrection proper in ver. 27, 28.

It is a question whether the distinction between the first and second resurrection, Rev. xx. 5, 6 (the disputing of which in Hengstenberg's exposition of the Revelation has great weight, it seems, with Tholuck), is also to be found intimated here. Olshausen thought he found the intimation of it in ver. 25; but the expression *and now is*, contradicts this. The first resurrection, however, though it may not be literally expressed here, is nevertheless here fully implied in the gradualness of the resurrection. In other words, a resurrection which proceeds by organic unfolding from within outward, and from the centre of humanity to the circumference, must give us to expect a distinction between the first fruits of the resurrection and the universal final manifestation of the resurrection power, (see 1 Cor. xv. 22-24).

Ver. 21. **As the Father raiseth up the dead.**—It is a question how this is to be understood: whether improperly of quickenings and restorations in the general sense (Deut. xxxii. 39; 1 Sam. ii. 6) according to the earlier books of the Old Testament; or of the future work of resurrection according to the later books, especially the Apocrypha (2 Macc. vii.) [Job xiii. 2; Sap. xvi. 13], or of an omnipresent motion of reviving in the whole province of the working of the Father in general. Undoubtedly the last is meant. Raising up, quickening, bodily and spiritual, spiritual and bodily, is a fundamental tendency of the government of the Father in nature, history, and theocracy. Hence the tokens of His quickening agency in His healing agency, of outward quickening through inward and the reverse, and the constant development of strong and stronger facts, like the teaching by facts in the Old Testament, Rom. iv. 17. Meyer: "Ἐγείρει καὶ ζωοποιεῖ might be expected in the reverse order (as in Eph. ii. 5, 6)." The bodily healing itself, however, serves to awaken spiritual life, and in general the first raising up must precede the quickening, in order to lead to the last, most proper raising. Tholuck: "Ἐγείρειν gives the negative idea of the abolition of death, ζωοποιεῖν, the positive."

Even so the Son quickeneth [ζωοποιεῖ].—As the redeeming and judging consummator, the finisher of the work of the Father. Ζωοποιεῖν here involves ἐγείρειν; yet the idea of the spiritual quickening, as the decisive one, predominates. Meyer would have only spiritual awakening asserted in the οὓς θέλει, Tholuck justly finds bodily also; by which again are meant not simply the particular raisings of dead persons by Jesus. The present tense denotes at the same time the particular case (*that* present) and the law (*all* present). **Whom he will.**—Calvin: Referring to His purpose. Meyer: Referring to faith, ver. 24. We refer οὓς θέλει to the tribunal of the Jews which would restrain Him in that work. He asks not for your judgment for that is no judgment of God; it is not ye that administer the judgment of the Father, but the Son. This explains the connection with what follows. [Alford refers *whom He will*, not to any selection out of mankind, nor to the Jewish prejudice that their nation alone should rise from the dead, but rightly makes it to mean, that in every instance where *His will is to vivify*, the result invariably follows. So also Bengel: "*Nunquam ejus voluntatem destituit effectus.*" Ewald refers θέλει to God, which is unnatural.—P. S.]

Ver. 22. **For neither* doth the Father judge any one.**—Explanations of the connection: 1. In the full power of the Son to quicken *whom He will*, His power to judge is already manifest (Lücke, De Wette, Meyer). 2. Not the θέλειν, but the ζωοποιεῖν is corroborated, and this by the fact that the Son is Judge. He who is the Judge, must also be the quickener (Luthardt, Tholuck). 3. Assuredly, however, the θέλει is confirmed, as the unlimited freedom of the Son to spread life in the region of death; though the connection of the ideas of *quickening* and *judging* remains to be considered. Those who, according to their hierarchical statutes, would hinder the Son in His raising and quickening, thereby set themselves up to judge the world already, so far as in them lies, and condemn it to death. And further their judgment against the Son is a sentence of condemnation against the world. But only as an unauthorized

*[So most of the older expositors, also Beza, Grotius, Bengel, Bäumlein, Ewald, Owen. Against this view Meyer (p. 223) raises six objections, *viz.* 1) ἵνα ὑμεῖς θαυμάζητε, ver. 20, which represents the hearers as continuous witnesses; 2) οὓς θέλει which must be understood ethically; 3) ἵνα πάντες τιμῶσι, 23, which implies the divine purpose of a continuous effect commencing in this world; 4) ἐκ τοῦ θανάτου which cannot be understood of physical death; 5) νῦν ἐστιν and οἱ ἀκούσαντες clearly refer to the present spiritual quickening; 6) the literal resurrection ver. 28 f., is distinguished as something greater and future from the former.—P. S.]

*[The οὐδέ is generally overlooked by commentators, and entirely omitted by the E. V. Meyer explains: *For not even the Father* judges any man, to whom by universal consent judgment belongs; consequently it depends entirely upon the Son, and the οὓς θέλει is all right. Comp. on οὐδέ vii. 5; viii. 42; xxi. 25. Alford explains: As the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son: so it is with judgment also.—P. S.]

encroachment upon the judgment which the Father has committed to the Son. That is to say, the judgment and the last day are not now immediately to follow upon the sin and death of the old world, but the universal ministration of grace, quickening, and salvation intervenes, and unbelief towards the Son alone forms the inner judgment, and brings on the last day. Κρίνειν here is condemnation [pronouncing sentence of spiritual death] (chap. iii. 17; v. 24, 27, 29) in distinction from ζωοποιεῖν.—The whole judgment, not "the whole condemning" (Meyer), but the total work of judging, in which acquitting is included. **Committed to the Son.**—The new, the gospel economy of salvation; the representation of the Father by the Son—for the glorifying of the Father in the Son.

Ver. 23. **That all men may honor the Son.***—Teleology of the divine administration. The Father manifests Himself in the acts of the Son, because He manifests Himself in the being of the Son. And the acts of the Son unfold themselves in the total works of salvation and judgment, to the end that the Son may be honored and glorified as the Father, in order that the Father may be glorified in Him. **He that honoreth not the Son,** *etc.*—Spoken most especially against the Sanhedrists.

[Ver. 23 is another argument for the divinity of Christ from His own mouth. Τιμᾶν does not necessarily imply acts of worship (προσκυνεῖν), but it expresses the sentiment of religious reverence from which worship flows. And as Christ claims precisely the same honor (καθώς) as is due to the Father, He puts Himself on such a footing of equality with Him as implies unity of essence; since monotheism is very jealous of the honor of Jehovah, as the only being entitled to the worship of the creature. There can be no two rival Gods. The worship of the Son is so far from interfering with the worship of the Father, that there can be no true worship of the Father without the worship of the Son. The Fatherhood of God is an unreal abstraction without the co-eternal Sonship of Christ. Comp. with this passage John xx. 28; Phil. ii. 10.—P. S.]

Ver. 24. **He that heareth my word.**—Here is the first of the pregnant turns from the third person to the first, which we have pointed out above. Still more emphatic is the introduction of Christ's reference to Himself by the *Verily, verily.* Expositors so entirely overlook this turning point of Christ's description of Himself in His discourse that Tholuck here remarks: "The view is now directed to the commencement of the quickening process of time, ver. 24 *in abstracto*, ver. 25 in the historical development." Rather is verse 24 the practical application of what precedes, and verse 25 the beginning of the distinction between the period of the spiritual resurrection and the epoch of the bodily. The *hearing* of the word of Jesus is put in the closest relation to the believing on the God that sent Him; the two are distinct, the two are one. A man cannot *truly hear* Him, without believing in God; believing in God depends upon a man's hearing Christ. This gives the counter statement, John xii. 47. Such an one *has* eternal life. Thus the operation of the word of Christ in believers is the act of imparting life, of quickening (see 1 Pet. i. 23; James i. 18). The result of this quickening to eternal life is: He *comes not into condemnation*, and that because conversely he *has passed* from the state of a condemned one into *life, i. e.*, from internal, essential death into internal, essential life.* The death internally accomplished must pass through the judgment into death externally accomplished, the pains of damnation; the internally accomplished life transforms the judgment itself to an entrance into life, chap. viii. 51. But not without effort, not without a transition does this great change take place. This most prodigious effort, bringing to pass the greatest work of God, is performed in the most silent passive way: Hearing the word of Jesus, believing the God in Him and above Him.

Ver. 25. **Verily, verily—an hour is coming** (see chap. iv. 23) —Second change of the grammatical person. Objective talk again concerning the Son. At first only concerning the spiritual resurrection, vers. 25, 26. The hour which is one day to come, *already is* [νῦν ἐστιν]. In other words, these hours are in one another, coherent, because the things in hand are eternal. The whole resurrection exists in germ in the life of Jesus and His quickening work. The antithesis is, the hour as coming, the apostolic and New Testament period till the second advent, and the hour as already present, the time of the earthly ministry of Jesus. The awakening of mankind to new life virtually began with His earthly work; it developed itself on the day of Pentecost. Reference to the particular instances of His bodily raising of the dead, as well as to Matt. xxvii. 52 (Olshausen), is not by this cut off (against Meyer); for in those signs the spiritual awakening power of Christ is manifest; but the primary subject is the spiritual awakening of men, for which the physical not only *morally*, but even *dynamically* and *organically*, prepares.—**The dead** [οἱ νεκροί], therefore, are the spiritually dead (Matt. viii. 22.)

His voice [τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ].—The word of Christ figuratively represented, or rather designated as an awakening call in its total effect upon spirit and body together. And also φωνή for the sake of the succeeding antithesis. Precise antithesis: οἱ νεκροὶ ἀκούσονται τῆς φωνῆς, and οἱ ἀκούσαντες. All the dead must hear the word of the Son, but unbelievers stop with the hearing of the φωνή (see chap. xii. 28; Acts ix. 17; comp. chap. xxii. 9; xxvi. 14). The others, on the contrary, are persons who have simply heard, actually heard. He, therefore, who has heard, shall live; for the call of Christ is a call of creative life and a summons to life eternal. Meyer: If the passage be referred to bodily resurrection, the οἱ ἀκούσαντες is, on account of the article, utterly inexplicable.

* [Bengel observes to τιμῶσι: "*vel libenter, judicium effugientes per fidem, vel inviti, judicis iram sentientes.*" But a *voluntary* homage is meant here, as the following ὁ μὴ τιμῶν τὸν υἱόν shows. But those who refuse this honor to the Son, will, by their damnation, negatively and reluctantly glorify the Son. Comp. Phil. ii. 10, 11.—P. S.]

* [Note the present tense ἔχει, *has*, already, not *shall have*, spiritual *life*, and the corresponding perfect μεταβέβηκεν, *has passed* from the death of unbelief and sin to the life of faith and righteousness. Of the unbelievers it is said likewise in the perfect ἤδη κέκριται, *he is already judged*. Partly from Bengel.—P. S.]

On the attempts to adjust this to that interpretation, see Meyer (p. 232). [Alford also regards οἱ, "*they* who have heard it" or "hear it" (not ἀκούσαντες merely, "having heard it"), as conclusive in favor of *spiritual* awakening in this verse. Godet says that the article divides the dead into two classes, those who hear, and those who having ears, yet hear not (xii. 40). He sees in ver. 25 a reproduction of the thought of ver. 24 under a more dramatic and solemn form, the images being borrowed from the future physical resurrection to paint the spiritual resurrection. Christ appears here as the only living one in a world of spiritual death and desolation. Comp. the magnificent vision of the dry bones made alive by the breath of Jehovah, Ezek. xxxviii.—P. S.]

Ver. 26. **As the Father hath life in himself, even so gave he to the Son also to have life in himself.**—The Son in his incarnation, (comp. chap. x. 18), or the λόγος ἔνσαρκος; but on the ground of His essential nature as λόγος ἄσαρκος. Tholuck: "If the emphasis lay on ἐν ἑαυτῷ, to give prominence to the self-subsistence of the life, this assertion would be in contradiction to ἔδωκε; it must therefore be assumed that ἔχειν ἐν ἑαυτῷ only serves to express more emphatically in the Johannean idiom the idea of possession, as in chap. v. 42; vi. 53, *etc.* Comp. the formula μένοντα ἔχειν." But after all the emphasis does evidently lie on the repeated ἐν ἑαυτῷ, and the thing spoken of is not a thing which Christ has in common with Christians, but a thing which He has in common with the Father. Between the primal originalness which pertains to the Father (to be carefully distinguished from the aseity or self-subsistence of the triune God, which pertains to all three persons), and the permanent possession of life, which is communicated to believers, lies yet the great mystery, that Christ is in Himself the second personal principle of all life. Euthym. Zigabenus: πηγάζει. He has an essential, absolute power of regeneration, not only for Himself, but also for the life of the world.

['Ἔδωκε refers to a historical fact, the incarnation, and τῷ υἱῷ to the God-*Man*, the Saviour of the world. But this communication of life to the incarnate Son is itself only the temporal manifestation of an eternal self-communication of life by the Father to the pre-existent Son; and οὕτως implies an underlying equality of essence. To have life in Himself just as the Father has it in Himself, and to be an independent source of life to others, cannot be said of any creature or mere man. We all live and move and have our being in God, and are absolutely depending on Him. The Nicene doctrine of the eternal generation of the Son by the Father is not a mere idea, but a fact, as the eternal subordination of the Son to the Father is a fact. Both are acts of divine love, the one of the Father to the Son, the other of the Son to the Father. By the generation the Father gives eternally His own self-existing independent life, *i. e.*, His all to the Son, by His subordination the Son gives Himself to the Father. "To give all, to return all, this is love. God is love. He loves divinely, and is beloved divinely."—P. S.]

Ver. 27. **And gave him authority to execute judgment, because he is Son of man** [Καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν].—Besides the power of life which the Father gave Him as Son of God, and from which proceeds the activity before mentioned, the Father gave Him the power of judgment also, because He is Son of man. We must note the distinction. And since assuredly the ideal judgment has been presented as a corollary of the saving and quickening work of Christ, the full power of judging in general, and of the solemn final judgment in particular, is here intended. This last is grounded especially in the fact that Christ is *Son of man*, as in particular the vicarious position and work of Christ in justification are grounded in the same.

Account must be made of the fact that in this passage alone υἱὸς ἀνθρώπου stands without the article.* Different explanations:

1. The omission is unimportant, and the expression means here as elsewhere: the *Messiah* (Lightfoot, Lücke, *etc.*) Against this is the fact that the Son of Man with the article denotes the Messiah, and therefore the Son of God, and that as such He has been already here introduced. Of course the Son of Man is the Son of God in an undivided human identity; but here His being man is emphasized by itself as a new point.

2. Because He is *man* (Luther, Jansen, *etc.*, Meyer). And how is He made Judge on this account?

(*a*) Luther, *etc.*, De Wette [Reuss]: "The judgment is to take place with human publicity, therefore the Judge must be visible as man."

(*b*) Bucer, *etc.*: "He humbled Himself to be made man, therefore as man He is glorified."

(*c*) Wetstein, Stier: "Man is to be judged by the lowliest, most loving man," Heb. ii. 17, 18.

(*d*) Este, Meyer: "Because He is man, and would not have had the authority to judge, if it had not been given to Him" (merely, therefore, to make room for the "*given*").

(*e*) Tholuck: "Because He is incarnate Redeemer, the judging also is given to Him in this redemption itself.

(*f*) The idea is no doubt a juridical principle: because He is to judge men, therefore He must have not only knowledge of man, but also a human experience. As *Son* of man, thus embodying the ideal of human life, He *is the standard* of the judgment, and virtually the judgment itself; as Son of *man*, He has the whole experience of humanity, sin excepted (which is no pure experience), and as He, in that He has been tempted, is able to succor them that are tempted, He is able also to judge them that are tempted.†

[By His incarnation Christ has so identified Himself with all the interests of humanity, as its Head and Saviour, that humanity belongs to Him: it is for Him to redeem, to save, to make alive, to judge, to condemn. The final resurrection and judgment are only the completion of the pro-

* [ὁ υἱὸς τοῦ ἀνθρώπου in the Synoptists and John i. 52; iii. 13 f.; vi. 27, 53, 62; vii. 28, *etc.*; υἱὸς ἀνθρώπου only here, and with ὅμοιον, Apoc. i. 13; xiv. 14, in allusion to Dan. vii. 13. Comp. the Excursus on this designation of Christ, p. 98 f. —P. S.]

† The false construction, which connects the words with what follows: Because He is man, marvel not, *etc.* (Peshito, Chrysostom, Paulus, and others), need only be mentioned.

cess commenced in His becoming man for us, and for our salvation. Alford explains: Man is to be judged by Man,—by that Man whom God has appointed, who is the inclusive Head of humanity, and to whom mankind, and man's *world*, pertain by right of covenant-purchase. Jacobus (*Notes on John*): This is the kindest arrangement, 1) because as mediator He must have the most tender regard for man; 2) because as man He would sympathize with us, as to all our temptations; 3) as God-Man He would have a fellow-feeling with us as well as with God.—P. S.]

Ver. 28. [**Marvel not at this.** Bengel: "They are great things which He spake all along from ver. 21, and worthy of marvel; but greater and more marvellous are the things which follow: τοῦτο, *this*, is to be referred to what goes before. Jesus knew the feeling of wonder which had been just now raised in the mind of the Jews."—P. S.] **In which all that are in the graves.**—[Verses 28 and 29 evidently refer to the future general resurrection; hence πάντες οἱ ἐν τοῖς μνημείοις, and hence also the omission of the words, καὶ νῦν ἐστιν, Christ rises now to the last and highest mediatoral act of His ἐξουσία.—P. S.]—The expression, *in the graves*, is to be taken *strictly*, *i. e.*, of those who are bodily dead, yet not *literally*: of those only that are buried. It is not, however, the dust of the dead that is intended any more than it is the risen themselves (Tholuck), when it is said they shall hear His voice, but the souls of the dead on the way to resurrection. Their being in the graves signifies their need of entire reclothing or new embodiment in the day of the appearance of Christ. The subject here is evidently the general resurrection (1 Cor. xv.), which excludes neither the first resurrection (Rev. xx.), nor the gradual, organic reclothing (2 Cor. v.). The distinguishing of those who have done good and those who have done evil, proves that the subject here cannot be the spiritually dead; and to the same effect is the expression: that are in the graves. Comp. Isa. xxvi. 19; Ezek. xxxvii. 12; Dan. xii. 2.

[**Shall hear his voice.**—1 Thess. iv. 16: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." Comp. 1 Cor. xv. 52. The same voice, which ye hear this very moment for your spiritual resurrection, shall summon your dead bodies from the tomb for the final resurrection, and I shall award them, according to their deeds, eternal life, or eternal woe. Comp. the third stanza of the terrific *Dies Iræ*:

> *Tuba mirum spargens sonum,*
> *Per sepulchra regionum,*
> *Coget omnes ante thronum.*

> "Wondrous sound the Trumpet flingeth,
> Through earth's sepulchre it ringeth,
> All before the Throne it bringeth."—P. S.]

Ver. 29. **They that have done good** [lit. **the good** τὰ ἀγαθά and **the evil**, τὰ φαῦλα. The article gives the terms an absolute meaning. —Comp. Rom. ii. 7; Matth. vii. 21; xxv. 31, sqq. also John iii. 20, on the difference between ποιεῖν applied to good, and πράσσειν to evil]. At the last day righteousness of faith must have ripened into righteousness of life, and all will have had opportunity to make it their own, 1 Peter iii. 19; iv. 6. **Unto a resurrection of life** [εἰς ἀνάστασιν ζωῆς].—1. Meyer: "A resurrection to life locally conceived, *i. e.*, a resurrection, the essential result of which is life, that is, the life in the kingdom of Messiah." 2 Macc. vii. 14 [ἀνάστασις εἰς ζωήν; Dan. xii. 2]. 2. Tholuck (after Luthardt): "After the pregnant sense in which the promise of the ἀνάστασις occurs in chap. vi. 40, 44, 54, it seems more correct to translate: life-resurrection, and damnation-resurrection, indicating that in this act the ζωή and the κρίσις respectively reach their summit." No doubt correct. The one class come forth into the resurrection of life, into the final perfect manifestation of life; the other, into the final perfect manifestation of condemnation. This includes the first interpretation in the strongest form of expression. That Christ is here standing before a Jewish tribunal, is indicated by His bringing out in ever mightier prominence the thought of the divine judgment committed to Him. [**Unto the resurrection of judgment,** εἰς ἀνάστασιν κρίσεως.—A resurrection from death temporal to death eternal. Who can realize the awful idea! The resurrection of the wicked is expressly taught Dan. xii. 2; Acts xxiv. 15 (ἀνάστασις νεκρῶν, δικαίων τε καὶ ἀδίκων), and implied Matth. x. 28, (ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ); xxv. 34 ff.; Rev. xx. 5.—P. S.]

Ver. 30. **I can of mine own self do nothing.**—Having asserted so great things concerning the Son, Jesus again speaks of Himself in the first person. Thus we have not here (and in ver. 31) a new train of thought according to John's mode of connecting ideas (Tholuck), but the second turn of the discourse into self-assertion and personal application (other misapprehensions of the connection, see in Meyer, p. 237.) The portion ver. 30-39 treats of the true Messianism, the witnesses to it, and the unbelief which receives not the testimony. The portion verses 41-47 treats of the false Messianism, which runs finally into anti-Messianism. *I can do nothing, etc.* See ver. 19.

As I hear.—Denoting in the form of sensible perception absolute, sensible, spiritual knowledge. A *hearing*, in the sense of perfect moral, teleological perception of the divine will, as previously a *seeing* in the sense of perfect intellectual perception of things in principle. The words at the same time assert the Saviour's knowledge of the men's condemnation of themselves. **Because I seek not mine own will.**—Because He perpetually sacrifies Himself, He can judge the world in execution of the will of His Father, who sent Him. The *paternity* points to His origin, the *sending*, to His object.

Ver. 31. **If I bear witness of myself, my witness is not true.**—A man's testimony in his own cause is not received; it must be supported by the attestation of another: the oath. A human tribunal requires at least two witnesses, Nu. xxxv. 30; John viii. 16, 17.* Yet

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*[According to the usual rule of law. *Chetub.* f. xxiii. 2: *Testibus de se ipsis non credunt.* Christ argues here hypothetically: If My testimony concerning Myself could be independent and separated from that of the Father, it would be false according to the law of testimony. In John viii. 13-16 the *other side* of the same argument is presented: Christ *does* in fact bear witness of Himself, but as He is the Logos of God, the organ of the Father, His testimony is the testimony of the Father in and through Him, and therefore true. "*Though* I

not the number of witnesses, but the nature and quality of the witness, is the thing here emphasized by the Lord. The attester must be distinct from the one attested. This is the human rule. In theocratic terms: A prophet without divine attestation, or even the Messiah without the same, would be a contradiction. "The precise principle is, that the individual does not testify to himself, and thus separate himself from the universal, but that one testifies for another, and then on the highest scale he who is other to the Son, the Father, testifies to the Son. Chap. viii. 14 seems to contradict this. But: (1) In the law of judicial testimony a person's testimony respecting himself has its place; (2) particularly in regard to a fact of personal consciousness; (3) in case of a testimony which has the testimony of the Father associated with it.

Ver. 32. **There is another.**—The sequel shows that this ἄλλος is the Father. [So Cyr., Aug., Beza, Beng., Lücke, Thol., Olsh., Luthardt, Hengstenb., Brückner, Meyer, Godet, Alford. It cannot be John the Baptist (Chrys., Erasm., Grot., De Wette, Ewald), on account of ver. 34, 36, where Christ presents His testimony as unnecessary, and assigns it a subordinate value as compared with that of the Father. "The reason why our Lord mentions John is not 'as ascending from the lesser witness to the greater,' but purposely to remove the idea that He meant him only or principally by these words, and to set his testimony in its proper place: then at ver. 36 He returns again to the *ἄλλος μαρτ. περὶ ἐμοῦ.*" (Alford.) **I know that,** *etc.* This, as Meyer observes, is too strong and solemn for the testimony of the Baptist. "It is the Son's testimony to the Father's truth," comp. vii. 28, 29; viii. 26, 55.—P. S.]

Ver. 33, 34. **Ye sent unto John.**—Reminding them of the fact which the evangelist relates in chap. i. 19. Towards the end of His pilgrimage also, Matth. xxi. 25, He again reverts to this. At the same time hinting what follows farther on. This leads to the more precise explanation of the words: **I receive not testimony from man** (Ver. 34). That is, not: I reject it (Tholuck), or, do not make use of it (Beza), or, do not catch at it (De Wette), but: *I do not need it for Myself, and do not make account of it,* as necessary to support my public appearance as Messiah.* I expect my attestation in a higher testimony, in the testimony of the Father. John was a witness with whom, as the completer of the Old Testament, they must from their point of view be satisfied; but Jesus cannot satisfy Himself with this testimony; as founder of the New Testament, He must have a new and higher. **But these things I say, that ye may be saved.**—[Not for *My* benefit, for I do not need this human testimony, having a divine one, which is all sufficient, but for *your* salvation. Bengel: *Vestra res agitur.*—P. S.] He reminds them of that testimony, because for them it was valid, and contempt of it would be an undoing of the old covenant, and would bring perdition upon them.

Ver. 35. **He was the lamp burning** (or, **lighted**) **and shining.** [Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων. "What a glorious phenomenon was he, and how little have you appreciated him!" Meyer.] He *was.* John has retired. He was in prison at the time of the Lord's return to Galilee (chap. iv. 44; Matth. iv. 12), and was soon after beheaded (chap. vi. 1; comp. Matth. xiv. 13). [So also Stier and Alford.—P. S.] Jesus therefore considered his imprisonment as the end of his course.

The lamp. With the article.* The appointed lamp of the advent of the Messiah, burning and shining. Interpretations: 1. Bengel: Elijah, with reference to Sir. xlviii. 1: "Then stood up Elijah the prophet like a fire, and his word burned like a lamp."† 2. Luthardt: The figure of the one who carries a light before the coming bridegroom. The rejoicing just afterwards mentioned, which might be probably the performance of a wedding dance in the torch-light, might be decisive for this view. But the one who holds the torch is not the torch itself. The general figure in Luke i. 76 (Meyer) is not quite satisfactory.‡ It must be observed, that the manifestation of Jehovah is always preceeded by a token of light and fire. The indication of this appears even in Genesis, chap. iii. 24; xv. 17. Then the burning bush becomes the token of the manifestation of Jehovah, Ex. iii. 2; afterwards the pillar of fire, Ex. xiii. The permanent typical symbol of the manifestation of God in Israel was the candle-stick in the temple; its complement being the fire upon the altar. In the prophetic vision the manifestation of Jehovah is announced and marked by a token of light and fire combined (Ezek. i. 13); by light and fire the advent of the Messiah is heralded and proclaimed, Zech. xiv. 7; Mal. iii. 2. All those tokens of light and fire meet in the Baptist. He is the flame-signal of the Messiah, the last Old Testament form of the pillar of fire and of the candle-stick in the temple; therefore *the lamp,* at once flaming and shining. The figure of the lamp (λύχνος) was current (2 Sam. xxi. 17; 2 Peter i. 19; Rev. xxi. 23).

Burning and shining. Meyer disputes the opinion that these words denote two peculiarities of John: fiery zeal and illumination; since the two belong together.§ And yet the two are also to be distinguised. It was the sin of the

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bear witness of Myself, yet My witness is true, for I know whence I came. . . . *Yet* if I judge, My judgment is true, for I am not alone, but I and the Father that sent me."—P. S.]

*[*λαμβάνειν τ. μαρτυρίαν*, as in iii. 11, 32, to *receive*, to *accept*, but here as *testimony* (not in the sense of *believing*). See Meyer, p. 238.—P. S.]

*[Omitted, as often, in the E. V., which also translates λύχνος *light* (γῶς), instead of *lamp*, and thus brings this passage needlessly in conflict with i. 8: οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. John was, indeed, *a* light, but only in a subordinate sense, a derived light, a light *lighted*, not *lighting*, and hence ἐν τῷ φωτὶ αὐτοῦ is spoken of in the next clause in the sense of the predicate, not the noun.—P. S.]

†[Καὶ ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο. Stier and Alford think that this passage may be referred to here, and gave rise to a common way of speaking of Elijah, as certain Rabbis were called "the candle of the law."—P. S.]

‡[Meyer: The article signifies the particular lamp which was to appear in John as the forerunner of the Messiah whose mission was to teach the people the knowledge of the Messianic salvation, δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, Luke i. 76 f. Lange goes deeper, as usual, where he differs from Meyer. De Wette takes the article as meaning "the lamp which was to lead you.'"—P. S.]

§[Meyer quotes in support, Luke xii. 35: οἱ λύχνοι καιόμενοι; Rev. iv. 5; λαμπάδες πυρὸς καιόμεναι, but in both cases φαινόμενοι is omitted. According to Alford φαίνων sets forth the *derived* and *transitory* nature of John's light.—P. S.]

Jews, that they were not warned by the burning of John and so made his shining a mere transitory appearance.

And ye were willing.—Ἠθελήσατε. Bringing out the sinful caprice in which they made the earnest light a passing festival torch for a joyous throng or dance. Respecting the enthusiastic concourse on the appearance of the Baptist, see Matth. iii. 5. Out of this came, instead of the μετάνοια which John preached, an ἀγαλλιασθῆναι. We might think here of the dancing of gnats in the twilight, or a swarm of flies around a lamp: but more natural is the thought of a joyous dance approaching with a festive torch. **For a while.**—Πρὸς ὥραν belongs according to Bengel, to ἠθελήσατε, according to Meyer, to ἀγαλλιασθῆναι; but the two things are not to be separated. To their fickle ἐθέλειν it belonged to make to themselves out of the earnest preacher of repentance, an entertaining event of the day. **In his light.**—They made the λύχνος itself for awhile the *light*, φῶς, of which it was to be only the harbinger. Comp. Matth. xi. 16. Furthermore they endeavored to find a bright entertaining side to the earnestness of his preaching of repentance, and hence at last forsook him, because he was too earnest for them.

Ver. 36. **Greater witness.**—Μείζω τοῦ Ἰωάννου, instead of τῆς μαρτυρίας τοῦ Ἰωάννου. *Constructio compendiaria.* **For the works which the Father hath,** *etc.*—The testimony of His miracles is the testimony of His Father Himself, because the Father hath given Him the works. **To finish.**—The idea of consummation again; description of Christianity. **That the Father hath sent me.**—The end (τὸ τέλος) points back to the beginning, the ἀρχή, the sending, which, in its eternity, becomes a perfect: ἀπέσταλκε, chap. iii. 34.

Ver. 37. **And the Father himself . . . hath borne witness of me.**—It is a question whether a new and different testimony from that of the works (ver. 36) is here introduced. 1. This *is* the testimony of the works (Augustine, Grotius, Bauer, Neander, Stier, *etc.*). 2. The testimony of God at the baptism of Christ (Chrysostom, Bengel, Paulus).* 3. The witness in the spirit of the believer, the drawing of the Father (De Wette [Alford], Baumgarten-Crusius, Tholuck; but wavering). 4. The testimony which God has given in His word, in the Scriptures of the Old Testament, to His Son (Cyril, Nonnus, *etc.*, Bede, Calvin, Lücke, Meyer). Unquestionably this last interpretation is established by the perfect μεμαρτύρηκε, as well as by the ensuing discussion on the Holy Scriptures. Evidently, however, Christ combines the outward word with the inward word in the spirit; and He means not the abstract letter of the Scripture, but the concrete, living Old Testament revelation as a unity of word and spirit (see vers. 37, 38). The third and fourth interpretations, therefore, must be combined. This is the direct, strongly pronounced testimony of the Father.

Ye have neither heard his voice at any time, nor seen his shape.—Christ denotes the soul, the inner life, the truth of the Old Testament revelation. This consisted in the hearing of the voices of God, the word of revelation given in vision, and seeing the emblems of God, His δόξα (the Angel of the Lord), by the true believers of the ancient covenant, particularly by the prophets. From this life of revelation, *i. e.*, from the spirit and truth of the Old Testament, these persons were so alienated that Jesus could say to them: Ye have never heard even one of His voices (one living tone of His voice), never seen a single form of His manifestation (a glimmer of His living revelation). And this He could say to them with perfect assurance, because they did not perceive the voice of God even in the word of Christ (comp. Heb. i. 1), because they did not see even the angel of the Lord in His incarnation, as He stood before their eyes, John xiv. 9. In this reproof it is implied that the process of revelations by visions, out of which the Holy Scripture as a document proceeded, must in some sense repeat itself in the inward *awakening* (hearing) and *illumination* (seeing) of the true reader (*Leben Jesu*, III., p. 598). Hence also the conjunctive οὔτε, οὔτε, is followed by καὶ οὐ. The result of such an awakened hearing and enlightened seeing is the abiding of the word, as a new life and vision, in the believing heart (λόγος μένων ἐν ὑμῖν). That is, the φωνή and the εἶδος go together in the one effect and efficient power of the λόγος μένων.

Different interpretations: 1. The voice at the baptism (Chrysostom, Lampe, Bengel; Lücke on the contrary: We should then expect τὴν φωνήν). 2. Jesus concedes in His words some objection which the Jews would have made (Euthymius Zigab., Kuinoel, Paulus; a characteristically rabbinical interpretation). Similarly Baumgarten-Crusius: "Never before has this direct exhibition of God been made, as it now is." 3. Cyril, Theophylact: Jesus denies to them all direct apprehension of the Old Testament revelations (Lücke: "then Jesus must have spoken of their fathers"). 4. A reproof that they had no eye nor ear for the direct testimonies of God in His—the Messiah's—appearance and work (Lücke). But this comes in the succeeding demonstrative words: For whom He hath sent, Him ye believe not. 5. A metaphorical interpretation (still more definite than in Lücke): "*Metaphoricæ sunt locutiones, quibus in summa docere vult, alienos esse prorsus a Dei notitia. Nam sicuti vultu et sermone homines se patefaciunt, ita Deus vocem ad nos suam Prophetarum voce emittit, et in sacramentis quasi visibilem formam induit, unde cognosci pro modulo nostro queat. Verum qui eum in viva sua effigie non agnoscit, satis hoc ipso prodit, nullum se numen colere, nisi quod ipse fabricarit* (2 Cor. iii. 14)." Calvin. Similarly Luthardt: "Φωνή and εἶδος are not to be referred to particular symbolical revelations in the Old Testament, such as Isaiah's and Jeremiah's hearing the φωνή of God, and Ezekiel's and Daniel's seeing his εἶδος in the Spirit; but to the total revelation recorded in the Old Testament, as God's exhibition Himself." So Meyer also, except that he includes theophanies and visions. And to just these, in their symbolical import, the whole matter comes.

Ver. 38. **And ye have not his word abiding in you**—[καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν.] A Johannean phrase, 1 John ii. 14. Meyer: "You lack a

* [This interpretation is excluded by the addition, *at any time.*—P. S.]

permanent inward appropriation of His word."* Not the revelation of God in the conscience (Olshausen,† Frommann), but the living, especially the Messianic word of God as the seed of the knowledge of Christ. **For whom he sent him ye believe not.**—The fact that they did not recognize and accept in Christ the perfect revelation, the φωνή and εἶδος, of God, proves that they had not understood the intimations of this revelation in the Old Testament; that they had not the Old Testament living in them; that they were deaf and blind to the word of God in the Holy Scriptures as a direct testimony to the Son (see Isa. vi. 6; Matth. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8; 2 Cor. iii. 14). The ὃν ἀπέστ. is emphasized by being placed first, and made yet more prominent by τούτῳ ὑμεῖς. [Grotius: *Quomodo mandata regis discet, qui legatum excludit.* With the messenger of God they necessarily also rejected His message.—P. S.]

Ver. 39. **Ye search the Scriptures.**—Meyer: "That ἐρευνᾶτε is indicative (Cyril, Erasmus, Casaubon, Beza, Bengel, and many moderns, including Kuinoel, Lücke, Olshausen, Klee, De Wette, Maier,‡ *etc.*), not *imperative* (Chrysostom, Augustine, Theophylact, Euthymius Zigab., Luther, Calvin, *etc.*, Paulus, Baumgarten-Crusius, Hofmann, Luthardt,§ *etc.*), is shown by the context, to which an imperative would be foreign matter, particularly out of harmony with the correlative καὶ οὐ θέλετε. Comp. also Lechler in the *Studien und Kritiken*, 1854, p. 795." Comp. 2 Cor. iii. As the Jews, in their way, searched the Scriptures very diligently (see Tholuck, p. 175), the sentence, if imperative, must have specified and strongly emphasized the right mode of search.

[Grammatically, ἐρευνᾶτε may be imperative: *search*, or indicative: *ye search.* It is not easy to decide between the two interpretations. The former has, by Luther's German V. and by the A. E. V., become the current interpretation in the Protestant, as it was in the old Greek Church, and is often (by an *a fortiori* application to the *New* Testament) popularly used as an argument against Romanists. It is favored by the following considerations: 1) The position of ἐρευνᾶτε *before* τὰς γραφάς, which, however, is by no means conclusive. 2) The omission of ὑμεῖς before ἐρευνᾶτε, comp. ὑμεῖς before the indicative δοκεῖτε. 3) The consent of the Greek fathers, with the important exception, however, of Cyril of Alexandria. 4) The intrinsic improbability that Christ should have spoken in any way reproachfully of the study of the Scriptures. (Hengstenberg discovers a far fetched allusion to Isa. xxxiv. 16: "Seek ye out of the book of the Lord," a passage which is omitted in the Sept.)—Yet these arguments are in themselves insufficient, and must give way, in my judgment, to the one consideration that the connection and natural sense of the passage as a whole requires the indicative. The Saviour exposes the inconsistency, blindness and perverseness of the Jews in searching the letter of the Scriptures, and imagining to have eternal life in them, and yet refusing to believe in Him to whom these very Scriptures bear witness, and who alone can give to them that life which they vainly sought in the killing letter instead of the vivifying spirit. Thus by their unbelief the very book of God which they professed to honor, became their accuser, and a savor of death to them. Had He intended to *exhort* the Jews to search the Scriptures, He would not have continued: "for *in* them ye *think*, or, *imagine* to have (ὑμεῖς δοκεῖτε ἔχειν) eternal life," but: "*through* them ye *have* (ἔχετε) or rather, *shall have, shall find*, eternal life;" nor would He have added: "*And* they are they which testify of Me," but "*for;*" this being the reason why they should study the Scriptures. He would also probably have defined the verb as to the spirit and manner of searching the Scriptures; for the Jews *did* search them nicely and diligently, although by no means in the best way. The more natural interpretation, therefore, is this: "*Ye do* (indeed) *search the Scriptures* (not τὸν λόγον θεοῦ, but τὰς γραφάς, the letter of the several written books of the Old Testament), *for in them* (not *through* them, as a mere means to get at the living word of God) *ye imagine to have eternal life; and they are they which testify of Me. And* (yet—how inconsistent, how preposterous!) *ye are not willing to come to Me that ye might have* (that eternal) *life.* Ἐρευνάω is the very word which the Sanhedrists used of the study of the Scriptures, vii. 52, when they told Nicodemus: "Search (ἐρεύνησον), and see that no prophet has arisen out of Galilee."* The Pharisees studied the Old Testament as they kept the Sabbath, and Christ rectified their study by pointing out the Christ in the Bible, as He rebuked their Sabbath keeping by doing works of mercy on the Sabbath day. They knew the shell of the Bible and ignored the kernel within. They searched minutely, pedantically and superstitiously the *letter*, but had no sympathy with the indwelling *soul.* They idolized the *written book*, while they resisted the *living word* contained therein (comp. ver. 38). Such bibliolatry led them away from Christ, while the true study of Moses and the prophets leads to Christ, as the fulfiller of the law and the promise. The O. T. promises life, not to the mere reader and searcher, but to the *doer*, of the law: "Ye shall therefore *keep* my statutes and my judgments: which if a man *do*, he shall live in them" (Lev. xviii. 5). The Rabbis said: "He who *acquires the words* of the law, acquires for himself eternal life (*Qui acquirit sibi verba legis, is acquirit sibi vitam eternam*)." The unbelieving Jews search the Old Testament to this day in the same spirit and with the same result; their minds are blinded, and the vail is upon

*[Meyer puts only a comma after ver. 37. John might have continued: οὔτε τὸν λόγον, *etc.*, but by using καί, and connecting the negation with the verb (οὐκ ἔχετε) instead of the particle (οὔτε), he lays greater stress on the new charge against the Jews.—P. S.]

†[Olshausen: According to John the word of the eternal God speaks or sounds in the mind of every man. Sin has diminished, but not destroyed his susceptibility to truth. Without something analogous in the mind, man cannot perceive the things of God. It is the same as the "light in thee," Matt. vi. 23. But Lange's interpretation (the same as Meyer's) is preferable.—P. S.]

‡[Also Henry, Doddridge, Barnes, Brückner, and Godet.—P. S.]

§[The imperative is also preferred by Maldonatus (R. C.), Cornelius a Lap. (R. C.), Grotius, and, among recent commentators, by Stier, Tholuck, Ewald (p. 218), Hengstenberg (who refers to Isa. xxxiv. 16), Bäumlein, Alford, Wordsworth (wavering), Owen, Jacobus.—P. S.]

*[Hence Luthardt is all wrong in ascribing to ἐρευνᾶτε here a profounder meaning.—P. S.]

their heart (2 Cor. iii. 14, 15). In like manner the New Testament is a sealed book to thousands of its readers and students within the Christian church, who either superstitiously, like the Jews, or skeptically, like the rationalists, stick to the mere outside of the Bible, and ignore or oppose the Christ within. Christ is the life and light of the whole Bible, its Alpha and Omega, and the only key that unlocks its mysteries to the believing mind. Comp. the remarks on ver. 46.—P. S.]

For in them ye think ye have.—*Thinking*, or *imagining* (δοκεῖτε) in opposition to *believing* or *knowing* [and *thinking to have* in opposition *to actual having;* comp. ver. 45, and chap. viii. 54 ὑμεῖς λέγετε], imply in the first instance ignorance, but here error also; therefore a censure (contrary to Meyer); for the sense is not: Ye think that eternal life is communicated to you through the Scriptures, but: Ye think to have eternal life in the Scriptures themselves (the plural is significant), *in their mere outward letter*, and to have it as an external possession *outside of yourselves* in their *objective existence;* thus clearly designating that Rabbinism, which for the *Word of God made man* substitutes the *Word of God made book* (see Sir. xxiv. 23 [ταῦτα πάντα βίβλος διαθήκης θεοῦ ὑψίστου]; comp. H. Richter: *Die evang. und röm. Kirchenlehre*, Barmen, 1844, p. 47.)*

And they are they [καὶ ἐκεῖναί εἰσιν].—Καί emphatic. [*Just they, these very Scriptures* which ye search. The copula brings out the absurdity of coupling contradictory things. Ye search the Scriptures which testify of Me, *and* ye reject Me; ye seek life, *and* ye will not come to Me who alone can give you life.—P. S.] **Which testify of me.**—The participle εἰσιν αἱ μαρτυροῦσαί means strictly: they are the testifiers of me, *i. e.*, their proper nature and office is to bear witness of me. [The Old Testament was to Christ a mirror which reflected His own image.]

Ver. 40. **And ye will not.**†—The Scriptures point to Christ; but they will not come from the Scriptures to Him, that they might have life. The αἰώνιος seems designedly omitted. They think they already have the ζωὴ αἰώνιος in the letter of their Scriptures; but they must come to Christ before they can have any life at all. Of course the life meant is the ζωὴ αἰώνιος, but here great stress falls on its very conditions and incipiency. Bengel: *Propius in Christo, quam in Scripturis vita habetur.* [Οὐ θέλετε implies the voluntary character, and hence the moral guilt of unbelief, comp. Matth. xxiii. 37.‡ The end of the discourse uncovers the secret motive of this unbelief, namely the self-seeking ambition of the heart. Reason may be more easily convinced of the truth of Christianity than the will may be subdued to the obedience of Christ. The springs of belief and unbelief are in the heart rather than the head. "Keep thy heart with all diligence, for out of it are the issues of life," Prov. iv. 23.—P. S.]

Ver. 41. **Glory from men.**—Glory. Mere honor, especially in John, cannot be intended by the word δόξα. It is the δόξα of the Messiah. This Christ declares He will not receive, or appropriate, from human sources. The connection is: The Father testifies of Me in the Scripture; I must leave all to Him, as He glorifies Me; I cannot be glorified by the testimony of John in his ministry among you. That Jesus intended to prevent the charge of injured ambition (Luthardt, Meyer), is hardly to be supposed.

Ver. 42. **But I know you.**—[Ἔγνωκα, perfect. Bengel: *Cognitos vos habeo; hoc radio penetrat corda auditorum.* He knew them from their past history and from their conduct towards Him.—P. S.] With His sure discernment, that their heart is not directed towards God, He cannot and will not expect that His δόξα will be prepared for Him by the Sanhedrin, or by Judaism in general. The reason why they did not know, and honor Him, was that they did not love God. **Ye have not the love of God in you.**—They had none of that spirituality which is earnestly directed towards God and eternal things. Τὴν ἀγάπην: the love which is required by the law, as its sum and substance, or even that which is awakened by the promise. **In you.**—Ἐν ἑαυτοῖς [in your own hearts]. They have this love in their holy Scriptures, *outside of themselves*, in the holy medium of revelation, as they have eternal life outside of themselves;—they themselves are full of worldliness.

Ver. 43. **In my Father's name.**—The very fact that He is come in the name of His Father, that He has predicated nothing of Himself, that He has executed the mission of the Father, done the works of the Father, answered to the testimony of the Father in the Old Testament, that He has even avoided the oft falsified name of Messiah, is the reason why they do not receive Him.

If another shall come in his own name.—We might doubt whether the Lord does not intend to say: under the assumed name of Messiah in some specifically shaped form. But the man coming in his own name is, in any case, a false Messiah (Meyer, against Luthardt); for he comes, (1) with no commission from the Father, but of his own ambitious impulse; (2) not with the works of the Father, but with self-chosen deceptions; (3) not for the glory of the Father, but for his own; (4) not in agreement with the holy Scriptures, but with a false Messianic idea. Meyer: "He will find acceptance, because he satisfies the opposite of the love of God, *self-love* (by promise of earthly glory, *etc.*). A distinct prediction of false Messiahs. See Matth. xxiv. 24. According to Schudt: *Jüdische Merkwürdigkeiten*, 6, 27, 30 (in Bengel), sixty-four such de-

* [Rothe (*Studien und Kritiken*, 1860, p. 67) and Weiss (*Johan. Lehrbegriff*, p. 106), likewise maintain that δοκεῖτε implies a censure of the excessive Rabbinical over-estimate of the letter of the Bible. This view is strengthened by the emphatic ὑμεῖς, *ye on your part*, and the obvious sense of δοκεῖτε in verse 45. I suggest also that ἐν αὐταῖς is significantly chosen instead of δι' αὐτῶν, as if the written Scriptures were the eternal life itself, while they are only the record of life and the witness of Christ. Meyer rejects this interpretation, as being inconsistent with the high veneration of Christ for the Scriptures; but He is simply protesting (and that in the wisest and most guarded manner) against the abuse and perversion of the Scriptures, just as He protests against the Jewish perversion of the Sabbath. Meyer admits, however, that there is an opposition here to real ἔχειν ζωήν, which Christ could not say of the Jews, as they rejected the Christ of the Scriptures.—P. S.]

† [Ewald reads this as a question. But it is stronger as an assertion.—P. S.]

‡ [Alford: "The words *ye are not willing* to come, here set forth strikingly the *freedom of the will*, on which the unbeliever's condemnation rests: see chap. iii. 19."—P. S.]

ceivers have been counted since the time of Christ." Since then many new ones have doubtless been added. (See the periodical: *Dibre Emeth*, Breslau, 1853 and 1854, and the note in Heubner, p. 304.) Tholuck, without sufficient reason, disputes the reference of the passage to false Messiahs, and refers it only to the false prophets, who came in their own name, and always found more followers than the true. Yet all appealed to a divine commission. Those who came in their own name, did so in opposition to the true Messiah; and this method is always pseudo-Christian and anti-Christian at the same time. Meanwhile the false prophets of the ancient time were but fore-runners of the pseudo-Messianic manifestations of the New Testament age; and such future manifestations the Lord evidently has in view.* **Him ye will receive.** Affinity of the ungodly mind, more explicitly declared in John xii. 43.

Ver. 44. **Who receive glory one from another.**—Not merely honor, but here again δόξα, with reference to the specific honor of Messiah: Messianic honors. Messianic dignities are both accorded and accepted in a hierarchical system from human, sinful motives, ambition, favor and the like. **And seek not the glory that cometh from the only God.**—Here evidently the δόξα is the divine pleasure, as conferring honor and glory on the believer; the δόξα θεοῦ of Paul in Rom. iii. 23. *From the only God*, παρὰ τοῦ μόνου θεοῦ. Grotius, De Wette [E. V., Godet]: From God only; making the adjective rather adverbial. Meyer and Tholuck [Alford], on the contrary, take μόνος after the analogy of John xvii. 3: Ὁ μόνος ἀληθινὸς θεός; 1 Tim. vi. 15: Ὁ μόνος δυνάστης. It was the deepest reproach to Jews, who gloried in the worship of the one God, that they recognized so various, and even human, sources of the δόξα, as really to be *polytheistic* in their conduct. These creature lights, in which the lustre is not recognized as radiance from the centre of light and honor in the only God, but which are made by men of men,—these form a disguised and subtle polytheism, a heathenism within a Judaistic hierarchical system.

Ver. 45. **Do not think that I shall accuse you.**—[Christ's office is not to accuse, but to judge.] Referring, no doubt, to the accusations which they brought against Him and the human trial upon which they put Him. Before their court He has assumed more and more the mien of a majestic judge. He has finally represented them as contradicting the testimony of God, as anti-Christs, pagans. They are disarmed by the authority and power of His words, and discharge Him. Now, so far as He is concerned, He proposes to discharge them. He will not accuse them to the Father, but another, says He, will accuse you, **even Moses, in whom ye hope** [ἠλπίκατε, have set your hope, comp. 2 Cor. i. 10]. This is the last, the mightest stroke.† That very Moses on whom they set their hope, will accuse them, and put their hope to shame. Not exactly the Holy Scriptures (Tholuck), but Moses himself, in his spirit, as the representative of the legal basis of the Holy Scriptures. If they rightly searched the Scriptures, they would find Christ and only Christ in the Old Testament, even in the books of Moses alone; but they find Moses in them, and only Moses, only law even in the prophets, and on this omnipresent Moses, whose all the Scriptures are in their view (see ver. 47), that is, on the legal element of the Holy Scriptures, they placed their self-righteous confidence. Through Moses they sought to be heirs of the Messianic kingdom; Christ Himself was to appear as a second Moses (*nova lex*). But Moses, says He, is the very one who will accuse you. Not so much that the law pronounces the curse on those who deal in the works of the law, as that Moses, both in single passages (Deut. xviii. 15), and in his whole law, especially in the types, wrote of Christ. Bengel: *Scripsit nusquam non.* [Comp. further remarks sub. ver. 46.—P. S.] Where and how accuse? In all judgments of conscience as well as in all the historical judgments of Israel the real Moses, the spirit of the law, accuses them for their unbelief even unto the end of the world. Not, therefore, for unbelief of particular prophecies, "as even De Wette thinks, but because the religious spirit of his law deposes so strong a testimony in favor of Him who, by His whole appearance, proves that He is the fulfilment of it." Tholuck.

Ver. 46. **For if ye believed Moses, ye would believe me.**—*True law-Jews are true faith-Jews.* The same applies to Christianity. [Every true Jew who follows the teachings of the Old Testament revelation, becomes naturally a Christian, as was the case with the apostles and primitive disciples, but every bad Jew instinctively rejects the gospel, because the Old and New Testaments are the revelation of one and the same God, the Old being a preparation for the New, the New the fulfilment of the Old. "*Novum Testamentum in Vetere latet, Vetus Test. in Novo patet.*" The agreement of Moses and Christ is also the underlying thought of the whole sermon on the Mount; Matthew and John are the disciples of one Master.—P. S.]

[**For of me he wrote,** περὶ γὰρ ἐμοῦ—emphatically placed first—ἐκεῖνος ἔγραψεν.—Moses wrote of Christ, as the seed of the woman that shall bruise the serpent's head (Gen. iii.), as the seed of Abraham by which all the nations of the earth shall be blessed (Gen. xii. ff.), as the Shiloh unto whom shall be the gathering of the people (Gen. xlix.), as the Star out of Jacob, and the Sceptre that shall rise out of Israel (Numb. xxiv. 17), as the great Prophet whom God will raise up, and unto whom the Jews should hearken (Deut. xviii.). Moreover, the moral law of Moses, by revealing the holy will of God and setting up a standard of human righteousness in conformity with that will, awakens a knowledge of sin and guilt (Rom. iii. 20; vii. 7), and thus serves as a school-master to bring us to Christ (Gal. iii. 24). Finally, the ritual law and all the ceremonies of Mosaic worship were typical of the Christian dispensation

* [Some of the fathers, and recently also Alford, refer the passage to the anti-Christ who shall appear in the latter days, 2 Thess. ii. 8-12.—P. S.]

† [Bengel: "*Maxime aptus ad conclusionem.*" Godet: "*Sa parole prend une forme dramatique et saisissante. . . . Il se trouvera que celui dont vous me reproche de transgresser la loi, témoignera pour moi, tandis qu' il s'élevera contre vous, ses zélateurs. Quel renversement de toutes leurs notions.*"—P. S.]

(Col. ii. 17), as the healing serpent in the wilderness pointed to Christ on the cross (Numb. xxi. 9; John iii. 14). This is a most important testimony, from the unerring mouth of Christ, to the Messianic character and aim of the whole Mosaic dispensation, and to the Mosaic origin of the Pentateuch. Comp. Luke xxiv. 44; Rom. x. 5.—P. S.]

Ver. 47. **But if ye believe not his writings, how shall you believe my words?**—Twofold antithesis [Moses and Christ—Moses' writings and Christ's words]. First, as the stronger, ἐκείνου—ἐμοῖς. Not as if Moses were more credible than Christ. But he is easier for beginners, and only through him do men get to Christ. This antithesis does not, as Meyer thinks, exclude the second. The Sanhedrists, like the Rabbins in general, officially concerned themselves simply with the writings; the words of Christ they heard only by the way.* They had sought to prosecute Him according to the Sabbath law of Moses; He declares that they are apostates from Moses. But as they postpone their judgment, He postpones His.

[The discourse ends, as Meyer says, with a question "of hopelessness," I prefer to say, holy sadness. Yet after all there is implied in this question a tender appeal of that infinite love which would again and again gather the children of Jerusalem together, even as a hen gathereth her chickens under her wings, though they would not (Matth. xxiii. 37).—This whole discourse is one of the most remarkable in the New Testament. Nowhere else does Christ so fully explain His relation to His Father. It is not metaphysical, but the simple expression of His filial consciousness. With the utmost naturalness and almost childlike simplicity He utters the sublimest truths concerning His official dependence on, and essential oneness with, the Father. This relation the Nicene Creed has briefly and clearly expressed by calling Christ "Light of Light, God of God, very God of very God." What can we mortals do but reverently listen to these astounding disclosures of the mysterious union of the Saviour of the world with the infinite God! And how terrific is the force of the argument against the blind and dead leaders of the Jews, especially when, at the close, He pursues them to their own territory and takes away the very foundation from under their feet by calling the grand figure of their liberator and lawgiver in whom they placed their hope, from the grave, and changing their pretended advocate into their accuser! The whole discourse is so characteristic, grand, pointed and telling, that the idea of an invention is utterly preposterous. Even Strauss and Renan dare not deny its essential genuineness, though they insist upon its Johannean coloring. "*Le thème*," says Renan of the Johannean discourses in general (*Vie de Jésus*), "*peut n'être pas sans quelque authenticité; mais dans l'exécution, la fantaisie de l'artiste se donne pleine carrière.*" But John first became conformed in his mind to Christ before he conformed Christ to his mode of thought and speech, so that his theology is a faithful reflection of the theology of Christ. It would take no less than another superhuman Jesus to invent such a Jesus as the one exhibited by this plain fisherman of Galilee. The historical reality is the only sensible solution of the problem.—P. S.]

* [Alford insists on the antithesis of γράμματα and ῥήματα. "Men give greater weight to what is written and published than to mere words of mouth;—and ye in particular give greater honor to Moses than Me: if then ye believe not what he has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words uttered by Me, to whom you are hostile? But this is not all: Moses leads to Christ; if then ye reject the *means*, how shall ye reach the end?"—P. S.]

DOCTRINAL AND ETHICAL.

1. The advancing *opposition* of the darkness to the light of the world, in its most diverse forms.

2. Christ, the *quickening life*, is the central thought of chapters iv.-vii. In the fourth chapter He presents Himself as the refreshment of life, the fountain of peace; in the fifth, as the fountain of healing, the healing quickener of the sick and the dead, even to resurrection; in the sixth, as the sustaining and nourishing bread of life; in the seventh, as the hidden, mysterious spirit-life, whence the fresh fountain-life of the spirit flows. After this the idea of *light* comes forward. In the eighth chapter Christ is the preserving, enlightening light, the day of the world; in the ninth, the awakening, quickening light, the light-star of the world, by which the blind receive sight, and those who profess to see, become blind; in the tenth, the shepherd through life to death; in the eleventh, the resurrection from death to eternal life; in the twelfth, the transfigurer of death into the seed of full and glorious life.

3. As the fourth chapter presents Christianity in contrast with sacred antiquities (Jacob's well), and with the places and services of the temple in the ancient time, so this fifth chapter unfolds it in contrast with ancient miraculous localities and curative resorts.

4. The very first public attendance of Christ at a feast had been followed by a hostile demonstration of the Jews; and this second one brings them already to the commencement of capital process against Him. This *contrast* of the *feasts of the Jews* and the *feasts of Christ* runs through the whole fourth Gospel; the former preparing death for Christ, the latter quickening the world with miracles of life. A contrast which reminds us of *autos-da fe*,* Maundy Thursday=bulls, and Saint Bartholomew nights on the one hand, and the true evangelical festivals of the faith on the other.

5. The man healed at the pool of Bethesda is not only parallel, but also in some respects a contrast, to the man healed at the pool of Siloam. The most important point of contrast is the indolence and sleepiness of the one and the brightness and energy of the other. But just this makes the former case the more suitable type of the general resurrection. The re-animating principle in Christ raises up not only living believers, but also in the last day the most lifeless unbelievers; though a whole age intervene between the first and the general resurrection.

6. The *fountain of Bethesda* an example of

* [The inquisitorial "acts of the faith," it will be remembered, were usually celebrated on some church festival.—E. D. Y.]

earthly sources of healing, a symbol of the divine source; the pool and hall of Bethesda an example of watering-places, hospitals, *etc.*, a symbol of the theocracy; the hall of Bethesda, visited by Christ, a representative of the church, the dispensary of divine grace in the sinful world.

7. *The Sabbath of the Jews and the Sabbath of Christ.* Christ here gives the deepest warrant for the higher Sabbath work, in opposition to a dead Sabbath rest. God's creating, and God's working in His creation, are different things. And the most important works of God in His Sabbath are His festal works of love for the restoration of man. So with this festal Sabbath work of Christ. The Sabbath of the Christian should follow the example. [Comp. Exeg. Notes on ver. 16.—P. S.]

8. The *two accusations* brought against Jesus before the Jewish court mark the two positive fundamental motives of the persecution of Him, which come out stronger and stronger in the progress of the Gospel history. The first is His offending against their statutes, particularly their Sabbath laws; the second is His manifestation of Himself (as Son of God), offending against their deistic theology. But we must not overlook two corresponding negative motives: (1) Their anger at His refusal to embrace and yield Himself to their chiliasm; (2) their envy at His greatness and consideration with the people. These different motives may be reduced to the single motive of the offence He gave their hierarchical malignity. This offence was (1) objective; a statutory offence, both (*a*) ecclesiastical, with reference to the Sabbath, and (*b*) theological, with reference to the doctrine of the unity of God. The offence was (2) subjective; an official offence, in that (*a*) He does not fall in with their ideas, is not a Messiah to suit their worldly ambition, and (*b*) He eclipses them before the people, rousing their envy. The opposition may also be expressed in Johannean terms, as the hostility of darkness to light (of lie to truth), of hatred to love, of death to life.

9. The *self-offence* of Christ before the judgment-seat, in respect to its wisdom, which is especially striking in the interchange of the third and first persons, is a master-stroke, eclipsing all human rhetoric. In respect to its matter, it is the divine depth of the doctrine of the organic nature and process of the resurrection, from its origin in Christ, through the awakening and quickening wrought by Him, to the full regeneration of the world; the organic difference and contrast also between the first resurrection and the second being indicated thereby. In respect of its issue or effect, the discourse marks a victory, after which the Jewish court drops the action, but does not abandon it.

10. The *discourse* of Christ speaks of the Father in His deepest nature and work: as being life in and of Himself and giving life; of the nature of the Son as corresponding to the essence and operation of the Father; and of this in particular, as bringing with it a corresponding moral administration. The discourse then exalts the economy of the Son as an administration of saving quickening (a time of grace), which suspends the old judgment, and presents the new judgment of the Son purely as a condemnation to be left unquickened by the Son. It presents the healing work of Christ as a basis and presage of the awakening of the dead, the spiritual awaking as the introduction and beginning of the bodily; and it exhibits this last in its double aspect of the consummation of life and the consummation of damnation. It declares the final purpose of the judgment: The glorifying of the Son for the glory of the Father. Next it treats of the great testimonies which accredit this mission of Christ: The testimony of a historical office (John); the testimony of the Father in miracles, and in the holy Scriptures; and in particular the testimony of Moses. Finally it holds up the contempt of these witnesses as punishing itself by preventing the man, misled and obstructed by the false witnesses of human ambition, from perceiving the witness of the Holy Ghost, and so deprives him of all witnesses of power and blessing, and plunges him through unbelief into condemnation. "The re-awakening of the dead of Israel in the time of the Messiah had been predicted by Isaiah (xxvi. 19) and Ezekiel (xxxvii.); and the general resurrection of the righteous and the wicked, by Daniel (xii. 2), pointing, in immediate connection, to the Messiah intrusted with the judgment of the world; comp. Ps. ii. 8; cx. 6; Is. xlv. 23, 24; lxvi. 23, 24; Joel iii. 1; Mal. iii. 2. But as the kingdom of God among Israel had to begin inwardly, before it could appear in outward glory, so the resurrection of the dead and the judgment; he alone who is spiritually quickened has the pledge, and the beginning, of the bodily resurrection to life; by faith or by unbelief each one already pronounces his own sentence, chap. iii. 18. In token of the spiritual and the future bodily resurrection, and of the unity of the two, Jesus at that time raised dead persons to life," *etc.* Gerlach.

11. The *quickening work of Christ.* He who would hinder Him in it, passes judgment, because he closes the day and the work of grace. But Christ does not suffer Himself to be hindered, because the Father, with His quickening power, gives Him commission to perfect His quickening. This judging is the reverse side (the medium) of His quickening. In proportion as He cannot and does not quicken, condemnation exists; either *still* exists, or exists *anew*.

12. The *different witnesses of Christ.* If the testimony of the Baptist here seems subordinate to the testimony of the Scriptures, it is not his testimony as such, but only his testimony by itself, in distinction from the entire testimony of the Old Testament, of which his is the completion.

13. Christ, in picturing the Jews thinking they have eternal life in their sacred books, characterizes every *false estimate of ecclesiasticism* or the *objective church.* The general perversion of this spirit is objectivism, a person's alienating his religion from himself, and thinking he has his life as an external treasure in ecclesiastical objects and means; whether the mere outside, the letter, of the holy Scriptures, or the mere elements of the sacraments, or the mere official processes of church discipline. The essence of this objectivistic churchliness is lifelessness, unspiritual-

ness, residing first in the spiritually dead persons, and thence making the objects dead likewise. The objectivism of the Jews had a double form. They thought they had their life in the Scriptures, and in their traditional theology, or the traditions of the elders. Christ intimates the second point, but gives the prominence to the first, because the Scriptures have, besides the letter that kills, a spirit that quickens; and because this spirit is their true life, in which they testify of Christ. The same sort of exaltation of the legal canonical authority of the Bible over the living revelation of God in voices and visions, and especially in Christ, shows itself in various ways even in the Protestant theology. The true ground, however, is not the opposite extreme of a subjectivism which loosens off from the Scriptures, but a subjective spirit of faith which inwardly unites itself with the testimony of holy Writ.

14. The crown of the address of Jesus in this judicial hearing is the gradually developed idea of the essential judgment, in which Moses himself, to whom Christ's accusers appeal against Him, will appear against them as their accuser.

HOMILETICAL AND PRACTICAL.

In proportion as Christ, the Light and the Life, attracts kindred, susceptible souls, He repels the haters of light.—The awaking and the working of the powers of darkness in Israel against the Lord.—Christ's act of healing in the little Bethesda (house of grace), and His discourse of the great Bethesda of the Father and the Son.—The reflection of the legalistic spirit of the Jews in the capital action which they brought against Christ: 1. They are scandalized by His entrance into the emblematical "house of mercy" with a substantial work of mercy (eclipsing the medicinal bubbling and the angel). 2. They charge against Him His festal work of charity on the Sabbath as a labor deserving of death, and as a bad example. 3. On the feast of Purim, the feast of the reversed lot (which gave safety to the Jews and destruction to the heathen, reversing what seemed to be decreed), they made a sinner's lot of new life the lot of death for him. 4. His vindication, appealing to the example of his Father, they turn into a second and a heavier accusation. 5. When they cannot condemn Him, and are speechless, they turn their nonsuit into a reservation to persecute Him the more steadily. —On the feast-day, which the people are keeping with merry-making, Christ visits the hospital. —The most helpless of all attracts most Christ's attention.—As the hand of justice touches the highest haughtiness, the hand of mercy touches the lowest misery.—The sufferer says: "I have no man;" and the Saviour stands by him.—The pool of Bethesda a type of favored localities in a religious community in which the highest miraculous aid has not yet appeared. The miraculous aid is (1) enigmatical (an angel troubling the water); (2) occasional (at a certain season); (3) extremely limited (to the one who steps in first;) (4) to many unavailable (the impotent). — Irresolution and impotence, the worst part of any malady (in melancholy, hypochondria, *etc.*): 1. It is itself disease. 2. It aggravates the other disease. 3. It hinders the cure. 4. It can make the cure uncertain again ("lest a worse thing come unto thee").—Christ takes even the honest wish of a man of faint faith, for faith.—As here Christ's word of power puts an impotent man upon his feet, so in the general resurrection it sets the universe upon its feet.—The cripple at the pool of Bethesda, compared with the blind man sent to the fountain of Siloam, John ix.—"He that made me whole, the same said unto me, Take up thy bed, and walk." The feeblest confesssion, still a confession.—If it is lawful to be made whole, it must be lawful to go home with the bed.—The first word of Christ to the impotent man in Bethesda, and His second word to the healed man in the temple. — Christ's self-defence (see Doctrinal Thoughts, No. 9).—"My Father worketh." The difference between a festal, divine working and an unlawful, human laboring.—The working of God in the medicinal spring (or well of health) an emblem of the saving operation of God in general. 1. In its forms: *a.* The saving operation of the Father in the kingdom of nature. *b.* The saving operation of Christ in the kingdom of grace. 2. In its stages: *a.* Christ's miraculous healing and raising of dead in general. *b.* The spiritual awakening and the organic unfolding of salvation in the New Testament dispensation. *c.* The finished work of salvation in the general resurrection.—The Lord's highest justification made a capital charge against Him.—Ver. 19: Christianity the second, the spiritualized and glorified creation. 1. Christ the image of the Father; 2. His word the spirit of the creation; 3. His work the copy of the works of the Father.—The Son's inability to do any thing of Himself, a paraphrase of His omnipotence to do whatever the Father does. — The Father's speaking and showing to the Son, an out-flowing of His love. — The Son's hearing and doing, a proving of His reciprocal love.—The perfect harmony of Christ's moral conduct with His essential nature.—"And He will show Him greater works than these." The works of healing a fore-shadowing of the miracle of the resurrection.—The Son unrestricted in His quickening work ("quickeneth whom He will"); or, Christ's ministration of grace amenable to no limitations: 1. To no abridgment of its day. 2. To no contraction of its field. 3. To no diminution of its wonders.—Every opposition to the saving work of Christ a condemnatory judgment, which would make (call in, administer) the judgment day itself.—The Father has committed judgment to the Son; implying: *a.* Every condemnation of the old dispensation, before the Son judged, is removed (it is a day of grace). *b.* The Son's judging is but the consequence and the reverse of His quickening (the manifestation of the self-condemnation of unbelievers).—The design of the merciful judgeship of Christ: 1. To glorify the Son above all (Phil. ii. 6-11). 2. To glorify the Father through the Son.—Only as men honor Christ as Son, do they honor God as Father.—Only in personal homage to Christ does the brightness of the personal divine Being disclose itself to man (the personal essence is known through the essentially personal manifestation).—Verse 24: "Verily, verily, *etc.* The sure way to the

highest salvation for all. 1. The way: *a.* Hearing Christ's word. *b.* Believing God in His sending of Christ. 2. The salvation: *a. Having* everlasting life. *b.* Coming not into condemnation. *c.* Being passed from death unto life.—The utmost passiveness of submission to God through Christ, the highest action.—All in the foundation of the Christian life has been already done, when any decisive beginning is made in the manifestation.—"The hour is coming, and now is." All the future is included in the present of Christianity. This is true (1) in the history of Christ, (2) in the history of the church, (3) in the individual Christian.—In one hour of the eternal life all hours of the eternal future lie in germ. — The spiritual resurrection as the ground-work and the genesis of the universal resurrection.—All *must* hear the voice of Christ; but only those who hear aright, shall live.—The resurrection of all bodies must follow as by natural necessity from the operations of Christ, but the resurrection of hearts depends on voluntary faith, which Christ does not force.—Christ the dispenser of life, in the special sense, as Son of God.—Christ the judge, in the special sense, as Son of Man. And yet at once life-giver and judge in both relations.—Christ's power to have life in Himself (see above). — "Marvel not" (comp. ver. 20); or, the most extraordinary manifestations of Christianity yet impend.—"The hour is coming in which all." It is coming, (1) as the hour of the great trumpet which all must hear; (2) as the judgment-day of pure light, in which all must appear; (3) as the millennial summer, which brings everything to maturity.—Those who come forth on the day of the resurrection: 1. What all have in common (all come forth under the operation of Christ's power; all must hear the voice of His power, follow its call). 2. How they differ and separate (in their relations to the operation of the grace and Spirit of Christ). *a.* The result of the manifestation: Some have done good according to the principles of the kingdom of God, have sealed their faith by works of love; the others have done evil, have sealed their unbelief in obduracy. *b.* The reward: The two classes come severally to the resurrection, the complete development, of the sentence which is in them.—Verse 30: The judgment of Christ, a judgment of the Father also.—The witnesses who accredit the Lord: 1. He does not begin with His own testimony (but leaves this to follow other testimonies, without which it could not have its full weight). 2. He does not rest upon the official testimony of John, which ought to have satisfied the Jews, but could not satisfy Him (and so to this day He rests not on the official testimony of the church, though to men this must suffice for the beginning). 3. But He appeals to the testimony of the Father in His works (miracles of power) and in the Holy Scriptures (miracles of prophetic knowledge).—Verse 32: Christ sure of His divine credentials.—The misconduct of the Jews towards John the Baptist a presage of their misconduct towards the Lord: 1. Of John's solemn mission (preaching repentance) they made a pleasant entertainment; and, conversely, of the glad tidings of Christ they made a tragic offence. 2. They separated John's light from his fire, that they might dance with the visionary hope of an outwardly glorious Messianic kingdom; and in Christ they despised the light, that they might harden themselves in the fire of His love. 3. In the fickleness of their enthusiasm they soon gave John over to the caprice of Herod; and with the same fickleness they delivered the Lord to Pilate.—The misconduct of the spirit of the world and the spirit of the age towards the messengers of God.—Christ still attested, and more and more attested, by the words of Scripture and tokens of life.—Marks of dead and false faith: 1. It adheres to the means of revelation (Scriptures, tradition, church, sacraments, ministry), and has no sense for their living origin, the personal God. 2. It adheres to the forms of those means, and has no heart to receive the personal centre of them, Jesus Christ, with His word. 3. It adheres to the particulars of the forms (the letters of the Scripture), and imagines it has *eternal* life in them, while it is full of antipathy to Christ and the life itself. Or: 1. It has a Scripture and tradition of revelation, and no quickening power of it in the Spirit of the living God. 2. It has holy Scriptures, but no holy Scripture, the centre of which is the living Christ. 3. It thinks it has eternal life outside of itself in the means of grace, while it bears enmity to the life of the spirit in Christ, the very life itself.—This dead faith alienates itself more and more (1) from the Father, the source of revelation, (2) from the living Christ, the word of revelation, (3) from the life of the Spirit, the life of revelation.—Men cannot have eternal life merely outside of themselves, in external church privileges.—Even the Holy Scripture should not be exalted, in a legal spirit, above the living Christ.—A man's study of Scripture must be vivified by the study of his own heart.—Faith, when merely external, may turn itself upon any means of revelation: (1) Turn from personal life to things, (2) from the inner life, the spirit, to the outer form, (3) from the centre of the life to the details of its exhibition. — The moral causes of dead faith: 1. Want of sense for the divine spiritual glory of Christ, for the purity of His life and the revelation of the Father in Him. 2. Morbid sensitiveness to the false spiritual glory (honor) of men. 3. Ambitious desire to take part in the mutual glorification of men; or, the want of that simplicity which constitute the true responsiveness to God through Christ, arising from the ambition of the heart, which is a false responsiveness to the honor of men.—Aversion to God and propensity to deify the world and self, the fundamental characteristic of sin and of heathenism, and the root of the perversion of the (theocratic and ecclesiastical) disposition to believe.—The condemnation of the false, legalistic faith: 1. It misses salvation in Christ, and falls over to false prophets and false Messiahs, and to anti-Christ at last. 2. It loses the honor which is from God, and comes to shame before the world itself. 3. It finds its heaviest condemnation in the law of the Lord itself, which it hypocritically professes to honor.—Unbelief, the soul of a dead and empty legalistic faith.—The spirit of legalism is much more completely condemned and overthrown by its own illegality (its lawlessness) than by Christianity.—Before the eyes of the world this spirit is put to confu-

sion by the law, especially by the fundamental laws of humanity as laid down by Moses, far in advance of the judgment-day.—Christ in His first judicial appearance, and in His last.

STARKE: *Nova Bibl. Tub.:* The example of Christ in attending public worship at every opportunity, even though He had no need of it.—*Ibid.:* What is the world but a hospital, the abode of the bodily and spiritually sick?—ZEISIUS: The world a very Bethesda.—MAJUS: Hospitals, asylums for poor and sick are most justly established and maintained.—*Ibid.:* From the wells of charity flow many healing waters.—The movings of the heavenly water of healing are not under our control, yet that we may expect and wait for them is itself a mercy.—ZEISIUS: Look into the mirror of this most wretched and patient sufferer, thou who art so discontented and impatient under sufferings hardly as many days, or even hours, protracted, as this man's infirmity was years!—HEDINGER: Patience, the best thing.—Tedious infirmities, veritable trials of patience.—QUESNEL: The more we are deprived of human help, the better right we have to hope for the help of God.—MAJUS: Jesus looks graciously upon those at whom the proud world casts not a glance. Follow His example.—To visit and help the sick, a large part of love.—By questions God encourages our faith.—Though men cannot or will not help, yet God stands by with sure mercy.—*Nova Bibl. Tub.:* When Jesus speaks, it is done, *etc.* Ps. xxxiii. 9.—ZEISIUS: Help comes at last.—HEDINGER: Hypocrites strain out gnats.—QUESNEL: A servant of Christ, upon a noble achievement, must not wait for the applause of the people, but withdraw himself.—CANSTEIN: All temporal benefits should promote our conversion.—HEDINGER: If God take one cross off thee, be not sure another and greater may not be laid upon thee.—We must never take holiday from good works.—CANSTEIN: The honor which the children of God have from God their Father, and from their sonship, is always an eye-sore to the ungodly.—If Jesus, our Head, is all life, we His faithful members are perfectly certain also to live forever.—MAJUS: God testifies in us and of us by the divine works which He performs in and through us.—On ver. 35. ZEISIUS: As a burning light, while lighting others, consumes itself, so Christian teachers should sacrifice themselves in the service of God and their fellow-men.—How rarely are light and heat found together!—QUESNEL: When a light arises in the church, it immediately gives forth a brightness in which people are glad; but this lasts not long.—Ver. 38: And His word ye have, indeed, in books, in schools, and on lips, and outwardly hold it high, but have it not abiding in you.—Ver. 39: Even from the Old Testament Christ may be known.—He who departs from Christ, flies before life.—Teachers must seek not their own honor, but the salvation of men.—He who does not obediently receive the word of God, has no love for God.—MAJUS: It is by no means a mark of true doctrine, that it and its teachers are eagerly received by the multitude.—Ambition not only corrupts the desires, but also as it were, bewitches the judgment and sensibilities, so that in religion the man never yields to, but always resists, the light and truth.—Ambition is with many the cause of their hardening themselves against the preaching of the gospel.—A Christian, after the example of Christ, must not accuse the enemies of the truth to God, but pray for them.—QUESNEL: Christ the key of the Old Testament.—The cavillers are mightily refuted on their own ground.—The appeal of the Son of God Himself to the written word should quicken in us the deepest reverence for the Holy Scriptures.

BRAUNE: If God rested as the Jews would have men rest on the Sabbath, no sun would rise, no flower would bloom.

HEUBNER: Jesus never (as a rule) let a feast go by without visiting Jerusalem: (1) To fulfil the duty of an Israelite; (2) to use the opportunity of preaching the word not only before the inhabitants of Jerusalem, but before all Israel, and before strangers; (3) to testify the truth there to the leaders at a time when He might appear before them without their venturing to lay hands on Him. — Evangelical clergymen also should use the high Christian festivals with conscientious fidelity, (1) because it may be expected that the Spirit of God will then be specially active; (2) because souls are then in more solemn mood than at other times; (3) because at least many will be present then, who at other times are not. At such festivals it is disclosed, of what manner of spirit a preacher is.*—Bethesda, *i. e.*, asylum, hospital, an emblem of the Christian church (primarily an emblem of the theocratic church of the law).—Jesus did not avoid such sad sights, the retreats of the diseased. In fact He was the physician.—There is a true waiting for divine help: waiting for that which God alone can do; but there is also a false waiting: waiting for that which we ourselves should do, or for the removal of that which should not hinder us at all.—Ver. 4: This and the whole passage would be a grand text for sermons at watering places, where it is rarely heard.—*The angel.* Even nature has invisible spiritual forces for her own secret spring. All proceeds from the spiritual world.—The judgment of a great physician, that a man cannot be a thorough theologian unless he also understand nature, nor a thorough naturalist unless he be also a theologian.—The healing powers in the kingdom of nature, emblems of the healing powers in the kingdom of grace.—*Troubled the water.* The first operation of the Spirit of God upon the soul seems even to be a troubling, disquieting; all is stirred up in the soul, the bottom of the heart is shaken up; but by that very means new energies are excited, life is quickened, and clearness comes.—*Whosoever then first, etc.* Watch the time!—*Wilt thou?* Jesus would have our earnest will.—*Rise!* The word of Jesus has power; what He commands, He gives.—True and false observance of the Sabbath.—God's working is eternal: He is the living God, He is the absolute life, and this life is love. This flows forth without interruption forever.—The thought of the living God, the highest stimulus to work.—Unbelievers will *marvel* with terror and to

* [This observation is truly German, and scarcely applicable to America where church festivals are little esteemed, while the weekly Lord's Day is the more strictly observed. Of late, however, the observance of Christmas, Good Friday, and Easter has made much progress.—P. S.]

condemnations, believers with joy and triumph in their glory.—Unwillingness in spite of the most pressing invitations is the cause of the misery of men.—(Luther:) In more secular callings, positions, and talents, it is less pernicious to be proud and ambitious, but in theology to be arrogant, haughty, and ambitious, does the utmost mischief.

BESSER: (Brenz:) Wilt thou be made whole? So the Lord asks us in all our troubles, whether we would be delivered.—(Chemnitz:) The Lord speaks to the Jews exactly as if I should say to the Papists: It is not I, but the very fathers whose authority you allege in support of your superstition, that will accuse you of ungodliness. Or as if we should say to the pope: It is not we that accuse or condemn thee, but Christ Himself whose vicar thou callest thyself, Peter whose successor thou claimest to be, Paul whose sword thou pretendest to carry; these are they that accuse thee. (And Mary as surely impeaches mariolatry, as every true saint the distribution of the honor of Christ among the saints.)

SCHLEIERMACHER: How could it have been that so many refused to accept the Redeemer? There is *unbelief* on the one hand, *irresolution* on the other, and the two, in their innermost and deepest root, are one and the same. If man can come to a firm resolution to forsake the earthly and strive for the heavenly, the eye of the Spirit will soon open in him, enabling him to seek and to find the true fountain of healing whence eternal life proceeds.—We have life not in ourselves, but from Him and through Him.

[SCHAFF: Ver. 1. Christ went up to Jerusalem at a feast: 1. Because it was a divine ordinance, and to teach us to attend religious assemblies (Heb. x. 25); 2. Because it was an opportunity for doing good. (From HENRY.)—When Christ came to Jerusalem, He visited not the palaces, but the hospitals, for He came to save the sick and wounded. (The same.)—Vers. 2-4. Nature has provided remedies, men must provide hospitals.—How many are the afflictions in this world, how full of complaints, and what a multitude of impotent folks! (The same.)—The earth is a great Bethesda. (SCOTT.)—The fathers, and the high Anglican, WORDSWORTH, regard the healing pool of Bethesda stirred by an angel, as a figure of baptismal water to which all mankind is invited, and whose virtue is never exhausted. But Christ healed the cripple simply by His word, ver. 8.—MATTHEW HENRY calls Bethesda a type of Christ, who is the *fountain opened*.—ALBERT BARNES indulges in remarks against the frivolous amusements of modern watering places, where more than anywhere else men should be grateful for the goodness of God.—Ver. 8. *Rise, take up thy bed and walk.* Christ first gives, and then commands, He imparts the strength to do His will. Augustine: "Give what Thou commandest, and command what Thou wilt." (*Da quod jubes, et jube quod vis. Conf.* x. 29. This sentence was especially offensive to Pelagius, as it was directly opposed to his view of the inherent moral ability of man.)—Ver. 9. The day of rest was chosen by Christ as the fittest season for Divine acts of mercy. Thus He fulfilled the law and showed His oneness with the Father. God rested on that day from all His works of creation; but on that Day of rest He specially works in doing acts of mercy to the souls of His creatures in public worship. (WORDSWORTH.)—Ver 14. Jesus escapes from the crowd; but finds us and is found by us in the temple. God is seen in solitude. (WORDSWORTH.) — They who are healed from sickness should seek the sanctuary of God, and give Him thanks for His mercy. (ALBERT BARNES.)—*Sin no more, lest a worse thing, etc.* The doom of apostates is a worse thing than thirty-eight years' lameness. (HENRY.) — From the healing of the sick at Bethesda we learn 1. What misery sin has brought into the world; 2. How great is the mercy and compassion of Christ; 3. That recovery from sickness should impress us with the determination to sin no more, lest a worse thing happen to us. (RYLE.)—Ver. 17. What would become of the Sabbath unless God worked on the Sabbath? (BENGEL.)—Christ speaks here as God who makes His sun to rise and His rain to fall, and clothes the grass of the field on the seventh day as well as on the other six. (CHRYSOSTOM.)—The law of the Sabbath is a law of a Being who never rests from doing good. (THEOPHYLACT.)—The Jews, understanding the law of the Sabbath in a carnal sense, imagined that God was wearied by the labor of the creation, and was resting from fatigue. As He works always without labor, so Christ. (WORDSWORTH.)—Jesus did not deny the obligation of the Sabbath law, but explained its constitution. The solemnities of the Sabbath were and are necessary to restore the human spirit, distracted by the diversity of earthly affairs, to the oneness of the Divine Being, but Christ, who ever reposed in this unity, observed a perpetual Sabbath, like the Father, and no activity could distract Him. (OLSHAUSEN.)—Christ nowhere sets aside the obligation of the fourth commandment, but places it on the right foundation, and shows us that works of necessity and mercy are no breach of the commandment. The error and danger of the present age is the opposite of the Jews. The experience of eighteen centuries proves that vital religion cannot flourish without the Sabbath. (RYLE.)—Ver. 19. If the Son does the same things as the Father, and in the same manner, then let the Jew be silenced, the Christian believe, the heretic be convinced; the Son is equal with the Father. (AUGUSTINE.)—This is the strongest possible assertion of equality. If the Son does all that the Father does, then like Him, He must be almighty, omniscient, all-present and infinite in every perfection; in other words, He must be God. (BARNES.)—Ver. 21-29. That form of Man which was once judged will judge all men. He who once stood before the judge will sit as Judge of all. He who was once falsely condemned as guilty, will justly condemn the guilty. Christ will be seen by the good and the wicked; God by the good alone. (AUGUSTINE.) *All that are in the graves* (ver. 28), whether in costly sepulchres or with monuments of marble, or in lonely deserts, whether in the catacombs, or in the depths of the sea, whether their bodies have been embalmed, or burned to ashes and scattered to the winds of heaven, *all* must appear before the Judge "of tremendous majesty" for a final settlement of the accounts of this earthly life.—The immortality of the soul without faith

in Christ, is only an immortality of misery.—Live always in view of the judgment to come, and prepare for it in time.

> "*Quid sum miser tunc dicturus,*
> *Quem patronum rogaturus,*
> *Quum vix justus sit securus.*
>
> *Recordare, Jesu pie,*
> *Quod sum causa tuæ viæ;*
> *Ne me perdas illa die!*" (From the *Dies Iræ.*)
>
> Wretched man, what shall I plead,
> Who for me will intercede,
> When the righteous mercy need?
>
> Recollect, good Lord, I pray,
> I have caused Thy bitter way;
> Don't forget me on that Day!

[Ver. 38–40. Different modes of searching the Scriptures, the one purely critical and heartless, mechanical, dwelling on the outside, confined to the letter, excluding the spirit, leading away from Christ; the other spiritual, experimental, penetrating to the marrow, leading to Christ. The former mode may be either hyper-orthodox and superstitious, as with the Pharisees and Rabbinical Jews, or rationalistic and skeptical, as with the Sadducees and many nominally Christian commentators. — The Old Testament an unbroken testimony to Christ. So He read it, so we ought to read it.—Henry: "Christ is the treasure hid in the field of the Scriptures, the water in their wells."—Alford: "The command[?] to the Jews to search the Scriptures, applies even more strongly to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that *in the Bible* they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify."—42. *I know you.* Christ knows men better than they know themselves, and than their neighbors and friends know them.—Ver. 44. Worldly ambition a great hindrance to faith. (Henry.)—Ver. 46. Moses leads to Christ, the law is a school for the gospel (Gal. iii. 24).—]

II.

THE PASSOVER OF THE JEWS, AND THE MANNA OF THE JEWS. THE PASSOVER OF CHRIST, AND CHRIST THE MANNA FROM HEAVEN. MIRACLE OF FEEDING IN THE WILDERNESS. MIRACLE OF THE FLIGHT AND ESCAPE OVER THE SEA, WHEREIN CHRIST WITHDRAWS HIMSELF FROM THE CHILIASTIC ENTHUSIASM OF EARTHLY-MINDED ADMIRERS, AND HASTENS TO THE HELP OF HIS DISCIPLES. DECISIVE DECLARATION OF CHRIST. OFFENCE OF HIS GALILEAN ADMIRERS AND MANY OF HIS DISCIPLES AT HIS REFUSING TO GIVE THEM BREAD IN THE SENSE OF THEIR CHILIASM, AND PRESENTING HIMSELF IN HIS SPIRIT WITH HIS FLESH AND BLOOD AS THE BREAD OF LIFE.

Chapter VI. 1–65.

(Vers. 1–15, Pericope for Lætare Sunday. Parallels: Matth. xiv.; Mark vi. 14–56; Luke ix. 7–17; John vi. 1–21.)

1. The Miraculous Feeding.

1 After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.
2 And a great multitude followed him, because they saw[1] his [the][2] miracles which
3 he did on them that were diseased. And Jesus went up into a [the] mountain, and
4 there he sat with his disciples. And the passover, a [the] feast [ἡ ἑορτή] of the Jews,
5 was nigh. When Jesus then lifted up *his* [the] eyes, and saw a great company come
[coming] unto him, he saith unto Philip, Whence shall [are we to][3] we buy bread
6 that these may eat? And [But] this he said to prove him [proving him, πειράζων
7 αὐτόν]: for he himself knew what he would do [was going to do]. Philip answered
him, Two hundred penny-worth [denāries'-worth][4] of bread is not sufficient for them,
8 that every one of them [each one][5] may take a little. One of his disciples, Andrew,
9 Simon Peter's brother, saith unto him, There is a [one][6] lad here, which [who]
10 hath five barley-loaves, and two small fishes: but what are they among so many?
And [*omit* And][7] Jesus said, Make the men sit [lie] down. Now there was much
11 grass in the place. So the men sat [lay] down[8] in number about five thousand.
And Jesus [therefore][9] took the loaves: and when he had given thanks, he distributed (to the disciples, and the disciples)[10] to them that were set [were lying]
12 down; and likewise [in like manner] of the fishes, as much as they would [desired].
When they were filled, he said unto his disciples, Gather up the fragments that
13 remain [over], that nothing [may] be lost. Therefore [So] they gathered *them* together, and filled twelve baskets with the [*omit* the] fragments of the five barley-loaves, which remained over and above unto them that had eaten.

2. THE MIRACULOUS WITHDRAWAL OVER THE SEA.

14 Then those [the] men, when they had seen [seeing] the miracle [sign] that Jesus [he][11] did, said, This is of a truth [truly, ἀληθῶς] that [the, ὁ] Prophet that should 15 come [is coming, or, is to come] into the world. When Jesus therefore perceived [Jesus therefore, knowing] that they would come and take him by force, to make him a king, he departed [withdrew] again[12] into a [the] mountain himself alone.

16 And [But] when even was now come [when evening came], his disciples went 17 down unto the sea [or, lake][13] and entered into a ship, and went [having entered a ship, they were going] over the sea toward Capernaum. And it was now dark 18 [darkness had now come on], and Jesus was not [yet][14] come to them. And the sea arose by reason of a great wind that blew [And as a strong wind was blowing, 19 the sea began to rise]. So when [When therefore] they had rowed [in vain] about five and twenty or thirty furlongs, they see [behold] Jesus walking on the sea, and 20 drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid.

21 Then they willingly received him [they were willing to take him][15] into the ship: and immediately the ship was at the land whither they went [were going].

3. DECISIVE DECLARATION OF CHRIST, AND OFFENCE OF MANY DISCIPLES.

22 The day following, when [*omit* when][16] the people which stood on the other side of the sea saw[17] that there was none [no] other boat there, save that one [but one], whereinto his disciples were entered [*omit* whereinto his disciples were entered],[18] and that Jesus went not with his disciples into the boat, but that his disciples were gone [went] away alone [so that they for a time supposed that Jesus was still somewhere in their 23 vicinity]; (Howbeit [And though the disciples had been seen to go away without Jesus] there came other boats [among which they might have returned] from Tiberias nigh unto [near] the place where they did eat [ate the] bread, after that [when] the 24 Lord had given thanks:)[19] When the people therefore saw [at last perceived] that Jesus was not there, neither his disciples, they also[20] took shipping [they themselves[21] entered into the boats] and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, 26 Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the [*omit* the] miracles [signs], but because ye did eat [ate] of the loaves, and were filled.

27 Labour not [Work not, Busy not yourselves] for the meat [food] which perisheth, but for that meat [the food] which endureth unto everlasting life, which the Son of man shall give [giveth][22] unto you: for him hath God the Father sealed [for him hath the Father sealed, even God].

28 Then said they unto him, What shall we do, that we might [may] work the 29 works of God? Jesus answered and said unto them, This is the work of God, that 30 ye believe on him whom he hath [*omit* hath] sent. They said therefore unto him, What sign showest [doest] thou then, that we may see, and believe thee? what 31 dost thou work? Our fathers did eat [ate] manna in the desert [wilderness]; as it is written, 'He gave them bread from heaven to eat.' [Ps. lxxviii. 24.]

32 Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that [the] bread from heaven; but my Father giveth you the true bread from 33 heaven. For the bread of God is he [that] which cometh down from heaven, and 34 giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.

35 And[23] Jesus [therefore] said unto them, I am the bread of life: he that cometh to me, shall never [not][24] hunger; and he that believeth on me, shall never thirst. 36 But I said unto you, That ye also [*omit* also] have [even] seen me,[25] and believe 37 not. All that the Father giveth me, shall [will] come to me; and him that cometh 38 to me, I will in no wise cast out. For I came down [have, or, am come down, καταβέβηκα] from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me [the will of him that sent me],[26] that of all which he hath given me, I should lose nothing, but should raise it up

40 again at the last day. And [For][27] this is the will of him that sent me [the will of my Father],[28] that every one which seeth [who looketh on] the Son, and believeth on [in] him, may [should] have everlasting life: and I will [and that I should] raise him up at the last day.

41 The Jews then [therefore] murmured at him, because he said, I am the bread 42 which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith [how then doth 43 this man say],[29] I came [have come] down from heaven? Jesus therefore answered 44 and said unto them, Murmur not among yourselves. No man [no one] can come to me, except the Father which hath sent [who sent] me draw him: and I will 45 [shall] raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God' (Isa. liv. 13). Every man therefore[30] that hath heard, and hath learned of the Father [or, that heareth from the Father and learneth],[31] 46 cometh unto me. Not that any man [one] hath seen the Father, save he which is 47 of God [but he who is from God], he hath seen the Father. Verily, verily, I say 48 unto you, He that believeth on me[32] hath everlasting life. I am that [the] bread of 49 life. Your fathers did eat [ate the] manna in the wilderness, and are dead [died]. 50 This is the bread which cometh down from heaven, that a man may eat thereof, 51 and not die. I am the living bread which came down from heaven: if any man [one] eat of this [of my] bread,[33] he shall live forever: and the bread that I will give is my flesh, which I will give[34] for the life of the world.—

52 The Jews therefore strove [contended] among themselves, saying, How can this 53 man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except [Unless] ye eat the flesh of the Son of man, and drink his 54 blood, ye have no life in you. Whoso [He that] eateth my flesh, and drinketh 55 my blood, hath eternal life; and I will [shall] raise him up at the last day. For my flesh is meat indeed [true food, ἀληθὴς βρῶσις],[35] and my blood is drink indeed 56 [true drink, ἀληθὴς πόσις]. He that eateth my flesh, and drinketh my blood, 57 dwelleth in me, and I in him. As the living Father hath [*omit* hath] sent me, and I live by [by reason of, or, because of] the Father: [even] so he that eateth me, even 58 he shall live by [by reason of] me. This is that [the] bread which came down from heaven: not as your [the] fathers did eat [ate] manna,[36] and are dead [died]: he that eateth of this bread shall [will] live forever.

59 These things said he in the synagogue, as he taught [while teaching] in Capernaum.

60 Many therefore of his disciples [themselves], when they heard *this*, said, This is an 61 hard saying [This saying is hard];[37] who can hear it? When Jesus knew [But Jesus knowing] in himself that his disciples murmured at it [were murmuring at this], 62 he said unto them, Doth this offend you? *What* and if ye shall see [What then if ye should behold] the Son of man ascend up [ascending, ἀναβαίνοντα] where he was 63 before? It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing:[38] the words that I speak [have spoken, λελάληκα][39] unto you, *they* [*omit* they] are 64 spirit, and *they* [*omit* they] are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who 65 [it was, τίς ἐστιν, that] should betray him. And he said, Therefore said I unto you [For this cause I have told you], that no man can come unto me except it were [be] given unto him of my Father.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2.—[Two readings, but the same sense, ἐθεώρουν and ἑώρων. John uses ὁρᾶν only in the perfect. See Tischend. and the crit. Note of Meyer.—P. S.]

[2] Ver. 2.—αὐτοῦ is wanting in the principal MSS.

[3] Ver. 5.—The subjunctive aorist ἀγοράσωμεν [instead of the indicative future of the Recepta, ἀγοράσομεν] is established by A. B. D. [Cod. Sin.], *etc.*

[4] Ver. 7.—[διακοσίων δηναρίων ἄρτοι. *Denarius* is a Roman silver coin, at first equal to ten asses (hence the name), afterwards increased to sixteen, and equivalent to the Greek *drachm*. From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor, Matt. xx. 2. Its value was about equal to 7 English pence, or 15 American cents. The E. V. should have retained the Latin term, as the Evangelists did in Greek, or it should have rendered it *shilling*, rather than *penny*, which is too far below the value.—P. S.]

[5] Ver. 7.—[The rec. inserts αὐτῶν after ἕκαστος. Omitted by ℵ. A. B. L., and the recent edd.—P. S.]

[6] Ver. 9.—The ἓν [of the Recepta: *a single lad*], omitted by B. D. L., might have more easily dropped out [after the preceding παιδάρι—ον] than crept in. It is wanting also in the Cod. Sin., thrown out by Tischend., bracketed by Lachm. and Alford.—P. S.]

[7] Ver. 10.—[The rec. inserts δέ after εἶπεν, without good authority.—P. S.]

[8] Ver. 10.—[The verbs ἀναπίπτω (f. ἀναπεσοῦμαι, aor. 2. ἀνέπεσον) and ἀνάκειμαι signify in the N. T. the ancient custom of *reclining* at table, upon the couch or triclinium, which was usually higher than the low table. The English equivalent is *to sit at table* or *at meat*. In this case they lay upon the ground. Mark and Luke describe the manner. See Mark vi. 39-40.—P. S.]

[9] Ver. 11.—[οὖν, *therefore*, is much better supported than δέ of the *text. rec.*, and is adopted by Lachm., Tischend., Alf. (Lange, in his version, follows here the *text. rec.*, but usually the readings of Lachm. Probably an oversight.)—P. S.]

[10] Ver. 11.—The words: "*the disciples, and the disciples to*" [τοῖς μαθηταῖς, οἱ δὲ μαθηταί, text. rec.], are wanting in A. B. L. [and in the Cod. Sin.], *etc.*, and in almost all the Versions. They have been supplied from Matt. xiv. 19.

[11] Ver. 14.—[The text. rec. inserts ὁ Ἰησοῦς after σημεῖον,—beginning a church lesson, omitted by the critical editors.—P. S.]

[12] Ver. 15.—Πάλιν (omitted by Tischendorf), with reference to ver. 3, is sufficiently supported by A. B. D. [In the 8th crit. ed., Tischendorf has restored πάλιν, probably influenced by Cod. Sin. He also now reads φεύγει instead of the usual ἀνεχώρησεν with the remark that the latter is a correction from Matthew, and φεύγει was thrown out as not being consistent with the dignity of Jesus. *Certe* φ ε ύ γ ε ι *alienissimum est a correctore.*—P. S.]

[13] Ver. 16.—[Dr. Lange puts a period here, and several editions of the Greek a semicolon, instead of the comma of the Recepta.—E. D. Y.]

[14] Ver. 17.—The reading οὔπω, *not yet*, in B. D. L., *etc.*, and in the Versions and the fathers [and Cod. Sin., instead of the οὐκ of the *rec.*] adopted by Lachmann [Tischend., Alf.], is hardly an explanatory gloss (Meyer), but was more probably dropped on account of its difficulty. See the Exegesis.

[15] Ver. 21.—[Cod. Sin. reads ἦλθον for ἤθελον. See the Exeget. Notes.—P. S.]

[16] Ver. 22.—[This "when" is simply an anticipation of the ὅτε at the beginning of ver. 24. It is the English Version's solution of the grammatical difficulty of the whole sentence, ver. 22-24. The Vulgate and Luther avoid the difficulty by following the reading εἶδον or εἶδεν, instead of the participle ἰδών (see below). Lange's ingenious construction I have not attempted to represent in the text. It will be found in full in the Exegesis. But the substance of it may be carried along in the very words of the English Version, as I have indicated.—E. D. Y.]

[17] Ibid.—Cod. A. [B. L.], Chrysostom, the Versions, Lachmann [Tischend., Alf.] read εἶδον; D. [א.]: εἶδεν. A grammatical conjecture. [Meyer defends the text. rec. ἰδών, and says that the definite tense was inserted to ease the grammatical structure.—P. S.]

[18] Ibid.—The words ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ [text. rec., א.* D.] are wanting in A. B. L., the Vulgate and the Itala, and appear as an elucidation with many variations. [Omitted by Lachm., Tischend., Alf.]

[19] Ver. 23.—[The parenthesis of this verse in the Text. Rec. is removed by Dr. Lange, or rather is extended to the whole passage from ὁ ἑστηκὼς πέραν τ. θ., ver. 22, to the end of ver. 23. See his construction in the Exegesis. Meyer entirely obliterates the parenthesis.—E. D. Y.]

[20] Ver. 24.—The καί before αὐτοί is lacking in the best MSS. [and in Cod. Sin.].

[21] Ibid.—[Αὐτοί.]

[22] Ver. 27.—[For the future δώσει Cod. א. D. Syr., Chrys. and Tischend. (ed. viii.) read the present δίδωσιν.—P. S.]

[23] Ver. 35.—[Text. rec., inserts δέ, *and*, after εἶπεν, א. D. Tischend. οὖν. Omitted by B. L. T., Alf.—P. S.]

[24] Ver. 35.—[The E. V. connects πώποτε with οὐ μὴ πεινάσῃ as well as with οὐ μὴ διψήσει.—P. S.]

[25] Ver. 36.—The με, wanting in Cod. A., bracketed by Lachmann, is sufficiently attested. [It is wanting in the Cod. Sin., and omitted by Tischend., but retained by Alford. Lange translates καί in this verse correctly *sogar*, *even*.—P. S.]

[26] Ver. 39.—According to the best Codd. πατρός is an addition. [In the Cod. Sin. the whole clause Τοῦτο—πατρός is wanting (*homœotel.*)—E. D. Y.]

[27] Ver. 40.—Γάρ, according to A. B. C., *etc.* [and Cod. Sin.], instead of the δέ of the Recepta.

[28] Ibid.—Most Codd., B. C. D. [Cod. Sin.], *etc.*, Clement and other fathers, and some versions read πατρός μου, instead of the Recepta πέμψαντός με. A third reading, M. Δ., *etc.*, πέμψαντος πατρός, aims to adjust the two. The *text. rec.* comes from verse 39.

[29] Ver. 42.—The second οὗτος has several MSS. against it, but could have more easily dropped out than crept in. [The Cod. Sin. has the οὗτος, and reads: οὗτος λέγει· Ἐγὼ ἐκ, instead of the *text. rec.*: λέγει οὗτος· Ὅτι ἐκ—E. D. Y.]

[30] Ver. 45.—Οὖν, *therefore*, after πᾶς is not sufficiently supported.

[31] Ibid.—The readings ἀκούσας and ἀκούων are both strongly attested; the former somewhat the more strongly, while the latter is favored by the probability that the tense of μαθών following would react. [The Cod. Sin. has ἀκούσας.—E. D. Y.]

[32] Ver. 47.—[The words εἰς ἐμέ are omitted by א. B. and other ancient MSS., and by Tischend., but inserted by other MSS. and the Versions, and retained by Lachm., bracketed by Alf.—P. S.]

[33] Ver. 51.—[Tischend., ed. viii., reads with Cod. Sin., *etc.*, ἐκ τοῦ ἐ μ ο ῦ ἄρτου (Hil. *ex meo pane*; Cypr. *de meo pane*), instead of ἐκ τούτου τοῦ ἄρτου with B. C. L. The latter looks like a correction.—P. S.]

[34] Ver. 51.—On the omission of these words: *which I will give*,—in Codd. B. C. L. D., *etc.*, see the Exegesis. [In the Cod. Sin. the whole clause: ἣν ἐγὼ—κόσμου ζωῆς, is wanting.—E. D. Y.]

[35] Ver. 55.—Lachmann and Tischendorf read ἀληθής [*true*] both times (according to B. C. K. L., *etc.*) instead of ἀληθῶς [*truly, indeed*]; the latter is probably explanatory, since ἀληθινή (Cyril, Chrysostom) is the word to be expected. [Tregelles, Alford, Westcott and Hort unanimously adopt ἀληθής. So also Tischend., 8th ed., Meyer, 5th ed., and Lange, who renders: *wahrhafte*, *i.e.*, real, substantial, *Speise*, *Trank*. Cod. Sin. has here several corrections which Tischendorf notes: "*א* ab* αληθως *priore ad posterius transiluit; א° supplevit omissa ac bis* αληθης *dedit, nisi quod alterum* (*a.°b?*) *rursus in* αληθως *mutatum*."—P. S.]

[36] Ver. 58.—The omission of the ὑμῶν by important MSS., B. C. L., *etc.* (adopted by Lachmann and Tischendorf), may be due to theological reasons. Likewise the omission of τὸ μάννα in C. T., *etc.* (adopted by Tischendorf). The former reading is supported by D., *etc.*, the latter by B. [The Cod. Sin. lacks both ὑμῶν and τὸ μάννα. Tischend., 8th ed., Tregelles, Alford, Westcott and Hort do the same, and read simply: καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον, *as the fathers ate and died*.—P. S.]

[37] Ver. 60.—[Tischend., Alf., *etc.*, read: σκληρός ἐστιν ὁ λόγος οὗτος, which is supported by א. B. C. D., *etc.*, against the text. rec. which puts οὗτος before ὁ λόγος.—P. S.]

[38] Ver. 63. [Lange inserts after *flesh* the gloss: *as such, separately considered*, and after *nothing*: *doeth nothing towards it*. See Exeg.—P. S.]

[39] Ver. 63.—The perfect λελάληκα is supported by decisive authorities, B. C. [Cod. Sin., Tischend., Alf., *etc.*]. The Recepta [λαλῶ] generalizes the word.

1. THE MIRACULOUS FEEDING.

EXEGETICAL AND CRITICAL.

See the parallels in Matthew, Mark, and Luke, and the comments in the first two vols.

[The double miracle of the feeding of the multitude, and the stilling of the tempest, is the only miracle which John has in common with all the Synoptists (Luke alone omits the stilling of the tempest). But he relates it chiefly as the occasion and basis of a lengthy discourse of Jesus, which is omitted by the other evangelists, and which brings out the symbolical meaning of the miraculous feeding. He represents Himself here as the Bread of Life, as in the 4th chap. He exhibits Himself as the Water of Life. Thousands upon thousands in all ages and countries of the world have satisfied their spiritual hunger by feeding on Him, and yet He remains to this day, and will remain to the end of time the same inexhaustible source of supply. The miraculous feeding bears also a striking resemblance to the miracle of the change of water into wine in chap. ii. The nearness of the typical paschal feast (vi. 4,) gives the discourse a bearing on the great paschal sacrifice of the Lamb of God for the life of the world.

Chap. vi. develops the national unbelief or false belief in the people of Galilee, as chap. v. reveals the national unbelief of the leaders in Judea; but both chapters bring out the crisis. Alford says: "In chap. v. Christ is the *Son of God*, testified to by the Father, received by faith, rejected by unblief; here He is the *Son of Man*, the incarnate Life of the World, and the unbelief of the Jews and His own disciples is set in strong contrast with the feeding on Him as the Bread of Life." But He is this Bread of Life by virtue of His descent from heaven, as the incarnate Son of God, and by sacrificing His flesh and blood, *i. e.*, His whole human life on earth, in holy obedience and atoning suffering for the life of the world. The discourse of the sixth chap. bears the same relation to the Lord's Supper as the discourse with Nicodemus (chap. iii.) does to baptism, *i. e.*, it expresses the *general idea* which precedes and underlies the sacramental rite as subsequently instituted. See remarks on ver. 27 and the *Excursus* at the close of the Exeg. Notes.—P. S.]

The history of the miracle. The time, place, and essential features are those of the first of the two miraculous feedings which Jesus performed (Matt. xiv. 13; Mark vi. 30; Luke. ix. 10. See the Comm. on *Matt.*). The historical connection of it in John is not, as Meyer asserts [p. 249], different from that in the synoptical Gospels. In John the miracle is preceded by a voyage over the sea to the eastern side from the vicinity of Tiberias, and followed by the miraculous walking upon the sea. In Matthew also Jesus "departed by ship into a desert place," because Herod had executed John and was curious to see Jesus; and the feeding is followed by the walking on the sea. In Mark it is further specified that the sending out of the twelve, in other words Christ's setting out towards Jerusalem (to the feast of Purim), had occurred shortly before, and that the apostles had just gathered themselves together again to Jesus. The order is exactly the same in Luke, though Luke gives not the walking on the sea.—The single external difference, therefore, in regard to the cause of the voyage is, that John gives the attempts to ensnare Jesus in Jerusalem as the cause of *His return to Galilee*, and the synoptical Evangelists mention the more immediate occasion of *His going over the lake*, to wit: Herod's intention to bring Jesus before him. The two motives are manifestly akin, and might easily coëxist. See Com. on *Matt.*, chap. xiv.

Ver. 1. **After these things Jesus went away over the sea of Galilee.**—[Μετὰ ταῦτα, *i. e.*, after the transactions related in chap. v. Christ probably returned to Galilee soon after the feast of Purim (chap. v. 1), which took place in March, and performed this miracle between the feast of Purim and the next passover, which was celebrated a month later, but which Jesus did not attend for the reason mentioned in chap. vii. 1. He continued in Galilee till the feast of Tabernacles, which occurred in October, and which He attended (vii. 1, 2, 10). This gives us seven consecutive months in Galilee during this year, including the last month of the first and six months of the second (or, third, according to the view taken of the ἑορτή in v. 1, *see* remarks there) of our Lord's public ministry. John relates in chap. vi. only the most salient events of this period, and takes much for granted and well understood from other sources.—P. S.]

Ἀπῆλθεν is not to be referred, as by Baumgarten and Meyer, to the departure of Jesus from *Jerusalem*.* After the return of Jesus to Galilee, which of course took place very soon after the feast of Purim, since Jesus was no longer safe in Judea, one more circumstance came in, which the synoptical Evangelists record (see *Leben Jesu*, II. 2, p. 779). Yet Tholuck groundlessly supposes a long intervening ministry in Galilee, because the passover came not long after the feast of Purim, and the passover was now just at hand (ver. 4).† Meyer disputes the view of Brückner and earlier interpreters, that the ἀπῆλθεν must be referred to some place in Galilee, and the view of Paulus, that the genitive, τῆς Τιβερ., indicates that He crossed the sea from Tiberias;‡ following chap. v. 1, the phrase must amount to: ἀπολιπὼν Ἱεροσόλυμα ἦλθε πέραν. This is undoubtedly right so far as it represents the crossing of the sea as occasioned by the experiences in Jerusalem; and John also calls the sea of Galilee in chap. xxi. 1, θάλασσα τῆς Τιβεριάδος, after the manner of the Greeks (λίμνη Τιβερίς, Pausan. v. 7, 3). But in the verse before us the first designation, τῆς Γαλιλαίας, certainly was not necessary in addition to the second; for any one would understand the second, though it differed from the expression of the synoptical Evangelists (Matt. iv. 18). The second designation, therefore, must be taken as an additional specification.§ Thus large seas often have particular names from particular districts on their coasts; the *Bodensee* is also the *Lake of Constance*, and the *Vierwaldstätter See*, or *Lake of the Four Forest Cantons, the Lake of Lucerne*. After all is said, the Evangelist of course does not intend to make the Lord embark at Jerusalem. And the interest which Herod Antipas was just now taking in the appearance of Christ, and the Lord's own rapid escape, as well as the straggling ships from Tiberias mentioned immediately after (ver. 23), imply that Christ embarked from the part of the coast about Tiberias. Respecting the lake, see note on *Matthew* iv. 18.‖

* [Meyer arbitrarily supplies: "having left Jerusalem." All older commentators, as also Brückner, Hengstenberg, Godet, refer ἀπῆλθεν to Capernaum or some other place in *Galilee*. Alford, agreeing with Lücke, says that ἀπῆλθεν ὁ Ἰησ. πέραν τῆς θαλάσσης, if connected with the preceding discourse, would be unintelligible, and can only be understood by the fragmentary (?) character of John's Gospel as relates to mere narration, and the well-known fact being presupposed, that His ministry principally took place in Galilee.—P. S.]

† [Ewald, with his usual oracular self-assurance, as if he had been present at the composition of the Gospel of John, asserts that by a sad accident a whole sheet (he does not specify the precise number of chapters and verses) between chap. v. and vi., was lost before the Gospel came into general circulation. *Die Johanneischen Schriften*, I., p. 221.—P. S.]

‡ [This would require ἀπό or ἐκ Τιβεριάδος.—P. S.]

§ [Τιβεριάδος is a geographical genitive, inserted for the easier understanding of Gentile readers (comp. xxi. 1), who knew the lake best by that name (Pausan. v. 7, 3; αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διοδεύοντα), though Matthew and Mark always call it θαλ. τῆς Γαλιλαίας, Luke once (v. 1), λίμνη Γεννησαρέτ, Josephus (*De bello Jud.*, iii. 10. 8, *etc.*), usually Γεννησάρ or Γεννησαρῖτις. Hence the Vulg. and Beza correctly translate: "mare Galilææ, *quod est Tiberiadis*;" so also the E. V.—P. S.]

‖ [Dr. Robinson (*Lex.* sub Γεννησαρέτ, p. 141) thus describes the sea of Tiberias: "It is about 12 miles long, and 5 or six broad, and is still celebrated for the purity and salubrity of

We must further consider that if Jesus, returning from Jerusalem, wished to pass as soon as possible over the sea, He must rather sail from the region of Tiberias, than from Capernaum.

Respecting the eastern coast (Matt. chap. xiv.) comp. von Raumer's *Palästina*, p. 60 and 205 sqq. "The ancient Bashan, about the time of Christ, embraced five provinces: Gaulanitis, Trachonitis, Auranitis, Batanæa, and Ituræa. Gaulanitis corresponded nearly to the present Tsholan, and lay between the upper Jordan, the sea of Tiberias, and the lower Mandhur." The eastern shores of the sea (chalk, interspersed with basalt) rise to a height of from eight hundred to a thousand feet, and spread into a table-land cut up with wadys; the western mountains are about half as high. The eastern coast was an asylum for the Lord on account of its solitude, and on account of its being under the jurisdiction of Philip, a son of Herod the Great, and a mild prince, who after his father's death had become tetrarch of Batenæa, Gaulanitis, Trachonitis, and Paneas. He died childless at Julias, A. D. 34, and his dominions were attached to the province of Syria (not to be confounded with the Philip whose wife Herodias was married to Herod Antipas; see on Matt. chap. xiv).

Tiberias.—A city in Galilee, and in the most beautiful part of it, on the western shore of the lake, south of the middle, on a narrow plain (Joseph. *Antiq.* xix. 8, 1; xviii. 2, 3), a then modern, Herodian city of Palestine, adorned with a royal palace and a race-course, inhabited mostly by heathens, named by Herod Antipas in honor of the emperor Tiberius. Herod seems to have usually resided here; and this, according to Bachiene, was the reason why Jesus never visited this city. From Herod Antipas to the accession of Herod Agrippa II., it was the capital of the province. Fishing and lake transportation were the chief employment of the inhabitants. After the dissolution of the Jewish state, for several centuries, it was the seat of a renowned Jewish school (Lightfoot), and one of the four sacred cities of the Jews. In the vicinity, at the village of Emmaus, were warm baths (sulphur, salt, iron; medicinal). Some, without sufficient reason, identify the place with Cinneroth (Josh. xix. 35, belonging to the tribe of Naphtali), with Hammath (Ibid.), and with Rakkath (Ibid.). Now *Tabaria*, with about three thousand inhabitants, Jews. An earthquake in the year 1837. See Von Schubert III., 233, Robinson III., 500. [Boston ed. of 1856, vol. II., 380-394. Robinson describes the present town, called in Arabic *Tûbarîyeh*, as "the most mean and miserable place" in Palestine, "a picture of disgusting filth and frightful wretchedness." It suffered much from an earthquake in 1837, when about 700 persons died out of a population of 2500.—P. S.]

Ver. 2. **And a great multitude followed him.**—It seems not to be a multitude which has just now gathered (ἠκολούθει); it possibly consisted in part of the remnants of the Galilean caravan returning from the feast of Purim, but certainly for the most part of the beginnings of the Passover caravan: without doubt Galileans. Many might have attached themselves to the returning disciples, who also wrought miracles. Yet the text implies that new miracles of the Lord, performed on the western shore, were the particular attraction.

Ver. 3. **Into the mountain.**—This standing phrase is accounted for (1) by the character of the Palestinian landscape, affording everywhere heights on which Christ could withdraw from intercourse with the people in the plain; (2) by the Lord's habit of retiring upon a mountain; (3) by a symbolical view which has insensibly connected itself with this habit: taking the solitude of a high mountain for the stillness of prayer. The region is more particularly stated by Luke (chap. ix. 10); it was near the eastern Bethsaida in Gaulanitis.

Ver. 4. **And the passover, the feast of the Jews, was nigh.**—*The* feast, *i. e.*, the principal feast. The passover of the same year, 782. Lücke groundlessly supposes that Jesus attended this feast. The absence from the principal feasts was nothing inconceivable, as may be inferred from the questions in chap. vii. 11 and xi. 56. (Paulus, contrary to the usage of the language, ii. 13; xii. 2., *etc.*, renders: *not long past.*) [The nearness of the passover accounts for the multitude of people ready for a journey to Jerusalem, and suggested in part the subject of the following discourse on the sacrifice of Christ's life for the life of the world, which was typically foreshadowed in the Jewish passover.—P. S.]

Ver. 5. **A great company come unto him.**—Meyer: "It was a *new* company [pilgrims to the festival], not that of ver. 2, which had followed Him on His way to the sea." The contrary is plainly stated by the synoptical Gospels, Matt. xiv. 13; Mark vi. 33; Luke ix. 11. According to Lampe, Bruno Bauer, Baur, and Luthardt [Hengstenberg], the subsequent discourse of Jesus concerning the eating of His blood relates to the passover, and reveals the antitype of that type. Meyer disputes this, because the discourse lacks the slightest hint of it. Some hint, however, lies in the very choice of the striking terms and in the subsequent words of institution.

To Philip.—To this disciple the question must have been a peculiar test. See the note on chap. i. 45. It is possible, however, that Philip was the one who first solicited the Lord to send the people away, Matt. xiv. 15.—According to Bengel, Philip had charge of the *res alimentaria.* Meyer urges against this that Judas was the treasurer [xiii. 29], which is not a sufficient reason; with better reason he refers also to the individuality of Philip, as exhibited in chap. xiv. 8, which, however, he calls *verstandesmässig* [jejune and calculating, and somewhat skeptical, like Thomas. Chrysostom also infers from xix. 8, that Philip was weaker in faith or tardier in spiritual apprehension than the rest. Alford takes the circumstance as simple matter of fact, implying perhaps that he was nearest the Lord at the mo-

its waters and the abundance of its fish. It presents, indeed, a beautiful sheet of limpid water in a deep depressed basin, with a continuous wall of hills on the sides; but the hills are rounded and tame; and although after the rainy season the verdure of the grass and herbage gives them a pleasing aspect, yet later in the year they become naked and dreary. Its position exposes it to gusts of wind." Comp. his *Researches*, Boston ed. of 1856, Vol. II., 380, 386, 415-417.—P. S.]

ment.—P. S.] John's omission of the circumstance that Jesus had previously been teaching this multitude and healing their sick (see on *Matt.*), making the Lord ask immediately: "**Whence shall we buy bread** [ἀγοράσωμεν, *conjunct. deliberat.*]?" is of course only an abridgment of the history sustained by many examples (see ver. 1; Lücke, Neander), not a *difference*, as Meyer holds, nor a sign of defective testimony, according to Baur. By the circumstance that Andrew had already made the acquaintance of a baker's errand boy, or bread vender in the caravan, John himself indicates that the scene did not occur abruptly. Also by the aorists. [John represents the Lord as first suggesting the question how to feed the multitude; the Synoptists relate that the disciples came to the Lord and asked Him to dismiss the multitude from this desert place into the villages where they might buy themselves food. John's narrative is abridged. But in every important point the agreement is complete. See the remarks of Alford *in loc.*—P. S.]

Ver. 6. **To prove him.**—Plainly a test of faith; which Meyer without reason denies, and then himself confirms; Philip must be more ready to experience the power of faith. But it was also a test of love which the disciples stood better than the test of faith. [**For he himself knew.**—Jesus did not need the counsel of Philip.—P. S.]

Ver. 7. **Two hundred denaries' worth.**—A hundred denāries were equivalent to about fourteen dollars and a half. Comp. on Mark vi. 37. Grotius supposes, this was the contents of the treasury. John represents it as the prompt calculation of the quick-minded Philip. The representation in Mark is not inconsistent with this; yet seems to imply that the disciples are ready to apply all their fund to the feeding of the people. Yet, according to Philip, even the high estimate of two hundred denāries would not suffice.

Ver. 8. **Andrew . . . saith unto him.**—Here again, as in chap. xii. 22, Andrew appears near Philip and in like manner in an act of friendly interest and assistance.—Andrew seems to be a master in mediation and advice, John i. 40 sqq., and xii. 22. On that other occasion also he supplements Philip. But why is it said: "*One of His disciples?*" Wassenbergh considers the apparently superfluous and disturbing words to be a gloss. But John intends to mark that it was one of the disciples who first, though with trembling heart, directed his eye to that little store with which Jesus wrought the miracle.

Ver. 9. **There is one here.** Παιδάριον ἕν. One little boy; one young slave; one little apprentice.* The last, most likely a bread vender or sutler accompanying the caravan. The sense is: there is only one little trader here, and he has only so much.

Barley-loaves. — The food of the poorer classes. *Tr. Pesachim* [fol. III. 2]: "Rabbi Johannan said the barley is fine. He was answered: say this to horses and asses [*nuntia hoc equis et asinis*]." **Two small fishes.**—Ὀψάριον [Lat. *opsonium*], a diminutive of ὄψον [from ὀπτάω, or ἕψω, *to cook, to roast*], any thing cooked or roasted, to go as a relish with bread (προσφάγιον): generally fish [little fish], as here. [Of later Greek usage. In the New Testament ὀψάριον is peculiar to John who employs it five times (vi. 9, 11; xx. 9, 10, 13). The Synoptists use here the word ἰχθύες.—P. S.]

Ver. 10. **Much grass in the place.**—A mark of the eastern spring about the time of the passover.* [After the rainy season.]—**The men.** Constituting, no doubt, according to the idea of the festival caravans, the great mass. They appear here as heads of families, around whom in many cases women and children were grouped. [οἱ ἄνδρες, a touch of accuracy; the *men alone* were arranged in companies and numbered, while the women and children were served promiscuously. (See Meyer and Alford *in loc.*) According to Mark the multitude reclined on the green pasture ground by parties or in groups of hundreds and fifties. They probably formed two semicircles, an outer semicircle of 30 hundreds, and an inner semicircle of 40 fifties. A wise symmetrical arrangement for the easy and just distribution of the food.—P. S.]

Ver. 11. **Given thanks.**—Matt. xiv. 19. According to the best authorities, the distribution by the disciples, which is in the Textus Rec. supplied here from Matthew, is left by John to be supposed. See the Textual Note.

[Εὐχαριστήσας, for which the other Evangelists use εὐλογεῖν, is in accordance with the blessing or grace of the father of a Jewish family at meals, and has here a special bearing on the miracle. John describes the distribution (διέδωκε τοῖς ἀνακειμένοις) as being the act of Christ, without, however, excluding the intervention of the disciples as mentioned by Matthew, Mark and Luke. Verse 11 is the place for the miracle, but the exact moment and manner of its performance eludes the grasp of the senses. It must have taken place immediately after the prayer of Christ as He distributed the bread through the apostles to the eaters. The evangelists show their good sense in omitting a description of what is indescribable. Augustine's and Olshausen's ingenious idea of a divinely hastened process of *nature* (to which must be added an accelerated process of *art*, or the combined labors of the reaper, miller and baker, by which wheat or barley is changed into bread) does not help the understanding of the matter, and has only the value of an analogy. We cannot conceive, philosophically, of supernaturally, yet visibly growing loaves, and of supernaturally growing or multiplying fishes. A miracle, like the primitive creation, can only be apprehended by faith, which is the organ of the supernatural. It is, indeed, not a strictly creative act by which things non-existing are called into existence, for a miracle is always performed on matter already existing, but it is as great and difficult as a creative act, and is produced by the same divine power which,

* [Wordsworth: *One* person, and he a *child;* and he has only five loaves, and they of *barley;* and two fishes, and they *small*. Then Dr. W. goes on allegorizing about the elements of the sacrament.—P. S.]

* [Wordsworth: A beautiful figure of the 'green pasture' (Ps. xxiii.), in which Christ feeds His people in the ministry of His word and sacraments, where He prepares a table for them in the wilderness. This may do for homiletical application.—P. S.]

in one case, originates nature, and, in the other, acts from above and beyond nature upon (not against) nature. Comp. my notes on the miracle at Cana, chap. ii., pp. 106 f., 109 f., and the notes on *Matthew* pp. 267.—P. S.]

Ver. 12. The *gathering of the fragments* here appears as directed by the Lord. [A lesson of economy, which is consistent with the greatest liberality. "Make all you can, save all you can, give all you can." *κλάσματα* (from *κλάω, to break*, as *fragments* from *frango*), *broken pieces*, not *crumbs*. More fragments were left than the original supply of five loaves, which would not have filled five baskets.—P. S.]

Ver. 13. **Filled twelve baskets with the fragments.**—[Probable reference to the twelve apostles, each of whom gathered the fragments and brought his basket full. *Basket*, the ordinary furniture of a travelling Jew for carrying his food. Some commentators refer the number to the twelve tribes of Israel as the type of the church which is fed by the bread of life to the end of time.—P. S.] Meyer urges that the twelve baskets were filled *only* with the fragments of the *bread*, and adds: Mark, vi. 43, states otherwise. Yet he would conceive the miracle only as a *creative* act, which operates here on quantity, as it operated on quality in the changing of the water into wine.

DOCTRINAL AND ETHICAL.

1. On the miracle and the different explanations of it, see the Com. on *Matt.*, chap. xiv. [Am. ed., pp. 266, 268, where the *rationalistic*, the *mythical*, the *symbolic*, and the *orthodox* views of the miracle are fully noticed. Comp. also my remarks on ver. 11 (p. 210), and Prof. van Oosterzee in the Com. on *Luke*, p. 146.—P. S.] Not simply "a miracle of satisfying would Lange consider it," as Tholuck inaccurately states. [Dr. Lange admits an actual increase of the substance and nourishing quality of the bread by a power which went forth from the Logos, but assumes at the same time a modal or mystic medium in a corresponding moral and religious disposition awakened by Christ among the eaters, so that it was a heavenly feast of the soul as well as a literal meal for the body. See his remarks below, and in *Matthew*, p. 267, also his *Leben Jesu*, III. p. 786, where he says: "Christ fed the people with His bread, His faith, His divine power and the blessing of His love."—P. S.] Meyer: "A creative act." But we have here, by all means, a miracle of the Son, the Redeemer, not an absolutely creative act [*ex nihilo*]. If we know what *creative* is, we also know that all the days of creation were applied to it, till there was first the herb, not to say bread; therefore (1) a miracle of the increase of force in the element of divine power; then (2) of the increase of substance in the element of love; the whole being (3) a miracle of the heavenly kingdom, in which one fares very ill if he leaves the heart out of account.

2. In John this miracle gains a peculiar significance from its relation to the miracle of the turning of water into wine. *Wine and bread.* It receives further light from the history which follows.

[3. The miracle of the miraculous feeding an illustration of the truth that Christ is the *bread of eternal life* to His people in the "desert place" of this world, on their journey to the "feast" of the heavenly Jerusalem. In this spiritual sense the miracle is continued from day to day. On its relation to the Lord's Supper, see the Excursus at the close of the Exegesis of this passage.—P. S.]

HOMILETICAL AND PRACTICAL.

See the Com. on Matthew, Mark, and Luke, on this passage.

Jesus hastens from the tribunal of the Jews away beyond the sea into the mountain of God. —So the pious heart has a right to betake itself, from the pain which legalistic jealousy has ready for it in human schools and temples, to the great temple of God. (But to find refuge and elevation in nature is one thing, and to run wild in nature is another.)—Over the sea and upon the mountain: the great, bold course of Christ: In His life; in history; in the leading of His people. — The passover-feast, the passover-journey, and the passover-sermon of Christ before the passover of the Jews; the Lord ever in advance of His people. (The whole chapter.)—The trial of Philip's faith.—What he saw, and what he did not see.—The character of Philip.—The arithmetic of Philip and the arithmetic of the Lord.—In the reckoning of men there is always a deficit, in the reckoning of Christ there is always a surplus.—How the Lord has led His apostles to interest themselves even in the bodily wants of men.—How He has trained His ministers and messengers to care also for the poor and sick.—The sentiment of Andrew, compared with the sentiment of Philip. (The one would begin with much, the other seems at least inclined to begin with little.)—How in a Christian consultation we gradually come nearer the right.—The little bread vender; Christ founds His great miracle on a small, every day incident.—"Make the men sit (lie) down:" a word of perpetual application.—When once a Christian people sit down together in peace and quietness, then the Lord works His wonders.—So He still works His miracle when the people sit down at His bidding (in the church, at the holy Supper, *etc.*). —Christ's giving of thanks, the seal of His confidence.—The wonder-working table-blessing of Christ.—The divine miracles of faith at the supper in the desert.—The miraculous feeding; miraculous 1, in the sitting down of the people at the bidding of Christ; 2, in the thanksgiving of Christ before the feeding; 3, in the distribution and breaking of the bread according to the appetite of all; 4, in the satisfaction of all; 5, in the surplus (more at the end than at the beginning).—Even the superfluity of God we should carefully economize.—The effect of the miraculous feeding on those who were fed: 1. Their true interpretation (that this is that Prophet, *i. e.*, the Messiah); 2, their false application of it (desiring to make Him a king to their mind). —The Lord must withdraw Himself as often from the homage of men, as from their persecution.—Christ escaped to the mountain, and He alone: 1, the humble One, who offers up to the Father His miracle-working blessing; 2, the

self-possessed One, whom no fanaticism of men excites; 3, the exalted One, above the ambition of the world; 4, the holy One, who mingles not His affairs with human doings.—"They would make him a king:" in the midst of this temptation, in which nobles fall by thousands, He stands erect, because *He is the King*.

STARKE: HEDINGER: God uses all sorts of means, most rarely curiosity, for the conversion of sinners.—The nearer a feast, the more the children of God seek to dress their hearts for Him; they keep the feast in honor of Him.—Jesus is so high that He can overlook all His children, and can know what each one wants.—CRAMER: The Lord cares for all, and is kind even to the unthankful.—*Nova Bibl. Tub.*: It is the weakness of our unbelieving heart, that, in our necessities, we always consider only their greatness and the slenderness of the means of relief, and not the infinite wisdom, power, and goodness of God. If we have possessions, we have heart; but lack of money brings lack of faith.—QUESNEL: We sin as well when we think that God will pass by the ordinary means of His providence as when we limit the providence of God to outward means.—ZEISIUS: Christ can make bread in the desert, and abundance in want.—CANSTEIN: Whenever we eat, we ought to pray and thank God.—CRAMER: Every creature, and therefore food, is sanctified by prayer and the word of God, 1 Tim. iv. 5.—Happy are those ministers of the word who receive from the Lord what they deliver to their hearers.—He to whom God intrusts temporal blessings, should not keep them to himself, but share them with others.—To eat and be filled, is the blessing of God; and to eat and not be filled, is His curse, Hag. i. 16.—OSIANDER: The common mass is unintelligent; now it will exalt one to heaven, and soon after it will thrust the same one down to hell. Let no one intrust himself to the favor of the multitude.—HEDINGER: In the beginning of illumination, in the first glow, a man usually falls to extravagant undertakings, not according to the rule of divine prudence.—ZEISIUS: Flee, according to the example of thy Saviour, from that which the world, with its carnal mind, holds high, and seek that which is above. — GOSSNER: Jesus purposely caused the bread to pass through the hands of the disciples, that *they* might grasp it in their hands, who in their unbelief had seen it to be too little.

BRAUNE: The creative power of God which every year makes much grow from little, the harvest from the seed, even to superabundance, here also works. As it wrought in the beginning of the world, and works yearly in secret, here it comes forth openly.—The gathering frugality, which saves at the right time, belongs to the art of beneficence.—Jesus is the Redeemer from the sin which man loves, from the devil in whom man does not believe, from the death of which man does not think, from the hell which man does not fear; therefore He is not a Redeemer for all. Were He but a Redeemer from hunger and from labor for a living (by means of material abundance), then He would be acceptable to all. The people wished to make 'm a king; He was to be their work; they wished to have their hand in everything, even where they did not understand, and nothing should have honor which they did not give,—not even Jesus, the Prophet, the Messiah.—LISCO: Philip and Andrew both looked at the visible; the one at the insufficient money, the other at the insufficient food.

HEUBNER: The power of Jesus to draw men to Himself. The power to do good draws more than the power to punish.—Unbelief everywhere looks at the small means and the feeble power. But God can accomplish much with little.—The purpose and the wonderful help of God are ever revealing themselves to the astonishment and shame of unbelief.—Jesus has regard for order and division, by means of orderly arrangement the multitude was easily viewed. So everywhere in the kingdom of God. Men are divided, every one in his place.—In the hand of Jesus everything becomes blessing.—The disciples were hodmen of Jesus; and so are we.—To cover political plans under the cloak of religion, is scandalous abuse of religion. — The Christian should strive to keep clear of worldly distinction. —Ver. 1–15, the pericope for *Lætare* Sunday. *How Jesus performs His miracles*: 1. With holy design. 2. In love, only to relieve the actual stress of want and suffering. 3. With divine power. 4. With quietness and dignity. 5. With earnest precaution.

SCHLEIERMACHER: The Lord even feeds and nourishes those who truly gather round Him.—DRAESEKE: It is not we that make Him king, but He that makes us kings, because citizens in His kingdom.—REINHARD: Thoughts on the constancy with which Jesus holds to the great end of His life.—MARHEINEKE: The Christian in solitude.—GREILING: We should learn from Jesus to do much with little.—SCHULTZ: On the earthly blessing which God diffuses among men. SCHUDEROFF: The earthly mind always miscalculates.—LISCO: The gospel for the day, a history of the feeding, seems to have been appointed for this Sunday* not so much on account of the incidental remark that "the passover, a feast of the Jews, was nigh," as because Jesus was called by the people, whom He had miraculously fed, "the Prophet that should come into the world;" for it is plainly the design of the last three Sundays of Lent to hold before us the threefold office of our Mediator, the suffering Jesus, as Christ: Prophet, Priest, and King.—*Ibid*: In Christ is full satisfaction for us.—The behaviour of Jesus towards weak and insincere friends: 1. He condescended to the necessities of their weakness. 2. He avoided their well-meant, but impure homage.—BACHMANN: How urgently the Lenten season invites us take the bread of life. —AHLFELD: The Lord makes everything come out gloriously: (1) Where man is at his wits' end, (2) God goes right on.—KRAUSSOLD: Our daily bread a guide-board to heaven—*Ibid.*: How faithfully the Lord cares for His people.—RAUTENBERG: The eating of the bread from heaven: (1) How it is performed; (2) how much it includes.—*Ibid.*: Christ's kingdom is not of this world: This (1) brings Him suffering in this world; (2) draws my heart from this world;

* [The Fourth Sunday in Lent.—E. D. Y.]

(3) remains my comfort, when all things fail — HARLESS: The need, which receives the blessing of the Lord: 1. The need. 2. The testing. 3. The confirming. 4. The blessing.—RAUTENBERG: The miracle at the table of the Lord: 1. The love which prepares the table. 2. The food which it offers. 3. The satisfaction which it gives.—JASPIS: Jesus, ever the helper of the poor.—J. J. RAMBACH: The victory of faith in the exigencies of life.—AHLFELD: How goes it with the Christian who goes with Christ? 1. He cleaves to his Lord, and forsakes Him not. 2. The Lord may hide from him His face for the time, till 3. He at last breaks to him the bread of grace.—WIESMANN: The miraculous feeding shows us that Christ has for His people: (1) A warm heart; (2) a clear eye; (3) an open hand. —*See the next section.*

[HILARY: There is no catching by eye or touch the miraculous operation; it only remains for us to believe that God can do all things (consistent with His nature and character).—AUGUSTINE (*Tract. in Joh.* 24; *Serm.* 130, 1): Christ multiplied in His hands the five loaves, just as He produces harvest out of a few grains: there was a power in His hands; and those five loaves were seeds, not indeed committed to earth, but multiplied by Him who made the earth. (The same idea is revived by Olshausen, but the comparison is only serviceable as a remote analogy. See the Exegesis.)—TRENCH: Here is a miracle of creative accretion, by which Christ proclaimed Himself the bread of the world, the inexhausted and inexhaustible source of all life for the spiritual needs of hungering souls in all ages.—The twelve baskets, an apt symbol of Divine love which after all its out-goings upon others, abides itself far richer. Comp. 2 Kings iv. 1–7; Prov. xi. 24: "There is that scattereth, and yet increaseth."—Analogies of this miracle: the manna in the wilderness; the multiplying of the widow's cruse of oil and her barrel of meal by Elijah, 1 Kings xvii. 16; Elisha satisfying a hundred men with twenty loaves of barley, 2 Kings iv. 42–44. — RYLE: Learn from this miracle: 1) Christ's almighty power; 2) a lesson about the office of ministers —to receive humbly and to distribute faithfully what Christ provides and blesses; 3) the sufficiency of the gospel for the wants of mankind. —P. S.]

2. THE MIRACULOUS WITHDRAWAL OVER THE SEA. VI. 14–21.

EXEGETICAL AND CRITICAL.

See the parallels in Matthew xiv. 22–33; and Mark vi. 45–56. [Omitted by Luke. Alford: "An important and interesting question arises, Why is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66."—P. S.]

Ver. 14. **The Prophet that is to come.**—This denotes here not the fore-runner, but the Messiah, referring to Deut. xviii. 15; as is proved (1) by the addition: "that should come into the world;" (2) by the inclination to make Him a king.

Ver. 15. **Take him by force.**—Carry Him forcibly into their circle, and conduct Him in triumph—*in order to make Him a king;* as festival pilgrims, lead Him to Zion in triumphal procession. The arbitrary, confused, and premature idea of the subsequent triumphal entry.

He withdrew again into the mountain. The πάλιν denotes not only return to the mountain, but also a second withdrawal of Himself from the pressure of the people. He sought solitude, to escape the people; but this of course does not exclude His sanctifying the solitude by prayer.

Ver. 16. **And when evening came.**—It would not appear from ver. 17, but it certainly does from the parallels, that this was the "second evening," *i. e.*, the later even-tide, from the decline of the day till night.

Ver. 17. **Having entered a ship.**—The ἐμβάντες before ἤρχοντο is hardly intended to repeat once more that they had already gone to sea which had been said in ver. 16, but to express that, after embarking, they took an involuntary course, driven by a fearful storm. See Com. on Matthew and Mark on the passage. According to Mark the disciples were to go before the Lord in the direction of Bethsaida. This must mean the eastern Bethsaida, not the western, because the return itself was to Capernaum; therefore a coast-wise passage northerly is intended. Christ wished to embark in a solitary place, unseen by the people. The storm intervened; the disciples were driven out into the midst of the sea. Then Jesus came to them on the sea; *i. e.*, He met them as a helper in their distress under a *contrary* wind; not merely went after them as they were driving with a *favorable* wind. [Dr. Thomson (*The Land and the Book*, II. p. 30) maintains, in opposition to the usual view, that there was but *one* Bethsaida, and that it was situated at the entrance of the Jordan into the lake, a few miles north-east of Tell Hûm, the supposed present site of Capernaum. The disciples would naturally sail from the southeast *toward* Bethsaida in order to reach Capernaum.—P. S.]

And Jesus had not yet come to them. —As the disciples were not expecting Jesus to walk on the sea, the "yet" has been found troublesome, and has been dropped. But the sentence means: They had not yet been able to take up Jesus according to the original plan of the voyage. [See TEXT. NOTES.]

Ver. 18. **And the sea began to rise.**—An explanation of their misfortune. We repeat: A violent gale, by which they would have come immediately twenty or thirty furlongs westward, could not have been to them a contrary wind, if they had intended to go westward without Jesus.

Ver. 19. **Five and twenty or thirty furlongs.**—The lake was forty stadii wide (Joseph. *De Bell. Jud.* III., 10, 11).* The indefinite mea-

* [According to Robinson, the lake is about twelve English miles long, and five or six broad.—P. S.]

sure is very graphic; it reflects the situation: Darkness and an angry sea, in which accurate measurement of distance was impossible at the time. Matthew says "the midst" of the sea, xiv. 24; denoting, however, an earlier moment, when Jesus was still on the shore. John marks the later moment, at which the disciples saw the Lord. The στάδιον is a Greek measure (Luther: *Feldweg*, furlong). Eight stadia made a Roman mile. A stadium is the fortieth part of a geographical or German mile [a little less than an eighth of an English mile, and nearly equal to the English furlong; so that the twenty-five or thirty stadia would come between three and four miles.—E. D. Y.]. Of the full two leagues' breadth of the lake the ship had therefore already passed a league and a quarter or a league and a half.

They behold Jesus. — Graphic present. **And they were afraid.**—Moderate expression of a powerful feeling. Compare the synoptical Evangelists. So little had they expected His coming to them in this way.

Ver. 21. **Then they desired to receive him.**—They still desired to take Him into the ship; that is, they still stood to their purpose. In the effort to take up the Lord on the eastern shore, the ship had already gone nearly to the western. The Evangelist finds it superfluous to state that the Lord now embarked, and sailed the small remaining distance with the disciples. He likewise passes over the falling of the wind.

According to the usual view of the event, in which Jesus *went after* the disciples, instead of *meeting them*, the expression of John is very hard to be explained. And here again Meyer (after the example of Lücke and De Wette) brings out a collision with the synoptical Evangelists. "They wished to take Him into the ship, and immediately (before they carried out the ἐθέλειν) the ship was at the land." He seems even to introduce here a wondrous agency of Jesus bringing the ship *immediately* to land, notwithstanding its distance of five or ten stadia and the "*surging*" of the sea. "An unfortunate attempt at harmony [it is then said by Meyer, p. 255, 5th ed.]: *They willingly received Him* (Beza, Grotius, Kuinoel, Ammon, and many others; see against it Winer, p. 436); which is not helped by the assumed antithesis of a *previous unwillingness* (Ebrard, Tholuck)." The sentence says simply this: They were still occupied with the effort to take Him up on the eastern coast, when by this miraculous intervention of Christ they at once reached the western side.

The ὑπῆγον, in the versions and expositions, to a great extent fails of its full force. It often denotes a secret, skilful or mysterious removal, escape, or disappearance. And so especially here, where the Lord was put upon extreme deliberation, and could properly use a miracle to rid Him of the multitude. If they still followed Him in spite of all, we must consider that certainly all could not follow Him in the boats which had come from Tiberias, and that Christ still found it necessary in the synagogue at Capernaum to put off the people by meeting them sternly and with the boldest declarations.

DOCTRINAL AND ETHICAL.

1. The culmination of the enthusiasm of the Galilean populace for Jesus is here brought out, and by John alone, with great distinctness. The great popular mass, a host of five thousand chiliastically excited men, would violently lift a Messianic standard with Him and for Him. But because Jesus cannot yield Himself to this project, the culmination of their enthusiasm is at the same time its turning-point.

2. In respect to the miracle of Christ's walking on the sea, compare the Com. on Matthew and Mark.

HOMILETICAL AND PRACTICAL.

The misinterpretation of the divine sign of Christ by the perverseness of earthly-minded men.—They draw from the sign a correct conclusion (a true doctrine) and a false application (a false moral).—So with orthodox faith a false (ecclesiastical or secular) morality is often associated.—The flight of Jesus before the revolutionary design of the people: It occasions (1) His retiring in solitude to the mountain; (2) His sending the disciples before Him with the ship; (3) His hastening in the night, ghostlike, over the sea.—Jesus on the mountain above the political designs of men; He alone: 1. He alone the free One, who is more a king than any prince of earth. 2. He alone the clear-sighted One, who sees far above all craftiness of policy. 3. He alone the silent but decisive Disposer of all things.—The flight from the sedition and tumult: 1. The flight of Christianity (Christ). 2. The flight of the Church (the ship).—The disciples in the ship, driven from east to west, a foreshadowing of the fortunes of the church.—The miracle of the walking on the sea, as to its holy motives: Occasioned (1) by a holy flight; (2) by a holy solicitude. — Christ's superiority to nature.—Christ the sea-king (He, not Mary, the true *Stella Maris*).—Christ as master of the water—the helper in perils of the sea (not the holy Nepomuc).—Christ the helper in perils of water and of fire.—While they were wishing to take Him up on the eastern shore, they were ready to land on the western.—The hour when the Church becomes perfectly joyful in the presence of her Lord in this world, is the hour when she lands on the shore of the other.—How the Lord suddenly puts an end to the reverses of His people.—Every new necessity of the Christian, a new revelation of the glory of Christ. Every new necessity of man, a new revelation of the miraculous help of God.—Perils of the night; perils of storm; perils of the sea. Sufferings from night, from storm, and from sea; Christ, the Deliverer.

STARKE: God's wonders among them that go down to the sea in ships. Ps. cvii. 23.—Prov. xxx. 19.—Wisd. xiv. 3.—Be not troubled when thou must journey from one place to another, *etc.* The goal is all rest.—Comest thou into a dark night of tribulation, *etc.:* Jesus is there.—The perils of one's calling.—Good fortune is followed again by ill; but to believers all is for the best.—CANSTEIN: Christ lets His people come almost to extremity, but then loses not a moment.

—In our troubles we commonly set God before us in a different character from the true; as an object of terror.—ZEISIUS: What a mighty hero is thy Saviour and mine!—QUESNEL: Christ's word and presence make everything good and tranquil again.—CRAMER: Christ has more ways of helping than one.—ZEISIUS: Thus the saints come through great storms and trouble to the haven of eternal peace and safety.—GOSSNER: When Christ is in the ship, the ship receives more help from Him than He from it. So is everything which we call the service of God more profitable to the servant than to the Lord whom he serves.—HEUBNER: Distance, mountain, and sea cannot separate Him from His.—SCHLEIERMACHER: We see here at first a certain dependence on an immediate and bodily presence, which is always united with a certain want of faith in the spiritual, and of a sense of spiritual power and agency.—SCHENKEL: How do we stand towards Christ? (1) So as to have Him flee from us? (2) Or so as to have Him come to us?

[WORDSWORTH: Ver. 20. "*I am* ('Εγώ εἰμι), the Ever-living One, Jehovah, the Author of Life. I am always at hand and never pass by you, therefore be not afraid, but trust in Me. Our Lord allows us to be in trial and danger, to struggle in the storm, to endure for a long time, in order that our patience and perseverance and faith may be proved, and that we may resort to Him who alone can save us. We are often in darkness and in storms, and the devil and evil men assail and affright us: but let us listen to Christ's voice, 'Εγώ εἰμι, μὴ φοβεῖσθε, and when human help fails, then divine aid will come. Terrors pass by, but Christ never passes by. He ever says, 'It is I.' I am He who always *am*, who ever remain; therefore have faith in Me. And if we are rowing in the Apostolic Ship of the Church, doing our duty there in our respective callings, and if we desire to receive Christ into the Ship, He will not only quell the storm, but give us a fair breeze, and we shall soon be at the harbor where we would be—the calm harbor of heavenly peace. They who are in the Ship, and are rowing in the storm; they who labor in the Church, and continue in good works to the end, will receive Christ, and will at length arrive at the waveless haven of everlasting life."—A fine Greek poem of Anatolius on Christ in the tempest, translated by J. M. Neale: "Fierce was the wild billow" (see Schaff's *Christ in Song*, p. 451).—P. S.]

3. DECISIVE DECLARATION OF CHRIST, AND OFFENCE OF MANY DISCIPLES.

VI. 22–65.

EXEGETICAL AND CRITICAL.

[After a brief historical introduction, ver. 22–25, John gives that wonderful discourse which unfolds the symbolic meaning of the miraculous feeding of the multitude, namely, the grand truth that Christ is the Bread of everlasting life, which alone can satisfy the spiritual wants of men. It may be divided into four parts, each of which is introduced by an act of the audience and determined by their moral attitude. 1) The first part is introduced by a simple question of the Jews: "When and how didst Thou come hither?" It exhorts them not to busy themselves about perishing food, but to seek food which endures *forever*, and which the *Son of Man* alone can give, vers. 25–35. 2) The Jews asking for this imperishable bread, Jesus declares *Himself to be the Bread of life* that came down from heaven, vers. 35–40. 3) The Jews murmured at this extraordinary claim; whereupon Jesus repeats the assertion with the additional idea, that *His flesh which He was to give for the life of the world*, is that Bread of life, vers. 41–51. 4) This causes not only surprise but offence and contention among the Jews (ver. 52), but Jesus, instead of modifying and explaining, declares in still stronger language that *eating His flesh and drinking His blood*, *i. e.*, a living appropriation of His person and sacrifice is the *indispensable condition of spiritual life* reaching forward to the resurrection of the body, vers. 52–58. 5) The rest, from vers. 59-65, describes the crisis produced by this discourse and furnishes at the same time, in ver. 63, the key to the proper understanding of the same.*—The authenticity of this discourse is sufficiently guaranteed by its perfect originality, sublimity, and offensiveness to carnal sense, as well as its adaptation to the situation and the miracle performed. No writer could have invented such ideas and dreamed of putting them into the mouth of Jesus. Nor could any *mere* man in his sane mind set forth his own flesh and blood as the life of the world. We are shut up here to the conclusion of the divinity of Christ. As to the difficulty of the discourse, we must always keep in mind that Christ spoke for all ages, and that history furnishes the evidence of the wisdom and universal applicability of His teaching. The disciples and the hearers were prepared for it by the two preceding miracles which raised them, so to say, to a supernatural state. The sacramental interpretation will be discussed below in an Excursus.—P. S.]

Vers. 22–24. The construction of these verses is a matter of great difficulty. [Such complicated sentences are exceedingly rare in John. Two other instances occur in chap. xiii. 1, and 1 John i. 1 ff. In this case the parenthetical and involved construction is, as Alford remarks, characteristic of the minute care with which the evangelist will account for every circumstance which is essential to his purpose in the narration.—P. S.] De Wette: "As regards the construction, the sentence is interrupted by the parenthesis of ver. 23, and resumed in ver. 24 (ὅτε οὖν εἶδεν=ἰδών, ver. 22), except that while ἰδών, ver. 22, relates to the circumstances under which the departure of Jesus seemed impossible, and the resumptive ὅτε—εἶδεν expresses the certainty nevertheless reached, that he was no longer there." Meyer: "The construction resumes ὁ ὄχλος, the subject of the whole, with ὅτε οὖν εἶδεν ὁ ὄχλος, ver. 24; and ver. 23 is a parenthesis which prepares the way for the following apodosis. The participial sentence ἰδών, ὅτι to ἀπῆλθον is subordinated to ἑστηκὼς πέραν τ. θαλ., and explains what made the people linger there and stand again the next day in the same place: They thought Jesus must still be on the eastern side of the sea, since no other ship

* [For a somewhat similar division see Godet, II. 97.]

had been there except the one in which the disciples had gone away alone, ver. 22, and even the *disciples* might again be there, since other boats had come from Tiberias, in which they might have returned." [Somewhat modified in ed. 5th, p. 256.—P. S.] We suppose that here, as often elsewhere in the New Testament a supposed clumsiness and irregularity of expression arises in the sphere of exegesis from our overlooking the conciseness resulting from the vividness of the oriental style. The present passage may be elucidated by the remark that Christ made His escape from the people with extreme deliberation and care, and that the people pursued Him with intense expectation; and the sentence takes this shape: *And immediately* the ship (in which they were escaping) was at the land whither they were going (for escape from the people); the day following the people (also) which stood (still remained standing, like a wall) on the other side of the sea, because they saw (in the first place) that there was none other boat there, save that one, and that Jesus went not with His disciples into that, but that His disciples were gone away alone (whence it seemed to follow, that Jesus was still in the neighborhood); but (in the second place) that other boats had come from Tiberias nigh unto the place where they had eaten bread by the power of the Lord's thanksgiving (boats in which the disciples also might have returned). When the people therefore, *etc.*

Ver. 24. **They themselves entered into the boats.**—Took those boats which had come from Tiberias. As these vessels are called πλοιάρια [*small* boats], and besides were probably not very numerous, having accidentally arrived, it is not to be supposed that the whole five thousand came across.* Tholuck supposes that the festival-pilgrims would have left, probably finding it necessary to go immediately on to the temple at Jerusalem. This mistakes the point of their extreme excitement. The αὐτοί is not antithetic to a previous passive behaviour of the people (Meyer), but to their wrong supposition that the disciples had been in the ships, and had returned by them. They sought the Lord in the place of His residence, Capernaum.

Ver. 25. **On the other side of the lake.**—With reference to the eastern point of departure. According to ver. 59, they find Him in the synagogue at Capernaum. Meyer correctly: "The πέραν τ. θάλ. is intended to suggest that the object of their *wonder* was their finding him on the *western* side." **When camest thou?**—[Πότε ὧδε γέγονας; In Greek this implies the double question of *when* and *how*, as Bengel remarks: *Quæstio de tempore includit quæstionem de modo. When* didst Thou come hither? and *how* didst Thou get here (perf. γέγονας) so unexpectedly, like a ghost?—P. S.] The question *how* seemed the more natural. Yet they appear to suppose immediately that He went round the sea, or crossed at some other point. They ask, when He arrived just here. Meyer thinks they suspected some miracle, and Jesus did not enter into their curious question; but the passage leads rather to the opposite inference. The Lord must expect, not that they had been led by the feeding to think of the walking on the sea, but undoubtedly that they expected of Him so much of the miraculous as to make the question of *when* superfluous. This triviality is the very thing that betrays the sensuous confusion of their enthusiasm itself.

Ver. 26. **Verily, verily, I say unto you, Ye seek me.**—The term here is particularly strong, because it emphasizes a severe personal judgment. Considering this strength of the expression, the interpretation of the correlatives οὐχ'—ἀλλ' by *non tam—quam*, in Kuinoel and others, entirely obliterates the thought. **Not because ye saw the miracles.**—Lücke explains the plural by the healing of sick before the feeding (see the other Evangelists); Meyer groundlessly rejects this, observing that the antithesis is simply the eating of the loaves; that the plural is a plural of category, and goes no further than the feeding. But if they had waited for the kingdom of God as true believers in the Messiah, they would have perceived the spiritual glory in all the miracles. On the contrary, the sensuous expectations of the Messiah fastened selfishly on the eating of the loaves. (Comp. Matt. iv. 3, 4.)

Ver. 27. **Work not for the food.**—We think the first word must be emphasized. It is aimed at the chiliastic inclination to laziness in the enjoyment of miraculous food, and resembles the word of Paul in 2 Thess. iii. 11, 12. But the injunction immediately takes a turn designed to lead their mind to the essential point. Direct your labor not to the food which perisheth, but, *etc.*—The radical meaning of ἐργάζεσθε it is difficult here to preserve in its precise force; and yet we are led to do so by the spirit of the transaction. Luther: *wirket, work, produce;* De Wette: *erwirket, work out;* Van Ess: *mühet euch, trouble yourselves.* Luther also translates ἐργαζόμενος, Eph. iv. 28, by *schaffen, work.* There is a double oxymoron or paradox: (1) that they should not labor for the perishable food, which is the very thing they must get by working; (2) that they should labor for the heavenly food, which is not to be earned by labor. The solution lies (1) in the position of the exclamation: *Labor,* at the beginning of the sentence: Be earnest workers; (2) in the addition of the next words to elucidate the first. Work not for the earthly food, which perisheth; even work for daily bread should not aim at mere material support and sensual enjoyment, but at the eternal in the temporal; (3) in the doing away of all thought of human production in matters of faith by the further words: "Which the Son of Man shall give unto you."—**The food that perisheth**; or rather, which spoils, corrupts. Earthly nourishment enjoyed in idleness, without sanctification of the Spirit, is not merely *perishable.* This word is too weak for ἀπολλυμένην (comp. Matt. ix. 17: οἱ ἀσκοὶ ἀπολοῦνται); the food goes to destruction, and with it the man who seeks his life in it. It therefore leaves not only hunger, but also loathing (Num. xxi. 5, in regard to the manna). Decaying food loses not only (1) its efficiency, but (2) its healthful nature, and (3) its very nature itself. On the contrary food which endureth unto everlasting life has (1) eternal efficiency; (2) eternal fresh-

* [Strauss unnecessarily creates this difficulty.—P. S.]

ness; (3) eternal durability.—The difference between this and the water which quenches thirst, chap. iv. 14. That passage concerns the life of Christ refreshing, quickening, and satisfying the soul; this describes the life of Christ refreshing, nourishing, and supporting the whole being of the man.—**Everlasting life**;—viewed here in the main as an outward object, but including the internal operation of it.

Which the Son of man shall give unto you.—Undoubtedly based on the figure of laborer and employer, as in chap. iv. 36, and in the parable of the laborers in the vineyard, Matt. xx. 1 sqq. In His service they must work only for the eternal food, and this He would *give* them. And as the eternal food can come from God alone, He declares that He is sealed as steward of the Father; appointed and accredited with commission and seal (σφραγίζειν also denotes confirmation, appointment with a seal). He is sealed (accredited in particular by the miraculous feeding as a sign) as the Son of His Father's house, commissioned or sent from God. He thus seems to appoint them as laborers of God; and hence the question that follows.

Ver. 28. **What shall we do, that we might work the works of God?**—They seem ready to consent to the requirement of Christ. They wish to be in a general sense the servants of God, and do His work. But that their spirit in the matter is rather chiliastic than moral (Meyer) is shown (1) by their asking about *works* in the plural; (2) by their stress on *their doing*. The case is like that in John viii. 30: an apparent or conditional readiness, arising from chiliastic misconception. Not exactly a merely moral legalness of mind, though it includes this. Two interpretations: 1. The works which God *requires*, has commanded (De Wette, Tholuck). [Alford: the works well pleasing to God, comp. 1 Cor. xv. 58.—P. S.] 2. The works which God *produces* (Herder, Schleiermacher). The former interpretation is true to the mind of the people.

Ver. 29. **This is the work of God, that ye believe in him whom he sent.**—Jesus meets the plural with the singular,* and their proposal to *do* with the demand of *faith* in Him whom God sent. The connection of ideas is close: As servants of God they must yield themselves with unreserved confidence to the messenger of God; through Him alone do they become capable of doing anything, ver. 50; xvii. 3; 1 John iv. 17. Bullinger, Beza: Faith is called a work *per mimesin*. Tholuck, on the other hand: Faith is itself a work. It is the decisive work of the man, in which resides the decisive work of God. [Mark the distinction between believing Christ, which is simply an intellectual assent to an historical fact and which may be ascribed to demons and infidels, and believing *in* Christ as an object of confidence and hope, which implies vital union with Him. This is both a work of Divine grace and the highest work of man. Godet finds here the germ of the whole Pauline theology and also the bond of union between Paul and James. Faith is the greatest act of freedom towards God; for by it he gives himself, and more man cannot do. In this sense James opposes works to a faith which is nothing but an intellectual belief; and in an analogous sense Paul opposes active living faith to dead works of mere outward observance. The faith of Paul is in fact the work of James, *i. e.*, the work of God. Schleiermacher calls this passage the clearest and most significant declaration that all eternal life proceeds from nothing else than faith in Christ.—P. S.]

Ver. 30. **What signs shewest thou then?**—*i. e.:* To prove that Thou art the one sent of God? For that He professed Himself to be this messenger, is evident from what He had said. The term Messiah is indeed not used, but it is implied. Some have considered the question strange, because the people had just yesterday been miraculously fed. Grotius supposed it to be put by persons who had not been present at that feeding; the negative critics found in it a contradiction of the preceding account (Bruno Bauer, and others): De Wette considers the conversation as having no reference to the feeding. But we must bear in mind, that the people presumed that Jesus, if He were the Messiah, must have accepted their acclamation and their proclamation of His royalty; and that, instead of doing so, He had, to their great chagrin, eluded their design. They therefore demanded that He more satisfactorily attest Himself than He did by that feeding. A sign from heaven they probably did not, like the Sanhedrists and Pharisees, intend; but no doubt a perpetual miraculous supply of bread under the new kingdom now to be set up. This is indicated by the explanatory addition: "What dost Thou *work?*" τί ἐργάζῃ. What dost Thou produce? Ironically pointed at His demand that they should work. The chiliastic Messiah must take the lead of all the people as the greatest master-workman. The expression is doubly antithetic: putting *His working* against theirs, and especially putting a *working* in testimony of His Messiahship against His declaration of it.

Ver. 31. **Our fathers did eat manna.**—Meyer: "The questioners, after being miraculously filled with earthly bread, rise in their miracle-seeking, and demand bread from heaven, such as God gave by Moses." What they wanted was, no doubt, primarily continuance; though not this alone. The thought is: If Moses perpetually fed his people with bread from heaven, it is too little that the Messiah, the greater than Moses, should give His people only one transient miraculous meal, and as it were put them off with that. He ought to introduce the Messianic kingdom by giving every day a miraculous supply, and that by all means finer than barley loaves, superior manna. Comp. Matt. iv. 8.

As it is written, He gave them bread from heaven. (Ex. xvi. 4; Ps. lxxviii. 24; cv. 40). Meyer: The Jews considered the manna the greatest of miracles.* As Moses was the type of the Messiah (Schöttgen, *Horæ Talm.*, II., p. 475), a new manna was expected from the Messiah Himself: "*Redemptor prior descendere fecit pro iis Manna; sic et redemptor posterior*

* [So Bengel: "*Jesus singularem numerum opponit plurali Judæorum, qui dixerant, opera Dei*, ver. 28." Alford: "Because there is but this one work, properly speaking, and all the rest are wrapt up in it."—P. S.]

* [Josephus called it θεῖον καὶ παράδοξον βρῶμα.]

descendere faciet Manna." Midras Coheleth. Fol. 86, 4. (Lightfoot, Schöttgen, Wetstein.)·

The *manna* (מָן), which miraculously furnished the Israelites in the Arabian desert [for forty years] the means of support, Ex. xvi.; Num. xi., *etc.*, fell during the night, and in the morning lay as dew upon the earth, Ex. xvi. 14, in small grains (like coriander-seed, Ex. xvi. 31), sweet, like honey, to the taste. It had to be gathered [every day except the Sabbath] before the sun rose, or it melted, ver. 21. "The quantity divided daily to each person, Ex. xvi. 16, Thenius (*Althebräische Masse*) estimates at somewhat over two Dresden quarts" [about three English quarts. —P. S.]. On the well-known oriental (medicinal) manna of natural history, see Winer, *sub v.* This appears even in southern Europe on various trees and shrubs; then in the east (manna-ash, oriental oak, especially the sweet-thorn), likewise tarfa-bush; abundant in Arabia, particularly in the vicinity of Sinai. A resinous exudation, resembling sugar, appearing sometimes spontaneously, sometimes through incisions made by insects or by men; appearing specifically on leaves and twigs. Several travellers assure us that in the east the manna falls as dew from the air. Even in this case a vegetable origin must be presumed. Our idea of the miraculous manna must be formed after the analogy of the Egyptian plagues: A natural phenomenon miraculously increased in an extraordinary manner by the power of God for a special purpose.* At present scarcely six hundred-weight are gathered on the peninsula of Petræa in the most favorable years.—According to Chrysostom and others the manna came from the atmosphere, and so from just below the real heaven.

Ver. 32. **It is not Moses** [οὐ before Μωυσῆς] **that gave you the bread from heaven.**—Introduced with a: *Verily, verily.* Not questioning the miraculousness of the manna (Paulus), but denying that the manna of Moses was from the real heaven, and was real manna. The question is not of a manna in an ideal sense, but of the *real, true* manna. Tholuck: "The negation is to be taken not absolutely, but only relatively." It is relative, of course, considering the affinity of the symbol to the substance; but it is also absolute considering the infinite difference between them. According to Meyer the words "*from heaven*" in both cases (and in ver. 31) relate not to the bread (for then the phrase would be τὸν ἐκ τ. οὐρ.), but to δέδωκεν and δίδωσιν; and "in like manner in Ex. xvi. 4, מִן הַשָּׁמַיִם belongs not to לֶחֶם, but to מַמְטִיר." But we must not forget that the nature of the bread is described with the source of it: Bread of heaven, Ps. lxxxviii. 24; cv. 40. Just on account of the former of these two passages, to which the words before us refer, and where the Septuagint has ἄρτον οὐρανοῦ, Tholuck, not without reason, prefers the usual interpretation.

[**My Father giveth you;** *δίδωσιν*, now and always, opposed to *δέδωκεν*, which is said of Moses. Bengel: *Jam aderat panis*, ver. 33.—P. S.] **The true bread from heaven.**—[ἀληθινός, *genuine, veritable, essential*, as opposed to derived, borrowed, imperfect, while ἀληθής, *true*, is opposed to *false*. Comp. note on i. 9, p. 66.—P. S.] Exactly parallel with the *true* light (chap. i. 9); the *true* vine (xv. 1); and to the same class of expressions: the *true* well of water, the *true* medicinal fountain, the *true* shepherd, *etc.*, substantially belong.

Ver. 33. **For the bread of God is that which cometh down from heaven.**—The decisive declaration by way of a description of the bread of God; ὁ καταβαίνων referring to ἄρτος, not to Christ (against Paulus, Olshausen).* Without this bread there is no substantial life, and no substantial nourishment of life. [**Unto the world,** *i. e.*, all mankind; in opposition to the Jewish particularism which boasted in the manna as a national miracle. Bengel: *Non modo uni populo, uni ætati, ut manna cibavit unum populum unius ætatis.*—P. S.]

Ver. 34. **Lord, evermore give us this bread.**—Comp. the request of the woman in chap. iv. 15. The people presume that Christ is the agent of the Father's gift. Interpretations: 1. Dim suspicion of the higher gift [perhaps the heavenly manna which, according to the Rabbis, is prepared for the just in heaven; comp. Rev. ii. 17] (Lücke, Tholuck, and others). 2. They think the bread something material, separate from Christ (De Wette, Meyer, [Godet]). And in any case their prayer is more decidedly sensuous and chiliastically perverted, than the prayer of the woman of Samaria. [Some take the prayer as an irony based on incredulity as to the possibility of such bread. Not warranted.—P. S.]

Ver. 35. **I** ['Εγώ] **am the bread of life.**—[Transition from the indirect to the direct form of speech, as in ver. 30, and a categoric answer to the request of the Jews: "Give us this bread," together with the indication of the way how to get it. Here is this bread before you, and all you have to do is to come unto Me. I am the bread, and faith is the work or the means of getting it.—P. S.] Most emphatic and decisive

* [Others regard the Scripture manna as wholly miraculous, and not in any respect a product of nature. So the writer of the article *Manna* in Smith's *Dictionary of the Bible*, who thus sets forth the difference between the natural and this supernatural manna: "The natural products of the Arabian deserts and other oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. They are all condiments or medicines rather than food, stimulating or purgative rather than nutritious; they are produced only three or four months in the year, from May to August, and not all the year round; they come only in small quantities, never affording any thing like 15,000,000 of pounds a week, which must have been requisite for the subsistence of the whole Israelitish camp, since each man had an omer (or three English quarts) a day, and that for forty years; they can be kept for a long time, and do not become useless in a day or two; they are just as liable to deteriorate on the Sabbath as on any other day: nor does a double quantity fall on the day preceding the Sabbath; nor would natural products cease at once and for ever, as the manna is represented as ceasing in the book of Joshua."—P. S.]

* [Alford: "The words ὁ καταβ . . . are the predicate of ὁ ἄρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, *The bread of God is* THAT (not HE) *which cometh, etc.* Not till ver. 35 does Jesus first say, '*I am* the bread of life.' The manna is still kept in view, and the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of." The note of Wordsworth on ver. 33 is a curious specimen of the wild allegorizing of this learned and devout patristic and Anglican antiquarian. He sees here everywhere allusions to the sacrament. Even the meaning of the word *Manna*, "what is it," is made to indicate the wonderful double nature of Christ and the mystery of His presence in the eucharist.—P. S.]

assertion. Still stronger than that in chap. iv. 26, since it was more open to contradiction; though here it is not the profession of Himself as the Messiah by name. (Philo, *Allegor. legis*, lib. III.: λόγος θεοῦ ψυχῆς τροφή.)—**He that cometh to me.**—Is willing to believe, and uses the means of faith that he may believe. Conversion in its Christian aspect. Not, as Meyer makes it, only a different phrase for πιστεύων.* According to Meyer the expression: "Shall never thirst," is a confusion of the figure, and anticipates the drinking of the blood of Christ, which follows. But it is rather an introduction to Christ's further declaration of Himself. As faith is developed, it brings, besides the *impartation* and *sustenance* of the spiritual life, the *satisfaction* also of having drunk. It is less natural to make this addition, with Lücke [and Alford], a description of the excellence of the heavenly bread over the manna [which was no sooner given, than the people began to be tormented with thirst and murmured against Moses, Ex. xvii., 1 ff.—P. S.]

Ver. 36. **But I said unto you.**—He said this to them not, as Lücke and De Wette have it, at chap. v. 37; for there He was speaking to the Sanhedrists in Jerusalem; but, as Grotius [Bengel] Luthardt and others, [Stier, Olsh., Hengstenberg, Godet] make it, at verse 26; though He there said it to them in other words. [Christ quotes Himself here, as He often quotes the Old Testament, more after the spirit than after the letter.] According to Euthymius Zigabenus [and Alford] the Lord refers to some utterance not recorded; according to Meyer it means: *I will have said* [εἶπον=*dictum velim*] *to you just now;* which it *can* mean,† as to the letter, but *must* not mean here. **That ye have even seen me.**—They have already seen Him in a Messianic function at the feeding, and yet did not see the sign in His miracle, and so did not truly see *Him*. So near were they to salvation; but they lacked faith. A paraphrase of ver. 26. [The two καί are correlative and bring out the glaring contrast of the two facts of even seeing the Son of God in His glory, and yet not believing in Him.—P. S.]

Ver. 37. **All that the Father giveth me.**‡—As to the connection: The judgment just uttered is true of the body of those who were before Him. It is not intended to exclude the thought that there were some among them, whom the Father had given to Him. It is, therefore, not in absolute antithesis to what precedes (as Meyer makes it). **All.** Neuter. The strongest expression of totality, as in chap. iii. 6, [*totam quasi massam*, as Bengel has it; comp. also xvii. 2, where πᾶν is likewise used of persons in this emphatic sense of totality.—P. S.]* **That the Father giveth me.** [The same as whom the Father *draws*, ver. 44.—P. S.] Not only the *gratia præveniens*, operating through nature and history, conscience and law, (comp. ver. 44), but also the effectual call to salvation—the *gratia convertens*—itself, is the work of the Father. The conversion, the coming to Jesus, is the answer to the call. Tholuck: It runs through the Gospel of John as a fundamental view, that all attraction towards Christ presupposes an affinity in the person for Christ, and then this affinity is the operation of the Father; and so here the unsusceptibility of the people is traced to this want of inward affinity. The phrase δίδοσθαι παρὰ τοῦ πατρός is also in chap. x. 29; xvii. 2, 6; comp. in the Old Testament, Is. viii. 18: "I and the children whom the Lord hath given me." The Predestinarians refer this passage to the eternal election [Augustine, Beza], the Arminians to the *gratia generalis*, the ability to believe [Grotius: *pietatis studium*], the Socinians to the *probitas*, natural honesty and love of truth, *etc.* We consider that in the "*giveth*" the three elements of election, predestination (fore-ordination), and calling are combined, Rom. viii. 29. But undoubtedly fore-ordination is very especially intended. [**Shall come unto me,** πρὸς ἐμὲ ἥξει. By an act of faith. Comp. the following τὸν ἐρχόμενον. Godet distinguishes ἥξει from ἐλεύσεται, and explains it: *will arrive at Me*, will not suffer shipwreck, but infallibly attain the goal. He calls the usual interpretation tautological, in as much as the gift consists in the coming, but this is not correct; the δίδωσι is the act of God, and the ἔρχεσθαι the act of man, *i. e.*, faith in actual motion towards Christ.—P. S.]

And him that cometh to me, I will in no wise cast out.—Every one who *comes* to Him is *welcome*. The only criterion is the coming or the not coming; no matter what the previous condition or guiltiness; the coming bespeaks the will of the Father, which it is the office of Christ to fulfil. [Οὐ μὴ ἐκβάλω ἔξω does not refer to Christ's office as Judge at the resurrection, but to the present order of grace, and is a litotes, *i. e.*, it expresses in a negative form more strongly the readiness of Christ to receive with open arms of love every one that comes to Him.—P. S.]

Ver. 38. **For I came down from heaven,** *etc.*—Expressing the complete condescension and humiliation in the estate of the Redeemer. But how could His will be different from the Father's?

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* [So also Godet: "*Les deux termes, venir et croire, expriment, avec et sans figure, une seule et meme idée: le joyeux et confiant empressement avec lequel le cœur affamé et pressé de besoins spirituels s'empare de l'aliment céleste qui lui est présenté en Jésus Christ.*" *Coming* to Christ is faith indeed, yet not in repose as mere trust and confidence, or as a state of mind, but in active exercise and motion from the service of sin to the service of Christ; comp. 37, 44, 45, 65; vii. 37, 38.—P. S.]

† [In classical usage (see Kühner, II., § 443, 1, and Hermann *Ad Viger.*, p. 746) but not in New Testament unless it be the εἶπον in John xi. 42.—P. S.]

‡ [Yet the absence of a connecting particle seems to indicate a pause of reflection intervening between the preceding reproof (οὐ πιστεύετε), and the following description of the true children of God.—P. S.]

* [Bengel's observation on πᾶν is longer than is usual with this epigrammatic commentator, but well worth quoting: "A most weighty word, and, in comparing with it those things which follow, most worthy of consideration; for, in the discourses of Jesus Christ, what the Father hath given to the Son Himself, that is termed, both in the singular number and neuter gender, *all* (*omne*): those who come to *the Son* Himself, are described in the masculine gender, or even the plural number, *every one* (*omnis*), or *they* (*illi*). The Father hath given to the Son, as it were, the whole mass, in order that all whom He hath given, may be a *unit* (*unum*): that *whole* (*universum*) the Son evolves individually (one by one), in the execution of the Divine plan. Hence that expression, chap. xvii. 2, *that* ALL which (πᾶν ὅ, *omne quod*) THOU HAST GIVEN *Him*, HE SHOULD GIVE THEM (αὐτοῖς, *eis*) *eternal life*. In the Greek style of the New Testament, especially of John, wheresoever fastidious minds would say the construction was a solecism, an elegance truly divine, which to the Hebrews never seemed harsh, is usually found to lie beneath. That remark especially holds good of this passage."—P. S.]

The ideal will of the Son of man, in and of itself, must continually press towards the perfecting of the world and of life, and therefore legitimately lead to judgment. But in the spirit of redemption Christ continually directs this current of rightful judgment by the counsel of that redemption which is in operation till the end of the world; and this is His humiliation to the death of the cross, and this His patience, in the majesty of His exaltation.

Ver. 39. **And this is the will of him that sent me** [according to the correct reading instead of **the Father's will**] **that of all which he hath given me.**—The decree of redemption. Hence the perfect: *Which He hath given me.* Spoken not from a point of view in the future (as Meyer says); nor with reference to election, but with with reference to the perseverance of the divine purpose of salvation, to which the perseverance of the patience of Christ and the perseverance of believers correspond (see Rom. viii. 29 ff.). **I should lose nothing.**—Let nothing be lost by breaking off before the final decision of persistent unbelief in every case. **But should raise it up.**—Evidently meaning the resurrection to life. The Son is not only to continue, but to carry to its blessed consummation the work of resurrection. It is not, therefore, the day of death (Reuss),* nor specifically the first resurrection (Meyer), which is intended. **The last day,** ἐσχάτῃ ἡμέρᾳ.—The period of judgment and resurrection from the second coming of Christ to the general resurrection, Rev. xx.

[The resurrection of the body is the culmination of the redeeming work beyond which there is no more danger. Bengel: *Hic finis est, ultra quem periculum nullum. Citeriora omnia præstat Salvator.* This "blessed refrain," as Meyer calls it, is three times repeated, vers. 40, 44, 54; comp. x. 28; xvii. 12; xviii. 9. What stronger assurance of final resurrection to life everlasting can the believer have than this solemnly repeated assurance from the unerring mouth of the Saviour: "I shall raise him up on the last day." But true faith is no carnal confidence, it is always united with true humility. The more we trust in Christ, the less we trust in ourselves. All is safe if we look to Christ, all is lost, if we look to ourselves alone. Christians should pray as if all depended upon God, and watch and work as if all depended upon themselves.—P. S.]

Ver. 40. **That every one that seeth the Son.**—A stronger putting of the gracious will of God in its final intent. Hence again naming the Son in the third person. What John said to his disciples, Jesus now says openly to the Jews: Faith in the Son has everlasting life. Who the Son is, He gives them to know by declaring that He will raise up these believers.

Ver. 41. **The Jews therefore murmured at him.**—A new section of the affair, occasioned by the Jews' taking decisive offence at the preceding discourse. The οὖν is again very definitive. The verb γογγύζω, of itself, denotes neither, on the one hand, a whispering, nor, on the other, a grumbling or fault-finding; but the murmuring is here the expression of fault-finding, and is made by the context ("among yourselves," and by the antagonism ("at Him") synonymous with it.—**The Jews.** In the ὄχλος itself the Jewish element was aroused (De Wette); but no doubt the Pharisaic members of that synagogue are here especially concerned; and even Judas, whose very name is Jew, here seems to have already become soured (see ver. 64).

The bread which came down from heaven.—This declaration transcended their idea of the Messiah; and that in it which, unconsciously, most offended them was its offer of a suffering or self-sacrificing Messiah. Hence the Lord afterwards brought this out with special prominence. But they seized the declaration in another aspect. When, without directly claiming it, He indicated His divine sonship by saying that He came down from heaven, they considered Him as contradicting His known origin. A sensuous, narrow, literalistic apprehension.

Ver. 42. **Is not this Jesus.**—The οὗτος, primarily, strongly demonstrative. The same person, of whom we know that He sprang from Nazareth and rose to be a Rabbi, pretends to have come down from heaven. This contrast and the skepticism of the people add a contemptuous tone to the pronoun. **The son of Joseph.**—These words do not imply that both the parents were still living (Meyer), but that the people considered both (whom they once *knew*) to be His parents. Of Joseph, whom the tradition represents as advanced in years at the time of his marriage to Mary, we have no trace in the Gospels after the childhood of Jesus (comp. Matt. xiii. 55). [John introduces here the Jews as speaking from their own stand-point. They, of course, knew nothing of the mystery of the supernatural conception, and would not have appreciated it, if Jesus had corrected them. This was a truth for the initiated, and was not revealed even to the disciples before they were fully convinced that Christ was the Son of God. —P. S.]

Ver. 43. **Murmur not among yourselves.**—Jesus intended not to draw out their thoughts, but goes on to expose their defect.

Ver. 44. **No man can come to me.***—Here: *reach* Me; in particular: reach an understanding of My nature, apprehend the Spirit in the flesh, Deity in humanity, the Son of God in the Nazarene. **Except the Father draw him.**—Ἑλκύειν denotes all sorts of *drawing*, from violence to *persuasion* or *invitation*. But *persons* can be drawn only according to the laws of personal life. Hence this is not to be taken in a high predestinarian sense (Calvin: It is false and impious to say *non nisi volentes trahi*;† Beza: *Volu-*

* [Against this false interpretation of Reuss (*Hist. de la théol. Chrétienne*, II. p. 462), comp. Godet II. p. 114.—P. S.]

* [In ver. 37 Christ had declared that the totality (πᾶν which is to be taken collectively as of one integral whole) of those whom the Father giveth Him, shall come to Him; in ver. 44 He declares that no one can come in any other way except by the drawing of the Father. The effect follows in every case from a certain cause, but this effect will follow from no other cause.—P. S.]

† [Calvin, however, says before (*ad loc.*) that the efficient motion of the Holy Spirit first makes unwilling men willing ("*homines ex nolentibus et invitis reddit voluntarios*"). So also Augustine who expressly says that faith is inseparable from will (*credere non potest nisi volens*), and: "*Non ut homines, quod fieri non potest, nolentes credant, sed ut volentes ex nolentibus fiant.*" He quotes from Virgil: *trahit sua quemque voluptas*, to show that the drawing is that of choice not of

mus, quia datum est, ut velimus; Aretius: *Hic ostendit Christus veram causam murmuris esse quod non sint electi*). Yet on the other hand the force of the added clause, denoting a figurative, vital constraint, subduing by the bias of want, of desire, of hope, of mind, must not be abated. The *drawing of the Father* is the point at which election and fore-ordination become calling (the *vocatio efficax*), represented as entirely the work of the Father. Meyer: "The ἑλκύειν is the mode of the διδόναι, an internal pressing and leading to Christ by the operation of divine grace (Jer. xxx. 3, *Sept.*), though not impairing human freedom." The element of calling is added through the word of Christ. Hence: **The Father who sent Me.** As sent of the Father, He executes the Father's work and word. The congruence of the objective work of salvation and the subjective operation of salvation in the individual.

['Ελκύειν (or ἕλκω, fut. ἕλξω, which is preferred to ἑλκύσω by the Attic writers), *to draw, to drag, to force,* almost always implies force or violence, as when it is used of wrestling, bending the bow, stretching the sail, or when a net is drawn to the land, a ship into the sea, the body of an animal or a prisoner is dragged along, or a culprit is drawn before the tribunal (comp. John xviii. 10; xxi. 6, 11; Acts xvi. 19, and the classical Dictionaries, also Meyer, p. 266). It is certainly much stronger than δίδωσι, ver. 37, and implies active or passive resistance, or obstructions to be removed. Here and in xii. 32, it does, of course, not mean physical or moral compulsion, for faith is in its very nature voluntary, and *coming to Christ* is equivalent to *believing in Him;* but it clearly expresses the mighty moral power of the infinite love of the Father who so orders and overrules the affairs of life and so acts upon our hearts, that we give up at last our natural aversion to holiness, and willingly, cheerfully and thankfully embrace the Saviour as the gift of gifts for our salvation. The natural inability of man to come to Christ, however, is not physical nor intellectual, but moral and spiritual; it is an unwillingness. No change of mental organization, no new faculty is required, but a radical change of the heart and will. This is effected by the Holy Ghost, but the providential drawing of the Father prepares the way for it.—P. S.]

Ver. 45. **It is written in the prophets,** *etc.*—[This verse explains what kind of drawing was meant in the preceding verse, *viz.*, by divine illumination of the mind and heart.] *Prophets, i. e.*, the division of the Holy Scriptures called the *Prophets.* Yet the phrase is no doubt intended to assert that the particular passage, Is. liv. 13, (quoted freely from the Sept.), is found in substance throughout the prophets (which Tholuck calls in question; comp. Isa. xi.; Jer. xxxi. 33; Joel iii. 1). **Taught of God.**—Taught by God; the genitive with the participle denoting the agent. The promises of universal illumination in the time of the Messiah. In the prophet the point of the passage quoted lies in the "**all**" in contrast with the isolated enlightenment under the Old Testament. And here, too, this universality is not denied, though it is to be limited to all believers. The children of the Messianic time are the "all" from the fact that an inward, immediate divine illumination gives them faith in the word spoken by Christ. Cyril, Ammonius, and the older Lutheran expositors: Taught of God, *per vocem evangelicam;* the mystics: by the Spirit working with the outward word, by the inner light; Clericus, Delitzsch, and others: by the prevenient grace.—It is the calling provided for by election and fore-ordination; but it is this calling considered inwardly, as the operation of the Father by the Spirit;—an operation distinct from the spiritual life which proceeds from the Son, but not separate from it. Effectual calling, on its intellectual side: the enlightening of the mind.

Every man that hath learned of the Father.—According to the reading ἀκούων, we suppose the hearing the Father is to be conceived as continuous. As soon as the *having learned* is thereby effected, the man, as one *taught of God,* comes to Christ. The reference is of course to the whole discipline of the Father, which proceeds from His election; but it is to this (1) as becoming manifest in the effectual calling, and (2) as therein reaching its goal. Hence it is not the elect simply in view of this election (Beza), that are intended; still less the elect in a predestinarian sense.

Ver. 46. **Not that any one hath seen the Father.**—Explaining, that those who are taught of God in the Messianic age, still have need of the Messiah. Different interpretations: (1) The Lord would contrast His true seeing of God with that of Moses (Cyril, Erasmus). (2) He would forestall the spiritualistic view, that the inward manifestation of God supersedes the historical Christ (Calovius, Lampe). (3) He would mark a difference in degree and kind of revelation (Bengel: *Videre interius est, quam audire;* Tholuck). The third interpretation does not, as Tholuck thinks, set aside the second. The *same* fact, that the historical Christ is the positive fulfilment of all previous revelation and knowledge of God, and is therefore indispensable, is expressed in a different way; but all such facts as that He is Reconciler, King, Redeemer, are rooted in the fact that, being the Son, He is, in His perfect vision of God, the absolute Prophet (comp. chap. i. 18). **Save he who is of God.**—The full divine nature was necessary to the full view of God.

Ver. 47. **He that believeth on me hath everlasting life.**—Here again it must be observed, (1) that Christ has put His previous Messianic statements in a general form, not in the first person, but that He connects His soteriological statement, His declaration of salvation, directly with His person; and (2) that He asseverates: *Verily, verily.* This is, therefore, Christ's positive offer of Himself as the personal Saviour; and now follows the declaration.

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compulsion. Calvin expressly guards in this connection against the abuse of his doctrine. "They are madmen," he says ad. ver. 40, "who seek their own salvation or that of others in the labyrinth of predestination, not keeping the way of faith which is proposed to them. . . . Since God has elected us to this very end that we believe, we destroy the election if we set aside faith (*tolle fidem, et mutila erit electio*) . . . If God calls us effectually to faith in Christ, it is of the same force to us, as if by an engraved seal He confirmed His decree concerning our salvation. For the testimony of the Spirit is nothing else but the sealing of our adoption. To every man, therefore, his faith is a sufficient attestation of God's eternal predestination, so that it is impious and an insult to the testimony of the Holy Spirit to search beyond it." —P. S.]

[Mark the present tense *hath* (ἔχει), not *shall have.* Eternal life is not confined to the future world, but is ever present and becomes ours as soon as we lay hold of Christ who *is* eternal life Himself. The resurrection of the body is only the full bloom of what has begun here. Mark also that *faith*, and nothing else, is laid down here, and in this whole discourse (comp. ver. 40; iii. 15, 16,) as the condition of eternal life. The eating of Christ's flesh and the drinking of His blood, to be consistent with this, is only a stronger form of expressing the same idea of a real personal appropriation of Christ by faith. This refutes all forms of ecclesiasticism which throw any kind of obstruction between the soul and Christ, as an essential condition of salvation, whether it be the authority of pope or council or creed or system of theology, or the intercession of saints, or good works of our own. Salvation depends solely and exclusively upon personal union with Christ: all other things, however important in their place, are subordinate to this. *Without faith in Christ there can be no salvation* for any sinner: this is the exclusiveness of the gospel; but *with faith in Christ there is salvation* for all of whatever sect or name: this is its charity.—P. S.]

Ver. 48. **I am the bread of life.**—Tholuck (like Meyer), on vers. 47-51: "After repelling the objection of the Jews, Jesus returns to His former theme in vers. 32-40, and in the first place repeats the same thought." We find here not a return, but an advance, carrying the thought forward from the person of Christ to His historical work. This appears from what follows. "Of *the* life." Referring to the preceding promise of eternal life. "Τῆς ζωῆς. *Genitiv. qual. and effectus.*" Or probably, conversely, the genitive of form or mode of existence. [That is, not: "the bread which has the quality and effect of life, the bread which is and which gives life;" but: "the life which is bread; the life existing and offered in the form of bread, and operating as bread."—E. D. Y.] Previously the bread was the subject, with various predicates (the person); now the bread becomes an attribute of the life (the giving and the effect of the person). *The life as bread*, not the bread as life. That Jesus is the life, follows from vers. 46 and 47. This thought is expanded further on.

Ver. 49. **Your fathers did eat manna.**—The manna gave no abiding life, because it was not essential life.

Ver. 50. **This is the bread.**—By this the bread may be known as the true bread: that it comes down from heaven for the purpose and to the effect that whosoever eateth of it shall not die; or, more precisely: It cometh down from heaven, in order that men may eat of it (the ἵνα affecting this first clause), and that he who eateth of it may not die. The definition of the true bread by its origin, its design, and its effects. The μὴ ἀποθάνῃ is more exactly expressed in the κἂν ἀποθάνῃ of chap. xi. 25.

Ver. 51. **I am the living bread.**—I am the bread living. The life is now the logical subject. The Vulgate: *Ego sum panis vivus* (,) *qui de cœlo descendi;* the bread living, who [1st pers.] have come down from heaven.

If any man eat of this bread.—Because Christ is the living bread, He offers Himself as bread, and communicates by the eating of this bread a living forever. Christ, therefore, now distinguishes Himself as life from the bread of life as a gift.

And the bread that I will give.—No longer: The bread which I *am*. The καί—δέ, [*atque etiam*] is to be noted [*i. e.*, καὶ ὁ ἄρτος δέ, ὃν ἐγ. δ.: "And the bread, now, which I will give."] See Tholuck.* **Is my flesh.**—The bodily, finite, historical form of Christ, which He yields up for the world in His death, and thus gives to the world for its nourishment, chap. ii. 19; iii. 14. Not only the sacrifice of Christ in His atoning death to procure the eternal life of the world (Meyer), but also the renewal and transformation of the world by its participation of the sacrificed life of Christ; as, in chap. ii. 19 and iii. 14, death and resurrection are combined. It seems strange that the second ἣν ἐγὼ δώσω [after ἡ σάρξ μου ἐστίν] should be wanting in Codd. B. C. D. L. T. [and ℵ.], the Itala, the Vulgate, and three times in Origen; so as to be stricken out by Lachmann and Tischendorf [Tregelles, Alford, Westcott and Hort.—P. S.] Tholuck accordingly says, with Meyer: "A pregnance like this: The bread which I will give, is my flesh, *for the life of the world,*—would be as contrary to the style of John as the repetition ἣν ἐγὼ δώσω is agreeable to it." And he conjectures: "The omission may have been caused by the preceding δώσω." But the addition, too, may very easily have been made for doctrinal elucidation, to make the sentence point more distinctly to the atoning death. If, therefore, we let the above manuscripts decide, the death and resurrection are united; the point of the sacrificial death by itself is not yet so distinctly brought out in this place; and this seems more congruous with chap. iii. 14 (and with the conception of the Jews in the sequel). Therefore: *My flesh for the life of the world.* The manifestation in the flesh is necessary to the full life. The flesh of Christ will be the life of the world. That is, the giving up of His flesh in death and the distribution of His flesh in the resurrection will be the life of the world. Yet in the giving up of His flesh, His sacrificial death is mainly intended, and in the eating of it, faith in the atonement; and as this element in the conception is to be distinguished, on the one hand, from the fact that Christ is the bread in His person, in His historical life itself, so, on the other hand, it is to be distinguished from the fact that He, in His flesh and blood, prepares His life, glorified through death, for a eucharistic meal for the world.

Ver. 52. **The Jews therefore strove among themselves.**—Here a dispute arises concerning the sense in which the Lord could give men His flesh for the life of the world. And this dispute is described as a dispute of the Jews. Yet it is not a question of the interpretation of Christ's word, but of the offensiveness of it, which here sets the Jews at strife. The skeptics and cavillers lead, saying: **How can this man,** *etc.* They seem

* [Tholuck says: καί—δέ designates a more detailed statement, as in John i. 3, or a correction, as in xv. 27. Zwingli (as quoted by Tholuck), "*Dixi diu me panem esse vitæ, sed nondum quo facto id fiat, hoc jam aperiam.*" Δέ introduces here something of special importance. Comp. Meyer *in loc.*—P. S.]

disposed to charge the word with an abominable meaning, taking it literally.

Ver. 53. **Unless ye eat the flesh of the Son of man, and drink his blood.**—Jesus recedes not for the offense, but with a *verily, verily*, He goes further, and now divides the flesh into *flesh* and *blood*, and to the eating adds *drinking*, which He had first introduced at ver. 35.

Mark further: (1) This truth, enforced with *verily, verily*, is now expressed in *four different forms;* four times the Lord speaks of eating and drinking His flesh and blood. (2) The first time in a conditional injunction on the Jews with reference to the Messiah, in the negative form of threatening: "Unless ye eat, *etc.*, ye have no life in you." The second time in a positive statement referring to Jesus Himself, in the form of promise. The third time, in a statement of the nature and substantial effect of the flesh and blood of Christ, on which the preceding practical alternative is founded: "For my flesh is meat indeed," *etc.* The fourth time, in explication of all these three propositions: "He dwelleth in Me, and I in him."

For the interpretation, we must remember that elsewhere *flesh* (σάρξ), by itself, denotes *human nature* in its full concrete manifestation (John iii. 6); hence the *flesh* (σάρξ) of Christ, likewise, is the manhood of Christ, His personal human nature. But *flesh and blood* (σὰρξ καὶ αἷμα) elsewhere denotes inherited nature; in Peter (Matt. xvi. 17), for example, his old, hereditary Jewish nature, with its associations and views; in Paul (Gal. i. 16), his Pharisaic descent, spirit, and associations; in Christians (1 Cor. xv. 50), the mortal, earthly nature and form, received from natural birth, which cannot inherit the kingdom of God. Accordingly *the flesh and blood of Christ* are the peculiar descent and nature of Christ in historical manifestation; *the historical Christ.* As the flesh and blood of historical mankind are reduced to the material and nutriment of its culture and development, its humanity; so the flesh and blood of the historical Christ are given to be the nutriment of mankind's higher spiritual life, its divinity. And when the partaking of His flesh and blood is made the indispensable condition of salvation, the meaning is: The life of man proceeds only from the life of Christ completed in death; only by Christ's actual person being made the especial vital element of mankind, the nourishment and refreshment of the real life of man,—by this means alone does man receive true life.

The four sentences of this passage may be arranged in the following system:

(1) The flesh and blood of Christ are really the food and drink of man; *i. e.*, the sacrifice and the participation of the actual, divine-human Christ are for mankind the only escape from death, and the only way to the higher, spiritual life.

(2) Because nothing but the full reception of the historical Christ can effect full communion with Him, consisting in the believer's dwelling in Christ (justification), and Christ's dwelling in the believer (sanctification).

(3) Therefore he that eats, takes the nutriment of eternal life, which works in him to resurrection.

(4) He who takes not this nourishment, has no true life, and can attain to none.

Note: (1) the phrase *flesh and blood* (σὰρξ καὶ αἷμα) in our passage differs from *body and blood* (σῶμα καὶ αἷμα) in the words of institution of the holy Supper: the former applying to the whole historical, self-sacrificing Christ, the latter simply to His individual person just coming forth from the sacrifice. (2) In the preparation of the σὰρξ καὶ αἷμα for food, the life, death, and resurrection of Christ are blended in one, the leading element being the death; as in σῶμα καὶ αἷμα the two are blended under the leading aspect of the new life.—Tholuck: "The addition of αἷμα to σάρξ abates nothing from the notion (Matt. xvi. 7; Eph. vi. 11; 1 Cor. xv. 20), but only expresses still more definitely, that is, by its two main constituents, the sensible human nature." This, therefore, in its earthly manifestation (vers. 50 and 58), is to be spiritually received, and ver. 50, continuing to qualify the succeeding verses, shows that it is to be received especially in its atoning death, to which also the αἷμα may perhaps particularly point. The addition of αἷμα, however, denotes primarily the *generic* life in the *individualized* σάρξ. The flesh and blood of Christ are the historical Christ in His entire connection with God and man (as the "Son of God and of Mary"), as made by His death the eucharistic meal of the world;—certainly, therefore, a new point, with death as the most prominent aspect. [It should be added that the *blood* of Christ in the New Testament always signifies His atoning death for the sins of the world, comp. Rom. iii. 25; Col. i. 14, 20; Hebr. ix. 14, 20; x. 10; 1 Pet. i. 2, 19; 1 John i. 7; Rev. i. 5. It must refer to the same sacrifice here, and *flesh* must be interpreted accordingly. *Flesh and blood* are the whole human life of Christ as offered on the cross for the propitiation of the sins of the world, and thus become the fountain of life for all believers.—P. S.]

VARIOUS INTERPRETATIONS:

1. The atoning death of Christ: Augustine,* Luther, Melanchthon, Calvin, Beza, [Grotius, Calov.] Lücke, and many other modern expositors (see Meyer).†

2. The entire human manifestation of Christ including His death (Paulus, Frommann, De Wette, *etc.*)

3. The deeper self-communication of Jesus, faith eating and drinking in the human nature of Jesus the life of God (Hofmann, *Schriftbeweis*, [II. 2, p. 245 ff.]. "Not the giving of His flesh, but His flesh itself Jesus calls food." (Delitzsch).

4. A prophetic discourse in anticipation of the Lord's Supper (Chrysostom, most of the fathers [Cyril, Theophyl., Euth. Zigab., Cyprian, Hilarius, perhaps also Augustine, but see p. 228,] and Roman Catholics [Klee, Maier], Calixtus [a moderate Lutheran, strongly opposed by the high Lutheran Calovius], Zinzendorf, Bengel, Michaelis, Scheibel, Olshausen, Kling, *etc.*, Kahnis,‡ Luthardt [Wordsworth]; according to

* [On Augustine's interpretation see note in the Excursus below, p. 228.—P. S.]

† [Meyer (p. 270) adds to the above names, as favoring this view, Tholuck, Neander, Jul. Müller, Lange, Ebrard, Keim, Weiss, Ewald, Kahnis, Godet. But Lange, Ewald, Kahnis, Hengstenberg and Godet should be classed with No. 6 below.—P. S.]

‡ [In his work on the Lord's Supper, p. 104 ff., but later, in his Dogmatics, Vol. I. p. 624, Kahnis denies that John vi. re-

Heubner, the Reformed Church [he should say the Reformed theology] with the exception of Calvin).

5. A mythical discourse here anticipating the Lord's Supper, as John iii. anticipates baptism. (The negative critics, Bretschneider, Strauss, Baur, *etc.*).

6. The Lord does not speak here of the Supper itself, but expresses the idea on which the Supper is founded. (Here Meyer names Olshausen, Kling, Lange).

As to the first interpretation: Unquestionably the atoning death is in view, but in connection with its antecedent (the historical fact of Christ) and its effect (the historical gospel).

As to the second: The subject is no longer only the living person of Christ itself, but that which it will yield by its sacrifice of itself.

As to the third: The further pressing of the words themselves takes us to the very mode by which the life of Jesus is changed into the food and drink of mankind (death).

As to the fourth: The Lord's Supper itself cannot be the subject. (Heubner quotes the Lutheran church as denying this hypothesis, especially Luther. Yet it is plain from the foregoing that this exegetical antagonism is not confessional.) (*a*) The discourse would anticipate too much, and be unintelligible. (*b*) Ver. 53 would teach the absolute necessity of taking the communion rather than of evangelical saving faith. ("Even the Lutherans consider the Supper not *absolute* but only *ordinarie* necessary.") (*c*) The expression σὰρξ καὶ αἷμα is not equivalent to σῶμα καὶ αἷμα. (*d*) A *manducatio spiritualis* is here intended; for the partaker is assured of eternal life, which is only conditionally the case in the *fruitio oralis*. (*e*) The eating here described is perpetual.

As to the fifth: It is disposed of with the assumptions of that school of criticism in the Introduction. (The σάρκα φαγεῖν of Ignatius and Justin can prove nothing. It has its origin here.)

As to the sixth: As the specific ordinance of baptism is, in chap. iii., lodged in germ in the general idea of baptism as already known to history, so the specific ordinance of the Lord's Supper is here present in germ under the general idea and historical forms of the evening meal.

The hearers of Jesus were on their way to eat the paschal lamb; He says to them: Ye must eat Me, the real paschal lamb now offered in the history of the world. This then unquestionably contains a prophecy of the holy Supper, though it is not the Supper itself that is directly described.—*The emphasizing of the person is the decisive point. Personal reception of the historical person of Christ in its communication and sacrifice of itself* (*through the medium of the word and sacrament*) *is the fundamental condition of personal eternal life.*

Respecting the copious literature of this section, see Tholuck: Meyer [p. 273]. The dissertations of Kling, Müller,* Tischendorf [*De Christo pane vitæ*, 1839], the works on the Lord's

fers *directly* to the Lord's Supper, and explains the eating and drinking to be identical with believing for the reason that the same effect is made dependent on both, *viz.*, eternal life. He should be classed with No. 6.—P. S.]

* [Latin dissertations on the difference between Luther's and Calvin's views on the Lord's Supper, 1853, now reproduced in German by Dr. Jul. Müller, of Halle, in his *Dogmatische Abhandlungen*, just published, Bremen, 1870, pp. 404–467.—P. S.]

Supper by Ebrard, Kahnis, Lindner, [Rückert, Nevin], Dieckhoff, the Excursus of Lücke,* *etc.*, are of mark.

Vers. 53, 54. **Unless ye eat** [φάγητε] . . . **and drink.** . . . **He that eateth** [τρώγων] **my flesh and drinketh my blood.**—*Eating* and *drinking* denotes full, actual faith, full, actual appropriation by faith. According to Hofmann, faith is not the thing directly in view, but is presupposed. The reception here meant is distinct from faith.† Against this see vers. 40 and 47, and the many passages in which the πιστεύειν is represented as the sole condition of the ζωὴ αἰώνιος. Τρώγειν [*to gnaw, to crack, to chew*, repeated four times, 54, 56-58.—P. S.], though in its general meaning equivalent to φαγεῖν, is a stronger expression (De Wette, *et al.*, against Tholuck);‡ and to it πίνειν is added. The tropical phrase is interpreted not so well by Eph. iii. 17 and Sir. xxiv. 21, as by the institution of the paschal lamb, and from the eating and the manna from which the discourse started. It is the strongest assertion of the personal aspect of salvation. **In you,** ἐν ἑαυτοῖς; see chap. v. 26.

Ver. 55. **My flesh is true food** [ἀληθής βρῶσις].—Ἀληθής is better attested than ἀληθῶς. [See TEXT. NOTES.] Tholuck considers it the antithesis of the real to the pretended, and disputes the sense ἀληθινός [*genuine, veritable*] (Origen, Lücke, *etc.*). *Rightly, if it be understood that the ἀληθινός, as opposed to the symbol* (*in this case, e. g., the manna*), *is strengthened to ἀληθής, and the symbol falls to nonentity and falsehood, the moment men put the symbol against the reality for which it stands.*§ **And my blood,**

* [In the second Excursus to the second edition of his Commentary on John (which is omitted in the third edition), and in the third edition, Vol. II., pp. 149–159.—P. S.]

† [Alford likewise makes this distinction, which is not sustained by the context. He says: "*What* is eating and drinking? Clearly not *merely faith*; for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, '*crede, et manducasti*;' but *crede et manducabis*. Inasmuch as faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it *is* faith: but for strict accuracy this is not enough. To eat the flesh of Christ, is to realize, *in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*. To drink His Blood is *to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our faith subjectively convinces us. And of this realizing of faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards it."—P. S.]

‡ [Meyer thinks that the change implies no intention of a stronger expression, since τρώγειν καὶ πίειν is used Matt. xxiv. 38 (τρώγοντες καὶ πίνοντες), by Demosthenes, Plutarch and Polybius without perceptible difference from φαγεῖν or ἐσθίειν. Τρώγων expresses the present of φαγών, which must be either τρώγων or ἐσθίων. So also Alford: The real sense is that by the very act of inward realization the possession of eternal life is certified. Wordsworth on the other hand presses the difference and, in fanciful sacramentarian exaggeration, says that τρώγειν presents the climax of the difficulty, and shows the need of coming to Christ in the holy communion with devout cravings and earnest longings of a famished soul for heavenly food.—P. S.]

§ [Meyer: ἀληθής expresses in opposition to mere appearance the *actual reality* (1 John ii. 27; Acts xii. 9), which the Jews could not comprehend, ver. 52. Alford: "ἀληθής is here not = ἡ ἀληθινή, nor is the sense, '*My flesh is the true meat,' etc.*, but '*My flesh is true meat*,' *i. e.*, really *to be eaten*, which they doubted. Thus ἀληθῶς is a gloss, which falls short of the depth of the adjective. This verse is decisive

etc.—"The life of the flesh is in the blood," says Lev. xvii. 11. Here it is said, in ver 63: "It is the Spirit that quickeneth;" and in 1 Cor. xv. 45. If, now, as we have said on ver. 53, the flesh denotes rather the individualized nature of man, and the blood rather the general, then the blood of Christ also bears a reference to His generic life as Christ in distinction from His flesh, His personal manifestation in history. The connecting notion between His blood and His flesh is His life. We must eat His distinct historical form in believing, historical contemplation, but His life we must drink in spiritual contemplation and in the appropriation of fervent faith.

Ver. 56. **Dwelleth in me, and I in him.**—A Johannean phrase (chap. xv. 4; xvii. 23; 1 John iii. 24; iv. 16). Denoting personal community of life with Christ in its two correlative fundamental forms which appear singly in Paul: We in Christ, is the first (Gal. ii. 17); Christ in us, the second (Gal. ii. 20). From this effect of the heavenly food the reception of it may be more precisely defined: The vital appropriation of the whole person of Christ. This is not a *unio mystica* (Meyer, Tholuck) in the stricter theological sense, though the living faith contains the basis for it. That an effect like this cannot be claimed for the reception of the Lord's Supper in and of itself, is plain. Yet the reception of the holy communion is the most efficient and copious medium, and the appointed seal; the believing participation is the highest specific act and form of this vital communion; and for this reason the unbelieving participation forms the most violent collision with this vital communion to judgment.

Ver. 57. **And I live by the Father**—Here also the vital correlation is the main thing; Christ lives in the Father; that is, by the contemplation of the living, almighty Father, who is life absolute, and pure life, Christ is living and is sent by the Father. The Father lives in Him; that is, Christ has His own life by the Father's living in Him for the Father's sake, *i. e.*, He lives *for the Father*. (Διά with the accusative denotes not the *cause:* by the Father,* and hardly *the ground:* because the Father has life;† but the entire purpose and direction. "The Father will and must have such, He seeks such," chap. iv. 23. Angelus Silesius: "I am as much to Him as He is to me"). **So he . . . shall live by me.**—Here the eating is again the eating of Christ Himself. He to whom it is the nourishment of His life to sink Himself in the personal presence of Christ, as Christ has sunk Himself in the contemplation of the Father,—he is sent forth by the life of Christ, and lives for Him, as Christ is sent forth by the life of the Father, and lives for the Father. ("He shall divide the spoil with the strong" [German version: "He shall have the strong for a prey"]. Is. liii.

against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into being." Godet: "*L'adverbe* (ἀληθῶς) *ou l'adjectif* (ἀληθής) *exprime la pleine réalité de la communication vitale opérée par ces éléments.*"—P. S.]

* [*Per Patrem*, as the fountain of life. So Beza, De Wette, Alford, *etc.*—P. S.]

† [As Meyer takes it: *wegen des Vaters, d. i. weil Mein Vater der lebendige ist.* He quotes Plat. *Conv.*, p. 203, E.: ἀναβιώσκεται διὰ τὴν τοῦ πατρὸς φύσιν.—P. S.]

Ver. 58. **This is that bread.** Conclusion of the whole matter. As Christ had passed from the bread which He in Himself presents, to the bread which He gives, He here returns to the bread which He Himself is. Yet not merely in the same sense as before is He now Himself the bread. There it was Christ in His historical manifestation; here it is the eternal Christ, by the eternal intuition (τρώγων) of whom we live forever.

Ver. 59. **These things said he in the synagogue, as he taught in Capernaum.**—A historical note, accounting, in particular, for the fact that not only the Judaistic spirit in the popular mass which followed Him, but also many of His old adherents and disciples in Capernaum itself took offence at His words. From this locality of His discourse the sensuous construction of the eating of the body of Christ has been styled a *Capernaitic* eating.

Ver. 60. **Many therefore of his disciples, when they heard this.**—Many of His adherents in Capernaum and the vicinity. Μαθηταί in the wider sense. See the woe of Christ on Capernaum, Bethsaida, and Chorazin, Matt. xi. 20 ff. **Hard;** σκληρός, harsh, stern, rigorous; opposed to μαλακός, soft, tender, gentle. דְּבַר־עֶצֶב, Prov. xv. 1. Hard to *solve*, hard to *do*, hard to *bear*. The interpretation is contained in the next words: Who can hear it? *i. e.*, bear it. Hence not: *hard to understand* (Chrysostom, Grotius, Olshausen). According to Tholuck and others: *presumptuous*, for its making life depend on a scandalous eating of His flesh and blood (on man-eating). De Wette (Kuinoel, Meyer): Because they would not admit the thought of the death of the Messiah; not because they understood literally the eating of His flesh (Augustine, Grotius, Lücke). Unquestionably in the sequel, the suffering Messiah and His death on the cross were, as Meyer observes, the standing and specific σκάνδαλον of the Jews (chap. xii. 34; 1 Cor. i. 23). This interpretation is further commended by the fact that on this occasion Judas seems to have conceived his first aversion. Yet the succeeding utterance of the Lord gives a still more distinct clew. Formally, they certainly stumbled at the idea of eating flesh and drinking blood, in consequence of their Jewish laws of purity in reference to such acts and in reference to the abomination of human sacrifice. But then, materially, the thought of His sacrifice for their salvation which shone out intelligibly enough, was most certainly hard to them. They sought the Messianic kingdom in a rain of miraculous manna and other blessings from heaven; He would have them find everything in His own person, and even in the sacrificial suffering of that person. And the more repugnant to them the suggestion of this idea, the more they inclined to stick to the letter in which it was expressed, and to find it hard.

Ver. 61. **Knew in himself.**—Ἐν ἑαυτῷ. Bengel's *sine indicio externo* is too strong. There were indications, no doubt, of their aversions; but He also knew how to interpret them as the searcher of hearts. **Doth this offend you?** Σκανδαλίζει. The Jewish idea of offence, σκάνδαλον; *i. e.*, the taking offence or occasion of falling (see σκάνδαλον, מוֹקֵשׁ *et* מִכְשׁוֹל in Bretschneider;

(comp. Rom. ix. 33; 1 Cor. i. 23; Gal. v. 11; 1 Pet. ii. 8).

Ver. 62. **What and if ye shall see the Son of man ascending where he was before?**—*Aposiopesis* [from ἀπο-σιωπᾶν, to be silent]. That the form of the broken sentence may be completed by *What shall ye say then?* (τί ἐρεῖτε; according to Euthym. Zig., Kuinoel, and others) is groundlessly disputed by Meyer. The only question is whether the meaning then would be: *shall ye then still take offence?* (ἔτι τότε σκανδαλισθήσεσθε;) or *shall ye then not be more offended?* (οὐχὶ μᾶλλον σκανδαλισθήσεσθε;) Opposite interpretations:

1. Meyer, after De Wette: The ἀναβαίνειν, *etc.*, denotes the dying of Jesus (comp. chap. vii. 33; xiii. 3; xvi. 5, 28),* and to the beholders, who saw only this humble, ignominious fact of the death of Jesus, this amounted to the highest offence (so Beza, Semler, *etc.;* the οὖν also is adduced in support).

2. Olshausen [Hengstenberg, Godet, Alford] and others, after the expositors of the ancient church: Ἀναβαίνειν denotes (as in chap. xx. 17) the ascension of Christ, and with this, or with His exaltation, offence must cease. Thus the question is: Will ye then still be offended? Augustine, *et al.*: Then will a deeper insight into the φαγεῖν τὴν σάρκα come.† Calvin: Then will the offence which they took at His sensuous manifestation, be done away. Lyser: Then, by His glorification, the glorification of His flesh for food will also be provided for. Luthardt: The glorified state of existence will take the place of the fleshly.

Meyer groundlessly urges, that the ascension, as a *visible* occurrence, is not attested by any *apostle*,‡ and in the unapostolical accounts § none but disciples in the narrower sense are mentioned as eye-witnesses.‖ The fact itself was nevertheless a visible one.

Meanwhile it is doubtless no more the ascension exclusively which is here in view, than it was exclusively the atoning death a little while ago. There the death includes the life and the exaltation; here the exaltation includes the death, chaps. iii. and xii. But it is evidently the exaltation viewed especially as produced by the Spirit, of which the next verse speaks. Hence in the same general sense as in Matt. xxvi. 64. It must also be considered, that Christ throughout gives to the Jews not only His death, but with it also carefully His resurrection, for a sign (Jno. ii. 19; Matt. xii. 39, and xvi. 3, the sign of Jonah). The resurrection destroyed the offence of the cross itself for the believing; and therefore for such it does away also the offensive word. *At the same time it glorified the personal life of Jesus by the outpouring of the Holy Ghost for the world's believing participation.* Nevertheless the Judaists continued to be offended, and perhaps for this reason the word of Christ remained an aposiopesis. [ὅπου ἦν τὸ πρότερον clearly implies the pre-existence of Christ; comp i. 1; viii. 58; xvii. 5, 24; Col. i. 17; Rev. i. 8.—P. S.]

Ver. 63. **It is the Spirit that maketh alive, the flesh profiteth nothing.**—[Christ does not say *My* Spirit (τὸ πνεῦμά μου), and *My* flesh (ἡ σάρξ μου); the sentence is general and contains a hermeneutical canon which applies not only to this, but to all the discourses of Christ, and the proper mode of apprehending and appropriating Him. It must not be understood so as to conflict with the preceding declaration concerning His flesh. The flesh *without* the Spirit, or the flesh as mere matter and materially eaten, is worthless; but the flesh *with* the Spirit is worth much, most of all the flesh which the Logos assumed for our salvation (i. 14) and which He sacrificed on the cross for the sins of the world.—P. S.] Interpretations:

1. Of the holy Supper: spiritual participation [πνεῦμα], as opposed to Capernaitic or material [σάρξ]. So Tertullian, Augustine,* Rupert v. Deutz, Calvin, [Grotius] Olshausen, Kahnis [*Lehre vom Abendmahl*, p. 122]: "That which imparts to the eater of My flesh the virtue of eternal life, is not the flesh as such, but the Spirit."

2. The Spirit is put for the spiritual apprehension of the word of Christ, the body representing the carnal apprehension (Chrysostom and many others, Lampe).

3. The πνεῦμα is the human soul, which animates the body (Beza, Fritzsche).

4. Not His bodily manifestation, the approaching dissolution of which was so offensive to them, but His Spirit is the life-giving thing. His bodily substance merely of itself profits nothing towards the ζωοποιεῖν. Under the figure of physical life, in which the spirit animates the flesh, Christ expresses the truth that the historical side both of His *life* and of His *word*, needs to be animated and glorified by His Spirit. This they should and might see clearly in His very words. The substantives assert: They are *pure spirit, pure life.*

How Luther and Zwingle contended over the sense of these words, see in Heubner, p. 321 sqq. Zwingle appealed to these words against the Lutheran doctrine of the Lord's Supper†; Luther

* [Comp. also the ὑψωθῆναι ἐκ τῆς γῆς, xii. 32. To make this interpretation at all plausible, the ἀναβαίνειν ὅπου ἦν τὸ πρότερον must be understood from the standpoint of Jesus whose death was a return to the heaven whence He descended, and to the glory which He had before the foundation of the world, comp. xvii. 5. But the hearers could not have understood ἀναβαίνειν in this sense.—P. S.]

† [Aug.: *Certe vel tunc videbitis, quia non eo modo, quo putatis, erogat corpus suum; certe vel tunc intelligetis, quia gratia ejus non consumitur morsibus.* Harless and Stier: Then you will understand that, and how my glorified heavenly humanity and corporeity can be food and drink. But this would make Christ speak of a *future* act. Meyer remarks against Harless: The *glorified* body of Christ is, as *flesh and blood, inconceivable* (1 Cor. xv. 40 f.)—P. S.]

‡ [Comp. against this assertion of Meyer John iii. 13; xx. 17, where the ascension is clearly alluded to. Usually Jesus speaks of His death in John as a going to the Father or to Him that sent Me, vii. 33; xiii. 3; xiv. 12, 28; xvi. 5, 28; xvii. 11, 13.—P. S.]

§ [Mark xvi. 19; Luke xxiv. 51; Acts i. 9.—P. S.]

‖ [But Christ may have addressed here some of the apostles. Hengstenberg says, the witnesses of the resurrection were the representatives of all the disciples.—P. S.]

* [Aug. *Tract. in Joh.* 27, § 13 (*Opera* III., 503): *Caro non prodest quidquam quomodo illi intellexerunt . . . quomodo in cadavere dilaniatur, aut in macello venditur, non quomodo spiritu vegetatur . . . Accedat spiritus ad carnem, quomodo accedit caritas ad scientiam, et prodest plurimum. Nam si caro nihil prodesset, Verbum caro non fieret, ut inhabitaret in nobis.* Similarly Bengel: *Caro mera nil prodest: qualem scil. Judæi putabant esse carnem illam, de qua loquebatur Jesus. Loquitur sub conditione eaque impossibili, si sola caro esset . . . Caro est vehiculum virtutis divinæ omnis vivificantis, in Christo et in credentibus: et Christus, carne mortificatus, spiritu vivificatus, virtutem suam maxime exseruit,* 1 *Pet.* iii. 18; *John* xii. 24; *xvi.* 7.—P. S.]

† [He and Œcolampadius regarded ver. 63 as a *ferreus murus* of their doctrine of the Lord's Supper; yet Zwingli, like the other reformers, did not directly understand the passage, vers. 51–58, of the sacrament.—P. S.]

distinguished *the* flesh and *My* flesh, and explained "the flesh" as the carnal, corrupt mind of man. The verse no more supports Zwingle against a bodily presence of Christ, than it speaks, according to Luther's interpretation, of the corrupt flesh of the sinner.

Ver. 64. **For Jesus knew from the beginning.**—'Εξ ἀρχῆς means not, metaphysically from the beginning of all things (Theophylact), nor from the beginning of His acquaintance with each one (De Wette, Tholuck), nor from the beginning of His collecting of the disciples around Him, or the beginning of His Messianic ministry (Meyer; comp. chap. xvi. 4; xv. 27), nor from the very murmuring (too special: Chrysostom, Bengel), but from the first secret germs of unbelief. So also He knew His betrayer from the beginning. [On Judas see note to ver. 71.]

Ver. 65. **Therefore said I unto you, that no man can come unto me.**—That is, He expressly gives them again to understand that He had spoken that sentence not as a mere theoretical proposition, but with reference to the faith and the unbelief towards Him which was forming itself in particular persons.

[EXCURSUS ON THE SACRAMENTAL INTERPRETATION OF THIS DISCOURSE.—The relation of the passage, vers. 51-58, to the Lord's Supper involves two questions: 1. Whether the FLESH and *blood* (σάρξ καὶ αἷμα) of Christ here spoken of, are the same as His broken BODY and shed *blood* (σῶμα καὶ αἷμα) in the words of institution of that sacred ordinance (Matt. xxvi. 26-28 and parallel passages), or the *living humanity* of Christ (comp. the meaning of σάρξ in John i. 14, and the note there); 2. Whether *eating* and *drinking* (τρώγειν or ἐσθίειν* and πίνειν) signify, literally, *sacramental* fruition (*manducatio oralis*), or, figuratively, the *spiritual* appropriation of Christ by *faith*. If the discourse had been preceded by the institution of the sacrament a reference to it could not be mistaken; but as it was spoken long before the institution of this ordinance, and to hearers who as yet knew nothing of it, such a reference is made doubtful. This doubt is strengthened, first by the use of the term *flesh* instead of *body;* secondly by the substitution of *Me, i. e.*, the living Person of Christ (ver. 57 ὁ τρώγων με, comp. the ἐγώ in 35, 40, 51) for His *flesh* and *blood*, as the object of appropriation; and thirdly and mainly by the fact that Christ presents here the eating of His flesh not as a *future*, but a *present* act, and as the essential *condition* of spiritual and everlasting *life*, which, if understood sacramentally, would cut off from the possession of this life not only the disciples present on that occasion, but also all the saints of the old dispensation and the large number of Christians who die before they receive the holy communion (infants, children, death-bed converts, Quakers, and all unconfirmed persons). If participation in the Lord's Supper were a necessary prerequisite of salvation, Christ would undoubtedly have said so when He instituted the ordinance. But throughout the Gospels, and especially in this discourse (comp. vers. 40, 47), He makes *faith* the only condition of eternal life. He first exhibits Himself as the bread of life, and promises eternal life to every one who eats this bread, *i. e.*, who believes in Him. He then holds out the very same promise to all those who eat His flesh and drink His blood, which, consequently, must be essentially the same act as believing. The discourse, therefore, clearly refers to a broader and deeper fact which precedes and underlies the sacrament, and of which the sacrament is a significant sign and seal, *viz.*, *personal union of the believing soul with Christ, and a living appropriation of His atoning sacrifice.* This union culminates in the celebration of the Lord's Supper and is strengthened by it; and *so far* the discourse had, in the mind of Christ who looked at the time forward to His death (ver. 51: "My flesh which I shall give for the life of the world," comp. vers. 60 and 70), a prospective bearing on the perpetual memorial of His sacrifice, and may be applied to it indirectly, but not directly, or in a narrow and exclusive sacramentarian sense. We must distinguish between a *spiritual* manducation of Christ by faith, and a *sacramental* manducation: the former alone is essential to everlasting life, and is the proper subject of the discourse. John omits an account of the institution both of baptism and the Lord's Supper, which was known to his readers from the gospel tradition and the Synoptists, but he gives those profound discourses of Christ which explain the spiritual meaning of the sacraments, namely the idea of regeneration which is signed and sealed in baptism (chap. iii.), and the idea of personal communion with Him, which is celebrated in the Lord's Supper (chap. vi.). This suggests a very important doctrinal inference, *viz.*, that the spiritual reality of regeneration and union with Christ is not so bound to the external sacramental sign that it cannot be enjoyed without it. *We* must obey God's ordinances, but *God* is free, and we should bless whom He blesses. High sacramentarianism is contrary to the teaching of Christ according to St. John.

As to the history of interpretation we may distinguish three views:

1. The discourse has no bearing either direct or indirect on the sacrament of the Lord's Supper. So Tertullian, Clement of Alex., Origen, Basil among the fathers, Cardinal Cajetan, Ferus and Jansen among Roman Catholics, Luther, Melanchthon, Calov, Lücke, Tholuck (wavering) among the Lutherans, Calvin, Zwingli (doubtful), Beza, Bullinger, Grotius, Cocceius, Lampe (tom. II., 258 sq.), Hammond, Whitby, Barnes, Turner, Owen, Ryle among the Reformed, Paulus, Schulz, De Wette among the rationalists.

2. It refers, by prophetic anticipation, directly and exclusively to the Lord's Supper. This interpretation has consistently led to the introduction of infant communion in the early Catholic and in the Greek church. So Chrysostom, Cyril, Theophylact among the fathers, the Schoolmen and Roman Catholic expositors with a few ex-

* [John uses here τρώγειν four times, φαγεῖν once; Matthew, Mark and Luke, in the words of institution, use φαγεῖν only, (which is employed as the second aorist of ἐσθίειν from an obsolete φάγω). On the peculiar meaning of τρώγειν, *manducare*, see note on ver. 54. It cannot be essentially different here from φαγεῖν, since John uses the latter, ver. 53, in the same sense.]

ceptions, Calixtus, Zinzendorf, Scheibel, Knapp among Lutherans, Wordsworth among Anglicans, Bretschneider, Strauss and Baur among the Skeptics.

3. It refers directly to the spiritual life-union of the soul with the Saviour by faith, and indirectly or inferentially to the sacramental celebration of this union in the holy Supper. So Augustine (perhaps),* Bengel, Doddridge, Kling, Olshausen, Stier, Lange, Luthardt, Alford, Godet.†

It cannot be said that the question has a denominational or sectarian interest. The sacramental interpretation has been both opposed and defended by divines of all confessions and in the interest of every theory of the Lord's Supper, the Roman, the Lutheran, the Calvinistic, and the Zwinglian. The Romanists (Cardinal Wiseman, *e. g.*, who wrote an elaborate treatise on John vi.) urge the literal meaning of the very strong language used repeatedly and without explanation by our Lord, as an argument for the dogma of transubstantiation; and even Tholuck is of the opinion that the Catholics have the advantage of the argument if the discourse be understood of the sacrament. But it seems to me that both transubstantiation and consubstantiation are clearly excluded 1) by the canon of interpretation laid down in ver. 63; 2) by the declaration of our Lord concerning the *effect* of the fruition of His body and blood which is in all cases eternal life, vers. 54, 56, 57, 58; while Romanists and (symbolical) Lutherans agree in teaching that *unbelievers* as well as believers may sacramentally eat the very body and drink the very blood of Christ, the one unto *judgment*, the others unto *life*. No such distinction has any foundation in this passage, but is at war with it.* Moreover the Romish withdrawal of the cup from the laity is (as was already urged by the Hussites) incompatible with vers. 54-56 where the drinking of Christ's blood is made as essential as the eating of His body. As far as the discourse bears a sacramental interpretation at all, it favors the Reformed theory. But by this I mean not the now widely-prevailing Zwinglian view, which is hardly compatible with the strong and mysterious language of our Lord, but the Calvinistic, which acknowledges the mystery of a spiritual real presence and a communication of the vital power of Christ's humanity (σάρξ) to the believer by the Holy Spirit.—P. S.]

DOCTRINAL AND ETHICAL.

1. See the exegesis itself, particularly on vers. 31 and 32 ff.; and ver. 52 ff. [And the Excursus above.—P. S.]

2. Christ, the life of the world is, as the bread of life, *the necessary means of life for* the awakening, quickening, and strengthening of men to a personal eternal life. Salvation is not in out-

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* [I say *perhaps*, for Augustine is not clear and is sometimes (*e. g.*, by Meyer) quoted in favor of the first, more frequently in favor of the second interpretation. In his *Tract.* 26 *in Joh. Evang.* § 15 (ed. Bened. III. 500) he says, in expounding this passage, that the sacrament of the body and blood of Christ is received by some *ad vitam*, by others *ad exitium* (1 Cor. xi. 29), but he adds: *res vero ipsa cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicunque ejus particeps fuerit.* Comp. § 18 in the same homily (III. 501): *Qui non manet in Christo et in quo non manet Christus, procul dubio nec manducat* (some MSS. insert here *spiritualiter*,—evidently a Romish correction) *carnem ejus, nec bibit ejus sanguinem, licet carnaliter et visibiliter premat dentibus sacramentum corporis et sanguinis Christi.* In commenting on ver. 29 (*Tract.* 25, § 12, Tom. III. 489) he identifies the eating with believing: *Crede et manducasti.* At all events, Augustine cannot be quoted in favor of either transubstantiation or consubstantiation. Comp. on his doctrine on the eucharist my Church History, Vol. II. pp. 498 f.—P. S.]

† [This third view which I have defended myself in the text, was first clearly brought out by that profound, acute and devout commentator, Bengel, in his *Gnomon* on ver. 51, where he says: "Jesus purposely framed His words so skilfully that immediately at that time, and at all times subsequently they would indeed apply in their strict literal sense to the spiritual enjoyment of Himself (*de spirituali fruitione sui*); and yet that afterwards the same words should, by consequence, be appropriate to express the most august mystery of the Holy Supper when that should be instituted. For He applied to the Holy Supper the thing itself which is set forth in this discourse; and of so great moment is this sacrament, that it may be readily thought possible, that Jesus, as He foretold the treachery of Judas at ver. 71, and His own death in this verse, so also foretold, one year before the institution of the Holy Supper, concerning which He most surely thought within Himself whilst speaking these words: and with this object in order that the disciples might afterwards remember His prediction. The whole of these words concerning His flesh and blood have in view the passion of Jesus Christ, and along with it the Holy Supper. Hence arises the separate mention of *one flesh* and of *the blood* so invariably; for in His passion the blood was drawn out of His body, and the Lamb was thus slain." The same view is substantially held by Olshausen, who says: "The Saviour could indeed not with propriety speak of a *rite* before it was instituted, so that nobody could understand Him; but He might touch the *idea*, out of which the rite subsequently grew. This idea is that Jesus is the principle of life and nutriment to the new, regenerate man, not only for his soul and spirit, but also for his glorified body" (which, according to Olshausen is prepared here in germ to appear in full bloom at the final resurrection). Kahnis (*Luth. Dogmatik*, Vol. I., p. 625): "The discourse of Christ, John vi., does not treat directly of the Lord's Supper, but of faith which unites us in living union with Christ. But He purposely veiled this faith in the image of eating and drinking His flesh and blood in order to express the mysterious idea embodied in the Holy Supper, just as John iii. 5 expresses the idea of baptism." Alford says: "The question whether there is here any reference to the ordinance of the Lord's Supper, has been inaccurately put. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference;* nor *could* there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance." Webster and Wilkinson: "What our Lord said at this time He afterwards expressed in a permanent form by the sacrament of His Body and Blood. He is not here alluding to that sacrament: but what He here teaches, and what He afterwards taught by it, are the same." Godet (II. p. 135): "This mystery of our perfect union with the person of Christ (Eph. v. 30–32) which in this discourse is expressed in *words* (*en paroles*), is precisely the same which Jesus desired to express by an act (*par un acte*) in the rite of the holy Supper. It is not necessary to say that in this discourse He alluded to the holy Supper; but we must say that the holy Supper and this discourse refer to one and the same idea, expressed here by a metaphor, there by an emblem. Hence in the institution of the Supper, holding and breaking one piece of bread, He used the term σῶμα, *body*, which as an organism corresponds to the broken bread; in the discourse at Capernaum where He treats only of nourishment in adaptation to the miraculous multiplication of loaves of bread, He represents His body more as *substance* (σάρξ) than as an organism. This perfect propriety of terms proves the originality and authenticity of the two forms."]

* [Luther, Melancthon and the orthodox Lutherans of the 17th century felt this, and for this reason (not, as Tholuck thinks, from fear of transubstantiation) they repudiated the sacramental interpretation altogether. Luther says: "Eating in this passage means believing: he who believeth, eateth and drinketh Christ." Melanchthon: "I do not understand this discourse as referring to the Lord's Supper or the ceremonial manducation, but as the words of Christ which preceded above were about faith, whereby we believe that God's wrath was propitiated by the death of His Son, who offered His body and shed His blood for us,—so I understand all the rest of the same faith." This interpretation was sanctioned by the Form of Concord, p. 743. When Calixtus came out in favor of the sacramental interpretation, he was charged with heresy by Calovius of Wittenberg.]

ward enjoyment and outward things, but in the heavenly life of the Spirit (antithesis of the heavenly and earthly mind); the striving after heavenly things consists not in legal, perfunctory works, but in the inward, single, personal, divine work of faith (antithesis of the spiritual and the legal nature); life consists not in the *doing* of spiritual *things* as such, but in the person of Christ Himself (antithesis of personal and perfunctory Christianity). The personal life, however, manifests itself (1) in the total, undivided consciousness (*Christ Himself*), (2) in its giving of itself (*His flesh*), (3) in its impartation of life (*flesh and blood*).

The *Spirit* (chap. iii.) brings the heavenly birth to life; the *well of life* (chap. iv.) gives the first thing in regeneration, the refreshment of the soul thirsting for life with the peace of God; the *healing waters of life* (chap. v.) give the restoration of the life from disease and death (spiritual and bodily); the *bread of life*, the heavenly manna (chap. vi.), gives an eternal, substantial existence.

By the idea of the personal life of Christ all personal relations are glorified. (1.) Calling becomes a laboring in the service of God. (2.) Labor becomes a production of heavenly food. (3.) Bread becomes the person of Christ, the flesh and blood of Christ; eating and drinking become a real corporeo-spiritual participation and receiving into one's self of the highest life. Hearing is a hearing of the voice of God, which invites to this feast; seeing is the perfect knowledge of intuition.

This chapter thus contains the symbolism of bread, of industrial calling, of labor, of eating and drinking, of hearing and seeing; the symbolism of the whole life of sense in its central relation to the personal life and to the highest personality.

3. Laboring in manifold divided earthly works for earthly food in the service of the world has the perishing of the life itself, with the perishing of the meat, for its reward (Gal. vi. 8; 1 John ii. 17); but the working of the one divine work in the service of God, faith in Christ, has the heavenly manna for its reward. He who is intent upon partaking of the supreme person, comes to the delight of personal, eternal existence in the kingdom of God.

4. The exaltation of the *manna* of the desert as a symbol of the real manna. Without this real manna the life of man is a breadless desert in the strictest sense. The marks of the bread of God: (1.) It must come down (not fall down) from heaven: be Spirit-life, personal life, divine life. (2.) It must give life to the world. Not merely give respite to physical life now and then, but first awaken, then sustain and renew, personal life forever.

5. *Earthly* interest in Christ and in Christianity in distinction from *heavenly*. The *chiliastic* spirit in opposition to the spirit of the *kingdom*.

6. It is remarkable how this discourse of Jesus not only kindled *strife* among the Jews, but has also fed the controversy of different confessions [denominations] in the evangelical church. Controversies over the doctrine of *predestination* have hung upon the words of vers. 37, 44, 64, and 65; and upon the words of vers. 53 sqq., and 63 sqq., controversies over the *holy Supper*. The middle age has transmitted to the evangelical church a far too meagre doctrine of spiritual personality; else would the doctrine of *personality* be found to yield the higher synthesis of the Reformed and the Lutheran doctrines both on *predestination* and the *Lord's Supper*.

Without the personal drawing of the Father no coming to Christ is conceivable; but the Father, too, draws only in a personal way, *i. e.*, under the form of freedom. Hence in vers. 44 and 45 divine determination and human freedom are linked together.

Without the appropriation of the entire historical personality of Christ, spirit and body, no full, saving partaking of the redemption purchased by Christ is conceivable; but in this partaking every medium of redemption is conditioned through the life and the Spirit of the Redeemer. Hence, on the one hand, we are required, with a fourfold emphasis, to eat and to drink the flesh and the blood of Christ, and on the other, we hear the strong condition: "It is the Spirit that quickeneth; the flesh profiteth nothing."

7. *Honest striving*, the unconscious drawing of God to *holy living*.

8. *Whispering* and *murmuring*, the indication of narrow-minded offence at the word of truth.

9. The mark of those who are *truly taught of God:* They pass (1) from the old world [paganism] into the Old Testament, (2) from the Old Testament into the New, (3) through the New Testament into a new world.

10. He that *believeth* on me hath (1) life, (2) eternal life.

11. Christ *the bread of life* in the three stages of the manifestation of His life: (1) In His person and history. (2) In His "flesh," or "His giving Himself a sacrifice," whereby He is transformed from the curse of the world and the burnt-offering and expiation of God into a pure and entire thank-offering of believing man. (3) Therefore is His "flesh and blood," wherein He makes His historically finished life, by historical ordinances, the life of the world. The first stage represents the true bread itself; the second, the preparation of it for eating; the third, its being perfectly ready for believing participation: flesh and blood.

And then there are also three stages in the partaking of Christ: (1) The putting of confidence in Him as personally the source of life. (2) Firm faith in the life which is in His sacrificial death. (3) The ideal communion, which on the one hand receives the life of Christ in spirit and body through His historical ordinances, the summit of which is the Lord's Supper, and which, on the other hand, ever refers the actual world more and more to Christ, and makes it, in labor and in enjoyment, the manifestation of Christ. The Christian must first of all eat the flesh and blood of Christ, in order at last to eat this flesh and blood in all things.

12, The four great words concerning *the flesh and blood of Christ*, confirmed with the "Verily, verily." (1) Ver. 53. The want of this eating and drinking of the flesh and blood of Christ is the want and loss of life (even of one's own, personal life; "No life in you"). (2) Ver. 54. The eating and drinking of the flesh and blood

of Christ yield eternal life even now, and resurrection hereafter. (3) Ver. 55. The first reason: His flesh and blood are the real staff of life (meat and drink). (4) Ver. 56. The highest reason: The partaking of His flesh and blood is the condition of community of life with Him ("dwelleth in Me, and I in Him"). *The transfiguration of the passover, of the paschal lamb, of the paschal feast of the Jews.*

13. The living of Christ in God is not only the *root*, but also the *type* of the living of believers in Christ. So surely as God is the source of life, Christ, as the pure revelation of God, is the focus of the life in the world. But so surely as Christ is this focus, he who refers his life and his world to Christ, and Christ to his life and his world, stands in the kingdom of eternal life.

14. The most comforting and most glorious of all the words of Christ a *hard* saying to the Jewish mind.

15. The transfiguration of the *humiliation* of Christ and of its blessings by His *exaltation*. Christian morality, the union of spirit and nature in Christ. The organization of the Spirit (sacraments and church); the spiritualizing of the organization (the natural life of man), till God shall be all in all.

16. "It is the *Spirit* that quickeneth," *etc.*, hold true (1) in our natural life, (2) of the word of Christ, (3) of the historical manifestation of Christ, (4) of the sacraments, particularly of the Supper of the Lord. The revelation of the Spirit glorifies the Lord as the life of the world, which makes the new world the body of Christ, wherein everything is bread of life for all.

17. It is the problem of faith, and of theology, to carry out *the synthesis of Spirit and flesh* in the right way, (1) in regard to the relation between God and the world in general, taking the world not, indeed, as the body of God, yet doubtless as a revelation of Him; (2) in regard to the word of Holy Scripture; (3) in regard to the person of Christ; (4) in regard to the ordinances of Christ, the church, and especially the sacrament of the Supper. The first step in this process is the simple, direct recognition of the actual manifestation of Spirit and flesh in concrete unity. This simple recognition, under the symbolical primitive religion, sees God revealed in the world; under the religion of revelation in general, it sees the Spirit of God revealed in the theocracy and the Scriptures; in the apostolic Christianity, it sees the Son of God in the several miracles of His life; in the primitive church, the unity of the Spirit of Christ and His ordinances.

Yet the consciousness of a distinction and antithesis between the Spirit and the flesh is everywhere present. And because the earthly mind, along this whole line, is inclined to lose the sense of this opposition, and because, in the mass of men, it does actually lose it, the strong distinction becomes a necessity ("It is the Spirit that quickeneth; the flesh profiteth nothing").

The Old Testament distinguishes between God and the world in opposition to heathenism. Christ distinguishes between the living revelation and outward theocracy and the letter of Scripture, in opposition to Judaism. The Antiochian criticism and the mediæval mysticism distinguish between the spiritual personality of Christ and its several relations and manifestations, against the traditional exegesis. The Reformation distinguishes between the spirit of the true church and its external form; and between the substance and the form of the sacrament.

But these distinctions look to the restoration of the true union. Christ exhibits the true union of God and the world both in His person and in His consciousness (the incarnation of God): Christian theology works out the known synthesis between revelation and Scripture (the word of God in its organic life); sacred criticism aims at a view of the gospel history whose heart and pulse is the personal Christ (religious history is not documentary); evangelical dogmatics seizes the kernel of the true church in the visible church (ideal tradition is not external tradition), and in place of the mediæval identification of grace and the external sacramental performance it puts, in the Lutheran view which is more fervent for the union, the *organic* synthesis, and in the Reformed [Calvinistic] view which is more careful of the distinction, the *symbolical* synthesis (inseparableness of word and sacrament).

Hence it follows that the dangers of the Lutheran view lie in the direction of confusion, and the dangers of the Reformed view in the direction of separation; and that therefore the two views themselves can have their safest operation only in living synthesis. And the true union, the third and highest step, consists in the recognition of the Spirit as in relation to the flesh, (1) the sole power, (2) a transforming, renewing power, (3) a glorifying power, taking on itself the flesh as its transparent crystal-like organ. Hence, also, Christ here points on to exaltation.

18. Jesus, the *heart-searcher* in reference, above all, to the faint germs of faith and unbelief.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical reflections.

The flight of Jesus over the sea, and His discourse in the synagogue at Capernaum, a continuation of His victory over the tempter in the wilderness, Matt. iv.—The decisive and divisive discourse of the Lord concerning salvation in personal life-union with Himself.—Those who seek salvation in impersonal Christian things with an impersonal conduct, cannot find salvation in the person of the Lord with personal faith.—The hoping of the mere mind in Christ is vain: 1. Vain both in its naked form of earthly-mindedness and selfishness and in its sanctimonious dress of chiliastic enthusiasm. 2. Vain both in its standing and lingering (on the eastern side of the sea), and in its haste and running (to the western shore). 3. Vain whether in its effort to magnify Christianity in secular style (to make Christ king of bread), or in its effort to belittle it according to a worldly standard (to deny its heavenly descent and its heavenly nucleus, the atonement). 4. Vain in its desire to alter Christianity, instead of itself becoming altered by it. Conclusion: Vain, *i. e.*, ruinous.—The true servants and workmen of God, and the true work of God.—The demand of the sensuous and legalistic way of thinking, that Christ should in

an Old Testament manner go beyond the Old Testament: Christ should surpass Moses: 1. In miracles of outward benefit ("What dost thou work?"). 2. In requirements of eternal law ("What shall we do?"). 3. In terror of external judgment (as king of the Jews ruling over the heathen). — Verily, verily, not Moses, but the Father in heaven, gives the bread of God.—Christ *is* the bread of God in His personal divine life, vers. 32-40: (1) The typical and the true bread of God, vers. 32, 33. (2) The false and the true appetite for this bread, vers. 34-38. (3) The liberating and quickening operation of this bread, vers. 39, 40.—Christ *gives* the bread of life in His giving up of His flesh in His atoning death, vers. 41-51: (1) He gives it not to the murmurers, but to them that are drawn and taught of the Father, vers. 41-47. (2) He gives with it the full partaking of eternal life, vers. 48-50. (3) He gives it in giving Himself, ver. 51. (4) He gives it in giving His flesh for the life of the world, ver. 51.—Christ *institutes the meal of life* in making His flesh and blood a feast of thank-offering to the world, vers. 52-59: (1) The offence at the words concerning the flesh of Christ, ver. 52. (2) The heightening of the offence by the fourfold assertion concerning the flesh and blood of Christ, vers. 53-56. (3) The ground of this assertion: the life of Christ in the Father, ver. 57. (4) The conclusion of this assertion, vers. 58, 59.—Christ transfigures the meal of life into a meal of the Spirit, vers. 60-65: (1) By His exaltation, ver. 62. (2) By the sending of the Spirit, ver. 63. (3) By His word, ver. 63. (4) By the excision of unbelievers, ver. 64.

On single sentences: Ver. 25. To these Jews the second miracle of Jesus (the walking on the sea) remains a close secret, because they do not recognize the divine sign in the first (the breaking of bread).—Ver. 26. "Verily, verily, ye seek Me," *etc.* They have seen not the miraculous sign in the feeding, but only the feeding in the miraculous sign.—Thus they are a type of all false friends of religion, who seek not the kingdom of heaven in earthly advantages, but only earthly advantages in the kingdom of heaven.—Ver. 27. Christ, who has not where to lay His head, intrusted by God with the official seal which makes Him steward for the whole world.—Vers. 28, 29. The legalistic Christian *thinks he can do works* which earn for him the blessing of God; whereas the gospel requires a work in which God is the agent: faith.—Faith is a work of man from God, with God, for God; and for this very reason as much the work of God as it is the highest, freest work of man. The miraculous feeding the seal and sealing of the divine steward.—Ver. 30. Ingratitude towards the Lord: how it always forgets the past sign from God, and demands a new one.—Ver. 31. How an earthly mind can pervert even the Scripture.—The true bread from heaven can be given to us not by man, but by God alone (the Father of our Lord Jesus Christ).—Ver. 33. Marks of the bread of God: 1. It comes down from heaven. 2. It gives life to the world.—Ver. 34. "Lord, evermore give us," *etc.:* the vain prayer, to the very face of the Lord: 1. Because it recognizes not the Giver in the bread. 2. Because it recognizes not the bread of life in the Giver.—Ver. 35. The answer of Jesus aims to disclose their spirit (1) by insisting on the figure, the representation of the bread in His person; (2) by enlarging the figure: bread for hunger and thirst; (3) by explaining the figure: Come to me, believe on me.—Christianity the truth and the true sanctification of eating: 1. Making faith an eating. 2. Making eating faith.—Ver. 36. The incapacity of the earthly-minded man to see into the mystery of the divine life. One can see Jesus, the church, her reformers, her great spirits, with the eye, without seeing the spirit, or the glory of the personal life.—They will see and believe *things*, but they have not seen nor believed His *person*.—Ver. 37. It needs a stirring of the personal life of love descending from God, to see the glory of the personal life in Christ.—Christ draws all divinely chosen and kindred ones into His kingdom, since (1) all that the Father gives Him, come to Him, and (2) none who come to Him, does He cast out.—Ver. 38. *Him that cometh, etc.* He casts out none, because He judges men not by the perfection of their life, but by the dispositions, affinities, and beginnings of it.—As the Spirit attaches Himself everywhere to the work of the Son (chap. xiv. 26; xvi. 13), so the Son everywhere to the work of the Father, —Christ aspires not, according to His own will, to an ideal position of life for Himself, but enters, according to the will of His Father, into the historical duty of life. His will is of heavenly purity, and yet His life is a continual sacrifice of His will.—Vers. 38-40. The gracious will of the Father: 1. In regard to the Redeemer. 2. In regard to those to be redeemed and those redeemed. 3. In regard to the way of redemption.—The purpose of the Father in Christ: 1. What it forbids (ver. 39: "lose nothing"). 2. What it enjoins (ver. 40).—Thus He is in both views the bread of life: 1. Redeeming from death. 2. Imparting eternal life.—The unfolding of personal life in redemption: 1. In the first phase of redemption (in ver. 39) personality is but feebly developed; the needy life is spoken of (in the neuter), which is in danger of being lost; in the next phase (in ver. 40), we have no longer the mere rescue from destruction, but the conferring of the highest life; and here personality comes clearly to view. 2. In the first case redemption has to do with lost men in the mass; in the second, with individuals. 3. There the redeemed one is comparatively passive; here he is an active person, turned to the Redeemer, finding life in the beholding of His life. 4. There redemption bears chiefly the impress of divine predestination; here it takes that of human freedom.—The gracious operations of Christ go on to glorious completion in the last day.—The greatness of the promise of a new, infinite fulness and freshness of life at the end of the world.—How often the Lord points forward to the completion of His work at the last day.—Ver. 41. "The Jews then murmured:" The characteristics of the illiberal partisan spirit: 1. They murmured. 2. They murmured to one another. 3. They murmured against the Lord and His word.—Ver. 42. The old and ever new offence at the words of Christ respecting His heavenly origin: 1. Because He is from Nazareth, He cannot be from heaven. 2. Because He is the Son of Man, He

cannot be the Son of God.—The sinful world's condemnation of itself in its sundering of the divine and human natures in Christ.—The deceptions of vulgar conceit in matters of the Spirit. 1. The people think they know Him, because they know His parents. 2. They think they know His origin, because they know His foster-father. 3. They think they know His mother, because they know her poverty and lowliness. Comp. chap. vii. 27; Matt. xiii. 55.—Vers. 43, 44. "Murmur not among yourselves:" the drawing of partisan spirit a drawing of the earth, against the drawing of the Father from heaven.—The drawing of the Father to the Son.—Ver. 45. As one must first be a believer, to become a true disciple of God, so must one, in another view, be first taught of God, in order to become a believer. —Ver. 46. The revealing of God, as it was the peculiar property of Christ, is above every experience of God in sinful men. Comp. chap. i. 18.—We begin the new life by hearing an obscure word (see Gen. xii. 1); He has seen from eternity the face of the Father.—Ver. 47. "He that believeth on me, hath," *etc.*

Ver. 48. Christ the bread of life: (1) The bread as life. (2) The life as bread: (*a*) the true manna; therefore (*b*) the bread of God, bread of heaven, bread of life.—The true bread to be known especially by the fact that it gives itself.—It is the nature of a loving personality, to give itself.—He gives Himself, as the Father has given Him.—He gives His only life to death, to awaken the world out of death to life. While He was dead, the life of the world hung on the single seed and glowing spark of His life, which broke forth for the resurrection and re-animation of the world.—Ver. 52. They wonder that they should eat His flesh; then He speaks of eating His flesh and blood.—Christ the true paschal lamb (1 Cor. v. 7).

Vers. 53-56. The four great asseverations of the Lord concerning the eating of His flesh and the drinking of His blood. See above.—The appropriation of the historical personality of Christ in its vital, heavenly operation by means of Christ's historical ordinance.—How Christ still gives Himself even now in His flesh and blood, in His full human form and His entire heavenly nature, to be eaten by men.—How the eating of the flesh and blood of Christ is effected: 1. Through His word, particularly His history. 2. Through His sacraments, particularly the sacrament of His body and blood.—In ourselves also Christianity must in a holy sense, become flesh and blood.—How Christ does away the opposition between the spiritual and the bodily in His kingdom: 1. Corporealizing the spiritual (word in sacrament, gospel in church). 2. Spiritualizing the bodily (members into instruments of righteousness, the world into His Father's house).—Ver. 57. As Christ lives by the Father, we should live by Him.—He who lives in Christ, stands at the focus of eternal rejuvenation.—Ver. 58. All who have lived only under the law and in symbols, have eaten manna and are dead. Most have died under heavy judgments, Heb. iii. 17. Comp. the history of the mediæval church (*Corpus Christi*, festivals, battle-fields, the plague).—Ver. 59. The wonderful sermon of Christ on the bread of life delivered in the synagogue of the Jews at Capernaum.—Ver. 60. The grandest living word of Christ, a hard saying to the Jewish mind. —Ver. 61. Offence at the word of salvation.—Ver. 62. How that which is dark and enigmatical in the humiliation of Christ is cleared up by His exaltation.—Ver. 63. "It is the Spirit," *etc.*—Ver. 64. The words of Christ as spirit and life, and as a type of His whole administration. The spirit and life hidden from unbelievers, even when they gush with spirituality and vitality.—Christ knows the beginnings of unbelief as well as of faith.

Starke. Ver. 26. Hedinger: Self-interest may lurk under the holiest works.—Zeisius: O how subtle a poison is selfishness!—Ver. 29. Quesnel: The great work of God in us is the work of a living faith which works by love.—Ver. 32. Majus: Christ the most precious gift of God, in which and with which are given to us all things. Rom. viii. 32.—Ver. 33. Quesnel: O Bread of God, thou art life indeed, true life, eternal life, life of body and of soul, life not of one people only, but of all nations!—Ver. 35. Canstein: Not only in His person is Christ the life, but from Him life goes forth to all men; natural life, since He is the Word of the Father, Gen. i. 3; Acts xvii. 28; the life of righteousness in His believing ones before the judgment seat of God, Rom. viii. 10; spiritual life in regeneration, 1 Peter i. 23; and eternal life, inasmuch as all the glory of believers not only comes from Him, but also consists in their partaking of Him and in His being all in all to them.—Osiander: No temporal possessions and bodily pleasure can truly satisfy and quicken the heart; nothing but Christ.—Ver. 37. Quesnel: Pastors after the example of the chief Shepherd, should receive all whom God sends to them, and labor for their salvation.—So surely as Christ did not suffer in vain, so surely shall no penitent be cast out.—Jesus not only does not cast out a penitent sinner, but will also lead him into His inmost sanctuary.—Ver. 39. Rom. viii. 31. What belongs to Christ, though esteemed lost in the eye of the world, is not therefore lost in truth; in the resurrection of the dead all shall come together again in universal joy.—Ver. 41. Here we find the counterpart of the murmuring of the Israelites in the wilderness, where they were fed with manna. Here the Jews murmur against the true manna.—Hedinger: Reason stumbles at divine teaching, 1 Cor. i. 18, 23, 24.—Ver. 42. Jesus, subjected to great contempt. If thou, dear Christian, art now thought meanly of, thou art like the Saviour, and thou shalt be honored for it forever.—Ver. 44. The drawing of God is not a drawing by force, yet it is a drawing with power. Augustine: "*Ramum ostendis ovi et trahis illam. Nuces puero demonstrantur, et trahitur, etc. Trahit sua quemque voluptas. Quomodo non traheret revelatus Christus a patre. Ergo tractio illa non fit violenter sed mediate.*" Phil. ii. 13.—Ver. 45. Zeisius: Every one who comes to Christ by faith is taught of God.—Hearing, learning of the Father, and coming, are intimately joined together.—The Holy Ghost teaches in experience as in His own school.—Ver. 47. The spiritual life of faith is a beginning of the eternal life which consists in vision.—Ver. 48. If thou art full of the most costly dainties, and hast not eaten

of the bread of life, thou wilt soon be hungry enough, and must be hungry forever.—Ver. 49. Ver. 31 has "*our* Father;" here the *our* is changed with design into "*your*."—He means by it not all the fathers; for the believing received a spiritual food (1 Cor. x. 3); but the unbelieving whose footsteps they were following, Matt. xxiii. 32: 1 Cor. x. 5.—If we do not rightly use the riches of God's goodness, we incur the heavier judgment.—Ver. 57. LAMPE: The power which gives heavenly food to the inward man, must be applied to walking in the way of the Lord, and earnestly carrying forward His work.—GOSSNER: The weightiest and highest truths, which most quicken and comfort the faithful, confound the ungodly.

BRAUNE: The sacrament, which did not exist till after the institution, is not intended here; but, as in the conversation with Nicodemus we have the *idea* of baptism, so here we have the *idea* of the Lord's Supper.—Before His resurrection His Spirit was hidden under the flesh; but since the resurrection the Spirit so pervades and advances the flesh that it now can make good everything He here says of it. So may it be said of our eye: What is hidden in the little bit of flesh? (Then follows a contrast between the living eye and the dead.)—LISCO: 1. Jesus enjoins laboring for the imperishable meat, Vers. 25-31. (a) He rebukes the earthly mind, vers. 25, 26; (b) He exhorts to labor for the imperishable food, ver. 27; (c) He points out that the labor is faith, vers. 28, 29. 2. Jesus Himself is the true bread of life (vers. 30, 31), vers. 32-40, *etc.*—GERLACH: All earthly food only nourishes here below the perishable life, and perishes with it; but as the man whom it is given to nourish, does not perish, it points to and produces hunger for an imperishable food for his immortal spirit.—The manna was primarily only an earthly food, etc.; though it was certainly an emblem of the nourishing, fostering faithfulness of God, a pledge of grace, a sacrament in a certain sense, 1 Cor. x. 3. However since it primarily nourished only the body, while in virtue of the nature of this nourishing it gave food to the spirit, *etc.*, Christ could contrast it with the true bread of heaven.—On ver. 37 (LUTHER): This is spoken after the manner of the Scriptures, which, where they deny, do in the very strongest manner assert; when Christ says: "I will in nowise cast out," it is as if He said: I will receive with joy; and this depicts as well His willing and hearty obedience to the Father, as His most precious love.—The word *flesh* in the New Testament is never equivalent to the word *body*. The former signifies primarily the mass, the substance, of which the earthly body distinctively consists; the latter, the skilfully constructed whole.—This discourse also explains the double form of the Holy Supper, and shows how those who withhold the cup from the laity, deprive them of their free personal communion with Christ (the spiritual priesthood, 1 Pet. ii. 5, 9; Rev. i. 6), and so far as in them lies, reduce the laity to a general mass of Christian people governed by a few full members of the Lord.

HEUBNER: False love to Jesus may be (1) sensuous, sentimental; (2) selfish; (3) hypocritical; (4) ostentatious, ambitious.—The earthly mind and love to Jesus are absolutely incompatible.—Contrast between Moses and Christ.—Moses could not communicate inward spiritual life.—Ver. 36. O, to think of the theologians who have been occupied for years with the New Testament, yet have no love to Jesus,—what ossified hack souls * they must be!—The nearer Christ comes to the heart, the more life, love, light.—Ver. 37. The gospel of Christ is a message of salvation to all.—Ver. 43. Unbelief has infectious power.—Ver. 45. A more particular explanation of the drawing. Being taught of God. The phrase *eating and drinking* frequent among the Jews for spiritual enjoyment (see Lightfoot, *etc.*)—BESSER, Ver. 30: They degrade the "believe on him," to a "believe thee."—Vers. 33-40. Chemnitz calls attention to the terms in this discourse, *seeing* (ver. 36), *beholding* [the "seeing" of ver. 40], *believing*, and *eating and drinking*,—as denoting so many steps of faith: 1. Historical knowledge (*notitia*). 2. Hearty assent (*assensus*) 3. Trusting (*fiducia*). 4. Personal appropriation (*applicatio*). SCHLEIERMACHER: They were quite mistaken in looking upon the manna miracle of Moses as one which had been to their fathers a ground of faith in the mission of Moses. The first thing with which the Lord consoles Himself, (over their unbelief), is His great, indomitable long-suffering.—The Lord's invitation to vital union with Him.

[Christ the source of spiritual and eternal life. 1. Natural life in the plant, the animal, and in man; its character, pleasures, miseries, vanity and death; 2. Spiritual life, its origin, character, development, and final consummation in the resurrection to glory everlasting. AUGUSTINE (*Tract. in Joh.* xxvi. 13. Tom. iii. 499): *O sacramentum pietatis, o signum unitatis, o vinculum caritatis! Qui vult vivere, habet ubi vivat, habet unde vivat. Accedat, credat, incorporetur ut vivificetur.—Ibid.* (iii. 501): *Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere.* (Ver. 57.)—BURKITT (Vers. 51-59). Carnal persons put a carnal sense upon Christ's spiritual words, and so occasion their own stumbling.—Learn, 1. That the Lord Jesus Christ is the true spiritual food for all believers; 2. That those and those only who feed upon Him by faith, shall obtain a life of grace and glory from Him.—*Ibid.* If the passage be understood of the sacramental eating and drinking (which Burkitt rejects), then woe to the Church of Rome for denying the cup to the laity.—As meat is turned into the eater's substance, so believers and Christ become one; and by feeding on Him, *i. e.*, by believing on Him, there follows a mutual inhabitation; Christ dwells in them, and they in Him.—P. S.]

* [*Verknöcherte Handwerksseelen.*]

III.

APOSTACY OF MANY DISCIPLES. INCIPIENT TREASON IN THE CIRCLE OF THE TWELVE. CONFESSION OF PETER.

CHAPTER VI. 66-71.

66 From that time [upon this][1] many of His disciples went back, and walked no 67 more with him. Then [Therefore] said Jesus unto the twelve, Will ye also [do ye 68 also wish to] go away? Then [*omit* Then][2] Simon Peter answered him, Lord, to 69 whom shall we go [go away, ἀπελευσόμεθα]? thou hast the [*omit* the] words of eternal life. And we believe and are sure [we have believed and have known] that 70 thou art that Christ [the Christ],[3] the Son of the living God [the Holy One of God].[4] Jesus answered them, Have not I chosen you twelve, [Did I not choose 71 you the twelve?] and one of you is a devil? [!] He spake of Judas Iscariot the son of Simon [Judas, the son of Simon Iscariot][5]: for he it was [it was he] that should [was about to] betray him, being[6] one of the twelve.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 66.—['Εκ τούτου is causal, and expresses, according to Lange and Meyer, the reason, not the time. Alford and Godet combine the temporal and causal meaning. Alford translates: *Upon this.* Noyes and Conant: *From this time.*—P. S.]

[2] Ver. 68.—[The οὖν of the text. rec. is omitted by the best authorities.—P. S.]

[3] Ver. 69.—[The text. rec. inserts from Matt. xvi. 16 ὁ Χριστός, which is wanting in the oldest sources, and is omitted by critical editors.—The original text is simply, ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ, *that thou art the Holy one of God.* This, however, is equivalent to *Christ* or the promised *Messiah.*—P. S.]

[4] Ver. 69.—Codd. B. C.* D. L., *etc.*, Griesbach, Lachmann, and Tischendorf, read ὁ ἅγιος τοῦ θεοῦ. The Recepta conforms to Matt. xvi. 16. [Cod. Sin. supports the ὁ ἅγ. τ. θ., which also appears to have been a characteristic phrase with Peter; comp. Acts ii. 27, 31; iii. 14; iv. 27, 30.—E. D. Y.]

[5] Ver. 71.—The reading 'Ισκαριώτου is here supported by B. C. G. L. (Lachmann, Tischendorf), against 'Ισκαριώτην. Also at c. xiii. 26, by decisive authorities. On the other hand at c. xiv. 22, after the treasonable decision, Judas himself is distinguished as 'Ισκαριώτης. This evinces a historical delicacy, which Meyer misses when he proposes to read 'Ισκαριώτης in all the places on the strength of c. xiv. 22. [Stier and Theile adopt 'Ισκαριώτην in this place and in xiii. 26; while the Cod. Sin. has in the latter case 'Ισκαριώτου, belonging to Σίμωνος, and in our passage ἀπὸ καρυώτου, also referring to Σ.—E. D. Y.]

[6] Ver. 71.—[The ὤν of the text. rec. after εἷς is wanting in the best authorities and probably inserted from Mark xiv. 43.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 66. **Upon this many of his disciples.**—'Εκ τούτου. (1) From this moment (Lücke, De Wette). (2) Meyer, more correctly, according to c. xix. 12: On account of this discourse, "which disappointed their carnal Messianic hopes." And in addition had become the strongest positive offence.

Went back; εἰς τὰ ὀπίσω.—Comp. c. xviii. 6; xx. 14.

Ver. 67. **Will ye also,** *etc.*—So Luther, Baumgarten-Crusius [and the English version], not accurately. Rather, "But *ye* will not go away, will ye?"* Expressing confidence mingled with suspicion in reference to the traitor. Giving occasion for a voluntary decision. [The Lord asked the question in order to test their faithfulness, to elicit their confession, and to attach them more closely to Himself, but not, as Alford suggests, for His own comfort and encouragement; for as He knew the future treason of Judas (vers. 64, 71), so He foresaw also the faithfulness of the eleven. In this place, John first mentions the Twelve, without a word about their previous calling.—a clear proof that he took for granted a general knowledge of the gospel history.—P. S.]

* [Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν. The interrogative μή looks to a negative answer (*doch nicht?*) comp. vii. 31; xxi. 5; Rom. iii. 5, *etc.* and Winer's *Gr.* p. 476. Godet, discarding this rule, wrongly explains: *Si vous le voulez, vous pouvez aller.*—P. S.]

Ver. 68. **To whom shall we go.**—So also Luther's version. More accurately: To whom shall we go over, go away from Thee? Meyer: ἀπελευσόμεθα, future, ever go away. [Denying the future possibility.—P. S.] No second Messiah will appear. [Augustin: *Da nobis alterum Te*]. Prelude to the confession of Peter in Matt. xvi. 16. [Peter quickly, resolutely and emphatically speaks and acts here as elsewhere in the name of the Twelve. He is the mouth-piece of the apostolic college. This gives him a certain primacy and priority down to the day of Pentecost and the calling of Paul, who was the independent head of Gentile Christianity by Christ's own appointment. The Romish Church turns the temporary and personal primacy of Peter into a permanent and official supremacy of the Bishop of Rome. This, and the identifying of the church of Rome with the Kingdom of Christ, is the πρῶτον ψεῦδος, the fundamental error and the fundamental sin of the papacy.—P. S.]

Words of eternal life. And we.—The objective and subjective grounds of cleaving to Him. Words which come forth from, possess, and lead to, eternal life. See ver. 63.—**And we**: [καὶ ἡμεῖς] the answer of faith to the object of faith. Not excluding, of course, the other "antithesis to the deserters." (Meyer.)

[Ver. 69. **And we have believed and have**

known.—The perfect: πεπιστεύκαμεν καὶ ἐγνώκαμεν, expresses the completed action and permanent result: assured faith and firm knowledge. *Fides præcedit intellectum,* "faith precedes knowledge." This Augustinian and Anselmic maxim (which Schleiermacher also adopted; see the motto of his *Dogmatics*) may be derived from the order of πίστις and γνῶσις in this verse.* But the reverse maxim: *Intellectus præcedit fidem* (Abelard), is also true, though not in a rationalistic sense, and is supported by the order, John x. 38 (*that ye may know and believe*) and 1 John v. 13. We must first be made acquainted with Christ before we can believe in Him ("faith comes by hearing," Rom. x. 17), but we must believe in Christ in order to attain an experimental and saving knowledge of Him. Faith itself is an intellectual as well as a moral and spiritual act.—P. S.]

The Holy One of God [see TEXTUAL NOTES.] The One consecrated by and for God. Comp. x. 36; Mark i. 24; Luke iv. 34; Acts iv. 27; Rev. iii. 7. [The coincidence of the original text with the testimony of the demoniacs (Mark i. 26), who with ghostlike intuition perceived the higher character of Jesus, is remarkable.—P. S.] More indefinite designation of the Messiah. The full, matured confession, born of the Spirit, we find first in Matt. xvi.;—a fact mistaken by Weisse, when he makes this passage a variation of that in the Synoptical account.† Peter's answering here in this complete way for all the twelve could not be entirely of the Spirit, [as the later confession Matt. xvi. was]. It unconsciously served to sustain Judas in his false and cold self-command, and to cover the aversion which was in him at the very time; and thus it gave occasion for the severe words of Jesus.

Ver. 70. **Did I not choose you the twelve?**—A more definite exposition of the words of ver. 67. Meyer: "Not the language of reflection, but of sudden pain over the tragic result, in contrast with that joyful confession which Peter was convinced he could give in the name of all." It probably refers not to the "tragic result," but to the moral alienation, the germ of apostasy, which from this time forth developed itself in Judas. The distribution of the emphasis is very significant. "I" is first; then "you;" then "the twelve." I, as the Holy One of God; have chosen you, to the highest honors.

And now the fearful contrast: **One of you is a devil!**‡—Interpretations: An informer (Theophylact, [DeWette]); an adversary or betrayer (Kuinöl, Lücke, *et al.*); devil, devilish, of a diabolical nature (Meyer).§ In New Testament designations, however, an ideal meaning is always lodged; the word is not a mere *nomen;* as Matt. xiii. 39; Rev. xii. 10 prove. And this is the more sure to be the case in this figurative designation. In Matt. xvi. 23 the term "Satan" is chosen, because Jesus intends to describe a tempter instigated by the devil; so here also "devil" denotes an actual traducer instigated by the devil. We must by all means abide by the term. The expression: "sons, or children of the devil," (ch. viii. 44; 1 John iii. 10), is not so strong. The mention of the number twelve shows that the brothers of the Lord also were by this time in the circle. [? See below, p. 241.—P. S.]

Ver. 71. **He spoke of Judas.**—That is, He meant him. See the Textual Notes. On Judas Iscariot see the Com. on *Matthew*, ch. x. [p. 182.] Not to be confounded with the other Judas (son of James), ch. xiv. 22.

For it was he that was about to betray him.—Ἤμελλεν is hard to translate. *Traditurus erat.** The betrayal germinated in him from this time forth. Meyer, groundlessly: "Not that he was already meditating the betrayal, (see, on the contrary, ch. xiii. 2), but that the betrayal was the divinely appointed result." Ch. xiii. 2 speaks of the final resolution; this passage of the first swerving of the temper and inclination. **One of the twelve.**—Showing up the monstrous, diabolical character of this incipient infidelity. The silence of Judas is in keeping with his character. It now firmly lodges the seed. On the Lord's choosing of Judas see Meyer [p. 285, 5th ed. See also the Literature quoted below in DOCTR. and ETHICAL No. 3.—P. S.]

[The CALL OF JUDAS is only one of the innumerable mysteries in God's moral government, which no system of philosophy can solve at all, and which even Christianity solves but in part, reserving the final answer for a higher expansion of our faculties in another world. It involves the whole problem of the relation of God to the origin of sin, and the relation of His foreknowledge and foreordination to the free agency of man. The question why Christ called and received Judas into the circle of His chosen twelve, is more dogmatical than exegetical, yet cannot be passed by unnoticed. It admits of three answers, none of which, however, is entirely satisfactory:

1. Christ elected Judas an apostle, not indeed for the very purpose that he might become a traitor (which no sensible divine ever asserted, at least not directly); but that, through his treason, as an *incidental* condition or a necessary means, the Scriptures might be fulfilled (comp. John xiii. 18; xvii. 12), and the redemption of the world be accomplished. So Augustine (*electi undecim ad opus probationis, electus unus ad opus tentationis*), supralapsarian Calvinists, also Daub who (in his speculative treatise: *Judas Iscariot*) represents the traitor as an incarnate devil, predestinated to exhibit wickedness in its worst form in contrast with the highest manifestation of goodness in Christ. This view, although it contains an element of truth, seems after all to involve our blessed Lord in some kind of responsibility for the darkest crime ever committed.

* [So Bengel: *Fidem sequitur cognitio*, 2 *Pet.* i. 5. *Perversi sunt qui cognitionem prius postulant.*—P. S.]

† [Meyer justly remarks against Weisse that in the nature of the case a confession that filled the hearts of the apostles, must have been repeated on similar occasions.—P. S.]

‡ [The interrogation stops with τοὺς δώδεκα, and what follows is an exclamation of holy sadness. So Meyer and Lange. Alford follows the wrong punctuation of the A. V. —P. S.]

§ [So also Alford, and rightly, for Christ had in view the treason of Judas which was inspired by the Evil One. The strong term corresponds to the profound indignation at the hypocrisy of the traitor who covered himself under the confession of Peter.—P. S.]

* [It is more than the mere future (Alford), and yet not quite as strong as *intended;* it represents the future as an accomplished fact, the germ of which was already in existence at the time, and was detected by the penetrating eye of Christ.—P. S.]

2. Jesus foresaw the financial and administrative abilities of Judas (comp. xii. 6; xiii. 29), which might have become of great use to the apostolic church, but not his thievish and treacherous tendencies, which developed themselves afterwards, and He elected him solely for the former. This explanation is rather rationalistic and incompatible with the prophetic foresight of Christ, as well as the express remark of John ᾔδει ἐξ ἀρχῆς, ver. 64, and vers. 70, 71.

3. Jesus knew the whole original character of Judas from the beginning, before it was properly developed, and elected him in the hope that the good qualities and tendencies would, under the influence of His teaching, ultimately acquire the mastery over the bad. So Meyer, Park and many others. This implies that Jesus was mistaken, if not in His judgment at the time, at least in His expectation, and is likewise at war with His perfect knowledge of the human heart.

Alford despairs of solving the difficulty. Wordsworth and other English commentators pass it by in modest or prudent silence.

I must add that the fall of Judas does not necessarily interfere with the doctrine of the perseverance of saints. For by his election is evidently meant the external historical call to the apostleship which was confined to the twelve, (*ὑμᾶς τοὺς δώδεκα ἐξελεξάμην*, ver. 70), not the eternal election of the Father and the drawing of the Father to the Son, which applies to all true disciples who persevere to the end (Rom. viii. 28 ff.; John x. 28, 29; xiii. 18). With this important distinction we may endorse Bengel's remark: "There is therefore a *certain kind of election* from which man may fall away (*Est igitur aliqua electio ex qua aliquis potest excidere*)," but we must add: there is another kind of election which is as certain and unchangeable as God.—P. S.]

DOCTRINAL AND ETHICAL.

1. The *turning-point* in the life of Jesus which John here brings to view is of the highest importance in the history. It accounts for the falling away of the majority of the Galilean followers of Jesus, and that in a way perfectly agreeable to the Galilean character, which was inclined to boisterous insurrectionary projects. Because Jesus refused Himself to the fanatical proposal of these people to make Him a king, and demanded in stringent terms an inward, submissive faith in His person, instead of an outward hoping for the things of an earthly kingdom, many began to fall back.

2. Undoubtedly also the first disaffection now formed itself in the mind of *Judas;* since after the explanation of Jesus, he must have felt that he had been deceived in his glowing expectations. How little the disciples in general noticed this, appears from the protestation of Peter. Yet, besides the all-seeing eye of Christ, the feeling of John seems also to have caught an impression of this alienation. (See. *Leben Jesu*, II. p. 609.)

3. On the *calling* [and *character*] of *Judas*, comp. *Matthew*, p. 183; Meyer *in loco* [5th ed. p. 285]; Lücke II. p. 182. [Also Schaff's treatise on the *Sin against the Holy Ghost* (Halle, 1841), pp. 85 ff., the article *Judas* in Winer and in Smith, especially the analysis by Prof. Park of Andover in Hackett's edition of Smith, Vol. II. pp. 1495-1503.—P. S.]

4. The *protestation of Peter* forms a beautiful contrast to the sullen silence of Judas, in whose apostasy three periods are to be marked: 1. The beginning of alienation from this time forth; 2. The thought of betrayal and the dalliance with it after the anointing in Bethany; 3. The full purpose and the execution of it after the passover. And yet the beautiful contrast is not perfect, because Peter indiscreetly and without misgiving answered for the whole company, including Judas himself. Even the grand sentence: "Thou hast the words of eternal life,"—does not fully reach the deep meaning of Jesus in His discourse, if it refers to it. The word of the disciple falls something short of the self-presentation of the Master. The confession in Matt. xvi. 16 is an expression of purer and riper faith. Hence Jesus answers here with the stern word: "One of you is a devil," while after that other confession he blesses him. Even in the latter case it is true, that the sharp rebuke, "Get thee behind me, Satan,"—follows the benediction; for in that case also the divine enthusiasm of faith had not yet matured in Peter into a firm spirit of faith; Peter was not yet free from all sympathy with Judas in chiliastic ambition.

5. It is not to be supposed that the disciples in general received any definite idea as to whom the Lord meant. Least of all do they seem to have fixed on Judas, who, on the contrary, appears from the account of the anointing at Bethany in Matthew and Mark to have enjoyed high consideration among them. That Judas felt himself in some way hit, is very probable; and also that John was led to suspect who the forbidding fellow disciple was (see John's account of the anointing). The stern word of Christ must therefore have burdened the minds of the disciples as a heavy riddle, giving them continuous warning, even amidst the great successes of His subsequent ministry.

The turn we here mark in the history of Jesus now comes fully to view in His subsequent conduct as depicted in the next chapter.

HOMILETICAL AND PRACTICAL.

The first apostasy from Christ in its solemn and typical import: 1. Its motives; 2. Its extent; 3. Its consequences.—The majestic calmness of the Lord in the apostasy of false disciples, as revealed in His stern dealing with those who remain.—The deep grief of the Lord visible even through His free and tranquil conduct, 1. His calmness: He begs not, flatters not, makes no terms; He remains sure of Himself and of His word. 2. His grief: He sees a danger to all His disciples; seems even to miss hearing the fair words of Peter; declares with a shudder that one of the chosen twelve is a devil.—The first apostasy, the first sifting of the hosts of Christ's disciples, 1 Jno. ii. 19.—However great the apostasy may be, it never can be universal.—The stages of apostasy: 1. Retention of the earthly mind in discipleship, Matt. xiii. 5. 2. Development of unbelief, of rupture with Christ. 3. The actual apostasy itself.—Apostasy: a total

view of the mournful thing: 1. Its main features in the gospel history. 2. Its preludes in the Old Testament history. 3. Its development in the history of the Christian church. 4. Its final form as depicted in the prophecies of the Bible. The affinity of the apostasy in Galilee with the hostility in Judea.—The apostasy of the Jews a prelude to the traitorous apostasy of Judas.—The malignant silence of Judas a bad sign.—Falsehood of the diabolical nature.

"Nothing more grimly holds thee back
Than falsehood of thy being."

—The silence of Judas and the out-speaking of Peter.—The striking contrast in the circle of the twelve: Peter and Judas: 1. Honest loyalty and false adherence. 2. Fresh, clear openness and dark obduracy. 3. Happy confession and unhappy reserve.—Peter, Judas and John.—The declaration of Peter in its light and shade.—"Lord, to whom shall we go?"—We must continue with Jesus our Lord, because (1) no other Christ will come; (2) no one will bring a better word; (3) there remains no other faith; (4) there remains no brighter knowledge.—The solemnity and dread with which Jesus answered the declarations of Peter.—The fearful contrast: To be chosen to a higher service than angels, and to prove a devil.—The terrible omen, that from among the twelve arose a traitor to the Lord, and a betrayer of the Lord Himself.—The depravity germinates slowly, but ripens rapidly to judgment.—The second turn in the life of Jesus (in Galilee), compared with the first (in Judea).—Because Christ presented Himself to His disciples as the bread of eternal life, many feared they should starve, and fell away.—They wish only things, things, things (worldly things, spiritual things, ecclesiastical things), and so come not to personal life in the beholding and partaking of the glorious personality of Christ.—As a man's ideal is, so is he: he who wishes only idols and stocks, is like idols and stocks; he who wishes only creatures and things, is himself but creature and thing; and this leads to apostasy. [comp. Ps. cxv. 8.—Tr.]—Hence apostasy is from Christianity to Judaism, from gospel to law.—It needs courage to trust oneself to Christ, the focus of life, and let the world go; but a believing courage which the Lord gives to him who asks.

STARKE: QUESNEL: A preacher may lose his hearers through no fault of his own.—MAJUS: As Jesus unkindly thrust no one away, so He will forcibly retain none. Let those go who wish not to stay. He who forsakes Christ, the Life, follows Satan to death.—CANSTEIN: Christ needed none, but no one can do without Him.—It often fares with faithful teachers as with Christ (in the history here before us).—There is hardly a company, but the devil finds one or another in it.—Preachers may certainly rebuke the sins of their hearers, yet with care that they call no one by name; for this embitters without edifying.—In unbelievers Satan so nestles, that they themselves are as it were the devil. Eph. ii. 2.—Trouble thyself not and doubt not for the truth of the gospel, when one of the most distinguished ministers becomes a Mameluke and proves faithless to Christ.—OSIANDER: Even those who are adorned with excellent gifts, may still forfeit the grace of God.—Beware of presumptuous security! False brethren give more pain to the faithful servants of God, than open enemies.—BENGEL: Christ is concerned not for the number, but for the purity of His disciples.—GOSSNER, on ver. 67: By this He would show that He forces no one, but would have all voluntary disciples.—HEUBNER: There is a gross apostasy from Jesus; this is rare; but there is also a subtle apostasy, which is the more frequent.—The voluntary departure of spurious disciples is no loss, but a gain.—Ver. 67: Jesus pours out His whole heart in this question, His sorrow and His love.—He still puts this question continually to all believers (*i. e.* in every solemn test) for the trial of their fidelity.—Upon the least likelihood that Jesus might doubt their fidelity, Peter breaks out the louder; so the Christian will attach himself the more fervently to Jesus at the faintest trace of apostasy.—*Have believed and known.* A hint that the believing, child-like posture of mind must precede the attainment of knowledge.—Jesus still knows all the faithful and the faithless ("The Lord knoweth them that are His").—Christ bore with Judas; the hardest test of His love. Bear cheerfully with men, in whom thou canst not find thyself.—Not to be upright towards the most upright One, betrays a wicked heart. The richest grace of intercourse with the most holy One can turn to perdition with a wicked heart. Judas went out of the school of Jesus far worse than he went in.—BESSER: Unbelief towards this single article (the eating and drinking of His flesh and blood) brought on a complete renunciation of Christ. [More accurately: Offence at being required to find all salvation in His whole self-sacrifice and self-imparting person itself, led them to separate from His person. Offence also at the last utterance of Jesus, ver. 65, which runs as a companion thought through the whole discourse, must in some way come into the account. As the doctrine of the divine person of Christ and its impartation of perfect life through a sacrificial death which made it a sacrificial meal was an offence to them, so was the doctrine of a distinction made by a gracious spiritual drawing of God between the small election of the spiritual Israel and the mass of the theocratic Israelitish church.]—Judas represents what is befallen to the Jewish people as a whole. How immeasurably deep must be the grief of love, that what was intended for Israel's salvation became its hardening! He chose Judas. He turned upon him the full earnestness of His saving love, and He endured that one of the twelve should do the service of the devil to Him, that the Scripture might be fulfilled, xvii. 12; Ps. cix.—SCHENKEL: Why we are resolved not to go away from Jesus Christ. We answer, with Peter, to the question of the Lord: 1. Whither would we go? 2. The Lord has the words of eternal life. 3. We have believed and known that He is Christ, the Son of the living God.

[Themes for discourses: The sifting power of truth. The sin of backsliding (ver. 66).—Peter the Confessor.—The first and fundamental Christian confession.—Christ, the best of teachers, the truest friend, the only refuge of the sinner.

—Words of everlasting life.—Christ and Peter. —Christ and Judas.—It is better, with Peter in regard to Judas, to err on the side of charity than severity of judgment.—Christ, the purest of the pure, and the holiest of the holy, bore the traitor in His company to the close of His public ministry! What self-denial, what condescending mercy, what a rebuke to our intolerance and pride. —The mercy and severity of Christ in dealing with Judas.—The unknown sufferings of Christ in foreseeing the betrayal of one, and the treason of another disciple.—Peter called "Satan" for his human weakness (Matt. xvi. 23), Judas, a "devil" for his lurking treason.—Christ's wisdom and mercy in withholding the name of Judas, while giving him a clear hint of his danger.—A hypocrite may for a long while deceive all men, but he cannot deceive Christ.—Judas an involuntary instrument for the greatest good.—The overruling power and wisdom of God.—Christ, the true prophet of human nature who knows and reveals the secrets of the heart.—P. S.]

IV.

APPROACH OF THE FEAST OF TABERNACLES, AND OFFENCE OF EVEN THE BRETHREN OF JESUS AT HIS REFUSAL TO GO TO IT. CHRIST'S TIME AND THE TIME OF THE WORLDLY MIND. CHRIST THE OBJECT OF THE WORLD'S HATRED.

CH. VII. 1–9.

[And][1] After these things[2] Jesus walked in Galilee: for he would not walk in 2 Jewry[3] [Judæa], because the Jews sought to kill him. Now the Jews' feast of taber-3 nacles was at hand. His brethren [brothers][4] therefore said unto him, Depart hence, and go into Judea, that thy disciples also [thine adherents in that country, 4 especially in Jerusalem] may see the [thy] works that thou doest. For *there is* no man that doeth anything in secret, and he himself [For no one doeth anything in secret and yet himself] seeketh to be known openly. If thou do [doest] these things, 5 shew thyself to the world. (For neither did his brethren believe in him.) [For even 6 his brothers did not believe in him.] Then[5] Jesus said [saith] unto them, My time is 7 not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto 8 this[6] [the] feast; I go not up yet unto this feast; for my time is not yet[7] full [fully] 9 come. When he had said these words unto them[8] he abode *still* [remained] in Galilee.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—*Καί* is omitted by ℵ* and ℵ^{cb}. C. [2] D. text. rec. Tisch. (ed. VIII.), inserted by ℵ^{ca} (but erased). B. C.* L. X. and other uncial MSS. Lachm. Treg. Alf. Westcott & Hort.—P. S.]

[2] Ver. 1.—The *μετὰ ταῦτα* immediately follows the *καί* in [ℵ.] B. C. D. G. K., *etc.* [In the text. rec. it follows after ὁ Ἰησοῦς.—P. S.]

[3] Ver. 1.—[*Jewry* is antiquated. The E. V. uses it twice in the N. T. (Luke xxiii. 5), in all other passages *Judæa*.—P. S.]

[4] Ver. 3.—[On the meaning of ἀδελφοί, see TEXT. NOTES on II. 12, p. 114.—P. S.].

[5] Ver. 6.—[Οὖν, *therefore*, is wanting in ℵ.* D. and omitted by Tischend., but retained with ℵ.° B. L. *etc.*, by Lachm. Alf., *etc.*—P. S.]

[6] Ver. 8.—This first *ταύτην* is wanting in B. D., *etc.*, and is omitted by Lachmann and Tischendorf.

[7] Ver. 8.—"Elz., Lachmann: *οὔπω, not yet;* supported, too, by the preponderance of Codd. (only D. K. M. [ℵ] and three minuscules have *οὐκ*); but against the weight of versions, most of which, including Vulgata and Itala, read *οὐκ*. Of the fathers, Epiphanius, Cyril, Chrysostom, and many others, have *οὐκ*. Porphyry found *οὐκ* in Jerome, and drew from it the charge of fickleness against Jesus. Just to avoid this offence *οὔπω* was introduced." Meyer. [Lange adopts, with Meyer, *οὐκ*, (*not*, instead of *οὔπω*, *not yet*. So also Cod. Sin., Tischend. ed. VIII.) Alf., Treg., while Lachm. and Westcott and Hort retain *οὔπω*.—P. S.]

[8] Ver. 9.—Tischendorf reads *αὐτός* instead of *αὐτοῖς* after some undecisive Codd. [The Cod. Sin. D. Vulg. (*ipse*) support *αὐτός*.—P. S.]

EXEGETICAL AND CRITICAL.

"According to Baur this seventh chapter goes to show how the dialectics (criticism?) into which unbelief enters, is only its own dialectical (critical?) refutation." Meyer.

Ver. 1. **And after these things Jesus walked.**—After the occurrences and discourses in Galilee in ch. vi.; a new general date succeeding the *μετὰ ταῦτα* of ch. vi. 1. The festival caravan had proposed to take possession of Him and make Him a king. But He had completely delivered Himself from them, and went not with them to the passover. Nor did He join the next train, which went up to the feast of tabernacles. The words "walked in Galilee," therefore, mean, as their primary antithesis, that He went not up with the caravan to the feast [passover, vi. 4] next following. John mentions only the second antithesis: that He could not walk in Judea, without peril of death. If He had now at once gone about publicly in Judea, and remained there, He would have too seriously embarrassed His

exit. In Judea, the main theatre of His ministry, He no longer had room to work; He still had room in Galilee. And His isolated and sudden appearance and His ministry in Judea hereafter take place only under the protection of secresy, or of Galilean and Perean friends and adherents, as well as individual disciples in Judea. The proximate period of the walking in Galilee is from the feast of Purim to the feast of tabernacles of the year 782 (A. D. 29), from the month Adar to the month Tisri. (Wieseler: from the 19th March to about the 12th October.)

In this period of Galilean itinerancy fall the charges of heresy against Jesus in Galilee and His contests with the hostile Pharisees there, Matt. xii.; most of His parables or sermons on the sea, Matt. xiii. (Matt. xiv. dates the beginning); His interview with the deputation from Jerusalem, and the great gathering on the mountain, which followed, Matt. xv.; the last contest with Pharisean power in Galilee, the retirement of the Lord and His transfiguration, Matt. xvi. and xvii. 21 (not ch. xv. to xviii., as Meyer gives it.)

Ver. 2. **The feast . . . was at hand.**—The second occasion and demand to go with a festival caravan, which Jesus declined. Though He went to Jerusalem, He did so not in the full publicity of the festival pilgrimage, nor in the capacity of a festival pilgrim.

Feast of tabernacles.—חַג הַסֻּכּוֹת, *σκηνοπηγία* in Josephus, *σκηναί* in Philo.* The third of the great festivals of the Jews (Passover, Pentecost or Weeks, Tabernacles); celebrated in the seventh month or Tisri (in October), for seven days from the 15th, in memory of the dwelling of the Israelites in tabernacles or tents on their journey through the wilderness, and in thanksgiving for the harvest now, with the fruit and grape gathering, entirely finished. Thus: PASSOVER: deliverance from the destroying angel and from Egypt, beginning of harvest; PENTECOST: completion of grain-harvest, thanksgiving feast of first-fruits, no doubt also in celebration of some point of the theocratic history (Maimonides: the giving of the law on Sinai); TABERNACLES: feast of the wandering and of vintage. It is to be remembered that the eighth day of this feast (23d Tisri) was kept by the Jews as the feast of the joy of the law. The feast of tabernacles formed at the same time the counterpart to the great penitential feast of the day of atonement which occurred five days before, as a sort of preparation for the feast of joy. The feast was distinguished by its grand offerings, as well as its joyful tone; so that it was called by Josephus "the holiest and greatest of the feasts." [*Antiqu.* viii. 4, 1: *ἑορτὴ ἁγιωτάτη καὶ μεγίστη.*—P. S.] People lived in tents formed of live branches of trees, on roofs, in streets, on open grounds; they carried boughs of fruit, noble, handsome fruits, especially branches of palms and citrons, in their hands, and had merry banquets. The feast of tabernacles had so joyous an appearance that Plutarch could think it a feast of Bacchus. But it is a mistake to try to trace the Israelitish festivals of events of theocratic history to original festivals of nature. As Israelitish feasts they must be primarily historical. They may have attached themselves, however, to existing popular feasts of Asia, absorbing and spiritualizing them, as was confessedly done by Christian festivals [Christmas, Easter, *etc.*] in reference to existing feasts of heathenism (comp. *Leben Jesu*, II. p. 941). Attendance on these festivals in Jerusalem was binding upon the male portion of Israel (Deut. xvi. 16). Respecting the particular practices of the feast of tabernacles, see below.

Ver. 3. **His brothers therefore said unto him.**—According to Matt. xiii. 55 these were James, Joses, Simon and Judas. A disposition on their part to act as guardians and advisers to Jesus appears again, and prominently in Mark iii. 21. But they as surely mean well with their counsel here, as they meant in that other case to act in faithful solicitude for Him. Euthymius Zigabenus [also Luther], attributed to them a malicious design (to draw Him into the hands of the Jews), because their unbelief is afterwards mentioned. The speech of His brethren refers to the fact that Jesus did not go to the late passover that in general he seems to wish to avoid Judea, and that, by going about on the mountains and the sea, He makes even His residence in Galilee a half-concealed one. They propose that He should appear publicly in Judea and accredit Himself as the Messiah before His adherents there. Evidently the echo of the spirit of ch. vi. 15. They were right in assuming that a Messiah could not complete His legitimation of Himself and His work outside of Judea and Jerusalem; they were wrong and frivolous (1) in beginning to think lightly of His quiet ministry in Galilee; (2) in still hoping that by a public appearance in Jerusalem, He might carry the nation with Him, and become a Messiah glorious after an Old Testament sort; (3) in not submitting themselves to His wisdom and His self-determining course of action. And herein chiefly lay their unbelief.

Vers. 3, 4. How important the brothers of Jesus thought it, that He should change His field, appears from the twofold expression: **Depart hence and go into Judæa, that thy disciples also may see thy works,** *etc.* *μετάβηθι ἐντεῦθεν, καὶ ὕπαγε, κ. τ. λ.* In this view we are to understand by the disciples who were to see His works, all His adherents in the land of Judea; chiefly the influential ones in Jerusalem, but not these alone. In contrast with such an appearance His Galilean work, particularly His quiet itinerancy and His withdrawal to the Phenician borders, to the highlands of the Jordan, and across the sea, seems to them an incongruous working **in secret** (ver. 4). And it presents to them the contradiction of His proposing to be a public personage with a secret ministry. (On the misinterpretations of *ἐν κρυπτῷ*, by Baumgarten-Crusius, Brückner, and Luthardt, see Meyer.) Not the least thing which pertains to the authentication of a public character, does such an one perform in secret; much less does he waste such (great) works (*ταῦτα*) on an obscure region. The *εἰ* ["if Thou doest these

* [On the *σκηνοπηγία* or *ἑορτὴ τῶν σκηνῶν* (from *σκηνή* and *πήγνυμι*, *lit.* a booth-pitching, tent-pitching) comp. Lev. xxiii.; Deut. xvi.; Josephus, *Antiqu.*, iii. 10, 4; iv. 8, 12; viii. 4, 1; Ewald, *Jewish Archæol.*, p. 481 f.; Keil, *Arch.* I, § 85, and the respective articles in Winer, Smith, Kitto, Fairbairn.—P. S.]

things"] is not intended to throw doubt on the works; it denotes the logical premise. (Meyer, against Lücke, *etc.*)

Ver. 5. Then when John remarks: **For even his brothers did not believe in him,** it is entirely gratuitous to make of this, as has been done, a disbelief of His Messiahship itself common to all the brothers, and to infer that the brothers of the Lord, James, Judas and Simon, must be distinguished from the apostles of the Lord, James, Judas and Simon, whom He had chosen before the feast of Purim (Matt. x.) See Com. on *Matthew* on ch. x. and xii. 46 ff., (comp. *Mark,* at ch. iii. 30; *Matt.* xiii. 55).; *Leben Jesu,* II., p. 139 sqq., and 926; Herzog's *Real-Encyklop.*, Art. *Jakobus, der Bruder des Herrn.* It is plain from the connection that the unbelief of these brothers of the Lord was a *want of confidence* in Him of the same sort, at the worst, as that of Mary in Mark iii. 31, of Peter in Matt. xvi. 22, and of Thomas in Jno. xx. 25; that is, while believing in His Messiahship, they lacked in the perfect yielding of a believing obedience, and assumed to prescribe to Him from their own judgment; but they were not unbelieving in the sense in which Caiaphas and the Jewish people were. Tenaciously as the Ebionistic Clementine tradition, distinguishing between the three apostolic brothers of the Lord and the three apostles, James, the son of Alpheus, Judas, and Simon, endeavors to maintain itself, it will not ultimately withstand, with its half-dogmatical, half critical prejudice, the sense of Scripture and the primitive church tradition. [I dissent from this view. See my remarks below on ver. 9, p. 241. The theory here opposed is certainly older and exegetically more natural, than the cousin-theory, which cannot be traced beyond Jerome in the fourth century,* and which owes its popularity far more to an ascetic over-estimate of the perpetual virginity of Mary (and Joseph) than to exegetical or critical arguments. It is clearly irreconcilable with the whole tenor of this passage, as I shall presently show.—P. S.]

Ver. 6. **My time is not yet come.**—Interpretations: 1. The time for Me to go to the feast (Jansen, *et al.*); 2. The time to show Myself openly to the world (as they had demanded in ver. 4, Lücke, *et al.*); 3. The time of my passion (Chrysostom, *et al.*). The first interpretation is connected with the second, the second with the third. His first public entrance into Jerusalem was the entrance in the procession with palms; by that He showed Himself publicly to the world, and by that also He brought on His own death. Hence: My time for going to the feast to manifest Myself to the world. His words, therefore, referred primarily to the time of journeying, but in connection with the deeper meaning. The connection lies in the fact that *His fixed time* (καιρός), like *His hour* (ch. ii. 4), denotes the time *ordained and appointed to Him by God* for His public appearance, in distinction from the hours arbitrarily chosen by other men.

Hence the other words: **But your time is always ready**; describing the free, arbitrary disposal of times which sinful men make; with primary reference to their travelling, but with respect also to the safety with which they may show themselves to the world, with which they do not yet stand, like Him, in full and pure antagonism, ver. 7. An intimation of their want of decided faith.

Ver. 7. **The world cannot hate you.**—The world considered as unbelieving, in its antagonism to the Lord. It can no more take the internally complete attitude of mortal enmity towards you, than ye have thus far taken this attitude toward its spirit. All chiliastic kinds of faith, (*e. g.* in the church of the middle ages) have an element akin to the world and open to its sympathy. **But me it hateth.**—The entire antagonism brought into play by His testimony against the world.

Ver. 8. **Go ye up unto this feast.**—This is, after the ritual manner of the Israelitish law, as pilgrims in the festival caravan, to participate in the exercises of the feast.

I go not up (yet) unto this feast.—Interpretations with reference to ver. 10: [omitting the "yet."]

1. The hostile interpretation of Porphyry, that Jesus proved Himself fickle (Jerome, *Contra Pel.*)

2. Bruno Bauer's modification: The Evangelist entangles himself in contradiction in his narrative (see Lücke, p. 193; kindred constructions by F. Chr. Baur, *etc.*, see in Meyer.)

3. Meyer: "Jesus might *alter* His plan without being inconsistent, especially since the motive of this change of purpose is not patent. He also changed His purpose with the Canaanitish woman (Matt. xv. 26 sqq.)." But He no more changed it there, than here. The entrance of a new motive, must at least have been intimated.

4. The reading οὔπω [which is omitted by some of the oldest MSS., but inserted by others and by the early Versions.—P. S.] or to the same purpose, the emphasizing of the *present* ἀναβαίνω, inserting a νῦν in thought (Chrysostom, Lücke, and others). Of the same class is the restricting of the οὐκ by the οὔπω following (De Wette and others).

5. Emphasizing of *feast,* ἑορτή; Cyril: οὐκ οὕτως ἑορτάζων. He took no part ritually in the festal train or the festal scenes, (*Leben Jesu,* II. p. 927; Ebrard and others). In favor of this is the ensuing: οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

6. The explanation: Not with the caravan (Bengel, Ewald, Luthardt), is properly only one part of the preceding interpretation. It is emphatically said, moreover: "unto *this* feast;" Jesus thus already announcing in a manner His intended decisive observance of the next passover. A glance at that last feast we see in the words: "*For my time,*" *&c.*

Ver. 9. **He remained in Galilee.**—That is, He let the train pass on, and perhaps His brothers with it.

[Remarks on the Brothers of Jesus.—The family dispute which John relates in this section from personal knowledge, with the simplicity and

* [The passage of Papias about the four Marys, published by Grabe and Routh from a Bodleian MS., (No. 2397), which Mill, Wordsworth, and two writers in Smith's *Dictionary* (sub. *Brothers* and *James*) have uncritically quoted in favor of the cousin-theory, is not from the Papias of the second century, but from a mediæval namesake of the bishop of Hierapolis and author of a dictionary. Comp. Lightfoot Com. on *Galatians,* 2d ed., 1866, p. 265 f. Lightfoot asserts and proves that the Hieronymian hypothesis is a pure conjecture unsupported by any previous traditional sanction.—P. S.]

frankness of a genuine historian, gives us an insight into the domestic trials of our Saviour. The unbelief of His *brothers* need not surprise us any more than the unbelief of the Nazarenes generally, according to the sentence: "A prophet has no honor in his own country" (comp. note on iv. 44). Not unfrequently the nearest relatives throw more obstacles in the way to God's children than strangers. Christ entered into the condition of fallen humanity with all its daily troubles, temptations and miseries. The unbelief and misconduct of His brothers must have been to Him a deep source of grief and a school of patience and forbearance in order that, being tempted even as we are in all things, He might become a merciful High Priest able and willing to sympathize with His followers in passing through similar experiences. (Heb. ii. 17, 18; v. 7, 8).

But the full significance of this passage depends upon the proper view of *the brothers of Jesus.* And here I must again dissent from the cousin-theory of Jerome, advocated in a modified form by Dr. Lange, which assumes that these brothers were only distant relatives of Jesus, and that three of them, James, Simon and Jude (*i. e.*, all but Joses or Joseph), were identical with the three apostles of that name. I regard this passage (with Meyer, Godet, Alford, Lightfoot) as one of the strongest arguments in favor of the more natural view that the brothers of Jesus were really members of the holy family and under the care of Joseph and Mary in whose company they constantly appear.*

1. It is perfectly plain that John here, as in ii. 12 and in harmony with the Synoptists, also with Acts i. 13, 14, and 1 Cor. ix. 5, distinguishes the brothers of Christ from the apostles. The brothers themselves make this distinction in ver. 3, "That thy disciples also," *etc.*, on which Bengel remarks: *Eo ipso ostendunt se non esse discipulos.*

2. But what is more conclusive, John represents here the brothers as *unbelievers*, and as using irreverent, presumptuous and ironical language against our Lord. This is absolutely incompatible with the assumption that they were apostles, especially after the sifting process described in ch. vi., and the noble confession of Peter in the name of all (vi. 67, 68). I readily admit that the brothers were not unbelievers in the sense of the hostile Jews or indifferent pagans, but they certainly were not *believers* in a sense in which we must suppose all apostles (with the exception perhaps of Judas Iscariot) to have been almost from their first acquaintance with Jesus, and as John expressly says that they were even as early as the miracle at Cana, ii. 11; comp. ver. 22; xvi. 17; xvii. 8. How, in the name of consistency, could he say that the apostles *believed in Him* (ἐπίστευσαν εἰς αὐτόν), and afterwards, that His brothers, including at least three of the apostles, *did not believe in him*, οὐδὲ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον—mark the imperfect which denotes continued and habitual unbelief, in distinction from a momentary act as expressed by the aorist—(ἐπίστευσαν)? Why did he not avoid such flat contradiction by the qualifying words: *some* of His brothers, or by using a milder term than unbelief?† John recognizes indeed different degrees of belief (comp. ii. 23; iv. 39; viii. 31; xii. 42), and different degrees of unbelief, but he never confounds the sharp lines which, in his system especially, distinguish belief from unbelief, light from darkness, truth from falsehood. Moreover the language used by the brothers on this occasion, however mildly we may explain it, is very unbecoming, and strongly contrasts with the profound reverence shown by the apostles to our Lord on every occasion, even where they could not understand or appreciate His conduct (comp. John iv. 27).

3. Finally our Lord Himself here characterizes His brothers as men of the world whom the world cannot hate (ver. 7); while He says the very reverse of His apostles, xv. 18 f. comp. Matt. x. 5 ff., 22, 40 ff.

We infer then that all the four brothers of Jesus were distinct from the apostles, and were not converted till after the resurrection. James, it would seem, became a believer in consequence of a special manifestation of the risen Lord, 1 Cor. xv. 7. They first appear among the disciples, Acts i. 14.

As to the other question, whether the brothers of Jesus were *older* brothers of Jesus from a former, otherwise unknown marriage of Joseph (the old Greek tradition defended by Epiphanius), or *younger* children of *Mary* and Joseph (the view held by Tertullian and Helvidius, and denounced first by Jerome as heretical and profane because of its conflict with the prevalent ascetic belief in the perpetual virginity of Mary), our passage gives no decisive answer. The patronizing tone assumed by the brothers towards Jesus on this occasion seems to favor the former view, but may be found also with younger brothers. Comp. the fuller discussion of this whole question in my notes on *Matthew*, pp. 256-260, also on Matt. i. 25 and John ii. 12. (p. 115 of this vol.)—P. S.]

DOCTRINAL AND ETHICAL.

1. The heavenly *precaution* with which Jesus guarded His life from a premature end, that He might sacrifice it with full effect at the right hour, forms a contrast with the heedless *boldness* with which His brothers would push Him upon the stage of the most glaring publicity; and a contrast with the many premature sacrifices which occur in the lives of worldly heroes and even of Christian missionaries and martyrs. The life of the believer must be in spirit offered up to God at all times; but the actual sacrifice of it must be put with all decision under the law of Christian wisdom. No one should prematurely squander his life; every one should, in the holiest sense, "sell it at the highest possible price." But for His wise reserve, the life of the Lord would perhaps have fallen before the hatred of Judaism in the very first year of His ministry; certainly at the feast of Purim in the spring of

* [This was my conviction nearly thirty years ago when I first carefully examined this vexed question in my German treatise on *James the Brother of the Lord.* Berlin, 1842.]

† [For a refutation of the various attempts to weaken the force of οὐκ ἐπίστευον, see my treatise on *James, etc.* pp. 51 ff. In John vi. 64, the μαθηταὶ οἱ οὐ πιστεύουσι are clearly distinguished from the twelve, and they forsook the Lord (66), while the apostles remained (68). In Luke xii. 28, the disciples are called "men of little faith," but this is very different from unbelief. The γενεὰ ἄπιστος, Matt. xvii. 17, refers to a particular fact and a single act, not to a state of mind or tendency. The question, John xvi. 31, ἄρτι πιστεύετε (if it be a question), can in no way contradict the πεπιστεύκατε in ver. 27 and the ἐπίστευσαν, xvii. 8.]

the second year. A ministry of about three years in the midst of Pharisaic Judea could be secured to Jesus only by His heavenly wisdom.

2. The subsequent *appearance* of Christ at the feast of tabernacles does not contradict this caution. It is an act of consummate psychological mastery. By this oft-repeated sudden appearance, He places Himself as an astounding wonder before His enemies; they themselves are restrained by fear, or at least their servants, and they do not venture to seize Him. They are disarmed not only by the personal impression of Jesus, but also by fear of the powerful popular following which He had, particularly of the fighting Galileans. Not till the continuous stay of Christ among them at the last passover could they carry out a definite plan against Him.

3. It agrees with the nature of human restlessness that the same *brothers* of the Lord, who with His mother sought to rescue Him some time before from the press of Galilean enemies through fear (Mark iii., Matt. xii.), now sought in recklessness to press Him upon the theatre of decision. Apart from the fact that such extremes beget and account for each other, the experience which the brothers of Jesus had had of the uselessness of their fear and of the security of Jesus amidst the strongest probabilities of danger, might urge them now to the utmost risk in His behalf.

4. Jesus, in respect to His *time* and *place* is subject to the individual direction (ἐντολή) of His Father. Thus His time at every point is a point of eternity, and His being in every place is a being in heaven. The contrast between the Divine discernment of His time and His hour [in the life of Jesus] and the arbitrary caprice of men in the use of times and hours.

5. The notion of the *world* which the brothers of Jesus express, differs greatly from the notion expressed by Christ. Judas Lebbæus recurs to this favorable idea of the world in ch. xiv. 22. The brothers of Jesus vaguely see a world ready to receive Christ with open arms; Christ sees through a world disposed to kill Him. Undoubtedly Christ Himself also distinguishes between the world as the object of the Divine love (ch. iii. 16), and the world in its decided ungodliness and unbelief.

6. Christ's word: *The world cannot hate you*, expresses the truth that there is no deeper, more incisive opposition than that between a godly mind and a worldly mind, faith and unbelief. The world's hatred comes out completely only in opposition to that which is divine.

7. There is an infinite difference between the delicate precision of the Lord's form of expression and a made-up *reservatio mentalis*. But for this reason the words of Christ, and especially His expression here: *I go not up to this feast*, are also exposed to the ready abuse of men. The abuse is not due to ambiguities on His part, but to the want of discrimination on the part of His expounders. Else it would have been easily seen that between a public Messianic progress of Jesus to the ceremonial observance of a feast, and an incidental appearance of the anonymous prophet at the feast, the difference is wide.

HOMILETICAL AND PRACTICAL.

See under the previous head.

The quiet walking of Jesus in Galilee a token also of His glory.—A token of His prudence, His foresight, His wisdom, in His spirit of self-sacrifice.—How Jesus by wisdom preserved and spared His official life till the right, decisive moment, though it was forfeited to death from the first.—The most splendid and joyous feast of the Jews no allurement to the Lord, but an object of holy solicitude and dread.—The want of the obedience of faith in the enthusiastic zeal of faith in the brothers of Jesus.—The contrast between Christ's knowledge of the world and His brothers' knowledge of it.—Marks of the worldly element in the belief of the Messiah.—The word of Jesus to His brothers: vers. 6-8.—The declaration in vers. 6 and 7;—the several words of vers. 6-8.—"No guile found in His mouth," or, Jesus, even in the pure and precise form of His words, hard to understand by the ordinary way of thinking.—The sharp precision of the words of Jesus a reflection of the perfect clearness of His mind.—The lesson of the divine peace in the Lord's quiet tarrying at home while His brothers go to the brilliant feast.—We also must be able to stay at home.—With what a different eye from that of His brothers did Christ look upon the glories of the world and even of the Jewish people of God (or "church").

Starke: Hasten not after suffering: it will come soon enough.—Cramer: Let every one look well to himself in his office that he may long serve the church of God.—Christians still celebrate their feast of tabernacles when they heartily praise God for His shelter and defence.—Hedinger: Let no one lord it over the wisdom of God.—Canstein: Follow not the voice which urges thee to seek a great name and become renowned in the world. The sole voice of self-love often leads a minister to leave a place where he may do much good, and move to another where he can do none.—Kindred are most commonly the ones who obstruct the godly.—*Bibl. Wirt.*: A true Christian heart desires not to distinguish itself; the more secret, the happier.—God does everything exactly at the right time, but men do much out of season.—One hawk does not pick out another's eyes; he who accommodates himself to the world, will be loved by it.—The friendship of the world, Jas. iv. 4.—Canstein: It bespeaks humility and prudence for a man to wait God's time, keeping himself quiet till it come; this does not conflict with the joyousness of faith, which afterwards goes joyfully forward when it perceives its time.—Gossner: I guide myself by the hour-glass of my Father; ye can go according to your pleasure; ye may say what ye will, ye will never be arraigned for it; but I must walk cautiously, that I may not wantonly encounter my suffering. He who follows his own will, who does everything out of his own head, and *never consults the divine moment*,—his time is always ready. But he who loves God, lets all his moments depend on the will and indication of God.—Braune: Even though they (the brothers) hastened forward to the feast, they after all remained behind.—They who are forward with outward worship, do not therefore worship the Lord in spirit and in truth. With the boisterous (Is. v. 19) the Redeemer can have no fellowship.—It is trying indeed to be left alone with one's Christianity in a good cause, but it is better to

be alone than to burden one's self with precarious companions who rather corrupt than improve. (RIEGER).—Circumspection and prudence best become the boldest.—GERLACH: Such an appearance as ye demand would draw upon me not splendor and honor, but death and ruin.

HEUBNER: The world is still challenging: Show thyself, come out, make thyself known to the great rulers, recommend thyself by writings and the like.—BESSER: *Their* time did not coincide with *His* time. It is the peculiar glory of believers, that in all their actions, God's time is also theirs.—The more one sees the extraordinary mind develop itself under the common limitations of life, the harder he finds the acknowledgment of it.

THIRD SECTION.

Ferment in the Contest between the Elements of Light and Darkness. Formation of Parties, as a Prelude to the full Opposition between the Children of Light and the Children of Darkness.

CHAPTER VII. 10—X. 21.

I.

FERMENTATION AND PARTY DIVISION AMONG THE PEOPLE IN GENERAL.

(*a*) CHRIST, THE TEACHER AND THE ONE SENT FROM GOD, IN OPPOSITION TO THE HUMAN RABBINICAL OFFICE, AND IN AGREEMENT WITH MOSES. HIS EARTHLY DESCENT IN OPPOSITION TO DESCENT FROM HEAVEN. HIS OPPONENTS, WHO WISHED TO KILL HIM, IN CONTRADICTION WITH MOSES, THE PROPHET OF GOD, INTENDING TO RETURN TO GOD.

CHAP. VII. 10-36.

10 But when his brethren [brothers] were [had] gone up [to the feast][1] then went he also [he also went] up unto the feast, not openly [as a festal pilgrim], but as it
11 were in secret [as a private person, a non-participant spectator]. Then the Jews [The Jews therefore] sought him at the feast, and said, Where is he [that man, ἐκεῖνος]?
12 And there was much murmuring among the people [the multitudes, ἐν τοῖς ὄχλοις] concerning him: for some said, He is a good man: [but][2] others said, Nay; but he
13 deceiveth the people [the multitude, τὸν ὄχλον]. Howbeit, no man spake [Yet no one spoke] openly of him, for fear of the Jews.
14 Now about the midst of the feast, Jesus went up into the temple and taught.
15 And [Then][3] the Jews marvelled, saying, How knoweth this man letters, having never learned [been schooled as a Rabbi].
16 Jesus [therefore][4] answered them, and said, My doctrine is not mine, but his that
17 sent me. If any man [one] will do his will [is willing, desirous, auxious to do his will, θέλῃ τὸ θέλημα αὐτοῦ],[5] he shall know of [concerning] the doctrine, whether it be of [is from] God, or *whether* I [in my doctrine] speak [make words, λαλῶ] of
18 [from] myself. He that speaketh of [from] himself, seeketh his own glory: but he that seeketh his glory [the glory of Him] that sent him, the same is true,
19 and no unrighteousness [*i. e.* no transgression of the law, see ver. 21] is in him. Did not Moses give you the law, [?] *and yet* none of you keepeth the law? [!][6] Why go ye about [Why do you seek] to kill me?
20 The people [multitude—not the rulers] answered and said, Thou hast a devil [a demon, δαιμόνιον, a spirit of melancholy]: who goeth about [seeketh] to kill thee?
21 Jesus answered and said unto them, I have done one work, and ye all marvel
22 [on account of it].[7] Moses therefore [on this account, for this cause, see note 7] gave unto you [the] circumcision (not because [that] it is of [from] Moses, but of
23 [from] the fathers;) and ye on the Sabbath-day [*omit* day] circumcise a man. If a man on the Sabbath-day [*omit* day] receive circumcision that the law of Moses should [may] not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath-day [because I have made sound, or, restored to health a whole man, ὅλον ἄνθρωπον (*i. e.* the entire body of a man, not only a single member as in

24 circumcision) on a Sabbath]? Judge not according to the [*omit* the] appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill? 26 But [And] lo, he speaketh boldly, and they say nothing unto him. Do the rulers 27 know indeed[8] that this is the very [*omit* very, see note 8] Christ. Howbeit, we know this man [Still, as to this man, we know], whence he is: but when [the] Christ cometh, no man knoweth whence he is.

28 Then [Therefore] cried Jesus in the temple, as he taught, saying [teaching in the temple and saying], Ye both know me, and ye know whence I am: and I am 29 not come of myself, but he that sent me is true, whom ye know not. But[9] I know him; for I am from him, and he hath sent me.

30 Then [Therefore] they sought to take [seize] him: but [and yet][10] no man [one] 31 laid hands on him, because his hour was [had] not yet come. And many of the people [But of the multitude many][11] believed on him, and said,[12] When Christ cometh, will he do[13] more miracles [signs] than these[14] which this *man* hath done? 32 The Pharisees heard that the people murmured such things [heard the multitude murmuring these things] concerning him: and the Pharisees and the chief priests [the chief priests and the Pharisees][15] sent officers to take [seize] him.

33 Then said Jesus [Jesus therefore said] unto them, Yet a little while am I with 34 you, and *then* I go unto him that sent me. Ye shall [will] seek me, and shall [will] not find *me* [me]:[16] and where I [then] am, *thither* [*omit* thither] ye cannot come.

35 Then said the Jews [The Jews therefore said] among themselves, Whither will he [this man] go, that we shall not find him? will he go unto the dispersed [the 36 Diaspora] among the Gentiles [Greeks] and teach the Gentiles [Greeks]? What *manner* of saying is this [What is this word] that he said, Ye shall [will] seek me, and shall [will] not find *me* [me]:[16] and where I am, *thither* [*omit* thither] ye cannot come.

TEXTUAL AND GRAMMATICAL.

1 Ver. 10.—[The text. rec. transfers *εἰς τὴν ἑορτήν* after *ἀνέβη*. But the position indicated in brackets is maintained by ℵ. B. K. L., *etc.*, and the best critics.—P. S.]

2 Ver. 12.—*Δέ* after *ἄλλοι* is wanting in [ℵ] D. G. F., *etc.*, and in Tischendorf. [Inserted in B. L., Alf., W. and H.—P. S.]

3 Ver. 15.—Lachmann and Tischendorf: *οὖν* instead of *καί*, after many authorities. Also after *ἀπεκρ.*, ver. 16.

4 Ver. 16.—[The *οὖν*, which is wanting in the text. rec. and ignored by Lange, is well supported by ℵ. B. T., *etc.* Alf., W. and H., *etc.*—P. S.]

5 Ver. 17.—[The E. V. disregards the *θέλῃ*, and the implied harmony of man's will with God's will, and might convey the idea that the mere performance of God's commandments will lead men to a knowledge of Christ, which is not necessarily the case. Comp. Alf. *in loc.*—P. S.]

6 Ver. 19.—[The interrogation mark should be put after the first *τὸν νόμον*. The question is followed by a categorical charge. So Lachm., Tischend., Meyer, Lange.—P. S.]

7 Vers. 21 and 22.—[Dr. Lange not only connects the *διὰ τοῦτο* with *θαυμάζετε* instead of *δέδωκεν*, but divides the verses between *τοῦτο* and *Μωϋσ.* The latter is not done even by some editors who connect the *διὰ τοῦτο* grammatically with the preceding verse; but of course it should be done. The Cod. Sin. lacks the *δ. τ.* altogether, and reads: *θαυμάζετε* 'O *Μωϋσ.*—E. D. Y.]

8 Ver. 26.—'*Ἀληθῶς*, in most MSS., B. D. K. L., *etc.*, occurs only once, and that before *ἔγνωσαν*, Tischendorf. Yet it is probable that the second *ἀληθ.* has been dropped on account of the striking repetition, which, however, is very expressive and significant.

9 Ver. 29.—[Text. rec. with ℵ. D. insert *δέ* after *ἐγώ*, B. T., Vulg., Tert., Orig., Alf., W. and H. omit it.—P. S.]

10 Ver. 30.—[*Καί* here, as in vers. 13, 28 and often in John, adds an *opposite* thought=*atque, und doch, and yet.* Comp. Hartung, *Partikellehre*, I. p. 147 f. Meyer on ver 28: "Pronounce *and* emphatically, and imagine a dash after it."—P. S.]

11 Ver. 31.—'*Ἐκ τοῦ ὄχλου δέ πολλοί*, Lachmann, Tischendorf, [Alf., W. and H., with B. K. L., *etc.* This position puts the *ὄχλος* in stronger contrast to the subject of *ἐζήτουν*, ver. 30, and is preferable to the *πολ. δ. ἐκ. τ. ὄχλ.* of the Rec., which is backed here by ℵ. D.—P. S.]

12 Ibid.—'*Ὅτι* [after *ἔλεγον*] before *ὁ Χρ. ὅταν*, is lacking in B. D. L., *etc.*, and Lachmann [and Cod. Sin.]

13 Ibid.—Instead of *μήτι* [text. rec.] Lachmann and Tischendorf [Alf., W. and H.] read *μή* [*doch nicht*].

14 Ibid.—The *τούτων* must be considered an explanatory addition. [Lachmann, Tischendorf, Alford, *etc.*, omit it on the authority of the uncial MSS.—P. S.]

15 Ver. 32.—[*Οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι* is sustained by the uncial MSS. against the reverse order of the text. rec.—P. S.]

16 Ver. 34.—[The second *με* here and ver. 36 is omitted by the text. rec., and hence italicised in the E. V., but sustained by B. T. X.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 10. **Had gone up.**—The *ἀνέβησαν* is pluperfect.

Ibid. **Not openly.**—That is, not in the festal train, not as a festal pilgrim; but not: by another road, De Wette, *etc.* (On the Docetism which Baur and Hilgenfeld would find in the words, see Meyer.)—**But as it were in secret.**—This expression denotes a solitary journey, a quiet stay near Jerusalem (perhaps in Bethany), and a subsequent appearance at the feast not incognito, and not in the character of a festal pilgrim, but in the capacity of a prophet coming forth out of concealment to the feast, to point

out the insufficiency of the festal symbols in contrast with their real fulfilment in His person. And because He did so appear it is said ὡς, "*as it were* in secret." This was the character in which He went up, not in which He continued. Meyer is incorrect in saying that this was the final departure of Jesus from Galilee. The present departure of Jesus from Galilee was entirely private; the final departure took place under a great convoy (Matt. xix. 1, 2; Mark x. 1; *Leben Jesu*, p. 928). More below, at ch. x. 22.

Ver. 11. **The Jews therefore sought him at the feast.**—According to ver. 13 the hostile Jews are, of course, primarily intended here. They thought to continue unto death the persecution opened against Jesus in ch. v. Hence also the expression ἐκεῖνος, "Where is that man?"

Vers. 12, 13. **And there was much murmuring.**—An expressive designation of the ferment in the popular mass, and the powerful working of the hostile rulers upon the sentiment of the people. In the division of opinion the friends of Jesus express themselves with timid reserve: **He is a good man** (ἀγαθός), kind, benevolent. According to the New Testament usage (see Matt. xx. 15; Rom. v. 7), the term no doubt means something more than "honest, a man of honor" (Meyer); though the attenuation of the confession of Jesus in the period of rationalism could go so far that some one wrote a pamphlet: *Jesus and His Disciples were honest People.* The confession is evidently suppressed also here. The others more boldly speak out their opposite opinion: **He deceiveth the people.**

But that the more favorable public opinion concerning Him was already under the terrorism of the hostile party spirit, is told us by the addition: **Yet no one** [*i. e.* of the friendly part] **spoke openly of him, for fear of the Jews**—According to Meyer this last verse includes literally all. "Even the hostile ones were afraid, because, so long as those (the hierarchy) had not yet *officially* decided, a *reversion* of their sentiment was conceivable. A faithful picture of bad, Jesuitical domination of the people." The οὐδεὶς μέντοι will certainly have a meaning; though the opinion, "He deceiveth the people," was open enough. The distinction between λέγειν and λαλεῖν must be observed here. Persons on both sides were expressing themselves in a scanty λέγειν; yet did not come to a λαλεῖν παῤῥησίᾳ, a full, free talk, concerning Him, because any expression of acknowledgment could easily be communicated by heresy-hunters, and because an unfavorable opinion also might easily have something contrary to form. The bondage of conscience was such that no one ventured to utter fully the thoughts of his heart, before the hierarchy had spoken.

Ver. 14. **The midst of the feast.**—In a seven or eight days' feast three or four days were now past, and it became clear that He did not intend this time to take part in the observance. If Jesus had come earlier to the place, it is more probable that He lodged in the vicinity than in Jerusalem itself. See above, on ver. 10.

Up into the temple.—It might seem as if by this step He passed from extreme caution to extreme boldness. But even by this new manner of appearance He proves Himself the great Master in the knowledge of men. From this time forth He could safely appear in Judea and Galilee only by suddenly entering a great assembly of the people, and working there. The spirit of reverence for Him, which animated the people, still for a time shielded Him in these situations from His enemies. Thus He made the crown or halo of the popular assembly His faithful guard, so long as the better Messianic spirit of the people recognized in Him the Son of David. He was adorned in the presence of His enemies with the wreath of popular veneration, till this wreath too was torn and withered by the poisonous breath of their enmity. (*Leben Jesu*, II., p. 932).

And taught.—From the subsequent narrative we may suppose that His teaching related to the feast of tabernacles. So, in ch. ii., His teaching connected itself with the symbolical import of the temple, which He was then for the first time officially visiting; His conversation with the theocratic Nicodemus on the need of real regeneration in order to pass from the old theocracy to the new kingdom of heaven connected itself with the proselyte baptism; His conversation with the Samaritan woman took its turn from the holy wells in Israel; His discourse in ch. v., from the medicinal spring and the healing; and even in His Galilean discourse in ch. vi. there is a manifest reference to the approaching passover in Jerusalem.

Ver. 15. **How knoweth this man letters** [γράμματα οἶδεν].—First are heard the voices of the adversaries of Jesus. Their first objection is founded on the fact that He is not a promoted Rabbi; the second (ver. 27) on His origin.—**The Jews** here are evidently the Judaists, and probably, judging from their expressions, scribes, Rabbis. They [the hierarchical opponents, probably members of the Sanhedrin, as in xi. 13.—P. S.] **marvelled**; they cannot deny that He knows the books and has the gift of teaching; but, full of envy, school-bigotry and statutory zeal, they fall upon the circumstance that He *has not studied* [μὴ μεμαθηκώς], and is not a regular graduate of the Rabbinical schools. The γράμματα without ἱερά (2 Tim. iii. 15) denotes not the Holy Scriptures (ἡ γραφή, according to the Peshito, Luther, Grotius), but literature, the field of learning (in the Vulgate, *litteræ*, see Acts xxvi. 24).* The passage is "important against the attempts, ancient and modern, to trace the wisdom of Jesus to human education" (Meyer). The words evidently grope in confusion half way between acknowledgment and denial of His wisdom. But the stress lies not on the concession, but on the questioning. Though He seems to know books, yet there must be some deception about it, since He has not studied and advanced in the regular prescribed way. A young school-enthusiast trusts not his eyes, trusts not his ears, trusts not even his enthusiasm and his intellectual gain, when he meets a teacher who has the prejudice of the school against him; the old school-enthusiast is at once fully decided in his prejudice by the absence of school-endorsement. The point at which the

* [As in the English phrase: A man of *letters*. Yet here it means chiefly *Scripture-learning*, almost the only kind of learning known among the Jews.—P. S.]

teaching of Jesus came most in contact with Jewish learning, was the relation of His symbolical interpretation to the Jewish allegorizing (of the Old Testament and its types). It was indeed a relation as between a melon and a gourd; but the appearance of similarity must have struck the eyes of these people more than the difference. Yet, after their manner, regardless of the actual teaching of Jesus, they fell upon His want of legitimation. His doctrine is not *delivered* as the sacred *tradition of the schools*, not *systematized* according to the *rules and practice of the school*, not *legalized* as the production *of a graduate*.

[This testimony of enemies to a fact well known to them, strongly confirms what we otherwise know or must conjecture concerning Christ's education, or rather the absence in His case of the ordinary ways and means by which other men receive their knowledge. He was neither school-taught (*ἀλλο-δίδακτος*), nor self-taught (*αὐτο-δίδακτος*), nor even God-taught (*θεο-δίδακτος*, like inspired prophets) in the *usual* sense of these terms. No doubt He learned from His mother, He went to the Synagogue, He heard and read the Scriptures, He studied nature and man, and the Holy Ghost descended upon Him at the baptism in Jordan; yet the secret fountain of His knowledge of God and man must be found in His mysterious and unique relation to the Father and derived from direct intuition into the living fountain of truth in God. He was and continued to be the only begotten Son in the bosom of the Father who explained Him to us as no philosopher or prophet could do. I quote an appropriate passage from my book on the *Person of Christ*, p. 84 ff.: "Christ spent His youth in poverty and manual labor, in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary or polished society; without any help, as far as we know, except the parental care, the daily wonders of nature, the Old Testament Scriptures, the weekly Sabbath services of the Synagogue at Nazareth (Luke iv. 16), the annual festivals in the Temple of Jerusalem (Luke ii. 42 ff.) and the secret intercourse of His soul with God, His heavenly Father. . . . . Christ can be ranked neither with the school-trained, nor with the self-trained or self-made men; if by the latter we understand, as we must, those who, without the regular aid of *living* teachers, yet with the same educational *means*, such as books, the observation of men and things, and the intense application of their mental faculties attained to vigor of intellect, and wealth of scholarship,—like Shakspeare, Jacob Bœhme, Benjamin Franklin, and others. All the attempts to bring Jesus into contact with Egyptian wisdom, or the Essenic theosophy, or other sources of learning, are without a shadow of proof, and explain nothing after all. He never quotes from books, except the Old Testament. He never refers to secular history, poetry, rhetoric, mathematics, astronomy, foreign languages, natural sciences, or any of those branches of knowledge which make up human learning and literature. He confined Himself strictly to religion. But, from that centre, He shed light over the whole world of man and nature. In this department, unlike all other great men, even the prophets and the apostles, He was absolutely original and independent. He taught the world as one who had learned nothing from it, and was under no obligation to it. He speaks from divine intuition, as one who not only *knows* the truth, but *is* the truth; and with an authority that commands absolute submission, or provokes rebellion, but can never be passed by with contempt or indifference."—P. S.]

Ver. 16. **My doctrine** (or, **teaching**) **is not mine.**—That is, I am no self-taught man in such a sense as to be an upstart and pretender; there is another in whose school I have regularly advanced. With cutting irony He off-sets His teaching against their Rabbinical teaching (both as to form and matter); His authority, the Father, against their authorities, the old Rabbinical masters. The first "My" therefore denotes His discourse (His system, the school He teaches); the second, His authority (the school He has learned in). Meyer: "Οὐκ—ἀλλά here also is not equivalent to *tam—quam* (Wolf, *etc.*), but is absolutely exclusive." Hardly "absolutely," but only so far as His person is regarded in its human aspect. Tholuck: "His human personality is viewed abstractly by itself, as in ch. v. 31; viii. 16." The primary distinction is between the Son sent, who both in word and act executes the ἐντολή of the Father, who speaks what He hears of the Father, and does what the Father shows Him,—between this person and the Father Himself. And He so far views His personality abstractly by itself as He yields to their idea of an independent human person distinct from God.

But his that sent me.—That is, it is not only directly the doctrine of God, but also more than doctrine, the direct message of God to you, a doctrine of the most decisive words of life.

Ver. 17. **If any one is willing to do his will** [*ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν*].—The indispensable condition for understanding the doctrine of Christ. We must be truly turned towards God, in order to recognize the divine, which proceeds from God, as divine. And more particularly, we must be earnestly bent upon the divine in practice, if we would know it in theory as doctrine. Man's moral *θέλειν* of the moral *θέλημα* of God is the condition of man's intellectual *γινώσκειν* of the intelligible *διδαχή* of God. Without the earnestness of doing there is no truth in our knowing; and like cannot know like without a like bent of soul. Plato, *Lys.*: *Ὅτι τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι.* Comp. Matt. x. 40-42. This condition of willingness to do, that is, of practical effort, has its root in the doing of the truth, or moral sincerity (ch. iii. 21), and develops into the love of God (ch. v. 42). The point cannot be *the doing* of the will of God, as against sinners and beginners in knowledge; it is only the *θέλειν* (which, of course, is the beginning of the doing according to the best of one's knowledge and conscience, in the form of *trying;* Rom. vii.). Meyer: "The *θέλῃ* is not redundant (Wolf, Lösner, and many others), but is the very *nerve* of the matter; in *θέλῃ—θέλημα* the *suavis harmonia* (Bengel) has been noticed."

His will: 1. The Old Testament revelation (Chrysostom, *et al.*). 2. The demand of faith in

Christ (Augustine, Luther, *etc.*); or at least 3. In His doctrine (Semler, *etc.*). 4. Tholuck: "Still further from the truth is the interpretation which makes it even a requirement of faith for proof." 5. Willing obedience to God in general (Lücke, Meyer).

It is a proposition which, in its universality, certainly refers not merely to believers of revelation; but which, on the other hand, has in view a universal revelation of the divine will. Therefore: He who strives to do the will of God according to the best knowledge he can get on his level of knowledge. This holds even for the heathen; but for the Jews it has special regard to the Old Testament revelation of the will of God (see ch. v. 38), and now for Christians to the fully developed Christian principles of life; always, however, putting the chief stress on full inward earnestness of moral endeavor (θέλῃ). Meyer: "This passage accordingly contains undoubtedly the *testimonium internum*, but not in the ordinary theological sense, as applying to persons already believers, but as applying to persons not yet believers, when the divine doctrine addresses them." The *testimonium internum*, upon candid consideration, leads on from the subjective *testimonium* of calm conviction, as well as of unsatisfied doubt and longing, into the objective *testimonium Spiritus Sancti*, which by all means is promised in the γνώσεται περί, κ. τ. λ. It is false to ask whether, in the conflict in Rom. vii. 7, the unconverted man, abstractly viewed, or the converted, is the subject; and it is equally false to introduce this division here. The subject is the actual living elect in their motion towards God under the drawing of His grace.*

He shall know concerning the doctrine, *etc.*—The γνώσεται is emphatic. He shall have not only assurance of faith, but living certainty of discernment. And if the demand was universal, so is the promise in the first instance: "He shall know concerning the doctrine," indefinitely, of every sort of religious doctrine, whether, and how far, it be from God. But from this the other thing immediately follows: He shall know whether Jesus only speaks (λαλῶ) on His own authority (as an uncalled, self-taught individual), or whether, on the contrary, His word be not absolutely *the doctrine* (from God). Cameron is right, therefore, in making a distinction here between the moral demand and the theoretical doctrine (which Tholuck disputes); only the theoretical doctrine of Christ is as far from being merely theoretical, as an inward ethical bent or *nisus* is from being merely practical or in the ordinary sense moral. See ch. iii. 12.

Ver. 18. **He that speaketh from himself seeketh his own glory,** *etc.*—The proof that He does not speak from Himself. The mark of one who speaks from himself is ambition; he would glorify himself. He, therefore, who would not glorify himself, but God, speaks not from himself; he is true. The direct applying of the proof Christ leaves to themselves. The argument, however, has not an abstract, syllogistic form; it is enriched by a term of life. In the first place a second proof is inserted into the first. If the person sent seeks only the honor of the prince or lord who sends him, his message is to be trusted; he is true. And he is true, because no unrighteousness, no unfaithful conduct appears in his message. It may be depended upon, that what he says his master has said to him. Freedom from all assumption bespeaks the real teacher; if he had received nothing to teach, he could not possibly have taught. Personal disinterestedness bespeaks the commissioned agent; if he had received nothing to deliver, he would not have appeared. And freedom from all assumption and self-interest evince themselves in the undivided energy with which the one sent seeks the honor of the master who sends him. This therefore constitutes the difference between a false Messiah and the true. The motive and the centre of gravity of the false Messiah lie in self-glorification; those of Christ lie in the glorification of the Father, to whom He attributes everything He says and does.

Thus He has proved that He is true in His doctrine; even intellectually true, because there is no moral obliquity in Him, no self-seeking or unfaithfulness to the throne which sends Him. As in men the intellectual knowing of the truth comes as the reward of moral endeavor, so in Christ the truth of His doctrine is founded in the righteousness of His life. Ἀδικία, therefore, is not equivalent here to ψεῦδος (Grotius, *et al.*); though connected with it, inasmuch as ἀδικία would produce ψεῦδος. Self-seeking darkens knowledge.

Ver. 19. **Did not Moses give you the law?**—The sudden transition of Jesus here from the defensive to the offensive has led to the hypothesis of an intermediate conversation (Kuinoel) or act between vers. 18 and 19; for which there is really no ground at all. We must remember: 1. That since the feast of Purim, at which "the Jews" had already begun capital process against Him, Jesus had not met them, but had on their account avoided Judea, and now re-encountered them for the first time. 2. That all their "assaults and negations" (Meyer), including their last attack on His *right to teach*, covered the design of bringing Him to a capital conviction. 3. That it perfectly accorded with the openness and wisdom of Jesus to draw out their hidden plan, and to make it a subject of talk before all the people in the temple. *The only protection against secret adversaries is to expose their designs with the most relentless publicity.* 4. That Christ has already in fact introduced the offensive by the last words of the defensive: "There is no unrighteousness in him" (as they had charged on the ground of the Sabbath cure).—**Moses,** quoting their highest authority.—**Give you the law.**—Of course the law in general; for he who breaks one commandment transgresses the whole law. It is not specifically the prohibition of murder (Nonnus), nor Sabbath law (Kuinoel), which is intended here by "the law." But that the rebuke does particularly refer to the prohibition of killing, is shown by what follows.

And yet none of you keepeth the law.—A general address. Because there is in you no true striving to do the will of God, ye cannot know My divine mission. And how truly this is the case with you in general (the "*none*" representing the spirit of the people and its general

* [Just the position denoted by the *covenant*. The historical covenant, the field of the *gratia præveniens*.—E. D. Y.]

aim) appears from the fact that ye (the [hierarchical] Judaists in the first instance) seek to kill Me. Yet the people are unconsciously implicated and included in this charge, because the high-handed conduct of the hierarchs has its occasion in the mental indolence of the laity. The people must know that they hate Him and "persecute Him without cause."

Ver. 20. **The multitude answered and said,** *etc.*—The [hierarchical] Judaists are speechless under the charge of Christ, because they consider it dangerous to have their plan so soon canvassed before the people. Their silence is a malicious reserve, like that of Judas in ch. vi. 70. The people, however, take the accusation to themselves, thinking it wholly unfounded. As "they of Jerusalem," who speak in ver. 25, very well knew of the project, which had already become notorious in Jerusalem, it must be the festal pilgrims who speak here, who were still far not only from the design announced, but even from any knowledge of it.

Thou hast a demon [δαιμόνιον].—The term here is figurative, drawn from the belief in demoniacal possession. It was probably a proverbial expression in this general sense, especially to denote gloominess, melancholy, laboring under jealous, brooding suspicions. So it was compassionately said of John the Baptist: "He hath a demon" (Matt. xi. 18). Men pitied a man otherwise so able and devout. Here also the reply seems to be not malicious [Hengstenberg and older commentators], but rather sympathizing. "Not an expression of malice, but of surprise that a man who could teach so finely, could think of a thing which they considered morally impossible and a mere hallucination" (Meyer). But the same expression in ch. viii. 48 and x. 20 is shown by the connection to be evil-minded. Chrysostom and others take the ὄχλος to be the *rulers*, and their question to be a dissimulation. This obliterates the true sense of the transaction.

Ver. 21. **And said unto them, I have done one work.**—Jesus, continuing His train of thought, advances as clearly beyond the reply of the people as He did in ch. vi. 70 beyond the answer of Peter. His piercing and foreseeing knowledge contrasts with a stupidity which sets up against it, and which considers Jesus in this case even smitten with a pitiable delusion. It is not an inaccuracy (Tholuck) that John represents the ὄχλος [the multitude] as answering the Lord. Christ intends to bring before the ὄχλος the malicious inquisitorial conduct of the hierarchy. The ὄχλος must be made privy to the secret affair and shown their unconscious complicity in the wickedness.

The **one work** is the healing on the Sabbath, ch. v. 2. (Olshausen needlessly inserts here the subsequent murderous designs). The Lord cannot here mean that He has done only one miracle in Jerusalem (see Jno. iii. 1). The antithesis lies in the καὶ πάντες θαυμ. It is not the miracle, but the work that here bears the stress; and it is not wonder at a miracle that is meant, but surprise at *one* work, though not terror, as Chrysostom and others have it. And in the surprise of all an indignation (Grotius) on the part of many is also unquestionably implied. Offence at that work had therefore spread at least very generally in Jerusalem and among the people. And their morbid condition was manifest in the very fact that they all stared and made an ado over one act of a man who abounded with divine works. The supposed spot upon the one work threatens to eclipse in their view all that has ever filled them with wonder. And even this spot is only in their own vision.

Ye all marvel.—The διὰ τοῦτο is referred by Theophylact, *etc.*, Lücke, [Olsh., De Wette, Stier, Hengstenberg, Ewald, Godet] *etc.*, to the clause preceding (θαυμ.); by Chrysostom, Luther [Grot., Bengel, Luthardt, Meyer, Alford] and others to the clause following.* But in the latter connection it has been considered by some redundant, by others elliptical (ye ought therefore to know). Meyer has attempted another explanation, which Tholuck considers "tortured."†

Ver. 22. **(For this cause) Moses gave unto you the** (rite of) **circumcision,** *etc.*—Jesus now proves to them from their own law that it is good to heal a sick man on the Sabbath. Moses *ordained circumcision* for you. Parenthesis: Yet he did not introduce it as strictly a Mosaic law, but confirmed it as a patriarchal law (coming down from the fathers, that is to say, a fundamental religious law of the Abrahamic covenant of promise, Gen. xvii.) And this patriarchal Mosaic law so outweighs the mere Sabbath-law, that ye not only may, but must circumcise a man on the Sabbath, when the prescribed day (the eighth day, Lu. ii. 21; Rabbinical passages in Lightfoot; Rabbinical maxim: *Circumcisio pellit Sabbatum*) falls on a Sabbath. The reason of this higher superiority of the patriarchal law lies in the design of circumcision, to make the man partially (in a symbolical sense) whole. But if this is so, how much more is the Sabbath-law suspended (in the legal point of view suspended, in the higher view fulfilled) by the eternal law of God which enjoins the healing of a man wholly diseased; enjoins it even in legal form in the commandment: Thou shalt not kill.

Christ thus sets forth three sorts of laws: (1) Eternal principles of humanity, as enacted formally in the decalogue; among which is the law not to destroy life, but to preserve it, to heal. (2) Patriarchal fundamental laws of theocratic civilization; among which belongs circumcision. (3) Mosaic law in the narrower sense.

To this last class belongs, not indeed that Sabbath-law which is the safe-guard of human nature with its need of rest (the *humane and moral* Sabbath [grounded in the very constitution of man, and hence dating from creation]), yet doubtless the *symbolical and ritual* Sabbath with its prohibition of every kind of work as a symbol of the legal theocracy. If, therefore, these Mosaic ordinances must be suspended by patri-

* [Cod. Sin.* omits διὰ τοῦτο altogether, and so does Tischendorf in the 8th ed. He reads ὁ Μωϋσῆς with the article. The phrase διὰ τοῦτο in John usually stands at the beginning, not at the close of a sentence, comp. v. 16, 18; vi. 65; viii. 47; x. 17; Rev. xvii. 7.—P. S.]

† [In ed. 5 (p. 301) Meyer connects διὰ τοῦτο with the following οὐχ ὅτι (as Bengel), and explains: Moses on this account gave you circumcision, not because it is from Moses, but because it is from the fathers (the patriarchs). Similarly Alford in the 6th ed.—P. S.]

archal practice, how much more by the primal laws of God. But just so far as they are suspended in the spirit of the law, they are only raised out of a prescribed symbolical meaning to their real truth; they are *fulfilled*. The Sabbath is fulfilled by doing good, by healing men (Matt. xii. 12); circumcision is fulfilled by regeneration, according to the commandment: "Thou shalt not covet," as it is written on the heart by faith as a law of the Spirit.

The observation that circumcision **"is of the fathers,"** has been interpreted by Euthymius Zig. and others as depreciating circumcision by showing it to be not a Mosaic institution. "It might rather express the superiority of circumcision, by virtue of its higher antiquity (and by virtue of its more fundamental character). Then the gradation is very piquantly expressed by Bucer: 'Ye rank the *fathers* above the law, I the *Father*'" (Tholuck).—Circumcision had its origin not in Moses (ἐκ τοῦ M.), but in the fathers (ἐκ τῶν πατ.).

Ver. 23. **If a man on the Sabbath receive circumcision, that,** *etc.*—Circumcision is emphatic, in antithesis with the healing of the whole man in the next clause; hence placed [in the Greek] at the beginning of the sentence.—It is wrong to weaken the ἵνα μή so as to read: *without* breaking the law (Bengel, *et al.*). It is just by circumcising a man on the Sabbath, if that be the eighth day, that violation or nullification of the law is to be prevented. The *idea* in the prescription of the eighth day is that the circumcision should be performed as early as possible, the earlier the better. The higher import of the patriarchal ordinance appears also in the fact that what are called the Noachic commandments continued for a time to be *morally* binding in the Christian church, while the specifically Mosaic law, even in regard to circumcision, became extinct as a religious statute (Acts xv.) Hence, too, the parallel cited by Luthardt from Gal. iii. 17, which subordinates the law to the promise, is not without force. Meyer thinks it is; and Tholuck (p. 216) here again fails to see the precedence given to the patriarchal dispensation, as brought out even by Lampe. He thinks that if that had been intended, the words would have been: ἵνα μὴ λυθῇ ἡ ἐντολὴ τῶν πατέρων, that the statement is therefore inserted simply as matter of history. But the law of Moses had sanctioned anew even the usage of the patriarchs, and had soared above specific camp regulations.

Are ye angry at me because I have restored a whole man to health?—The ὅλος is emphatic in antithesis with περιτομή, which was the healing of a single member. Purport of the antithesis:

1. Wounding and healing (Kling, *Stud. u. Kritik.*, 1836). This is against the notion of the particular healing, or of an argument *a minori ad majus*. Likewise unsuitable is the reference, by Lampe, *etc.*, to the subsequent healing of the wound of circumcision.

2. The legal observance of circumcision, and the real mercy of the miraculous cure (Grotius).

3. "Circumcision was a sanitary measure, purifying and securing against disease. If ye perform on a Sabbath the wholesome act of circumcision, which after all pertains only to *one* member, I will have a still better right to heal an entire man on a Sabbath. (*Philo De circumcisione*, ed. Mangey, Tom. II. Michaelis *Mos. Recht*, 4, § 186, particularly the article '*Beschneidung*' [Circumcision] in Winer)." Lücke.*

4. Meyer: The sanitary purpose did not lie in the law, but in the religious notion of the people; the circumcision was performed only with a view to making the person pure and holy.† (Tholuck also is of Meyer's opinion. But of a "sacramental healing of the single member" one can hardly form an idea, though Kurtz is for it. Sensual lust has its seat in the heart. Of more account is the argument of the Rabbi Eliezer quoted by Tholuck, and similar to the reasoning here in question). In support of this Meyer quotes the later sentiment from Bammidbar: "*Præputium est vitium in corpore;*" *vitium in corpore*, however, is put away, not by *purification*, but by a *surgical* or *medical* operation; *i. e.*, the removal of it is an act of healing. And this must be intended; for circumcision in the symbolical sense also made the *whole* man pure and holy. The literal surgical healing of a part, therefore, which symbolically purified the whole man, is the thing intended. It is manifest that a symbolical act performed on a man in this form must be founded in a presumed need of physical healing, however temporary, local, or peculiar to antiquity this might be (the Lord puts Himself at His adversaries' point of view, as in the Synoptical Gospels, Matt. xii. 12, *etc.*); which is also true of the Jewish "laws of purity and purification."

5. We have still to mention the antithesis of a healing performed only on the flesh (σάρξ), and a healing extending to the whole man, body and soul (Euthymius, Bengel, Stier, *etc.*). This antithesis does not come into view here, although the miraculous cures of the Lord did extend even to the soul. In truth the bodily circumcision also was intended to be the means of circumcision of the heart.

Ver. 24. **Judge not according to appearance** [κατ' ὄψιν].—1. Augustine, *etc.*: Not according to the person, but according to the fact. 2. Melanchthon, *etc.*: Not according to the outward form of the work, but according to its motives. 3. Not according to the startling appearance of things, but with a righteous and true judgment, which is expressed in the gradations of the ordinances, and executed in the actual healing of that sufferer.

Vers. 25, 26. **Some of them of Jerusalem.**—These are better instructed than the ὄχλος; they openly avow that the rulers have laid a plan to kill Jesus; yet cautiously, without directly naming them. The repetition of ἀληθῶς shows that they demanded in the Messiah qualifications which they did not find in Jesus. They seem, as an ultra party, to be solicitous even over the circumspection of the rulers, and to treat it with irony. They follow their ironical expression with their own judgment, which breathes the haughtiness of the citizens of a hierarchical capital. As the Rabbis reproach the Lord with

* [Similarly Alford: The distinction is between circumcision which purified only part of a man, and that perfect and entire healing which the Lord bestowed on the cripple.—P. S.]

† [According to Meyer (5th ed. p. 303] the antithesis is between the healing of a single *member* of the body, and the *whole* body (but not body *and soul*).—P. S.]

His lack of a regular education and graduation, these Jerusalemites cast up against Him His mean extraction.

Ver. 27. **Whence he is.**—This, no doubt, refers both to the despised town of Nazareth and to the family of the carpenter; not, however, by contrast with Bethlehem, as in ver. 42, but by contrast with the purely supramundane or mysterious origin which was claimed for the Messiah. Meyer's restriction of the "whence" to the father and mother is arbitrary, and proceeds from a confounding of the different views here expressed.

As to the origin of the view that men should not know whence the Messiah is, there are different opinions.

1. Lücke [Alford] and others, referring to Justin Martyr (*Dialog. cum Tryph.*): According to the Jewish view the Messiah should be ἄγνωστος, even unknown to Himself, until Elijah should have anointed Him. Against this Tholuck, after Meyer: In that case the earthly πόθεν of Christ would doubtless be known, but not His Messiahship. This dismisses the passage in question too cheaply; for a man who does not himself know whence he is till he is anointed, must have something mysterious about his origin.

2. Tholuck: From Dan. vii. 13 they expected a sudden heavenly manifestation of the Messiah who, according to one of the various popular notions, lived in a secret place or in paradise (Targum Jonathan, Mic. iv. 8; Gfrörer, *Jahrh. des Heils*, II., p. 223). It must be remembered that Daniel's doctrine of the Son of Man was but little known. On the contrary educated people in Jerusalem might very easily be familiar with Alexandrian ideas (as in cultivated regions gleanings of spiritualistic and rationalistic literature combine in various ways with reigning orthodoxy), and Philo taught (*De exsecrat.* 8) that the Messiah in the restoration of the people would appear and go before them as an ὄψις. Such people, too, can make up a view *ex tempore*, for the sake of an impudent denial; and the demand that for every opinion a previous origin must be shown, refutes itself as a scholastic pedantry. At all events these Jerusalemites think that Jesus ought to have at least as noble an extraction as themselves.

Ver. 28. **Therefore Jesus cried, teaching in the temple, and saying.**—We do not think, with Meyer, that He raised His voice to a *shout*. The upstart loses confidence, when His origin is spoken of; Jesus purposely enters very emphatically into what they say of His origin. Even in the temple among the throng of people He makes no reserve. It is not without an ironical accordance that He takes up their own arrogant word (τοῦτον οἴδαμεν, which is with them quite equivalent to knowing πόθεν ἐστιν).

Ye both know me, and ye know whence I am.—He makes a difference, however, between *Himself* and His *origin*, because the latter implied in their view the utmost meanness, in His view His supreme dignity.

Different interpretations:

1. Grotius, Lampe, and others take the words *interrogatively* (know ye me? *etc.*).

2. Calvin, Lücke, *etc.*, ironically.

3. Chrysostom and others, as charging them that they did certainly know His divine person and origin, but denied them.

4. Meyer (after De Wette), as a concession: "The people really had this knowledge." But that they had with it nothing, and less than nothing, even an obstacle towards the knowledge of Himself, Christ asserts by the ironical tone of His words, when He says: Ye both know Me (by rote) and ye know (by rote) whence I am.*

And yet I am not come from myself.—*Kaí* is emphatic and adversative: *And yet* I am not come, *etc.* These words briefly designate His higher nature, which these adversaries do not know. An ordinary extraction elevates itself only by ambition, which comes from itself and has no higher descent at all; Christ is, in the first place, simply come, and in the second place not from Himself. This introduces the declaration of His descent from God.

But he that sent me is true.—The ἀληθινός is variously explained. 1. In the sense of ἀληθής, a true person, *verus*, one who speaks the truth (Luther, Grotius). 2. A reliable person, *firmus, verax* (Chrysostom, Lampe), ch. viii. 26. 3. A real, genuine person, fulfilling the idea (Lücke, Tholuck, 7th ed.). 4. As used absolutely, for the true, essential God (Olshausen, Kling); against which Meyer observes that ἀληθινός, without a particular subject, forms no definite idea. But certainly we have a particular subject in ὁ πέμψας με. Still we stop with the idea of the real, the living One. The Jews, in their legalistic spirit, live only in symbols, figures, marks of distinction; the Jews of Jerusalem, doubly so: they have a typical, painted religion, painted sins, painted forgiveness, a painted nobility of lineage, a painted God. The real, living God, who has sent the real living Christ, they do not know.†

Ver. 29. **But I know him.**—Intensely significant contrast to their ignorance. Founded both on (1) real, ideal descent from Him, and on (2) formal, historical commission from Him.

Ver. 30. **Then they sought to seize him.**—As the Jerusalemites previously named show themselves Judaists in the strictest sense, it is unnecessary here to think of Jews distinct from them. **Because his hour had not yet come.**—John gives the ultimate and highest reason why they could not take Him, passing over secondary causes, like fear of the people and political considerations.

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* [Alford: "It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the last view for this reason: obviously no very high degree of knowledge *whence He was*, is implied, for they knew not Him that sent Him; see also ch. viii. 14, 19, and therefore could not know *whence He was*, in this sense. The answer is made *in their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew *whence He was*, but further than this they knew not."—P. S.]

† [Alford: "The matter here impressed on them is the *genuineness*, the *reality* of the fact: that Jesus *was sent*, and *there was one who sent Him*, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be *real*: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. *true* is better, provided it be explained to mean *objectively*, not *subjectively*, true: *really existent*, not '*truthful*' which it may be questioned whether the word ἀληθινος will bear, although it is so maintained by Euthym., Cyril, Chrys., Theophylact, Lampe, Baumgarten-Crusius, Tholuck, and many others."—P. S.]

Ver. 31. **And many of the people believed in him.**—A mark of the increasing ferment in the people, working towards separation. This believing in Him undoubtedly means faith in the Messiah, not merely in a prophet or a messenger of God; yet we must distinguish between their faith and their timid confession. Hence the words: "When Christ cometh, will He do," *etc.*—are to be taken not simply as referring to the doubt of the opposing party (Meyer), but as double-minded. Hence the mention of a "murmuring" further on. That the people regard the miracles as Messianic credentials, accords with the expectation of the Messiah.

Ver. 32. **The Pharisees heard.**—Pharisees by themselves alone hear the sly murmuring of the people, which betrays an inclination to acknowledge Jesus as the Messiah. They then get the chief priests to join with them in ordering the official arrest of Jesus. The officers who are sent to take Jesus are to be distinguished from the Jerusalemite Judaists before mentioned as wishing to take Him. Under a despotic system the absolutist party of the people are always in advance of the absolutist government: more royalist than the absolute king, more papist than the pope. There was no need of the Sanhedrin being just now assembled (as at the moment at which the chapter closes). An acting authority which could issue hierarchical warrants, was permanent in the chief priests; and the process for the healing at the pool of Bethesda was here still pending.

Ver. 33. **Jesus therefore said unto them, yet a little while,** *etc.*—To whom? 1. Euthymius Zig.: To the officers. 2. Tholuck: To those Pharisees who gave the information. 3. Meyer: To the whole assembly, but with the chief priests mainly in view. As the officers at first enter the assembly of hearers clandestinely, waiting the proper moment to secure Jesus, and Jesus knows their design, He speaks these words primarily to them; for He fixes them, and they feel themselves hit; while the multitude take His words to themselves. The sentence has evidently a more special and a more general sense. The words: "*Yet a little while I am with you,*"—uttered with majestic emphasis, mean primarily to the officers: Ye must let Me freely speak a little longer here! (see Luke xiii. 32, 33); and then also to the assembly: My work among you draws to a close. The words "*And then I go to Him that sent Me,*" mean primarily: I then withdraw into the protection of a mightier One, who has sent Me in a power different from that in which ye are sent; in the more general sense: I go home to God. The words "*Ye will seek Me, and not find Me*" (ver. 24), were likewise capable of a special and a general interpretation, but in all these cases the two meanings lay in the same line, so that the more general included the special. This explains the conduct of the officers, and their expression, in ver. 46.

I go unto him that sent me.—According to Paulus and Meyer this would be an addition of John's because according to ver. 35 Jesus could not have said definitely whither He was going. But His first expression was made enigmatical to the Jews by the second. *To go to God* does not necessarily mean to them to die; still less, more definitely, to go to heaven. *The Christian heaven of the blessed is first disclosed by the parting discourses of Christ and His ascension.* It would have been most natural to them to think of the paradise in Sheol. But if they did suspect this, they did not dwell upon it, because they could not themselves renounce the hope of going into Abraham's bosom. And hence perhaps the remote evasive conjecture: "*Will He go . . among the Greeks,*" *etc.* This explanation is confirmed by ch. viii. 22, where the evasion is still more malicious than here. The expression of Christ, therefore, is a dark hint of an unknown ποῦ (Lücke), the import of which they might feel, but not understand (Luthardt).

Ver. 34. **Ye will seek me, and not find (me).**—Comp. ch. viii. 21; xiii. 33. Interpretations:

1. A hostile seeking (Origen, Grotius, *etc.*) This applies only in the immediate reference of the words to the officers.

2. A seeking of the Redeemer for redemption, too late. Two sorts of turning to Him: (a) After the *terminus peremptorius gratiæ* (Augustine, *et al.*); which, however, can be known in fact only by the cessation of that seeking. (b) With a false, Esau-like repentance, which only trembles before the *damnum peccati* (Calvin).

3. A seeking for the saving Messiah, whom in My person ye have rejected, especially in the catastrophe of Jerusalem [Luke xx. 16 ff.; xix. 43] (Chrysostom, Lampe [Hengstenberg] *etc.*).

4. "And that, Himself, the rejected Jesus, not the Messiah in general." Meyer.*

Jesus, however, is found of those who seek. When it is said; "Seek, and ye shall find," it is implied that seeking without finding proves a *vitium* in the seeking; though we cannot, with Maldonatus and others, consider the seeking to be placed here merely for an aggravation of the not finding, as if the Lord would say, by a Hebraism: Ye shall be utterly unable to find Me, Ps. x. 15; xxxvii. 10; Isai. xli. 12. The mere inability to find itself points back to a kind of seeking; and seeking is the emphatic thing in ch. viii. 21; xiii. 33; but a false seeking, in which Israel has continued through all the centuries since. Of the mass the word is spoken, and to the mass Jesus speaks; individuals, therefore, who turned, even though in a mass, to Jesus after the destruction of Jerusalem, are exceptions, and do not here come into view. That mass of the Jews has incessantly sought its delivering Messiah, but (1) in another person, (2) in a secular majesty, (3) in the spirit of legal religion, and (4) with earthly, political, revolutionary prospects.

And where I am.—"To explain the present εἰμί, metaphysically, like Augustine: *Nec dicit, ubi ero, sed ubi sum; semper enim erat, quo fuerat rediturus* (ch. iii. 13),—there is no reason; like ὑπάγω, it is the present of vivid representation." Tholuck. The thought that His heaven is not merely local, but also inward, and that He therefore is always at His goal, is not entirely out of sight, though undoubtedly His estate of glory is chiefly in view.

* [Still others: My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you. So Alford.—P. S.]

Ver. 35. **The Jews therefore said among themselves.**—The mocking malice of their reply (in vain questioned by Meyer) rises in a climax of three clauses: 1. Whither will He go, that we might not follow Him? (into Paradise?) 2. Will He seek His fortune among the Jewish dispersion among the Gentiles, with the less orthodox, less respectable and intelligent Jews? 3. Or will He even teach the Greeks (to whom, indeed, judging from His conduct towards the law and His liberal utterance, He seems rather to belong than to us)? But what they say in mockery, must fulfil itself in truth; they prophesy like Caiaphas (ch. xi. 50, 51) and Pilate (ch. xix. 19).—**Unto the dispersed among the Greeks.**—The διασπορὰ (dispersion, *abstract. pro concret.*) τῶν Ἑλλήνων (genitive of remoter relation), not the dispersed Gentiles (Chrysostom), or Hellenists or Greek Jews (Scaliger), but, according to specific usage (Jas. i. 1; 1 Pet. i. 1), the Jews dispersed in the Gentile world.

Ver. 36. **What is this saying that he said?**—Indicating that they cannot get away from this saying. They seem to feel the dark, fearful mystery in the words, but are inclined to persuade themselves that it is sheer nonsense.

DOCTRINAL AND ETHICAL.

1. See the preceding exegesis.

2. The *whispering concerning Jesus from fear of the Jews* is a type of the whole spirit of hierarchy in the Church, and absolutism in the State, with its tyranny over opinion and conscience, its censorship, heresy-hunting, and inquisition; and an example of the fact that under such systems the enemies of the truth always venture to speak rather more boldly than its friends.

3. The *appearance of Jesus at the first feast of the Jews* (the passover of 781) was a *reformation* of it. His appearance at the *second* (Purim of 782) was a *completing of it.* His appearance at the *third* (the feast of tabernacles of 782) was a *contrast* or *counterpart* to it. (Even His being sent to the people and His going forth to the Father seem to allude to the sending of Moses to their fathers and the pilgrimage of those fathers through the wilderness to Canaan, which they were celebrating.) His appearance at the *fourth* (feast of the dedication, 782) is the *following up of this contrast.* His appearance at the *last passover* (783) was the *fulfilling* of the typical feast of the passover with the *reality,* the *abolition* of it thereby.

4. The two *reproaches* which the Jews cast upon the Lord, and His answers, in their permanent import. The reproach of *Rabbinism* that He was not regularly educated, and His answer that He was not self-taught, but taught of God. The reproach of the court *aristocracy* that He was of mean birth, and His appeal to the fact that His person and His mission are a mystery of heavenly descent; carrying with it the intimation that, as the Messenger of God, He bears the dignity of God Himself.

5. The *test* of true doctrine, of the true course of study in order to come to the knowledge of the truth, and of the true capacity to judge of doctrine, vers. 16-18. Tradition and originality. The tracing of the wisdom of Christ to the schools of the Essenes or other educational institutions, is also a soulless Rabbinism, which is perfectly blinded to the original resources of His mind.

6. *The public appearance of Christ and the unveiling of the secret designs of His hierarchical adversaries* before the people, a parallel to His turning to the people in Galilee (Matt. xv. 10), a permanent type and a spiritual rule, followed in appeals from the pope to a general council, from the general council under trammels to the Christian people; and yet especially different from all democratic solicitation of the people. Christ treats the laity as accomplices of the hierarchy. The mental indolence of the former supports the mental tyranny of the latter.

7. Heubner: "How is it possible that after so strong and plain a declaration of Jesus, men should continually persist in thrusting human means of education upon Him, as Ammon, for example, does (*Fortbildung des Christenthums zur Weltreligion,* I. p. 220). Comp. Storr's explanation in Flatt's *Magazin,* I. p. 107 sqq.; IV. p. 220; Süsskind: *In welchem Sinn hat Jesus die Göttlichkeit seiner Lehre behauptet?* p. 25-47; Weber's Programme: *Interpretatio judicii, quod Jesus Joh.* vii. 14-18 *de sua ipsius doctrina tulisse legitur,* Wittenb., 1797."

8. *Circumcision* as healing; or, the symbolical ordinances in Israel founded on real conditions of life at the time. Gradation of ordinances. Jewish fundamental articles. A hint of the eternal fundamental laws of religious and moral life.

9. *Earthly, historical descent and heavenly, personal originality.* Contrast of a polite world lost in symbolical mummery, usage, conventionalism, titles, and privileges, and a real, personal life coming from God and standing in God's word and Spirit, vers. 27, 29.

10. The Jews of Jerusalem sought to take Jesus,—the ultra-hierarchical and ultra-imperial party, which always in its fanatical zeal outdoes the hierarchical and absolutist government.

11. The various Christological systems of the Jews in this chapter (vers. 15, 27, 42), a type of the deep and confused divisions of opinion under an apparently uniting constitution.

12. The officers and their arrest by the word of Jesus, a single point in the line of Christ's ethico-psychological miracles. See Jno. ii. Discussion of the miracles.

13. The expression of Christ concerning His going to Him that sent Him, the first gleam of the Christian doctrine of heaven.

14. *Ye will seek Me and will not find Me.* A great prophecy of Christ respecting the tragic retribution of the Jewish people. Seek and not find. To seek salvation and not find it, is the lot of a world lost in vanity; to seek and not find the Messiah, the lot of wretched Israel sunk in the vanity of the letter and of chiliastic worldliness. An ultimate rectification of the false seeking into the true seeking and finding, is not forbidden. See Rom. chs. ix. and xi.

HOMILETICAL AND PRACTICAL.

See the previous heads.

Even in the Lord's wise distinction between His brethren's legal observance of the feast and

His own voluntary appearance at the feast (as the personal truth of the feast), no guile is found in His mouth, 1 Pet. ii. 22.—The wonderful wisdom with which Christ prolonged His life more than a year (from the feast of Purim in ch. v.) after it had fallen under the deadly hostility of the Jews.—The ferment of popular opinion concerning the Lord in Jerusalem, a token of the approaching separation between His friends and enemies.—Fear of the Jews, or of the despotism of the letter an ancient and modern hindrance to faith and knowledge.—The gospel's victorious piercing of the old Jewish hierarchy, a presage of its ever fresh piercing of all hierarchical incrustations.—The fear of man in the adherents of Jesus, over against the fearlessness in Himself.—The example of Jesus in relying on the utmost publicity against the secret plottings of a wicked party spirit.—In the midst of the feast, in the midst of the temple, the Lord appears—appears yet for a long while, though both seem already fallen into the possession of His enemies. —The lion-like spirit of the Lord, in which He seeks His lion enemy in His den: 1. Proved (*a*) by this incident; (*b*) by His previous going into the wilderness; (*c*) by His subsequent surrender to the judgment of the high council. 2. Again proved in the life of His apostles and in the course of the Church (the apostles in Jerusalem, Peter in Babylon, Paul in Rome, missions to the heathen).—The wisdom of the Lord in bringing before the people the secret design of the Jewish court to kill Him.—The offence of Jewish pride at the Lord's call to teach: 1. The phases of it; (*a*) Rabbinical offence at His want of a Rabbinical education; (*b*) Offence of metropolitan people at His obscure birth. 2. Its self-contradiction in its expression: (*a*) He knows letters; (*b*) He speaks boldly, though they seek to kill Him. 3. Christ's declaration in the face of it; (*a*) As to His school and His doctrine; (*b*) As to His origin.—The alliance of ecclesiastical and secular party spirit against the Lord.*—The fanaticism of the hierarchical party, always in excess of the fanaticism of the hierarchical authorities.—The words of Jesus concerning the heavenly tradition of His doctrine. 1. It is not a word of man (of human invention), but a message of God, of eternal and heavenly origin. 2. It attests itself by the fact that *whosoever desires to do the will of God* must find in this doctrine the goal of his effort. 3. It attests the Lord who teaches it, by its looking solely to the glorifying of God, and thereby proving the freedom of Jesus from human ambition and human self-deception.—*If any man will do His will, etc.;* or: Christ the goal of all really sincere, devout striving.—Sincerity of will, the first and last condition of true knowledge.—The mark of a genuine witness of God, ver. 18.—The true purity of doctrine dependent on the purity of the mind in its endeavors; or, the word of truth dependent on the truth of the word.—*Why go ye about to kill Me?* So Christ ever turns His defence into attack.—How He unveils to the people the fearful thought of murder against the Messiah, which is germinating in them while yet they themselves think not of it.—"Thou hast a devil (demon);" so unbelief has at all times represented the Lord's stern, cutting insight into human corruption as a morbid, melancholy conceit of His own mind.—They charge Him now with bright heedlessness, now with gloomy, demoniacal despondency or madness, because they understand not His holy mind.—Jesus often taken for crazy.—How far are the words of Jesus in ver. 21 an answer to the charge in ver. 20? They had taken offence at His work; that is the beginning of the hatred of Christ, which afterwards developed into the murder of Christ. —Christ's vindication of His healing on the Sabbath by appeal to the circumcision which was lawful on the Sabbath.—They condemned themselves in their judgment of Jesus: 1. They vexed themselves over *one* work of the Lord on the Sabbath, while in circumcision they continually performed works on the Sabbath. 2. They broke the Sabbath for the sake of a slight necessity, while they charged the Lord's healing of a whole sufferer as a transgression.—Law contends with law, knowledge with knowledge, letter with letter, when they are not interpreted and reconciled by the Spirit.—Christ, like Paul, overpowered the Jews with their own weapons, with their own art of Rabbinical logic.—Why Jesus did not openly reveal to the people who were troubled over His descent, the mystery of His miraculous human birth and His eternal divine nature.—How He represents the law of circumcision as a law of healing.—How He discloses as the kernel of it, a law of love, of mercy, of liberty.—"Judge not according to appearance;" or, judging according to the letter a judging according to exterior looks.—The proud contempt with which the people of quality in Jerusalem express themselves respecting the Lord, in its spiritual imbecility: (1) More fanatical than the Jewish authorities; (2) more ignorant in regard to Christ's descent than the people; (3) wholly incapable of appreciating His spiritual greatness.—The mocking wit of the polite adversaries of the Lord in union with gross ignorance.—The testimony of Christ concerning His heavenly origin hardens the proud.—The divine origin of the doctrine of Christ in its connection with the divine origin of His being. —How imagined greatness is embittered and enraged before the evidences of true greatness.—*They sought to take Him: but no man, etc.*—Impotence of the adversary against the Lord: 1. His impotence in the most diverse designs (they sought to take Him themselves, they sought to take Him through instruments). 2. Its impotence in the presence of true power: (*a*) of the faithful adherents of Christ; (*b*) of the Lord Himself; (*c*) of the overruling of God (His hour not yet come). 3. His impotence fully displayed just when His hour is come, when it *seems* almighty.—With the enmity of unbelief ripens also the heroism of faith, vers. 30, 31.—The first decided attempt of the Jewish rulers upon the life of the Lord, brought on by the whispering of the people that He was the Christ.—This first attempt at the feast of tabernacles in the autumn related to the last attempt at the passover of the next year. The exalted words of Christ to the people, addressed to the servants of the chief priests in particular, vers. 33-36: 1. An expres-

* [A recent example: Napoleon III. and Pope Pius IX.—P. S.]

sion of His security in the full presentiment of His insecurity. 2. The language of simplicity, and yet of double meaning. 3. To the Jews an occasion of mockery, and yet at the same time a momentous riddle.

Yet a little while am I with you (ver. 33): the great importance of the *little while:* 1. The period of grace. 2. The year of grace. 3. The day of grace. 4. The hour of grace.—The death of the Lord and of His people, a voluntary going home.—Killed at last, and yet even thereby escaped from His murderers.—How the Jews cannot get away from the word of Jesus: "Ye shall seek Me," *etc.*—The divergent paths which separate the Lord from His despisers: 1. The path upward. 2. The path downward.—Christ perfectly inaccessible to His adversaries: 1. They seek Him and do not find Him. 2. They find Him, and bind Him, and have Him not. 3. They nail Him up, and bury Him, and seal the stone, and keep Him not.—Acts xxvi. 7. The tragical hope of Israel for the Messiah: 1. How noble in its truth. 2. How vain in its perversion. 3. How prophetic in spite of its delusion.

STARKE: God knows the true and better time to appear and help.—That neither He nor His apostles were instructed by men, shows the heavenly origin of His doctrine.—CRAMER: In Christ are hidden all treasures of wisdom; but we must go the ordinary way, go to school, study, ask, *etc.*, that we also may be wise.—*His that sent me:* 1. Because it [His doctrine] contains the whole counsel and pleasure of the Father, Jno. vi. 39, 40. 2. Because it was in substance one with Moses and the prophets, through whom the Father had spoken, Heb. i. 1. 3. Because Christ was filled with the Spirit of the Father, ch. xvii. 8. 4. Because His doctrine aimed at the glory of the Father.—ZEISIUS: The test of orthodox and righteous teachers: 1. Their being able to say with Christ in some measure and truth: My doctrine is not mine, but, *etc.;* taking their doctrine not from their own reason, but from the holy, revealed word of God. 2. Their seeking therein not their own glory, but the glory of God and of Christ, and directing everything towards this purpose of glorifying the name of God. Hearers also are bound on their part to obey them, on peril of their salvation.—*If any man will, etc.* As much as to say: I appeal to the experience of all the devout.—MAJUS: He who uses not the word of God with the true purpose of learning and doing it, will not be sure of its divinity.—In divine and spiritual things we must believe no one absolutely (blindly), but try every one's doctrine, whether it be of God, or whether the man speak of himself.—HEDINGER: Many are ever learning, and yet cannot come to the knowledge of the truth. Why? They hear much, and do it not.—QUESNEL: A preacher must seek not his own glory, but only God's.—MAJUS: He whose words and works aim only to honor God, is faithful and true, and worthy to be believed.—It is good to remind people of their evil deeds, and convince them of them: perchance some will lay it to heart and be converted, Mark ii. 27.—*Nova Bibl. Tub.:* It is a sure mark of envy and malice, when a man censures in others, and condemns others for, what he does himself.—*Ibid.:* Whence come so many uncharitable, false judgments of our neighbor's conduct? From our not seeing to the bottom of the heart, *etc.*—ZEISIUS: How can preconceived opinions but blind us, and prevent our true understanding of the Scriptures?—To the pretentious and fine-talking, who boast so much of their knowledge, we must show that they lack the best.—*Ibid.:* Satan with his tools cannot hurt a hair, without the will of God.—QUESNEL: Simplicity and humility open the heart to divine truth, but pride and boastfulness close it.—When Christians are persecuted, open-hearted confessors are commonly very few; men keep themselves so concealed, that the confession of Christ is rather a murmuring than a true confessing.—Shame, that in spiritual things carnal means are thought of, and the power of the Spirit is opposed by the arm of secular authority.—HEDINGER: The season of grace lasts not forever: follow its drawing!—CANSTEIN: It is but a little while that the pious are in the world; afterwards they will be forever separated from it by death. Therefore they can for the little time bear a little from the wicked world.—QUESNEL: The death of believers is a return to their Father.—MAJUS: In heaven there is peace for all trouble and rest from all labor.—What the world says in mockery will often prove true to its hurt.

VON GERLACH: A sublime disposition would enable them to know divine things.—This is still the proper way to attain to the knowledge of the divine origin and matter of Christianity; to follow with the heart all traces of the divine, and thus with honest purpose to endeavor to do what God requires.—Jesus implicated the whole people, because He made all responsible for these purposes and acts of the rulers; without the consent of the people, the rulers, even afterwards, could not have put Jesus to death.—Penetrate to the spirit of my words, and contradictions resolve themselves!

LISCO: Obedience to Jesus leads to experience of the divine virtues of His doctrine and His gospel (Rom. i. 16), of which there are three, corresponding to the three principal faculties of the human spirit: power to enlighten (mind), to sanctify (will), to bless (heart). (From PASCAL). Human things we must know in order to love (only conditionally true), divine we must love in order to know.—The Jews know indeed the true God, but they knew Him not as the true and real (they knew Him not truly in His true nature).—The lost opportunity of grace cannot be regained.—BRAUNE: Therefore not the doing of the will of God, but even before that, the *will* to do the will of God, enables one to experience the truth of Christ's assertion that His doctrine is of God. If thou only hast the will, art decided in thy wish, to do the will of God as thou knowest it from conscience, nature, education, Scripture,—this leaning of will and heart to the will of God gives (as a condition) the knowledge of the truth.—Ambition makes a man dull and unsusceptible to knowledge.

GOSSNER: *Where is He?* might one often ask in bustling church-solemnities, or in learned, flowery sermons. Where is *He*, the chief person?—*There was much murmuring among the people concerning Him.*—So Christ and His truth must

be canvassed by perverse opinions. This is so to this day.—How men must avoid speaking evil of any other, but speak as much evil as possible of Jesus.—Christ comes forth at the right moment.—The world calls it learning and education, only when one has passed through many classes in a school; of another way of learning it knows nothing.—The doctrine of Jesus puts us already in heaven, and thereby evinces clearly and visibly enough its divine origin.—Those who must uphold the letter of the law, and form, and would banish the Spirit from it, most sadly break the law and the form.

HEUBNER: Humanly speaking, Jesus was an uneducated man, but He towers infinitely above all the educated.—*If any man will, etc.* Without religious need, without longing for God and salvation, no conviction of the truth of Christianity, no faith in Christ, is possible. To the conscience all proofs must appeal.—And it follows—which few think of—that this declaration of Jesus contains rebuke and condemnation of the strongest kind: He who cannot be convinced of the divinity of the doctrine of Jesus, *etc.*, has no earnestness in regard to his salvation. The proposition of Christ is universal; here the *universio logica* holds.—Ambition is a betrayer of a calling not divine, of a self-commissioned prophet, Deut. xviii. 15.—*Thou hast a devil.* How those who now so impudently clear themselves, soon after convict themselves of falsehood; for the people loudly demanded His death.—Wickedness, enmity, always judges according to appearances. Righteous judgment is only with the friends of God.—All religion is indifferentism, when men govern themselves in it by the authority of rulers; this is contrary to the principle of Protestantism.—*But I know Him.* The heart of the believer is an inaccessible sanctuary, from which the world cannot tear out the consciousness of salvation.—SCHLEIERMACHER: *Having never learned.* Literally taken, this is certainly false; for from the beginning of our Lord's life the history informs us that He increased in wisdom, which means that He *learned.* They think there were at that time particular institutions, *etc.* In such a school the Lord had not learned.—We also can make a distinction between what is brought into our souls by others and developed from their own power, and what in them is the gift of the Spirit of God.—Unless man hears the voice of the divine will, he cannot know whether the doctrine of Christ is of God or not.—There is no more dangerous enemy of the true welfare of man, of the pure salvation which we have in Christ, than spiritual pride.

(*b*) CHRIST AS THE DISPENSER OF THE SPIRIT, THE REAL SILOAM WITH ITS WATER OF LIFE. INCREASING FERMENT IN THE PEOPLE.

Ch. VII. 37-44.

37 [Now][1] In the last day, that [the] great *day* of the feast, Jesus stood and cried, 38 saying, If any man [any one] thirst, let him come unto me, and drink. He that believeth on [in] me, as the Scripture hath said, out of his belly [body][2] shall flow 39 rivers of living water. (But this spake he of the Spirit, which they that believe[3] on [in] him should [were about to] receive, for the Holy Ghost [the Spirit] was 40 not yet *given*, [*omit given*][4] because that [*omit* that] Jesus was not yet glorified.)

Many[5] [some] of the people [multitude] therefore, when they heard this saying 41 [these words],[6] said, Of a truth this is the Prophet [This is truly the Prophet.] 42 Others said, This is the Christ. But [*omit* But] some [Others][7] said, Shall Christ come out of Galilee [Doth the Christ then come from Galilee]? Hath not the Scripture said, That [the] Christ cometh of [from] the seed of David, and out of the town of Bethlehem [from Bethlehem, the town][8] where David was?

43 So there was a division among the people [the multitude] because of him. And 44 some of them would have taken him [wished to seize him]; but no man [one] laid hands on him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 37.—[The δέ after ἐν is not without force, and should not have been omitted in the E. V.—P. S.]

[2] Ver. 38.—[ἐκ τῆς κοιλίας αὐτοῦ. Alford and Conant retain the strong term of the A. V. Noyes translates: *from within him;* Luther and Lange: *body.* Κοιλία properly means *belly, abdomen, bowels, stomach,* as the receptacle of food, but tropically also, in Hellenistic usage, the *inward parts,* the *inner man,* the *heart* (καρδία; comp. the Lat. *viscera*), and so it is taken here by Chrysostom and others. The LXX. often interchange κοιλία and καρδία. See the EXEG.—P. S.]

[3] Ver. 39.—Lachmann [Alford] reads πιστεύσαντες [those who believed] instead of πιστεύοντες, on the authority of B. L. T. [ℵ. D. rel. Tischend.: πιστεύοντες.—P. S.]

[4] Ver. 39.—Ἅγιον [*Holy* before *Spirit*] is omitted by Lachmann and Tischendorf, after the Vulgate, Itala, most versions K. T. As B. D. and others have the word, we may suppose the omission of ἅγιον to have been occasioned by doctrinal con-

siderations, which, however, have rather made the passage more difficult than easier. Δεδομένον [given] which Lachmann, after Cod. B., retains, stands less firm. [Both ἅγιον and δεδομένον are wanting in Cod. Sin. which simply reads οὔπω γὰρ ἦν πνεῦμα (without the article). So Tischendorf in the 8th ed. Alford omits δεδομένον and retains ἅγιον, but puts it in brackets. Westcott and Hort put [ἅγιον] δεδομένον on the margin.—P. S.]

[5] Ver. 40.—Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες. The πολλοὶ [text. rec.] or τινὲς [explanatory] are dropped, according to B. D. L. T. &c.

[6] Ver. 40.—Τῶν λόγων, Lachmann, Tischendorf, according to [ℵ] B. D. E. G. &c. [Cod. Sin., Tischend., Alf.: τῶν λόγων τούτων, Lat. *hos sermones, verba illa, hæc verba*. The text. rec. reads τὸν λόγον.—P. S.]

[7] Ver. 41.—Instead of ἄλλοι δὲ, Lachmann has οἱ δὲ, after B. L., *etc.* [Tischend. after Cod. Sin.: ἄλλοι—ἄλλοι without δέ.—P. S.]

[8] Ver. 42.—[This is the position of the Greek, ἀπὸ Βηθλ. τῆς κώμης ὅπου.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 37. **In the last day.**—Meyer: "As the eighth day (the 22d Tisri according to Lev. xxiii. 34; Numb. xxix. 35; Neh. viii. 18) was reckoned in with the seven days of the feast proper, and as, *Succah*, fol. 48, 1, the last day (אחרון) of the feast is the eighth, John certainly meant this day and not the seventh (Theoph., Buxtorf, Bengel, Reland, Paulus, Ammon); especially as it was customary at a later period to speak of an eight days' celebration of the feast of tabernacles (2 Macc. x. 6; Joseph. *Ant.* III. 10, 4; *Gem. Eruvin.* 40, 2; *Midr. Kohel.* 118, 8). To this corresponds, too, the translation ἐξόδιον (finale of the feast), by which the Septuagint expresses the designation of the eighth day, עֲצֶרֶת [solemn assembly] in Lev. xxiii. 36; Num. xxix. 35; Neh. viii. 18. Comp. Ewald, *Alterthümer*, p. 481." Tholuck: "A general jubilee (Plutarch calls it a Bacchanal) and splendid ceremonies of many kinds took place at this feast, so that the Rabbis were accustomed to say: He who has not seen these festivities, knows not what jubilee is. See H. Majus: *Diss. de haustu aquarum.*"

[Alford takes the same view as to the day, and then tries to solve the difficulty which attaches to it. "The *eighth* day seems here to be meant, and the *last of the feast* to be popularly used. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.–cxviii.) was sung. This practice was by some supposed —as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, ed. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract *Succa*, which itself distinctly asserts the contrary), that on the eighth day this ceremony did *not take* place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: '*desideraverunt aliquid.*' '*Then Jesus stood and cried,' etc.* Was not this the most natural time? Was it not probable that He would have said it at a time, rather even than while the ceremony itself was going on?" This accords with the view taken by Lange (see below and Doctr. and Ethical No. 1), but Wordsworth, Owen and others defend the usual opinion that on the eighth day as well as on those preceding, and with louder and more general expressions of joy, the priest brought forth, in a golden vessel, water from the spring of Siloam, and poured it upon the altar, and that Jesus at that very time proffered the water of life to all who would come unto Him and drink.—P. S.]

The *last* day of the feast of tabernacles was an especially high day, being the close of the feast (as well as of the festal season of the year), and being a Sabbath, a day on which the congregation assembled according to the law (Lev. xxiii. 36), and which was therefore distinguished by a special sacrificial ritual. But one thing the day lacked, which distinguished the other days. On each of the seven preceding days, in the morning, occurred the festal water-drawing. A priest drew water daily with a large golden pitcher (holding about two pints and a half) from the spring of Siloam on the temple hill, brought it into the temple, and poured it out mingled with sacrificial wine, into two perforated dishes at the altar. The ceremony was accompanied with the sound of cymbals and trumpets, and the singing of the words of Isa. xii. 3, which Rabbi Jonathan paraphrased: "With joy shall ye receive the new doctrine from the chosen righteous." This was the celebration of the miraculous springs which God opened for the people on their pilgrimage through the wilderness. But because the eighth day marked the entrance into Canaan, the water-drawing ceased. On this day the springs of the promised land gave their waters to the people; an emblem of the streams of spiritual blessing which Jehovah had promised to His people. To this symbolical performance the words of Jesus on the last day of the feast evidently refer (*Leben Jesu*, III. p. 619). It is of no account that, according to Rabbi Juda, the pouring out of the water took place on the eighth day also. This was probably a later supplement, if the statement is not an error.

The great day [τῇ μεγάλῃ].—That is, especially great in comparison with the other days.* See the preceding remarks. Philo also [*De Septenaris* II. 298] observes that it was the close of the yearly feasts; *i. e.* of the three great feasts, not of all.

Cried, saying.—Jesus had not hitherto so

* [Meyer: The μεγαλότης of the eighth day consisted just in this, that it brought the great feast to a solemn close.]

openly presented Himself as the personal object of a saving faith.

If any one thirst [*i. e.* **whosoever thirsts**] **let him come to me and drink.**—See the observations on ver. 37. The reference of this preaching of salvation under the promise of a miraculous draught and fountain of water to the water-drawing is groundlessly considered by Meyer to be dubious. It agrees entirely with the character of the fourth Gospel, in which Jesus presents Himself in the most varied ways as the fulfilment of the Old Testament symbols. The spiritual import of the water-drawing appears in Isa. xii. 3 ["with joy shall ye draw water out of the wells of salvation"]. This water-drawing must be distinguished from the devotional water-drawing on days of humiliation and fasting, 1 Sam. vii. 6.

[The invitation first given to the Samaritan woman at Jacob's well, is here extended to all the people on the great feast in Jerusalem. The N. T. closes with a similar offer of the water of life (Rev. xxii. 17). There is an inner thirst as there is an inner man, and the former is deeper and stronger than the thirst of the body, and can only be satisfied from the fountain of life in Christ. "Under the imagery of one thirsting for water, which everywhere, and especially in countries like Palestine where the want of water is so frequently experienced, would be well understood, our Lord proffers to all such persons that which will forever satisfy the longings of the soul and give it permanent rest." Owen. "An allusion to the water drawn in a golden vase from the pool of Siloam and poured on the altar in the temple . . . as a memorial of the water from the rock smitten in the wilderness, and typical of the living water of the Spirit from the true Rock (1 Cor. x. 4)." Wordsworth.—P. S.]

Ver. 38. **He that believeth* in me,** *etc.*—Explaining the expression: "Come unto me and drink."—**As the scripture hath said.**—These words are not to be connected with ὁ πιστεύων, as if the meaning were: "He who according to the scripture believeth in Me" (Chrysostom, Calovius, and others). An ἐστι may be understood. Meyer: 'Ο πιστεύων is *nominat. absol.* The question then is, what words of Scripture the Lord means. The expression [which follows: "out of his body shall flow rivers of living water"] does not occur literally in the Old Testament; so that Whiston and others took up the idea that it was from some canonical or apocryphal sources now lost. Against this are (1) the usage of the New Testament, (2) the general reference to "the scripture," which, as such, seems to be intended to point rather to a promise running through the Old Testament than to any particular passage (see Isa. xliv. 3; lv. 1; especially lviii. 11; Ezek. xlvii. 1 ff.; Joel ii. 23; Zech. xiii. 1; xiv. 8). Olshausen fixes particularly on those passages which promise a flowing forth of living water from the temple, the believer being considered as a living temple.* And undoubtedly Christ at least would as surely have Himself considered the true temple-fountain, as He in ch. ii. presented Himself as the true temple. The notions of the temple (ch. ii.) and the fountain (ch. iv.) here run together. The question is whether the believer also will himself be a temple-spring. See the next paragraph.

Out of his belly (body).—'Εκ τῆς κοιλίας αὐτοῦ. That κοιλία (בֶּטֶן) may denote in Hebrew usage the inward part, the heart, is proved by Prov. xx. 27, and similar passages (see Bretschneider's Lexicon); hence Chrysostom [his successors] and others have taken κοιλία as equivalent to καρδία. [Augustine: the inner man, the heart's conscience.—P. S.] The only question is, why the Lord chose the strong term. Meyer [p. 312] thinks it should be strictly understood of the abdomen [*Bauchhöhle*, as the receptacle of water taken into a man], and then this should be taken figuratively. His body shall give forth living water as a stream of a fountain (through the mouth!); without the figure, the divine grace and truth which the believer has taken from the fulness of Christ into his inner life, remains not shut up within himself, but imparts itself in overflowing abundance to others. This rendering accounts for the striking expression κοιλία no better than that of Chrysostom. Κοιλία, in the wider sense denotes any belly-like cavity [the belly of the sea, of a mountain, of a large vessel, *etc.*]. If we keep in view the symbolical reference to the "water-feast," we may refer the expression to the belly of the temple hill (Gieseler [in the *Studien und Kritiken*, 1829, p. 138 f.]; see Lücke, II. p. 229), and also to the body of the great golden pitcher with which the priest drew the water (Bengel). We have previously (*Leben Jesu*, II., p. 945) given the former interpretation.† But as Christ Himself is the parallel of the temple hill with the spring of Siloam, so the believing Christian is well represented by the golden pitcher with which the priest drew the water; at least this enters into the choice of the expression.‡ The

* ['Ο πιστεύων is an emphatic absolute nominative. The predicate is not expressed, but implied in the words ποταμοί . . . ῥεύσουσιν. Such irregularity is not unfrequent in the best Greek classics. It is intended to give greater prominence to the noun, hence to the necessity of faith. Similar instances John vi. 39 (πᾶν); xvii. 2; Acts vii. 40; Apoc. ii. 26 (ὁ νικῶν—δώσω αὐτῷ); iii. 12, 21; comp. Buttmann, *Neutestamentl. Grammatik*, p. 325.—P. S.]

* [The most remarkable and appropriate of these passages are Ezek. xlvii. 1-12, where *rivers* are prophetically described as issuing *from under the threshold of the temple eastward* (ver. 1), and making alive and healing all that is touched by them (ver. 9); Zech. xiv. 8: "And it shall be in that day, that living waters shall go out from Jerusalem" (ἐξελεύσεται ὕδωρ ζῶν ἐξ 'Ιερουσαλήμ); and Isa. lviii. 11, where Jehovah promises the thirsty to satisfy his soul in drought and to make him "like a watered garden, and like a spring of water, whose waters fail not." To these prophetic words the quotation applies in a free and comprehensive way, and the characteristic ἐκ τῆς κοιλίας αὐτοῦ is an interpretation in application to the individual believer. Compare here also the remarks on p. 182 in regard to the fact made almost certain by recent researches that there was a living spring beneath the altar of the temple, from which all the fountains of Jerusalem were fed, the source of the "Brook that flowed hard by the oracles of God,"—the "perennial river the streams whereof shall make glad the city of God" (Ps. xlvi. 4).—P. S.]

† [So also Olshausen: The believer is here represented as a living temple. Alford: The temple was symbolic of the Body of the Lord (see ch. ii. 21); and the Spirit which dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9; 1 Cor. iii. 6.—P. S.]

‡ [This interpretation seems rather far-fetched. The cavity of a *small* vessel is hardly designated by *belly*. Besides the Christian is not only an instrument, but a living member, of Christ, and Christ Himself is in him. Godet's reference to the rock in the wilderness, which Moses smote, so that ἐκ τ. κοιλίας αὐτοῦ corresponds to מִמֶּנּוּ, Ex. xvii. 6, is still more artificial.—P. S.]

meaning is: The whole Christian is a vessel of grace emptied of vanity, filled with the Spirit. Of course the pitcher of itself yields no stream of living water; but this is just the miracle of the true life, that, being drunk (ch. iv. 10) or drawn in faith (as in our passage), it becomes a flowing fountain of living water. To refer the ἐκ τῆς κοιλίας αὐτοῦ to Christ (Hahn: *Theologie des Neuen Testaments*, I. p. 229 [and Gess: *Person Christi*, p. 166]), jars with the context, especially ver. 39. The living water is explained below.

[**Shall flow rivers of living water.**—Ποταμοί is put first in the original to emphasize the abundance. Chrysostom comments on the plural: "*Rivers*, not *river*, to show the copious and overflowing power of grace: and *living water, i. e.* always moving; for when the grace of the Spirit has entered into and settled in the mind, it flows freer than any fountain, and neither fails, nor empties, nor stagnates. The wisdom of Stephen, the tongue of Peter, the strength of Paul, are evidences of this. Nothing hindered them; but, like impetuous torrents, they went on, carrying everything along with them."—P. S.]

Ver. 39. **But this spoke he of the Spirit which they that believe in him were about to receive.**—[An explanatory remark of the Evangelist similar to the one in ii. 21. Important for apostolic exegesis. Otherwise the Evangelists never insert their own views or feelings to interrupt the flow of the objective narration which speaks best for itself.—P. S.].—According to Lightfoot the Rabbins also considered the water-pouring or libation of the feast of tabernacles as the outpouring of the divine Spirit (*haustio Spiritus Sancti*). [Comp. the prophetic predictions of the Messianic outpouring of the Spirit, Joel iii. 1; Isa. xxxii. 15; xliv. 3; Ezek. xxxvi. 25; xxxix. 29].

According to Lücke (II. p. 230) the "living water" is intended to mean as much as "eternal life" [iv. 10, 14], but not the Holy Spirit; and John's exposition may be indeed "*epexegetically* correct, but is not *exegetically* accurate."* His arguments are: (1) "The outflowing, ῥεύσουσιν ἐκ, is not a receiving (λαμβάνειν)." But the receiving is everywhere identical with *faith*, and the Spirit, which the believers received, also in fact flowed forth. (2) "The ῥεύσουσιν cannot be an absolute future, excluding the present." But neither has the gospel history made the outpouring of the Holy Ghost so; for before this, in fact, a certain miraculous power already flowed forth from the apostles [comp. also xx. 22]. (3) "Olshausen, it is true, observes that even in the New Testament the Spirit is conceived under the figure of water, as the description of the Spirit as 'poured out,' Acts x. 45, Tit. iii. 6, clearly shows. But how comes it, that the corresponding emblem of water is never expressly used in the New Testament for the Holy Ghost. We have ὕδωρ τῆς ζωῆς, but never ὕδωρ τοῦ πνεύματος." This is accounted for by the fact that the symbol arose from the contrast, so vivid to Palestinians, between the stagnant water of cisterns and the living water of springs. The *legal* system gave a certain measure of life, like cistern water, which did not propagate itself, and easily corrupted. The *gospel* dispensation of faith gave the water of life, which like a fountain replenished itself, increased, and was always fresh. And this was the Spirit. Lücke says: "The essential affinity of the expressions ζωὴ αἰώνιος and πνεῦμα is undeniable." Here, however, is more than *affinity;* the two expressions denote the same life of the Spirit, only under different aspects.

Meyer rightly adduces for the correctness of the Evangelist's explanation the strength of the term ποταμοί (to which ῥεύσουσι may be added). But when he goes on to remark, that John does not consider the Holy Ghost Himself to be meant by the *living water*, but only says of the whole declaration, that Jesus meant it of the Holy Ghost, leaving the Christian mind to conceive the Spirit as the *Agens*, as the impelling power of the stream of living water,—he runs substantially into Lücke's interpretation.

We have only to distinguish between the Spirit of the life, as the cause, and the life of the Spirit, as the effect; carefully remembering that the cause and the effect are here not physically separate, but penetrate each other. Assuredly the words of Jesus speak directly of the operation of the Holy Ghost. The Spirit is a self-supplying spring.

On the doctrine of the Spirit of God in the Old Testament and of the Holy Ghost in the New, comp. the biblical and dogmatic theologies; Spirit is the uniting formative principle of visible life. So the air, the symbolical spirit of the earth; so the spirit in man. And the Spirit of God is, in the first place, the uniting life and formative principle of the creation (Gen. i. 2; Ps. xxxiii. 6); then, of the life of the creature, and in particular of man (Gen. vi. 3; Ps. civ. 29, 30); then, of the theocracy (Num. xi. 25, *etc.*). Subsequently the promise of a new kingdom (see the Prophets). So in the New Testament, the one life and formative principle of the life of Jesus, of the body of disciples, of the New Testament Church, of the new world.

For the (Holy) Ghost was not yet [οὔπω γάρ ἦν πνεῦμα (ἅγιον).*—For the

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* [Alford justly remarks that it is lamentable to see such an able and generally right-minded commentator as Lücke carping at the interpretation of an apostle, especially John, who of all men had the deepest insight into the wonderful analogies of spiritual things. The difficulties raised by Lücke rest in his own misapprehension. John does not say that the promise of our Lord was a prophecy of *what happened* on the day of Pentecost, but of the *Spirit* which the believers were about to receive. The *water of life* after all is the life of the *Spirit*, for the "Spirit is life" and "the mind of the Spirit is life." Rom. viii. 6, 10. The communication of eternal life always implies the gift of the Spirit of Christ.—P. S.]

* [The ἦν can, of course, not refer to the essential or personal *existence* and previous *operation* of the Spirit, who is coëternal with the Father and the Son, who manifested Himself in the creation (Gen. i. 3; Ps. xxxiii. 6) and through the whole O. T. economy, as the organizing, preserving, enlightening, regenerating and sanctifying principle (Gen. vi. 3; Ex. xxxi. 3; Ps. li.; civ., *etc.*), who inspired Moses and the prophets (Num. xi. 25; 1 Sam. x. 19, 26; Isa. lxi. 1; 2 Pet. i. 21), who overshadowed Mary at the conception of Christ (Matt. i. 20; Luke i. 35), who descended upon Him without measure at the baptism in Jordan (John i. 32, 33; iii. 35), but to the *presence* and *working* of the Spirit as the Spirit of *Christ* with the fulness of the accomplished redemption in the Christian Church, or to the dispensation of the Spirit, which, according to the promise of Christ (John xiv.-xvi.), commenced after His resurrection and ascension, on the day of Pentecost.

reasons above given we keep the *ἅγιον*. The Spirit was already always present; the Spirit of God had evidenced Himself even in the Old Testament; but the revelation of God as Holy Ghost was not yet given. In the glorification of Christ the Spirit of God first came to view as the Holy in the specific New Testament sense. The *ἦν* is therefore emphatic; He was not yet present and manifest upon earth to men. The addition [*δεδομένον, given*, in the E. V.] in cod. B. (Lachmann) seems to be a gloss explanatory of the difficult term. Christ was conceived, indeed, by the Holy Ghost, and anointed with the fulness of the Spirit; but this was as yet a mystery to the world; the Holy Ghost could not come into the world till after the ascension of Christ, John xvi. 7. Hofmann (*Schriftbeweis* I., p. 196): "The outpouring of the Spirit was the demonstration of His super-mundane nature"—and of His *intra-mundane* existence; the appropriation of His perfect form of life and vital operation to the world (comp. Acts xix. 2).—"The Macedonians were unwarranted in applying this passage against the personality of the Holy Ghost. 'It is *metonymia causæ pro effectu*." Heubner. (Or also: *metonymia existentiæ pro revelatione*).

[**Because Jesus was not yet glorified** (*ἐδοξάσθη*).—By the atoning death, resurrection and ascension of Jesus to the right hand of God the Father, from whence He promised to send and did send the Spirit, as the Spirit of the gospel redemption. In promising this Spirit, Christ expressly said that He must withdraw His visible presence from the disciples and return to the Father before the Comforter could come (xvi. 7). The previous working of the Spirit under the old dispensation was preparatory, prophetic, fragmentary and transitory, like the manifestations of the Logos before the Incarnation. On the day of Pentecost the Spirit took up His abode in the Church and in individual believers, as an immanent and permanent principle, as the Spirit of the God-Man and Saviour, as the Spirit of adoption, as the Spirit of truth and holiness, who reveals and glorifies Christ in the hearts of believers, as Christ revealed and glorified the Father, and abides with them forever.—P. S.]

Vers. 40, 41. **When they heard the sayings [instead of this saying].**—The reading: "heard *the sayings*," has the weight of authorities. The total impression of Christ's utterances at the feast is therefore intended. The "*heard*" is emphatic: those of the people who listened to Him with earnestness (*ἀκούσαντες τῶν λόγων*), said, *etc.*—**Of a truth this is the Prophet.**—Meyer groundlessly says, this means the prophet who was to precede the Messiah, not the Messiah Himself; and yet it means the person promised in Deut. xviii. 15. That is, these people are all agreed that Jesus is the Prophet in general. After this, however, they divide. Some are decided, others are not. The *ἀκούσαντες* separate into *ἄλλοι, ἄλλοι*. The former declare outright, that He is the Prophet of Deut. xviii. 15; He is the Messiah. The latter, who would admit Him to be the Prophet, the forerunner of the Messiah according to the Jewish theology, have a difficulty—the supposed Galilean origin of Christ. The birth of Christ in Bethlehem was unknown to them. John considers it superfluous to show up their error, and hence De Wette has gratuitously inferred that John himself did not know that Christ was born in Bethlehem.* John well knew that the conditions of faith had to lie higher and deeper than such a circumstance. Minds which sincerely yield themselves to the impression of Christ, could easily learn His origin, and so be delivered from their error.

Ver. 42. **Hath not the scripture.**—Isa. xi. 1; Jer. xxiii. 5; Mic. v. 1.—**Where David was.**—1 Sam. xvi.

Ver. 43. **So there was a division.**—This division or violent split among those who accorded recognition to the Lord in different degrees, must be distinguished from the division between all those who were friendly to Him and the enemies, of whom ver. 44 at once goes on to speak, or the analogous divisions in ch. ix. 16 and x. 18. There were at first but a few among the people, who made common cause with the hostile Pharisees. See below.

Ver. 44. **And some of them.**—That is, not of the two preceding classes, but of the people who heard His words. As *ἐξ αὐτῶν* stands after *ἤθελον*, it is even a question whether the words should not be *ἐξ ἑαυτῶν*: would have taken Him of themselves, on their own responsibility. De Wette thinks they might have wished to rally the intimidated officers. But the probability is that the officers, as a secret police, as under-sheriffs, had mingled with the people; for no point is mentioned, at which they showed themselves openly; and such an arrangement would correspond with the scrupulous caution of the Sanhedrists. These hostile people, therefore, felt an impulse to open the summary process of zealotism against Jesus.—**But no man laid hands on him.**—They were still fettered by the counsel of God, on the one hand, the fear of the adherents of Jesus, on the other, an involuntary awe. And that the servants of the Sanhedrin did not venture to seize the Lord, we first learn in the next section.

DOCTRINAL AND ETHICAL.

1. It yields an incongruous conception, to suppose (with Tholuck and the older expositors,) that Jesus stood and proclaimed aloud the words of vers. 87 and 88, while the priest was carrying that holy water through the fore-court, and the people were giving themselves up entirely to

The readings *δεδομένον, δοθέν, ἐπ' αὐτοῖς*, are all superfluous glosses to guard against a misunderstanding. If anything is to be supplied to *ἦν*, it should rather be *present* (*aderat*), or *working* (*ἐνεργοῦν*), or *in the believers* (*ἐν πιστεύουσι*) from the preceding.—P. S.]

* [Alford: "The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more remarks are appended, is natural. John had one great design in writing his Gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides . . . if John knew nothing of the birth at Bethlehem, and yet the mother of the Lord lived with him, the inference must be that *she* knew nothing of it,—in other words, that it never happened." Owen argues from this passage in favor of the importance of the genealogical tables of Matthew and Luke to answer Jewish objections like these against the acknowledgment of Jesus as the Messiah.—P. S.]

their jubilations over this symbol. Just then He would have announced that in Him was offered in reality what was there signified in symbol. So public an assault upon the temple-worship, as should assume even the appearance of a vehement rivalry, cannot be expected of the Lord. On the contrary, the eighth day, with its lack of the festal water-drawing, must have brought with it to the attendant people a sense of want, to which Jesus addressed His call with good effect. At that moment, when the symbolical lights of a legally inefficient religion were burning low and going out, the evangelical substance of the symbols appears. The points which determine the symbolical utterance of the Lord are these: (1) The water-drawing was a symbol of spiritual blessing. The redeemed of Israel, on their second return to Canaan, were to draw water on the way with joy out of the wells of salvation, Is. xi. 12; xii. 3. (2) Siloam was situated, indeed, on the temple-hill, but it rose not in the temple itself, but outside of it, at the foot of the holy mountain. So the true spirit of life was lacking in the sacerdotal worship of the temple; it appeared most in the prophetic office, symbolized by the fountain of Siloam in Is. viii. 6. (3) Hence the prophets foretold the future priesthood and worship of the Spirit under the figure of a stream issuing from the temple, Ezek. xlvii.; Joel iii. 18. All Jerusalem was to become full of fountains, Zech. xiv. 8; in fact the whole people was to be like a watered garden, and like a spring of water, Is. lviii. 11. (4) The eighth day of the feast of tabernacles, in its symbolical place, denoted the time of this gushing life of the Spirit; hence it was primarily a day of expectation, of longing, of prayer for the outpouring of the Holy Ghost (see *Leben Jesu*, II. p. 942). This is the Lord's opportunity. In Him the miraculous fountain of the eighth day, for the breaking forth of which from the temple they hoped, was given to the people.

2. *Out of his belly.* Tholuck: "Luthardt's observation, that 'even the corporeal nature was to be an abode of the Holy Ghost,'—is irrelevant." Yet this is, in fact, involved in the idea of regeneration, of the inner man, of the members made instruments of righteousness (see *Leben Jesu*, II. 945: "Their new human nature itself will become the ground whence these springs of water shall issue"). *Rivers of living water.* While in chap. iv. 14, the self-replenishing of the inner life is promised, here the impartation of new life appears in its tendency to issue into the world as a stream for the refreshing of others. Comp. Tholuck, p. 224.

3. On the relation between the Holy Ghost and eternal life, comp. the Exegetical and Critical remarks on ver. 39.

4. *For the Holy Ghost was not yet* (*given*). In what sense? since even in the Old Testament the Spirit of God, as the Holy Spirit, inspired the prophets, 2 Pet. i. 21, and was the principle of life in the devout, Is. lxiii. 10, 11; Ps. li. 12; cxliii. 10. That the prophets of the Old Testament were conscious of a difference between the measure of the Spirit vouchsafed to them and the New Testament revelation of the Spirit, is shown just by the Old Testament predictions of the streams of living water (see above); of the effusion of the Spirit (Joel iii. 1); of the anointing of the Messiah with the sevenfold Spirit of God (Is. xi. 2; lxi. 1); and of the Spirit of the inward law, or of regeneration (Jer. xxxi. 33; Ezek. xxxvi. 26). Tholuck: "The majority of ancient and modern commentators consider the difference only *quantitative* (one of degree). Chrysostom: *Ἤμελλε τὸ πνεῦμα ἐκχεῖσθαι δαψιλῶς, etc.* Chrysostom, however, gives a *qualitative* difference (difference in kind (?) not in the *πνεῦμα* itself, but in the aim of its operations: *Εἶχον μὲν οἱ παλαιοὶ πνεῦμα αὐτοί, ἄλλοις δὲ οὐ παρεῖχον.* Such a difference in the *πνεῦμα* itself Augustine points out, in the fact that the Christian impartation of the Spirit was connected with miraculous gifts; so Maldonatus, the Lutheran expositors Tarnow, Hunnius, Gerhard, *Loci*, I., 308, Lyser, Calovius, Meyer." Evidently this would not prove much; for the Old Testament prophets also wrought miracles. Brenz, in singularly arbitrary style: "Not till after Pentecost did the preaching *de remissione peccatorum* go forth, which was in the strict sense the *opus Spiritus*."—This is, after all, of the centre of the thing, though not the whole thing. On the contrary Luthardt regards as the qualitative difference that which is indicated in Rom. viii. 15 and 2 Tim. i. 7: "The Holy Ghost was not yet in His office; the old preaching and law were still in force." That is, correctly, it was not yet the economy of the Holy Ghost. "Cocceius also, in opposition to the identification of the economies which was current in his time, presses this distinction of the *tempus promissionis et consummationis. Equidem puto, hic evidentissime dici, adeo multum interesse inter tempus, quod antecessit glorificationem Christi et id, quod consecutum est," etc.* P. 226.—The complete exhibition of Christ and His work in history was the *objective* condition precedent of the outpouring of the Holy Ghost; the complete spiritual susceptibility of the disciples, as matter of history, and in them the susceptibility of the world, was the *subjective* condition. Not until all the elements of the life of Christ and of His redeeming agency had appeared in objective and subjective reality, could the Spirit of the life of Christ enter into believers, and become the Spirit of believers. And not till then could it become manifest and begin an economy of its own as the Holy Ghost, who has His life personally in Himself (*Leben Jesu*, II. 2, 946). The absolute exaltation of Christ *above* the world was the condition of His absolute sinking *within* the world, which made Him the principle of the new life in believers; this first brought into full manifestation that glory of the Holy Ghost which is a new form, and the third form of the personality of God, and at the same time a wholly gracious operation (*gratia applicatrix*). Yet this blessing of the life of Jesus must be distinguished from His personality itself, and the Spirit imparted to believers is not to be considered, as it is by Tholuck, "the Son of man Himself transfigured into Spirit."

5. Important as it is that the dispensation of the Spirit be duly appreciated, it is wrong to talk, as the Montanists, the Franciscan Spiritualists, the Anabaptists, and Hegel do, of a separate age or kingdom of the Holy Ghost, supposed to lie beyond the kingdom of the Son.

6. The divisions among the disciples of Jesus themselves, of which the Evangelist tells us, are intimated also in Matthew (chap. xvi. 14). In them is reflected the much larger division which was germinating between the friends and the enemies of Christ, and which is the main thing in the section before us. Lücke's supposition that the ostensible objection that Jesus was not from Bethlehem, whence the Messiah ought to come, was made in particular by the scribes among the people, is gratuitous. But it could not enter into the Lord's plan, to work upon the people with the testimony of His birth in Bethlehem; because His way was, to leave the popular notion of the Messiah quite aside, and to have His Messiahship recognized from His spirit and His work.

7. Here at last a knot of fanatical enemies of Jesus, who would fain seize Him, comes to light in a marked manner among the people themselves. It was the murderous intent of which Jesus had before testified: "Ye seek to kill Me." They fain would, they well might; but involuntary reverence for the Lord, fear from above, and fear of the people, still restrained them.

HOMILETICAL AND PRACTICAL.

Jesus at the feast of His people: 1. At the beginning: staying out of sight. 2. In the middle: appearing and teaching. 3. At the close: standing and calling aloud.—The last day of the feast, the most glorious.—As the hours of grace decline, Christ sounds His gracious call the louder.—How majestically Christ will stand at the last day of the feast of the world, and how loud His call will be then.—Christ the true end of all feasts.—Christ the truth and substance of every sacred feast.—Even of that feast.—As the need of salvation is a thirst, so faith is a drinking (a refreshment) in the highest and holiest sense.—Thirst, as a prophetical pointing: (1) to spiritual thirst; (2) to the spiritual refreshment of salvation; (3) to the destination of the man to be a fountain of life to others.—The call of Christ at the feast of water-pouring: 1. His invitation. 2. His promise.—The measure of the supply which Christ gives to the believer's thirst: 1. The believer himself shall drink. 2. Out of his belly shall flow streams of living water (he shall give drink to many).—As Christians are to be lights through the light of Christ, and shepherds through the staff of Christ, so they are to be fountains of life through Christ, the fountain of salvation.—"*Out of his belly* (body):" Even our bodily nature is to be sanctified as a vessel of the Spirit (from mouth and hand, eye and footsteps, it should trickle and stream with blessing).—The promise of the new life a promise of the Spirit.—"*The Holy Ghost was not yet:*" 1. The declaration. 2. Its import for us.—How the outpouring of the Holy Ghost was dependent on the exaltation of Christ: 1. The world must first be perfectly reconciled, before it can be sanctified. 2. Christ must first transcend sensuous limitation in time and space, before He can communicate Himself to all everywhere according to His essential life. 3. Christ must first be fully the Lord of glory, before He can glorify Himself through the Spirit in all hearts.—In Him the world was offered up to God; therefore through Him God could enter into the world.—All parts of His redemptive manifestation were completed; therefore the Spirit of the whole could come forth.—When the manifestation of the Father was completed, it was followed by the manifestation of the Son. When the manifestation of the Son was finished, it was followed by the manifestation of the Holy Ghost; while yet this itself was a glorifying of the Son, and of the Father through the Son.—The glory of the dispensation of the Holy Ghost.—The different effects of the words of Christ.—The division over the words of Christ.—The division between the friends and enemies of Christ shades off among His adherents themselves (ver. 41), and among His enemies (ver. 44).—The hand of God overruling the hands of the enemies of Christ: 1. A hand of omnipotence (they can do *nothing*, so long as He restrains). 2. A hand of wisdom (they can do no harm, when He lets them loose). 3. A hand of faithfulness (they must serve His people, when He lets them prevail). 4. A hand of triumph (they must destroy their own work, and judge themselves).

STARKE: What it is to thirst. To long after righteousness and salvation, Matt. v. 8; Rev. xxii. 17, *etc.*—*Nova Bibl. Tub.:* We can most nobly keep our feast-days by coming to Jesus.—MAJUS: The wells of salvation are open to all men who are like dry ground.—QUESNEL: In vain do we seek to satisfy our desires and quench our thirst among created things; we only thirst the more, with a thirst unquenchable, till we come to Christ.—According to the breadth and depth of the vessel of our faith will be our portion of the water.—"Rivers," a type of overflow, Is. xlviii. 18; lxvi. 12.—MAJUS: True faith is like a copious fountain; it cannot restrain itself from gushing forth in holy love.—HEDINGER: Christianity spreads; it is fain to communicate itself by holy conversation, testimonies of disapproval, patience, *etc.*—CRAMER: The world will never be of one mind concerning Christ; and yet amid a multitude of divisions the true church and the true religion can easily be maintained.—He who loves and seeks the truth, finds it. But he who contemptuously asks, What is truth? falls into error.—QUESNEL: We have not so much to fear from the evil will of men, as from our own.—*Ibid.:* Blessed is he who is in the hand of God, whom no fleshly arm of man can hurt.—It is the method of antichrist always to use force.—OSIANDER: God upholds those who follow their calling in spite of all the rage and bluster of enemies, till they have finished their course.

BRAUNE: "If any man thirst, let him come unto me, and drink." Faith has three constituents: Longing for the satisfaction of the most stringent wants; turning of the heart to the Saviour who helps; and reception of that which He offers, and which exactly meets the longing.—From Him, from His personality as sanctified by faith, rivers of living water, active, vigorous quickenings in rich abundance overflow to others. The believer came with *thirst*, with the feeling of want; and he sends forth *rivers*.

GERLACH: While John records the grand words of the yearning invitation and mighty promise, he feels how far they were from being

fulfilled to any disciple who came to the Lord at the time he spoke them; and that the day of the outpouring of the Holy Ghost was but the beginning of their true fulfilment.

HEUBNER: PFENNINGER: Every good thing in the world must be longed for, thirsted for; else it is not a good.—BENGEL: Nothing but thirst, yet sincere thirst, is needed. To him who has a true thirst, nothing is of so great account as the satisfaction of it. Without Christ everything is dry and barren: everything should drive and draw us to Him.—The believer is not only to receive vital force for himself, but also to become a fountain of life for others.—The Spirit of God is a fulness, out of which we are to impart to others. —When Christians can give but little, they prove thereby that they themselves have not much of the Spirit.—What comes from the Spirit tastes, so to speak, like fresh spring-water, not flat like water which has grown stale in a vessel.—We lack in faith, therefore lack in the Spirit.—Discord commonly arises wherever Jesus and the gospel attack men.—Thorough inquiry and thorough knowledge would have solved the doubt and discord. The authors of divisions and schisms are swelling smatterers, who have no true knowledge of the Scriptures.

SCHLEIERMACHER: We see everywhere, that the Redeemer of the old, to which His people ever persist in adhering, points them at every opportunity to the new.—But what else was the fruit which the life of the Lord was to bring forth, than just this: that the fulness of the Godhead which dwelt in Him, should pass thence to the community of believers, the whole congregation of the Lord.—BESSER: There is a doubleness in the nature of the church [and of every believer]: like Abraham, she is *blessed* and she is a *blessing* (Gen. xii. 2).—She is both at once: a garden and a "fountain of gardens" (Song of Sol. iv. 15, 16).

II.

FERMENTATION AND PARTIES IN THE HIGH COUNCIL.

CHAP. VII. 45–53.

45 Then came the officers [The officers therefore came] to the chief priests and Pharisees; and they said unto them, Why have ye not brought [did ye not bring] 46, 47 him? The officers answered, Never man spake [spoke] like this man.[1] Then[2] 48 answered them the Pharisees, Are ye also deceived [led astray]? Have any of 49 the rulers, or of the Pharisees believed on [in] him?[3] But this people [this multitude, rabble][4] who knoweth not the law[5] are cursed.[6]

50 Nicodemus saith unto them (he that [formerly][7] came to Jesus by night [*omit* 51 by night],[8] being one of them,) Doth our law judge *any* [a] man before it hear 52 him [unless it first hear from him], and know [learn] what he doeth? They answered and said unto him, Art thou also of [from] Galilee? Search, and look [see]: for out of Galilee ariseth[9] no prophet.

53 *And every man went*[10] *unto his own house.*[11]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 46.—[Codd. ℵ.[3] ᵃ B. L. T., *etc.*, Origen, *etc.*, Lachmann, Tischendorf (in former edd.), Westcott and Hort, read only: ἐλάλ. οὕτως ἄνθρωπος, *never man spoke thus*, omitting ὡς οὗτος ὁ ἄνθρ., *like this man*. Tregelles and Alford retain the last words, but in brackets. Tischendorf, in his eighth ed., adopts the reading of ℵ.* in this form: ὡς οὗτος λαλεῖ ὁ ἄνθρωπος. Omission is more easily accounted for (by *homœotel.*) than insertion. Meyer and Lange retain the clause.—P. S.]

[2] Ver. 47.—[The οὖν of the text. rec. after ἀπεκρίθησαν is sustained by B. T. Vulg., but omitted by ℵ. D. Alf. Tischend. —P. S.]

[3] Ver. 48.—[According to the more lively order of the Greek: *Hath any of the rulers believed in Him, or of the Pharisees?*—P. S.]

[4] Ver. 49.—[Ὄχλος, *multitude* (*Pöbelhaufe*), is here used evidently with great contempt, not only to designate the persons, but to indicate their character.—P. S.]

[5] Ibid.—[Some put a comma after νόμον, some a semicolon, the English V. has no stop. Dr. Lange, in his rendering of the text, adopts the semicolon, and construes thus: "But only this rabble who know nothing of the law (believe in Him); cursed are they!" Meyer also makes ἐπάρατοί εἰσι! an exclamation. The whole sentence is certainly a passionate outburst of the rabbinical *rabies theologica*, but no decree of excommunication (Kuinoel) which was inapplicable to the mass of the people.—P. S.]

[6] Ibid.—Instead of ἐπικατάρατοι, Lachmann and Tischendorf, after [ℵ.] B. T., Origen, *etc.*, read ἐπάρατοι.

[7] Ver. 50.—[Πρότερον, according to B. L. T. and others, Lachmann, Alford. But Tischendorf, ed. viii., with Cod. Sin.* (*prima manu*) omits the clause ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν πρότερον, and reads simply: Λέγει Νικόδημος πρὸς αὐτούς. Lachm., Alf., Mey. retain the clause with the exception of νυκτός; comp. xix. 39.—P. S.]

[8] Ibid.—Νυκτός is only in minuscules [and in ℵ.*]; supplied from ch. iii.

[9] Ver. 52.—Codd. B. D. K. S. [ℵ. Vulg.] read ἐγείρεται. So Lachmann, Tischendorf [Alford]. The Coptic and Sahidic versions have even the future. Meyor: "An inverted attempt to correct a historical error." Yet ἐγήγερται [text. rec.] seems not sufficiently accredited. It makes no material difference in the sense of the passage; because the word "search" points to the past.

[10] Ver. 53.—The reading ἐπορεύθη is preferable to the reading ἐπορεύθησαν in D. M. S.

[11] Ver. 53.—[This verse is usually connected with the following section, viii. 1-11, and subject to the same critical doubts (see *Text. and Gram.* in ch. viii.); hence I have italicized it.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 45. **Then came the officers,** [*οἱ ὑπηρέται*].—The inference is: As, in general, no one ventured to lay hands on Jesus, so, in particular, the officers did not.

To the chief priests and Pharisees.—The latter without the article. The two are here viewed in the Sanhedrin as a unit.

Ver. 46. **Like this man.**—A well-founded addition, expressive of surprise and astonishment. Augustine: "*Cujus vita est fulgur, ejus verba tonitrua.*"

Ver. 47. **Are ye also deceived?**—Even ye officers of the supreme spiritual college?

Ver. 48. In this view the continuation is characteristic: **Have any of the rulers,** *etc.*—For them the authority and example of the rulers must be everything. We should not fail to notice that the testimony of the officers makes not the slightest wholesome impression upon the rulers; or rather, it extremely disturbs and excites them.

Or of the Pharisees.—As if they added this out of an evil conscience. Lest ye should not trust your governors alone, see how the whole great orthodox, aristocratic Jewish party is against Him! How inaccurate they are in both points, is immediately afterwards proved by the example of Nicodemus.

Ver. 49. **But this multitude.**—As heroes let themselves out before their valets, so the hierarchical rulers with their ecclesiastical servants. The venerable fathers give themselves up to a fit of rage, and curse. They curse the people intrusted to them; they curse the devout among the people. But their curse is at the same time a threat of excommunication. This is, however, a cunning means of intimidating the officers, and of seducing them to exalt themselves likewise in hierarchical haughtiness above the people.

Who knoweth not the law.—What genuine hierarchs always think, judge, and *in fact expect* of the people in all cases—a laic ignorance—that in special cases they cast up against them as a reproach. These are here on the way to put Christ to death, as they pretend according to law, as a false prophet, while the people are on the way to acknowledge Christ as the Messiah.

Are cursed.—Not a formula of excommunication (Kuinoel), but an intimation that the ban is impending, which in ch. ix. 22 is hypothetically decreed against the followers of Jesus. The threat is intentionally equivocal. The emphasis assists in this: *The people who know nothing, i. e.,* so far as they know nothing, *of the law;* or, what is the same, who acknowledge Jesus to be the Messiah. To put the people in general under the ban, could not enter the mind of the chief priests. "The hierarchical insolence and theological self-conceit here bears a genuine historical character (comp. Gförer, *Das Jahrhundert des Heils*, 1 Abthlg. p. 240). The Sanhedrists and the bigoted party of the Pharisees would pass for the supreme authority as to the truth. The common people were called עַם הָאָרֶץ, even שֶׁקֶץ, *vermin;* even among the nobler sentences in *Pirke Aboth*, 2, 5, it is said: 'The illiterate man is not godly.'" Tholuck. The Talmudists went so far in their folly as to assert that none but the learned would rise from the dead. See Lücke II. p. 839.

[The aristocratic contempt of the people is found everywhere in Church and State. The pride of priestcraft, kingcraft, and schoolcraft is deeply seated in the human heart. The *rabies theologorum* also reappears in all Christian churches and sects in times of heated controversy (*e. g.*, the trinitarian, Christological, and sacramentarian controversies in the fourth, fifth, sixteenth and seventeenth centuries). Theological passions are the deepest and strongest, as religious wars (think of the Thirty Years' War) are the fiercest.—P. S.]

Vers. 50, 51. **Nicodemus saith unto them.**—The ground seems more and more to sway under their feet. First the officers spoke in favor of Jesus. Now a colleague does so. It is noted that he had come to Jesus, though he was a member of their Christ-hating body. His words are the first public utterance of his courage to testify, though couched only in an impartial admonition from a judicial point of view. Yet they are not without an edge. The other members had cast up to the people their want of knowledge of the law; Nicodemus reminds their fanatical zeal, that it is conducting itself illegally in condemning the accused under passionate prejudice without a hearing. This was contrary to the law, Ex. xxiii. 1 (against false accusation); Deut. i. 16; xix. 15 (the insufficiency of a single witness). They have assured the officers that no one of the rulers or Pharisees believes in Jesus; he intimates the possibility of this being untrue, at least as concerns himself.—**Doth our law judge a man, unless,** *etc.*—Does the law do as ye do? This is an ordinance of the law: First hearing, then judgment. The law itself is here designated as the authority which is to hear the case; and probably with a purpose. Nicodemus wishes to bring out the objective nature of a pure judgment.

Ver. 52. **Art thou also from Galilee?**—A contemptuous designation of the followers of Jesus; for most of them were from Galilee.* The angry humor of the council is not calmed but only further inflamed. A striking picture of fanaticism. Calmness and gentleness, admonition of truth and righteousness, admonition of the word of God itself,—all inflame it, because its zeal (being carnal) includes just the suppression of the sense of truth, the sense of justice, and reverence for the word of God, and is on the path of a wilful diabolical blindness and hardness.—**From Galilee.**—Mockery and threat combined: We should take thee for a countryman and follower of the Galilean, and not for our honorable colleague. "Galilee was despised for its remoteness from the centre of Jewish culture—'The Galilean is a blockhead,' says the Talmud authority—and for its mixture of heathen population."

Search, and see: for out of Galilee ariseth no prophet.—These words again are characteristic of the blind, rushing unconscionable zeal, which despises everything divine and human [and does violence to history]. Not only Jonah, but Elijah of Thisbe also, and [perhaps] Hosea and Nahum were of Galilee. Tholuck:

*[Julian the Apostate, in the fourth century, contemptuously called Christ "the Galilean," and the Christians "Galilæans."—P. S.]

"It is possible, however, that they followed a divergent tradition respecting the origin of the former two prophets." [Comp. Winer, Herzog, Smith, *etc. sub* Elias and Jonas.] Heubner: "According to the tradition Elijah and Elisha, Hosea and Amos were Galileans; it is certain that Nahum and Jonah were. In Tiberias even a seminary was (afterwards) founded, in which were renowned Rabbins like Hakkadosh, *etc.* The Talmud also came from that quarter, so that the Jews now are ashamed of this proverb (see Olearius: *Jesus the true Messiah*, p. 223)."

This gross error, the modern skeptical criticism (since the time of Bretschneider) has absurdly endeavored to use as a mark of the spuriousness of the fourth Gospel. How could the Sanhedrists, with their Scriptural learning, blunder in such fashion? But how often has this criticism held the Gospels responsible for the violent blindness of fanaticism, for the mistakes of Herod, for the stupidity of the devil himself. We must not fail to notice, besides this feature of unconscious or intentional falsification of history in the mouth of the Sanhedrists, the other fact that they make an utterly irreligious point when they say: "Out of Galilee ariseth no prophet." They deny, in the first place, the Galilean Israel, and in the second place, the freedom of God; and in particular the promise in Isa. ix. 1, 2. To these add the third reproach, that they take not the slightest pains to ascertain the real origin of Jesus.

Ver. 53. **And every man went**, *etc.*—This is usually connected with the first section of ch. viii. But it is a closing word, of great significance, intended to say that the Sanhedrin, after an unsuccessful attempt against the life of Jesus, found themselves compelled to separate and go home, without having accomplished their purpose. For the idea that the words refer to the return of the festal pilgrims, is unworthy of notice. Probably the Sanhedrists were in full session, expecting that Jesus would be brought before them for their condemnation. If this was so, this breaking up of their session was the more mortifying.

DOCTRINAL AND ETHICAL.

1. The two methods which the members of the council adopted with their officers and with their colleague Nicodemus, a type of obdurate *hierarchical fanaticism* in its fundamental features: (1) Perfect insensibility to the voice of truth and the dictates of conscience, and a corresponding perfectly fixed prejudice. (2) Haughtiness, rising even to crazy contempt of the people and of an entire division of the country, joined with crafty fawning upon subordinates. (3) Abusive vulgarity, arraying itself in the robe of sacerdotal and judicial dignity in execution of the judgment of God (cursing excommunicators). (4) Browbeating rejection and derision of impartial judgment, joined with impudent, intentional, or half-intentional perversion and falsification of historical fact. Bringing the voice of justice under suspicion of being a prejudiced partisan voice inflamed by partisan hatred. (5) Perpetual frustrations alternating with orders of arrogance.

2. Even in a circle so degenerate as this the Lord has His witnesses. The officers shame their superiors. The minority of one or two voices (Nicodemus, Joseph of Arimathea) outweighs the large majority of fanatical prejudice, and yet a while delays the judgment of God over the high council.

3. *Nicodemus.* The voice of impartiality and justice in defence. of Christ, a prelude of the act and confession of faith.

4. As the Sanhedrin appeals to the Pharisean party as an authority, so the officers refer to their experience, and Nicodemus appeals to the law.

5. "*Never man spake like this man:*" the testimony of the bailiffs to the superhuman power of the word of Jesus. The victory of His word over the official order of His enemies.*

6. After victoriously withstanding the Jewish taunt, that the Christians were Galileans, and Christ was a Nazarene, Christianity afterwards again triumphs over the heathen taunt (of Celsus), that it was a vulgar religion.

7. The falsification of fact by the chief priests, continued in Matt. xxviii. 13. The Talmudic imitation of this example. Similar frauds of the mediæval hierarchy [*e. g.* the Pseudo-Isidorian Decretals].

HOMILETICAL AND PRACTICAL.

An hour of helplessness, as an hour of visitation: 1. In itself considered: (*a*) The helplessness. Unmanageable officers. Opposing colleagues. Impotent adjournment. (*b*) The call to repentance in this situation. *The officers:* "Never man spake," *etc.* Even ye yourselves and the Pharisees speak not like Him. His word is mightier than your order over us. *Nicodemus:* Ye condemn the people as not knowing the law, and ye yourselves despise the precepts of the law. (*c*) The impenitency in the helplessness: in the utterance to the officers, in the utterance to Nicodemus. By these their helplessness becomes a deeper inquisition and advising with hell. 2. As a historical type. Similar occurrences in the history of Christian martyrdom, and in the persecution of the Reformation.—The portrait of fanaticism. Contemptuous and fawning towards men. Hypocritical and cursing. Casting suspicion and lying. Threatening and taking cowardly refuge. Helpless and obstinate to the last.—Carnal zeal degenerates. It sinks gradually from intentional ignoring and falsification into actual ignorance. It condemns itself with every word: "Are ye also deceived?" *etc.*—They went home to their houses, but Christ went to the Mount of Olives. They went, to recover themselves in the selfish comfort of their estates; He prepared Himself for self-sacrifice. —Witnesses of the truth in the camp of Christ's enemies.—The testimony of the officers concerning the words of Christ: 1. As their own

* [Involuntary witnesses of the innocence or even divinity of Christ, and the truth of the Gospel: Pontius Pilate and his wife, the centurion under the cross, Judas the traitor, Tacitus (in his account of the Neronian persecution), Celsus, Lucian, Porphyry, J. J. Rousseau, Napoleon, Strauss, Renan, *etc.* A collection of such testimonies to the character of Christ from the mouth or pen of enemies or skeptics see in the Appendix to my book on the *Person of Christ*, Boston and New York, 1865.—P. S.]

excuse. 2. As an accusation against their superiors. 3. As a glorification of the superhuman innocence of Jesus.—According to the divine appointment, spiritual and temporal despots in the end fail of instruments.—The passive resistance of the officers.—The double measure of the Jewish rulers: 1. To the sound popular judgment of the officers they oppose the authority of their party faith. 2. To the sound regard of Nicodemus for authority, appealing to law, they oppose the grossest popular judgment.—"Have any of the Pharisees believed on Him?" A despotic ecclesiastical government supports itself upon a despotic party.—"Out of Galilee ariseth no prophet." Falsifications of sacred history: (*a*) The Talmud. (*b*) The mediæval tradition (Pseudo-Isidorian Decretals, *etc.*).

Nicodemus: the silent, sure advances of a true disciple of Jesus: 1. A timid but honest inquirer after truth (ch. iii.). 2. A calm but decided advocate of justice (ch. vii.). 3. A heroic confessor of the Lord, bringing his grateful offerings (ch. xix.).—How Nicodemus meets their boastful bluster with the words of calmness and justice: (1) The boast, that no ruler believes in Jesus. (2) The boast, that they were zealous for the law.—Carnal zeal runs deeper and deeper into blindness and obduracy: 1. To shameless reviling of the justice it professes to administer. (2) To shameless denial of the truth and history, for which it imagines itself contending.—"And every man went unto his own house." Most of them went from a wandering assembly to a wandering house and a wandering heart, not to commune with the Lord upon their beds.—How differently they went home: 1. The enemies. 2. Nicodemus.—They went home, but Christ went unto the Mount of Olives.

STARKE: CANSTEIN: So the wise God deals with His enemies in the dispensation of grace: He often makes friends among their own people, children, households and servants; and therein the masters may see and should see the finger of God.—ZEISIUS: No man, however great he may be in the world, is to be obeyed contrary to the word of God and a good conscience.—QUESNEL: Those who issue unjust commands from the necessity and demand of their office, without knowing the unrighteousness which pervades them, are not so far from the kingdom of God as those who issue the same from envy, hatred, or other wicked affections.—ZEISIUS: Unlettered, honest simplicity is much better fitted to know the truth of God, than the swelling, conceited wisdom of the schools.—HEDINGER: O wonderful power of a word, which can stop deluded hearts in the current of their wickedness, and convert them. Acts ix. 5, 6.—Even the means which are intended for an utterly base end, God can turn to the wholesome use of souls.—*Bibl. Wirt.:* How strangely God works with His enemies; how He makes their schemes miscarry, and confuses the game so curiously that often those who are commissioned to do evil, are compelled to do well to a good man. Num. xxiii. 11; Prov. xvi. 7.—Masters ought to set their servants a good example for imitation, but they are often so ungodly that they rather lead them astray than aright. O what will become of them!—MAJUS: True conversion and confession of the truth the world calls delusion. Matt. xxvii. 63; 2 Cor. vi. 8.—QUESNEL: The world is so corrupt that it even hates those who will not join with it in persecuting the good.—HEDINGER: Diabolical pride! Fear of men is less than nothing in matters of faith. Poor souls, which have no other rule of faith than the decrees of blind bishops, *etc.* The worst is when the state policy prescribes rules of faith.—Shame on the teachers of the law that they have left the people in such ignorance.—LAMPE: It is a very small thing to be cursed by men who are themselves under the curse, when God blesses.—MAJUS: One man may set himself against a whole wicked assembly if only he is equipped with the whole word and Spirit of God.—ZEISIUS: God still always has His own even among apostate masses.

BRAUNE: *Have any of the rulers believed on Him?* In the haughty exaltation of their own persons there lies a frightful contempt of others.—This is Pharisaism, which holds the external knowledge of the letter and the law of the Scripture, or theology, above religion.—*Art thou also of Galilee?* As a disgrace they add the falsehood: Search, and look, *etc.*—The fiendish joy that no ruler or Pharisee had believed in Jesus, here comes to nought.

HEUBNER: The humblest servants shame their masters. Those who are sent to take Jesus are themselves taken. The rulers could here see the finger of God. The Lord reigned in the midst of His enemies. To be deceived here means, to give honor to the truth. So living, simple Christians are always considered deceived.—The judgment of men is set up as the rule of faith: Courts, colleges are to decide concerning the truth. But the truth has not always been laid down by them, as we have seen in the councils.—The first trace of the gentle and timid announcement of adhesion to Jesus. Nicodemus merely insists on fair dealing with Jesus: It is unjust to begin the *Processus ab executione.*—The opponents of revelation act substantially like these Pharisees. They begin with this: There is no revelation, and can be none; whereas they ought to suppose and investigate at least the possibility of a true revelation.—No tribunals have proceeded more unrighteously than spiritual tribunals.

GOSSNER: They freely confess against their masters, in whose pay they were and whose song therefore (according to the way of the world) they should have sung—it was not the sound which so struck the people, as if He spoke vehemently, thundered and lightened; but a divine authority always lay in His gentle address. His word, in fact His very presence, struck as lightning to the heart. In this no man could speak like Him.

SCHLEIERMACHER (the officers): This is the first beginning. The ground must first be laid in the soul in a holy awe before the doctrine and the person of the Lord.

[The preaching of the gospel sometimes restrains the violence of the hand when it works no change in the heart.—When Christ appeared, the great ones of the world not only refused to believe in Him, but boasted of their unbelief as an argument of their wisdom.—Great in honor and

wise in understanding, are a sweet couple, but seldom seen together.—There is no wisdom, nor understanding, nor counsel against the Lord. (From BURKITT.)—Nicodemus an example of the slow but sure work of grace, from the timid seeking of the Lord by night to this manly confession. —Different ways to the same Christ, short and long, direct and circuitous.—Even in high places Christ may have friends of whom we know nothing.—Majorities in counsel may be wrong as well as minorities.—One man with God on his side is stronger than any majority.—One little word spoken in season may avert a persecution. —P. S.]

III.

CHRIST, THE LIGHT OF THE WORLD, THE REAL FULFILMENT OF THE JEWISH TORCH-LIGHT FESTIVITIES, AS AGAINST THE PRETENDED SEERS, THE FALSE LIGHTS, IN ISRAEL. THE ADULTERESS, AND CHRIST'S SENTENCE. HIS IDEAL APPEARANCE AT THE COURT OF THE JEWS, AND THE TWO WITNESSES. THE JUDGES SHALL COME INTO JUDGMENT. A TWOFOLD LIFTING UP OF CHRIST AT HAND. APPEARANCES OF YIELDING; OR, A GREAT VACILLATION TOWARDS FAITH.

CHAP. (VII. 53) VIII. 1-30.

Chap. VII. 53. *And every man went unto his own house.* [;]

Chap. VIII. 1, 2 [*But*][1] *Jesus went unto the mount of Olives: And early in the morning he came again into the temple, and all the people*[2] *came unto him; and he sat down* 3 *and taught them.*[3] *And the Scribes and* [*the*] *Pharisees brought unto him a woman* 4 *taken in adultery* [or *in sin*],[4] *and when they had set her in the midst, They say unto him* [*The priests say unto him, tempting him that they might have to accuse him*],[5] *Master,* 5 *this woman was taken*[6] *in adultery, in the very act. Now Moses in the law commanded* 6 *us, that such should be stoned: but what* [*what then*] *sayest thou? This they said, tempting him, that they might have to accuse him.*[7] *But Jesus stooped down, and with his finger, wrote on the ground, as though he heard them not* [*omit as though he* 7 *heard them not*].[8] *So* [*But*] *when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast* [*be the* 8 *first to cast*] *a stone at her. And again he stooped down, and wrote* [*with his* 9 *finger*][9] *on the ground. And they which heard it being convicted by their own conscience* [*And when they heard this, they*], *went out one by one, beginning at* [*with*] *the eldest* [or, *elders,* ἀπὸ τῶν πρεσβυτέρων], *even unto the last:*[10] *and Jesus was left* 10 *alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman* [*omit and saw none but the woman*],[11] *he said unto her, Woman,*[12] *where are those thine accusers?* [*where are they?*][13] *hath no man con-* 11 *demned thee?* [*Did no one condemn thee?*] *She said, No man* [*no one*], *Lord. And Jesus* [*he*] *said unto her, Neither do I condemn thee: go, and* [*henceforth*][14] *sin no more.*

* * * * * * * * * * * * * * *

12 Then spake Jesus [Jesus therefore spoke] again unto them [see chap. vii. 37 sqq.], saying, I am the light of the world: he that followeth me shall not walk in [the][15] 13 darkness, but shall have the light of life. The Pharisees therefore said unto him, 14 Thou bearest record [witness] of thyself; thy record [witness] is not true. Jesus answered and said unto them, Though I bear record [witness] of myself, *yet* [*omit* yet] my record [witness] is true: for I know whence I came, and whither I go: but 15 ye cannot tell [know not] whence I come, and [or][16] whither I go. Ye judge after 16 the flesh, I judge no man. And yet if I judge [But even if I myself judge], my 17 judgment is true:[17] for I am not alone, but I and the Father that sent me. It is also [Moreover, it is] written in your law, that the testimony of two men is true. 18 I am one that bear [he who beareth] witness of myself; and the Father that sent me, beareth witness of me. Then said they [They said therefore] unto him, Where 19 is thy Father? Jesus answered, Ye neither know [neither] me, nor my Father: if ye had known me, ye should have known [would know] my Father also.

20 These words spake Jesus [he][18] in the treasury, as he taught [while teaching] in the temple: and no man [no one] laid hands on him, for his hour was [had] not yet come.

21 Then said Jesus again [Again therefore he said] unto them, I go my way [I go away], and ye shall [will] seek me [in vain], and shall [will] die in your sins [sin]: 22 whither I go, ye cannot come. Then [Therefore] said the Jews, Will he kill him-23 self? because he saith, Whither I go, ye cannot come. And he said to them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall [will] die in your sins: for if ye believe not 25 that I am *he*, ye shall [will] die in your sins. Then [Therefore] said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning [For the beginning; or, To begin with (*I am*) that which 26 I even say to you].[19] I have many things to say, and to judge of you [before I fully express myself concerning myself]: but he that sent me, is true; and I speak[20] to the 27 world those things which I have heard of him [what I heard from him]. They 28 understood not that he spake [spoke] to them of the Father. Then [Therefore] said Jesus unto them, When ye have lifted up the Son of man, then shall [will] ye know that I am *he*, and *that* I do nothing of myself, but as my[21] Father 29 hath taught me, I speak these things. And he that sent me is with me: the Father [he][22] hath not left me alone; for I do always those [the] things that please him.

30 As he spake [spoke] these words, many believed on [in] him.

TEXTUAL AND GRAMMATICAL.

[The whole section concerning the adulteress, from chap. vii. 53 to viii. 11, is omitted as spurious, or bracketted as doubtful by the critical editors of the Gr. Test. Hence I have italicized the E. V. to distinguish it from the undisputed text. (The same course should be pursued with Mark xvi. 9 ff.) Without anticipating the very full and judicious discussion of the genuineness by Dr. Lange in the EXEG. AND CRIT. below, I shall only state the chief authorities for both opinions, and the conclusion to which I have attained:

1. The section is defended as genuine by Augustine (who comments on it in *Tract.* xxxiii., and suggests, in another place, *De conj. adult.*, II. 7, that it was thrown out of the text by enemies or weak believers from fear that it might encourage their wives to infidelity), Mill, Whitby, Fabricius, Lampe, Maldonatus, Corn. a Lapide, Bengel, Michaelis, Storr, Kuinoel, Hug (R. C.), Scholz, Klee, Maier (R. C.), Horne, Owen, Webster and Wilkinson, Wieseler, Ebrard, Stier, Lange.

2. It is rejected as an interpolation (though not on that account as untrue) by Erasmus, Calvin (?), Beza, Grotius, Wetstein, Semler, Paulus, Knapp, Lücke, Tholuck, Olshausen, Bleek, De Wette, Baur, Reuss, Luthardt, Meyer, Ewald, Hengstenberg (who regards it as an apocryphal fiction of some strongly anti-Jewish Christian of the second century), Godet, Wordsworth (?), Scrivener. So also Lachmann, Tischendorf, Tregelles, Alford, Wescott and Hort.

The *prevailing critical* evidence, though mostly negative (especially from the Eastern Church), is *against* the passage, the *moral* evidence *for* it; in other words, it seems to be no original part of John's *written* Gospel, but the record of an *actual event*, which probably happened about the time indicated by its position in the 8th chapter. The story could not have been invented, the less so as it runs contrary to the ascetic and legalistic tendency of the ancient church which could not appreciate it.

It is eminently Christ-like and full of comfort to penitent outcasts. It breathes the Saviour's spirit of holy mercy which condemns the sin and saves the sinner. It is a parallel to the parable of the prodigal, the story of Mary Magdalene and that of the Samaritan woman, and agrees with many express declarations of Christ that He came not to condemn, but to save the lost (John iii. 17; xii. 47; Luke ix. 56; xix. 10; comp. John v. 14; Luke vii. 37 ff.). His refusal to act as judge in the case, has a parallel in a similar case related by Luke xii. 13–15. The conduct of the Scribes and Pharisees in trying Jesus with ensnaring questions is characteristic and sustained by many examples of the synoptical Gospels. Calvin, who is disposed to reject it, admits that it "contains nothing contrary to the apostolic spirit." Meyer (p. 321), while disowning its Johannean origin, says: "It entirely agrees with the tone of the Synoptical Gospels, and betrays not the least indication of a dogmatic or ecclesiastical reason which might account for its later invention." It is moreover so manifestly original, and has so many positive witnesses in its favor, especially in the Western church, that it may be regarded as a genuine relic of the primitive evangelical tradition which was handed down in various recensions, but treated with great caution from fear of abuse in a licentious age, until in the second, certainly in the third, century it found its way into many copies of the Gospel of John. (Comp. Meyer.) Some older critics supposed that it is the same story as that which Papias (perhaps from the mouth of John) related of "a woman taken in *many sins*" (ἐπὶ πολλαῖς ἁμαρτίαις, not one ἁμαρτία, as in our case), and which was contained in "the Gospel of the Hebrews" (Euseb. *H. E.*, III. 39); but this Judaizing Gospel would hardly have given currency to a story so strongly anti-Jewish. Alford suggests that John himself may have, in this solitary case, incorporated a portion of the current *oral* tradition into his narrative; Wordsworth and others, that John delivered the story *orally*, and that another hand wrote it first on the margin from which it afterwards passed into the text. But these are mere conjectures.

The number of readings is unusually large. There are two main recensions, that of the received text (from which the E. V. is made), that of Cod. D. (*Cod. Bezæ*) which is somewhat abridged; both are given with the *lectiones variantes* by Tischendorf, ed. VIII., I. pp. 830-836, and Tregelles, p. 417. To these may be added a third and more lengthy recension of other MSS. differing from those on which the received text is founded (see Griesbach and Wordsworth, p. 309).

For the critical details, the reader is referred to Dr. Lange's discussion below, Lücke's *Com.*, Vol. II., pp. 243-279; Meyer, pp. 320-323; Tregelles on the *Text of the Gr. Test.*, pp. 236-243; Tischendorf (ed. VIII.), Bloomfield's *Recensio Synoptica*, Alford (ed. VI.), and Wordsworth.—P. S.]

[1] Ver. 1.—[Δέ, unquestioned in the original, does not appear in the English Version.]

[2] Ver. 2.—Codd. G. S. U., ὄχλος; not decisive against λαός.

[3] Ibid.—[Cod. D. omits the words of the text. rec. καὶ καθίσας ἐδίδασκεν αὐτούς. Not decisive.]

[4] Ver. 3.—Cod. D.: ἐπὶ ἁμαρτίᾳ γυναῖκα εἰλ. [instead of ἐν μοιχείᾳ]. Euphony.

[5] Ver. 4.—[The insertion is from Cod. D.: λέγουσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχωσιν κατηγορείαν αὐτοῦ. The text. rec. omits these words here, but has them in ver. 6. Cod. M. has them at the close of ver. 11.—P. S.]

[6] Ver. 6.—[Different readings and spellings: κατειλήφθη (aor. I., with *augmentum* for κατελήφθη, as εἴληφα stands instead of the unusual λέληφα, see Winer, p. 69), κατελήφθη, κατείληπται, εἴληπται, κατειλημμένην, καταληφθεῖσαν.—P. S.]

[7] Ver. 6.—[This clause must be omitted here, if it is inserted with Cod. D. in ver. 4.—P. S.]

[8] Ibid.—In E, G. K., μὴ προσποιούμενος is added. In others, καὶ προσπ. Both exegetical.

[9] Ver. 8.—[The rec. omits here τῷ δακτύλῳ, which Cod. D. supplies. Cod. U. and others have the strange addition: ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας.—P. S.]

[10] Ver. 9.—E. G. H., *etc.*, omit ἕως τῶν ἐσχάτων; D. and others: ὥστε πάντας ἐξελθεῖν. [Alford in his version adopts the reading of Cod. D.: "But each of the *Jews* went out, beginning with the elders, *so that all went out.*"—P. S.]

[11] Ver. 10.—Καὶ to γυναικός (*and seeing none but the woman*), is wanting in D. M. S.

[12] Ibid.—'Η γυνή wanting in D. E. F., *etc.*

[13] Ver. 10.—[Ποῦ εἰσιν; So Cod. D., *etc.* The text. rec. inserts ἐκεῖνοι οἱ κατήγοροί σου.—P. S.]

[14] Ver. 11.—[The text. rec. reads καί, but Cod. D. ἀπὸ τοῦ νῦν which is more forcible.—P. S.]

[15] Ver. 12.—Instead of περιπατήσει, Lachmann and Tischendorf, after Codd. B. C. K. T. have περιπατήσῃ.

[16] Ver. 14.—Codd. D. K. T. and many others read ἤ. The καί probably comes from the preceding sentence, [Codd. Sin., καί.]

[17] Ver. 16.—B. D. L., *etc.*, ἀληθινή. So Lachmann, Tischendorf [Alford. Cod. Sin. supports here the text. rec., ἀληθής.]

[18] Ver. 20.—The ὁ 'Ιησοῦς interpolated after ἐλάλησεν.

[19] Ver. 25.—[On this difficult passage and its many interpretations, see the EXEG. AND CRIT. Alford renders τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν: *In very deed* (or *essentially*), *that which I also speak* (*discourse*) *unto you.* Noyes: *In the first place, I am just that which I speak to you.* Am. B. U. (Conant): *That which I also say to you from the beginning.* Lange: *Fürs. Erste das, was ich auch euch sage* (*sagen mag*).—P. S.]

[20] Ver. 26.—B. D. K., Lachmann, Tischendorf: λαλῶ, instead of λέγω. [Cod. Sin., λαλῶ.]

[21] Ver. 28.—Μου, an interpolation, according to many authorities [Cod. Sin. among them].

[22] Ver. 29.—According to B. D. L., *etc.*, ὁ πατήρ should be dropped. [Cod. Sin. has it, but instead of μετ' ἐμοῦ ἐστίν οὐκ ἀφῆκέ με μόνον, reads οὐκ ἀφῆκέ με μόνον· μετ' ἐμοῦ ἐστίν.]

A. CHAPTER VIII. 1-11.

[CHRIST AND THE ADULTERESS, AND THEIR ACCUSERS.]

EXEGETICAL AND CRITICAL.

DISCUSSION OF THE GENUINENESS OF THIS SECTION.—The difficulty of handling the question of the genuineness of this section, we have already indicated in the Introduction [p. 81]; and we have there indicated also the present state of the question. Four points are to be considered: 1. The authorities. 2. The condition of the text. 3. The historical connection of the occurrence. 4. The connection of the section with what precedes and what follows.

1. "Griesbach and Schultz give a list of more than a hundred manuscripts in which the pericope appears.* Among them are D. G. H. K. M. U.† Jerome, in his day, asserts that the pericope appears in many Greek manuscripts,‡ and some scholia appeal to ἀρχαῖα ἀντίγραφα," *etc.* Lücke. On the contrary, "the majuscules B. C. L. T. do not contain the passage;§ neither do the older manuscripts of the Peshito, nor the Nestorian manuscripts; and it is certain that it was not translated into Syriac till the sixth century. Of the manuscripts of the Philoxenian version, in which it occurs, some have it only on the margin, and others have it in the text with the note that it is not everywhere found. So in most manuscripts of the Coptic version, and in the Arabic version which was based upon the Coptic, we seek it in vain. Of the manuscripts of the Armenian version, some have it not, others have it at the end of the Gospel. In the Sahidic and Gothic versions it is also wanting. Among the fathers, the Greek expositors Origen, Cyril of Alexandria, Chrysostom, Nonnus, Theophylact, entirely omit the pericope, and seem to know nothing of it. So the *Catenæ*, both published and unpublished. Euthymius expounds it, as a προσθήκη which is not without use.‖ The current mention and use of the pericope in the Latin church begins with Ambrose and Augustine." Ibid. "Furthermore, several manuscripts in Griesbach contain the passage, but add either the sign of rejection nor of interpolation. Others put the passage at the end of the Gospel; others again, after chap. vii. 36, or viii. 12; still others place it after Luke xxi. It not rarely appears in the manuscripts mutilated." Ibid.

This position of the authorities presents a great critical problem, which at best makes the section in its present place suspicious; especially when we consider that Origen has not the passage, that Tertullian and Cyprian, when they write on subjects which would bring it in, do not mention it, and that the older manuscripts of the Peshito are without it.

2. The condition of the text. This is the sorest side of the passage. Reading disputes reading. Compare Griesbach, Lachmann, Tischendorf.* "We have three very different texts,—an unheard-of case in the Gospel of John. Besides the received text, Griesbach gives two others: first the text of Cod. D., secondly one compiled from other manuscripts." Lücke. This diversity seems unaccountable, unless a traditional apostolic relic (oral or in Hebrew, or preserved in substance with free variations) was scattered through different copies before it resulted in this passage.

[To this unusual number of variations must be added the entire diversity from the narrative style of John, which Meyer and Alford regard as the most weighty argument *against* the passage. Here belong the terms ὄρθρον, πᾶς ὁ λαός, οἱ γραμματεῖς καὶ οἱ φαρ., ἐπιμένειν, ἀναμάρτητος, καταλείπεσθαι, κατακρίνειν, which are not otherwise used by John, the absence of his usual οὖν which occurs but once in this passage, while δέ is here found eleven times. Hengstenberg misses also the "mystic twilight" which is characteristic of John's style. Upon the whole, the style is more like that of the Synoptists. Tischendorf (ed. VIII. p. 829) says categorically: "*Locum de adultera non ab Johanne scriptum esse certissimum est.*"—P. S.]

3. The historical connection of this with other occurrences in the Gospel.

A. In this respect many doubts have been raised, which must, of course, be carefully weighed.

* [Wordsworth (p. 309) says that it is found in more than 300 cursive MSS.—P. S.]

† [Also E. F. S., but in E. the passage is marked with asterisks in the margin, in S. with obeli. Ten cursive copies put it at the end of John, some insert it at the end of Luke xxi.—P. S.]

‡ ["*In multis et Græcis et Latinis codicibus*; *Adv. Pelag.*, II. 17. It should also be added that most of the copies of the Itala and Vulgata contain the section.—P. S.]

§ [To which must be added Cod. Sin. Tischendorf (I., p. 826) enumerates the following uncial MSS. as witnesses against the section: ℵ. A. B. C. L. T. X. Δ.; but A. and C. are here defective, and L. and Δ. have an empty space, though not sufficient for the whole passage.—P. S.]

‖ [Euthymius remarks that the pericope from vii. 53 to viii. 12 παρὰ τοῖς ἀκριβέσιν ἀντιγράφοις ἢ οὐχ εὕρηται, ἢ ὠβέλισται. Διὸ φαίνονται παρέγγραπτα καὶ προσθήκη.—P. S.]

* [Also Tregelles, Alford and Wordsworth. Godet (II., 192) says: *Un vari text apostolique n' a jamais été exposé à des altérations si considérable.*—P. S.]

(*a*) That chap. vii. 53 refers to Sanhedrists returning to their houses, not to festal pilgrims returning to their homes, is obvious. This, however, yields a very suitable connection. They had expected Christ to be brought before their bar, and now were compelled—to go home disappointed and divided.

(*b*) The statement in chap. viii. 1, that Jesus went unto the mount of Olives. It is thought that this method of securing Himself against the snares of His enemies was not employed by Jesus till the time of the last passover. Yet the fact that this was necessary is here evident enough; for the Sanhedrin was seeking to arrest Him. Lücke's reasoning (p. 255) overlooks this point.

(*c*) Chap. viii. 2: "All the people came unto Him." Even if the great day of the feast, on which Jesus made His last appearance, was the eighth, there would be nothing to prevent all the people who did not immediately leave Jerusalem, from assembling the next day in the temple.

(*d*) The Scribes, γραμματεῖς, who do not elsewhere appear in John, are strange here.* Their appearance here, however, is in keeping with the immediately succeeding fact that a question of the law comes up; the strangeness of it is not decisive. Other differences of expression are less important (see Lücke, p. 257).

(*e*) It seems not clear whether the Scribes appear as witnesses, or as accusers, or as judges. Plainly as accusers, or as judges who would refer their decision, in irony, to the tribunal of Jesus; not as zealots, according to Wetstein.

(*f*) There is no mention of the adulterer (Lev. xx. 10; Deut. xxii. 22, 24). This signifies nothing at all.

(*g*) According to the Rabbins the legal punishment of adultery was strangulation (Lücke, p. 259). On this point Michaelis has justly denied the authority of the Talmud, and has asserted, on a comparison of Ex. xxxi. 14; xxxv. 2 with Nu. xv. 32-35, that the formula *put to death*, generally means stoned. Besides, strangulation is frequently used first only as an alleviation of the prescribed penalty, as in the burning in the middle ages.

(*h*) But what temptation was there in the question? Chiefly the fact that Jesus had not yet officially declared Himself Messiah, while He nevertheless was largely acknowledged as such among the people, and seemed Himself to give occasion for such recognition. The procedure with the adulteress was, therefore, in its very form, a temptation to Him to declare Himself concerning His authority (with reference to Moses). Then in the matter of the case lay a further temptation, to wit, in the conflict between the so-called commandment of the law on the one hand, and the prevailing milder practice and the known gentleness of Christ on the other. To this question, however, we must return.

B. But now the apparently strange features are offset by a number, which speak for the genuineness of the narrative.

(*a*) The feast of tabernacles was pre-eminently a joyous popular feast of the Jews; it was celebrated in the good time of the year; such a sin as the one here narrated, might easily occur.

(*b*) The writing of Jesus on the ground is so peculiar a feature, that it would hardly have been fabricated.

(*c*) The same may be said of His challenge; "He that is without sin among you," *etc.*, and of His closing word to the woman.

[(*d*) the peculiarity of the whole incident, as presenting to the Lord a case of actual sin on its direct merits, is in its favor. Such an incident might be said to meet a want, or at least to fill a place of its own, in the gospel history. And if such an incident occurred at all, John would be the Evangelist most likely to notice and record it; since he is the one to record the somewhat kindred issue raised by the disciples over the man born blind, chap. ix. With so many cases of actual human misery, and of general sinfulness, brought before the Lord for His treatment, "whether in pretence or in truth," and with various hypothetical cases of conscience put to Him, it would seem suitable that we should have one case of actual and flagrant crime.—E. D. Y.]

Nothing, therefore, can be adduced against the details of the story or its connection with other facts of the Gospels; it is even a question, whether there are not special data in its favor.

4. As to the connection of the section with the preceding and following portions of the Gospel: It is clear that the story of the adulteress in this place not only introduces no disturbance, but even serves to elucidate the discourse of Christ in chap. viii. 12 sqq. The woman had walked in darkness; her judges had admitted that they found themselves in darkness in regard to the disposal of this case; but for the very purpose of making an assault of the power of darkness upon the Lord with their captious question. This connection does not exclude a further reference to the temple-lights and the torch-light festivities in the celebration of the feast of tabernacles.

One of the principal questions is the question of internal criticism: Is it conceivable that the Jewish rulers would so early make a captious attack upon the Lord by an ironical concession of His Messiahship? We must here, in the first place, remember that the enemies of Jesus at the last passover made a whole round, a very storm, of such assaults upon Jesus (*Leben Jesu*, II. 3, p. 1218). The situation there was this: They first endeavored, by their authority, to confound Him before the people in the temple-enclosure with the question, by what power He thus appeared; but He baffled them with counter-questions. He maintained His position before the people, and seemed unimpeachable; while they were impotent. Then they had recourse to craft; they ironically assumed that He was the Messiah, in order to catch Him in entangling questions. It is now asked, Is it conceivable, that they had already attempted this trick before? In the Synoptical Gospels there could be no mention of this, because they relate only the last attendance of Jesus at a feast. But in John we should expect earlier attacks of the same sort to be mentioned, if any had occurred. A decisive preliminary question, however, is this: How came the Jewish rulers to their diabolical irony

*[John names the Pharisees twenty times,—four times in connection with the *chief priests*, but never with the *Scribes* as here.—P. S.]

and the ensnaring questions which proceeded from it? The history answers: by the sense of impotence which came with the perception that with force and authority they accomplished nothing.

This condition already existed here at the feast of tabernacles, when even the officers who had been sent to take Jesus, returned paralyzed by His word and unsuccessful, and when a division began to appear even in the Sanhedrin itself. The impotent embarrassment of force was there, and with it the devilish counsel of craft.

Accordingly this maneuvre was thrice repeated; first at the feast of tabernacles as recorded in this section; then at the feast of dedication in the winter, as recorded in chap. x. 24; finally at the last passover, when these tempting proposals became so thick, that we may well infer the rulers of the Jews had accustomed themselves to it by former practice. Of course in this first instance their assumption of His Messiahship is very equivocal; it does not reach the full measure of its insolence till the last passover.

But the same condition of things which brought the rulers of the Jews to this stratagem—that is, the previous failure of their forcible attempt,—led Jesus, for the purpose of security, to withdraw for the night to the mount of Olives. He would therefore be here just in the right place according to chap. viii. 1.

That the gospel history thus gains much in lifelike development, connected progress, is palpable. And at the same time the exhibition of the Jewish feasts in their religious and moral degeneracy becomes more complete. We have already observed that, in the view of John, the tragic dissolution of Judaism in the gradual completion of the murderous design of the Jews against Christ at their successive feasts. This is the one side; the other is the religious and moral decay of the people themselves, which comes to light at the great feasts. At the passover, the great passover of the Jews, this decay manifests itself in the transfer of the whole traffic in sacrificial animals and money into the temple itself, chap. ii. At the feast of Purim, the feast of brotherhood and deliverance, it shows itself in the leaving of the sick without attendance, help, or sympathy in their Bethesda, chap. v. The feast of tabernacles, the great feast of popular thanksgiving and joy, appears defiled by licentiousness, scenes of adultery, and partizan, temporizing policy among the Pharisees (who here let the guilty *man* run free), chap. viii., while the blind brother is left to beggary and Pharisaic alms, chap. ix., against the law of Deut. xv. 4. The feast of dedication, chap. x. 22, seems not distinguished by any similar mark of corruption, unless it is symbolical that the storm of winter blows through Spirit-forsaken halls which the Spirit of Christ alone still quickens, and that the multitude of the people, who at other times always gathered to protect the Lord, have fled before wind and weather, so that the Jews can suddenly surround Him, and at last propose to bury him under a heap of stones in the middle of the very court of the temple.

Internal evidence, therefore, speaks decidedly for this, as the proper place for the section in hand. If the alternative is, either that the tradition of the early church for definite reasons partially overlooked and then dropped this section, or that it inserted the passage here as an ancient relic of Ephesian tradition from John,—the former theory is not more difficult than the latter. Indeed the prevalence of the ascetic spirit in the church might almost make the omission of a larger section of this character more probable than insertion. We observe a late interpolation of a few words in 1 John v. 7 and 8. We consider the passage, 2 Pet. i. 20 to iii. 2, an interpolation, but entirely taken in substance from the Epistle of Jude (*Apostol. Zeitalter*, I., p. 155). On the other hand, the conclusion of Mark, chap. xvi. 9, seems to afford an example of omission rather than of interpolation. Now it is easy to imagine that the centuries of ascetic austerity, from the end of the second century to the end of the fourth, might scruple to read in public this passage, in which the guilt of adultery *seemed* to be so leniently dealt with.

We must, therefore, by all means consider any words of the fathers which speak of such a scruple. Ambrose: *Profecto si quis ea auribus otiosis accipiat, erroris incentivum erroris incurrit* [*quum legit . . . adulteræ absolutionem. Lubrica igitur ad lapsum via*] (*Apol. Davidis posterior*, chap. i.). Augustine: *Hoc infidelium sensus exhorret, ita ut nonnulli modicæ vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentia Dominus fecit, auferrent de codicibus suis, quasi permissionem peccandi tribuerit, qui dixit: "Deinceps noli peccare"* (*De adulterinis conjugiis*, II. 7). Nicon [from the 10th century in Coteler. *Patr. Apost.*, I. 238]: The Armenians expunged the pericope from their version: *βλαβερὰν ειναι λέγοντες τοις πολλοῖς τὴν τοιαύτην ἀκρόασιν* (see Lücke, p. 249). Augustine's declaration we have only to change from one of pastoral animadversion to one of historical criticism. The scruple was begotten not of the interested unbelief of some individual husbands, but of the ascetic, weak faith of a legalistic age. (Against this Lücke, p. 248 and 252, can bring nothing that amounts to more than assertion.)*

It may be supposed that the disuse of the passage passed through different stages. 1. The narrative stood in its place, but was left standing and passed over in the public readings, or in discussions of the question of marriage. The ascetic Tertullian could form a very suitable predecessor to Cyprian in such a step, and Origen an equally suitable predecessor to others. 2. Next, perhaps, the pericope began to undergo improvement by other readings (*e. g.*, Cod. D, *ἐπὶ ἁμαρτίᾳ* instead of *ἐν μοιχείᾳ*), and especially abbreviation. 3. Some transcribers then went further, and transferred the pericope to the end of the Gospel as an appendix. 4. This led to the last stage of entire omission. But now the codices

* [Wordsworth also urges this point, especially the severe discipline of the Eastern church towards adultery. According to Bingham (*Antiqu.* XVI., chap. 11), S. Basil's Canons prescribe fifteen years' penance for adultery, the Council of Ancyra seven years', the Council of Eliberis (in Spain) five years' for a single act, and ten if repeated. Webster and Wilkinson: "The views of the fathers of the nature and objects of Christ's mission, and of the distinction between the covenants of the law and the gospel, were imperfect and limited . . . If the story appeared improbable, from moral considerations, to expositors of the third and fourth century, it would appear far more so, on the same grounds, to those of the seventh and eighth."—P. S.]

which had kept the pericope reacted. The passage came to be inserted again in various places, either where we have it now, or after chap. vii. 36, or after chap. viii. 12, or, with the view of combining this temptation with those of the last passover, after Luke xxi. In this process some accepted it with a mark of addition or even of rejection. From this twofold procedure the critical confusion in regard to this section resulted.

In any case the passage is an apostolic relic.*

But another thing in favor of the genuineness of it is the πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς, chap. viii. 12, and the εἶπεν οὖν πάλιν αὐτοῖς, ver. 21. The words in viii. 21 literally refer to the words of vii. 34. It is harder to see the reference of the first πάλιν, if we have to take in the idea; "I am the light of the world." The Lord, however, already implied this to them in chap. v. 35, 36 sqq. John was a light, and yet only a witness to Christ who was appointed for their deliverance, ver. 40. Apart from this, the terms of chap. viii. 12: "Then spake Jesus again unto them,"—must be taken absolutely, meaning simply that He addressed them again. In other words: by their attack upon His life they had, in all reason, already brought His intercourse with them to a close. But then, chap. viii. 1-11, they had apparently relented, and though He knew that their question was put to Him in malicious hypocrisy, yet He let it pass in the official form which it assumed before the people. He was committed to the people, after this recognition of the rulers, to resume intercourse with them; but that He might soon say to them once more, that He shall forsake them and give them up. Thus the two occurrences of πάλιν in chap. viii. form, in our view, a distinct demand for the section concerning the adulteress.

As to the opponents, as well as the advocates, of the genuineness of this passage, compare Lücke, p. 243, and Meyer [p. 320-323, 5th ed.].

Ver. 1. **Jesus went unto the mount of Olives.**—This retirement for the night to the mount of Olives (Gethsemane or Bethany) was caused by the direct demonstration of the Sanhedrin against the freedom and life of Jesus. At the same time it forms a significant counterpart to the words: "Every man went unto his own house." To them everything, meantime, remained in the old way; but not to Him, for He saw further. During His last residence in Jerusalem this method of spending the night in the mount of Olives appears as a fixed rule, Luke xxi. 37.

Ver. 2. **And early in the morning.**—Ὄρθρου. John writes elsewhere πρωΐ (chap. xviii. 28; xx. 1; πρωΐα, chap. xxi. 4), Luke, on the contrary, ὄρθρου. It is to be observed here, however, that the term ὄρθρου denotes more precisely the dawn of morning, and that it is intended to denote just this time. **And all the people.**—Πᾶς ὁ λαός. If John elsewhere prefers ὁ ὄχλος, *the multitude*, or οἱ ὄχλοι, *the multitudes*, we must consider that He here intends to signalize the gathering of the whole remaining mass of festal pilgrims to Jesus in the temple. The same may be said respecting the καθίσας ἐδίδασκ. αὐτ. [which is not used by John]; He again set Himself right down among them, as if He wished to begin again, after He had provisionally foiled the attack of the Sanhedrists. That the γραμματεῖς, the *scribes*, are here named, though not elsewhere, arises from the fact that a question of scriptural law comes up in the sequel. And the frequently recurring δέ, too, instead of the Johannean οὖν, has an internal reason in the great series of unexpected incidents which here begins. That Jesus goes to the mount of Olives, is accounted for by the beginning of the hostile machinations, ver. 1. That He returns to the temple in spite of the persecution (ver. 2), is due to the fact that the scribes and Pharisees now make as if they would acknowledge Him (ver. 3), though they mean only to tempt Him, ver. 6. The like may be said of most of the subsequent occurrences thus introduced. Only the great accumulation of the δέ seems certainly strange; but in these unusual turns there was less occasion for an οὖν.

Ver. 3. **And the scribes and Pharisees brought unto him,** *etc.*—Certainly not as a distinct act of zealotry (Wetstein); nor as a formal deputation of the Sanhedrin. Probably it is the committee of a particular synagogue-court, with which on the one hand the zealots who had taken the woman in her crime, leagued themselves as witnesses, and which, on the other hand, acts in concert with the Sanhedrin. The case was just now brought before a Jewish court; it is thought well fitted to be made a trap for the Lord, by an ironical concession, for reasons above-mentioned, that He is the one to decide it. The party cannot be described as "not official" (Meyer), because in that case it could not have deferred its judgment to the Lord. As the death-penalty was involved, the Sanhedrin must have been in concert.

Ver. 5. **Taken in the very act.**—Ἐπαυτοφώρῳ, *i. e.*, ἐπὶ [ἐπ'] αὐτοφώρῳ, *in ipso furto.** "The man, who was likewise liable to death (Lev. xx. 10; Deut. xxii. 24), might have escaped." Meyer. Though stoning, according to Deut. xxii. 23, 24, was ordered for the particular case in which a betrothed bride yielded herself to unchastity (because she was regarded as already the wife of her spouse), it does not follow that this guilty woman must have been a betrothed *bride* (Meyer), since in the passage referred to the death-penalty uniformly appointed for adulteresses (Lev. xx. 10; Deut. xxii. 22) seems only to be more particularly described (Michaelis, Tholuck, Ewald, and others). The sentence of the Talmud: *Filia Israelitæ si adultera, cum nupta, strangulanda, cum desponsata, lapidanda,* on the one hand cannot be decisive for that period, on the other may only mean a modification of the general penalty of stoning for a *nupta*.

Ver. 6. **Tempting him.**—That this means a malicious temptation, not innocent questioning (Olshausen), the clear sense of the term in other places proves. But wherein consisted the precarious alternative, which was to entangle Him? Interpretations: 1. The antagonism between the

* See *Leben Jesu*, II., p. 952; Hitzig, *Ueber Joh. Mark.*, p. 208 sqq.; and Meyer's designation of it as an "apocryphal document" is therefore extremely unbecoming. [In his fifth edition (p. 320), Meyer does not call it so, but rather "*ein aus der apostolischen Zeit herrührendes Schriftstück, eine urale Reliquie evangelischer Geschichte.*"—P. S.]

* [Also the adjective αὐτόφωρος, *caught in the very theft*, and generally *in the very act*.—P. S.]

Roman criminal law, which did not punish adultery with death, and the law of Moses. Their expectation was that He would declare Himself for Moses against the Roman law, and then they would accuse Him to the Romans. Hence the σὺ οὖν τί λέγεις, ver. 5. A plan, therefore, similar to that of the question about tribute-money, Matt. xxii. (Schulthess, Meyer). It is nothing against this, as Lücke thinks, that the criminal law of the Romans in the provinces did not override the peculiar customs or ordinances of the respective peoples. But this interpretation is, no doubt, opposed by the fact that a declaration of the woman's being worthy of death might be joined with a reference of the plaintiffs to the legal court, besides the fact that they would either have to execute the penalty themselves, or, as informers against Jesus, openly violate the precept of Moses.

2. The issue lay between the traditional tribunal of the people and the supposed new tribunal of the Messiah: the question being, whether Jesus would leave the decision to the ordinary course, or would at once take it upon Himself. Undoubtedly this was a leading point in the temptation; this gave the temptation its form (see above); but it was not the whole of it (Baumgarten-Crusius, *et al.*).

3. The alternative was the old, strict letter of the law, and the looser popular practice which had gained prevalence, which no longer visited adultery with death; hence the question of a judicial process or none at all (Ebrard). But with this alternative in full view their question would have condemned themselves. The popular practice had a sort of indulgent tradition on its side.

4. The alternative was the Mosaic law literally applied and the known gentleness of Christ. A negative answer would appear, therefore, as in contradiction with Moses; an affirmative answer, as in contradiction with Himself (Augustine, Erasmus, Luther, and others). A modification of this view is, that they certainly expected the lenient decision, in order to charge Him with opposition to Moses (Euthymius, Bengel, Neander, *et al.*). This modification increases the tangling dilemma. But this was not simply an issue between the rigor of Moses and the mildness of Christ; it had reference to the old legislation of Moses and the new reformation of the law by Christ as opposed to the traditional practice of the Jews. If He had simply affirmed the Mosaic letter, He would have invaded the rabbinical tradition and practice, the existing order of things, the popular opinion and feeling concerning Himself; they would have turned the tradition against Him. If He had affirmed the popular practice, they would have turned the letter of Scripture against Him. But they wished above all things to find out whether He would venture, with Messianic authority, to lay down a new law. On another interpretation, by Dick (*Stud. und Krit.*, 1832), and Baur's view, see Meyer.

And with his finger wrote* on the ground.†—Some manuscripts, such as E. K., add μὴ προσποιούμενος [*dissimulans*], others καὶ προσποιούμενος [*simulans*]; that is, according to Lücke, in the one case: not merely feigning; in the other: only feigning. Manifestly exegetical additions. According to the correct interpretation of Euthymius Zigabenus, the whole act of stooping down and writing on the ground was symbolical, and was meant to express inattention to the questioners before Him. Lücke: "This gesture was familiar to antiquity as a representation of deep musing, perplexity or languor of mind;" see the examples in Lücke, p. 269, note 1, where Wetstein also is quoted. It is, therefore, contrary to the spirit of the text to ask what Jesus might have written (Michaelis: the answer: "As it is written" Bede: the sentence in ver. 7; conjectures in Wolf and Lampe).*

If we ask, why Jesus does not here enter upon the question, as He did in like cases at the last passover,—it is not enough to answer, that He would not interfere in civil matters (Matt. xxii.; Lu. xii. 13 sq., Meyer), or that He would intimate that the question was too malicious to deserve an answer (Luthardt). We have rather to consider that He has not yet received His distinct introduction as Messiah in Jerusalem by the public hosanna, and now abstains from any official offer of Himself as Messiah, and indeed intends not to appear at all as Messiah, according to their idea. Therefore, as this matter is still in suspense, He also leaves His position towards their question in suspense; He neither rejects nor accepts it. But He certainly does already assume the expression of a calm majesty which is not pleased to have its leisure and recreation intruded upon with a street scandal. If they really take Him for the Messiah, they must consent to this.

Ver. 7. **He that is without sin among you,** *etc.*†—The test just named, they stand. They continue in their questioning. Hence He now gives them the New Testament decision,

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* [κατέγραφεν or ἔγραφεν, a descriptive imperfect, *He kept writing.*—P. S.]

† [This minute circumstance Hengstenberg considers as a mark of fiction unworthy of Christ; Meyer, Stier and Alford, correctly as a mark of originality. The hypocritical malignant questioners well deserved this contemptuous treatment. Writing or figuring on the ground may indicate ennui or distraction of mind or embarrassment or deep reflection or intentional indifference to what is going on. The last case is the only one that is applicable to Jesus, and the gesture here has the same meaning as His words, Matt. xxii. 18: *Why tempt ye me, ye hypocrites?* (Comp. also Luke xii. 14.) This disregard and rebuke implied in the act itself, is the thing essential, not the words or signs written; else they would have been recorded. It is therefore idle to ask what He wrote on the ground.—P. S.]

* [Some MSS. add after the word κατέγραφεν (ver. 8): *the sins of every one of them.* Wordsworth: An emblem that the law which He Himself had given, had been written on earthly and stony hearts. Very fanciful. Lightfoot and Besser: the curses written by the priest against unfaithful women, Num. v. 17. Augustine and others: reference to Jer. xvii. 13: "They that depart from me shall be written in the earth." Wolf and Lampe, like Bede, conjecture that He wrote the sentence in ver. 7; Godet: the sentence of the judge which must be written. But Christ evidently did not wish to listen to them or to act as judge, and when asked the second time, He did not answer their question about the woman, but reminded them of their own sins.—P. S.]

† [Owen remarks on this verse: "This is one of the most profound and searching remarks to be found in the whole gospel. 'Who are you that you should be so clamorous for the meting out of punishment to this woman? Have you no sins of your own to be repented of? Is it your appropriate task to sit in judgment upon your fellow-men, as though you yourselves were perfect and deputed of God to do this? Look to your own hearts, inspect your own conduct in the light of God's law (Matt. v. 28, 32), and be less solicitous in respect to the exact degree or kind of punishment to be meted out to your fellow-men.'"—P. S.]

"Without sin." As ἀναμάρτητος, *sinless*, occurs only this once in the New Testament (though frequently in classic usage), it cannot be made into an inconsistency with the style of John. How is the word "*without* sin," to be understood?

1. Erasmus, Zuingle, Calvin, Baur, Hase [Owen] make it absolute sinlessness. Hase therefore thinks that the answer is a proof of the apocryphal nature of the section; so do Paulus and Baur, since the demand that only sinless men alone should act as judges and pronounce sentence, is utterly inadmissible.

2. Meyer [p. 330], after Lücke: "Whether He means freedom from the *possibility* of fault (of error or of sin), like Plato in *Pol.* I. p. 339 B., or freedom from *actual* fault [comp. γυνὴ ἀναμάρτητος, Herod. v. 39]; and likewise, whether He means this latter in *general* (2 Macc. viii. 4), or in respect to a *particular category* or *species* of sin (2 Macc. xii. 42; Deut. xxix. 19), is to be decided solely by the context. And here freedom from sin must be understood, not indeed of *adultery* specifically, because Jesus could not presume this of the whole hierarchy even in view of all their moral corruption; but of *unchastity*, because one guilty of this stands in question and before the eyes of all as an actual opposite of ἀναμάρτητος [sinless one]. Compare ἁμαρτωλός, Lu. vii. 37. 'Αμαρτάνειν, Jacobs' *ad Anthol.* X., p. 111; and in chap. v. 14, in μηκέτι ἁμάρτανε, a specific sort of sinning is meant; and the same injunction given in ver. 11 to the adulteress, is the authentic commentary on this ἀναμάρτητος." So De Wette also, and Tholuck [and Alford]. Yet Lücke (and De Wette likewise) takes in addition the moral point of view: Jesus would not trench upon the office of civil justice; He looked at the case solely in its moral aspect and with reference to the βασιλεία τοῦ θεοῦ (Luther: "Therefore we have preaching in the kingdom of Christ, and when this preaching comes, it supersedes swords, judge, and all").

The question is: In what relation did Christ place Christian morality to the theocratic civil law of Moses? And here it must be remembered that, with the Pharisees, the idea of being a sinner, and of being without sin, had reference to the law. *Publicans and sinners* are such as are fallen under Levitical discipline, liable to excommunication. But now the Levitical discipline was, according to the spirit of the law, so ideal that, strictly taken, it made every one necessarily unclean (see Hag. ii. 12 sqq.; our Comm. on Matt. chap. iii.). And this is most especially true with regard to sexual impurities and offences. The law, therefore, in its full ideal consistency, could not be carried out; and the mitigations of it in practice partook not only, on the one hand, of laxity, but, on the other, of moral earnestness, which must scorn to apply the law with hypocritical rigor in particular cases, when it could not apply it consistently in all. (Luther and Zwingle had scruples about the discipline of church law in similar consistency.) Christ, therefore, by His word, approves the prevalent leniency, but at the same time leads His hearers back to the principle of the ideal stringency.

His expression means, in the first place: Whosoever among you knows himself to be Levitically clean, particularly in respect of sexual defilements and unchastity, let him begin the execution of the penalty upon the woman. It presumes that no one will venture to proceed, and the conscience of the accusers must sanction this judgment. Then, secondly, in this actual impossibility of restoring the Mosaic rigorism is couched the deeper moral principle, that, in the Christian point of view, any condemnation of a guilty person by a host of accusers and judges who deem themselves guiltless, must be abandoned. For it must be considered that the legal condemnation presupposed this guiltlessness, and, at the same time that theocratic penalty of death stood for damnation (the cutting off of its soul from its people). Christ could no longer recognize either the innocence of those supposed to be clean, nor the liability of the culprit to damnation (which in fact the Mosaic system had only aimed to exhibit symbolically). The Old Testament had now unfolded itself into the New, which laid down on the one hand, the liability of all, even of human judges, to damnation, and on the other hand, the capacity of all even of the fallen, for salvation.

This, however, in the third place, does not supersede human acquittal and condemnation; it only shows that they must proceed upon a new basis (sympathy of the sentence with the sinner) and caution against hasty and over-stringent judgment). How, far, then, this principle should allow the civil punishment of seduced or infatuated women, Christ leaves to the future, but intimates that, on the part of severity, stringency and pride, there is a motive equally ready to hold the culprit to punishment. It was itself a death-penalty, that the adulteress was socially outlawed and condemned.

It must further be considered how singularly Christ distributes His decision between Himself and the appellants or Jewish court. He states the principle, that is the vital idea of the law; but they are left to apply it according to their best knowledge and conscience: First judge themselves, then others.

Let him be the first to cast a stone at her [not the first stone; βαλέτω, not only permission, but command].—According to Deut. xvii. 7, the witnesses were to cast the first stone. But here the first one means him who will have the courage to condemn as being himself innocent.—According to the Rabbins the first blow struck the breast, often with fatal effect.

Ver. 8. **And again he stooped down.**—The Prophet, the Messiah, had solved His problem and returned to His rest, and represented His leisure in symbolical recreation, that they may understand that it now rests with them to act, that is, in the first place to condemn themselves. *He* is discharged of the matter. And as He has previously not looked nor glanced at the woman in her conscience of guilt, so He now does the same with them. Jerome: He would give them room to make their escape. [Inconsistent with ver. 6.]

Ver. 9. [**They went out,** ἐξήρχοντο, descriptive imperfect.—**One by one,** εἷς καθ' εἷς, or εἷς καθεἷς (instead of καθ' ἕνα). A later Greek formula.—The preposition is here adverbial. Comp. Mark xiv. 19; Rom. xii. 5; Acts

xxi. 21; the Hebrew לְאַחַר אֶחָר, and Winer, p. 234.—P. S.].—**Being convicted by their own conscience.**—Tholuck: "It is historically attested, that at that time many prominent Rabbins were living in adultery." Wagenseil on the *Sota*, p. 525. And some of them must have feared that when He should lift up Himself again, they might hear something further, which would be still less pleasant (Musculus).

Beginning at the eldest.*—Fritzsche and others construe so as to make ἀρξάμ. ἀπὸ τ. πρεσβυτέρ. substantially a parenthesis; the main statement being, that they went out even to the last; this being more particularly described by the parenthesis; the eldest made the beginning. Winer and Tholuck: They went out, the eldest leading off; and the ἕως τ. ἐσχ. is a breviloquent addition. The former interpretation seems clearer; and in many manuscripts this last addition is wanting. The eldest went out first, partly because of a guilty conscience, partly because they were the more shrewd. Is not πρεσβύτεροι here an official name? This is at least probable, because the group is a judicial one; hence Lücke, De Wette and others take it of rank. Meyer (and Tholuck, 7th ed.), on the contrary: This is not yielded by the contrast: there would then be no proper antithesis; it is a phrase: from the first to the last. But from the oldest to the last is no antithesis. On the contrary, a sufficiently clear antithesis is: from the elders (of the synagogue) to the last, *i. e.* the servants, 1 Cor. iv. 9. The expression: *to the last*, might, however, have been afterwards added, to destroy the definiteness of the term *elders*, which perhaps might have given the section a wrong and offensive bearing in the Christian congregations.

["They went out—what else could they do? Not stop there, with the people gazing alternately at them, and at the finger moving to and fro on the ground! They retreat, but observe how orderly they do it. The Evangelist is careful to inform us that they 'went out, one by one, beginning at the eldest, even unto the last.' Perhaps they hung back for a moment, no one disposed to go first, lest he should thereby seem to betray himself the greatest sinner in the lot. So, to avoid suspicion, they will depart in the order of age. As well-bred men, they give precedence to seniority, the younger bowing out the elder.—'Not before you, sir, reverend Doctor—Rabbi Eliezer, Rabbi Jehudi,' *etc.* They leave; the people staring after them: their long robes and broad phylacteries not quite so imposing as when they came in. They are gone. The court has adjourned. There has been an adjudication, not precisely that for which the court was called. There has been a conviction not of the accused, but of the accusers, and they, self-convicted, not daring to look the Judge in the face, who could see them through and through."—From a sermon of Dr. Mühlenberg on the *Woman and her Accusers*. N. Y., 1867.—P. S.]

Left alone, and the woman.—Only the band of accusers had gotten away; the disciples and the people who were looking on could remain. But that the woman remained standing as if bound, and did not withdraw, seems to show what an impression Jesus made upon her conscience. She stood, as if bound to His judgment-seat.

Ver. 10. **Hath no man condemned thee?**—The οὐδείς is emphatic; but so is the *condemn*, κατακρίνω [not found elsewhere in John]. It denotes the *sententia damnatoria* of theocratic judgment, a sentence of death considered at the same time as a religious reprobation. Meyer remarks that since these people came asking advice, the vote of each one is the only thing intended. But in asking advice they wished to refer to the Lord a judicial sentence, which He referred back to them, and this is therefore the thing in question. Hence it is neither, on the one hand, the actual "stoning" (Wolf) which is meant, nor on the other hand a mere moral condemnation (Tholuck), nor any dismissal of the reference (Meyer).* The people had left the decision to Him, though in irony; and they did the same again, when He in a conditional way cast the decision back upon them. When He now says: if they have desisted from their condemnation, *I also condemn thee not*,—unquestionably He means this in the New Testament sense, as in ch. iii. 17; Matt. xviii. 11. But in this case her acquittal is included in His decision, so far as He interprets the tacit practical verdict of her accusers. This is proved by His next words. This withholding of moral *condemnation* is, however, no withholding of moral *judgment*. Augustine (*Tract.* 33): *Quid est Domine? faves ergo peccatis? Non plane ita. Attende, quod sequitur: 'vade, deinceps jam noli peccare.' Ergo et Dominus damnavit, sed peccatum, non hominem.*" [Ambrose: *Emendavit ream, non crimen absolvit.*—P. S.]

DOCTRINAL AND ETHICAL.

1. See the exegesis particularly on verses 1, 2, 6, 7, *etc.*

2. If the section of the adulteress can be restored to the credit of genuineness, it materially *enriches* the history of the life of Jesus. A systematic view of the progress of the persecution of Jesus by the Sanhedrin commends the theory of its genuineness according to the rules of internal criticism. It would be natural, that the temptation of Jesus which proceeded upon the ironical assumption that He was the Messiah, should form a series and climax. And the conduct of Jesus perfectly accords with the existing state of the Messianic question, on account of His official position towards the question whether He was the Messiah.

3. The *conduct of Christ* in this situation exhibits majestic elevation, calmness, prudence, wisdom, and boldness.

4. The only mention of Jesus' *writing;* and that in the sand of the earth, no one knows what. His usual form of writing was a writing of the law of the Spirit in hearts with the flame of His word.

* [Or as Lange below explains πρεσβύτεροι from the *elders*, the *presbyters* of the synagogue.—P. S.]

* [In his fifth edition, p. 332, Meyer says on οὐδὲ ἐγώ σε κατακρ.: "This is not a sentence of *forgiveness*, like Matt. ix. 2; Luke vii. 48, nor yet a mere *refusal of jurisdiction*, . . . but a *reversal of the condemnation*, in the consciousness of His Messianic mission, which was not to condemn, but to seek and to save the lost, iii. 17; xii. 47; Matt. xviii. 18."—P. S.]

5. *He that is without sin among you:* (1) Acknowledgment of the Mosaic law in their view. Stone her if you please; she has deserved death according to the law of Moses. (2) Assertion of His New Testament ground. But first judge yourselves. Stone her not till one without sin be found who may begin the stoning. (3) Indication of the relation between the Old Testament and New Testament points of view. Christ declares the principle and spirit of the law of Moses. Then they may act according to their best knowledge and conscience. It must not be forgotten that the death penalty according to the letter of the Jewish law was at the same time a reprobation.

The Roman church considers Christ a second Moses, a new law-giver; and according to her He must have given a stricter law of marriage. But with a properly religious legislation a ministry of death also is connected (2 Cor. iii.). And of those who in this view insist on remaining under the law, the words of the apostle in Gal. iii. 10 hold good.

6. On the other hand, here in the group of accusers and judges are fulfilled the words of 1 Pet. iv. 17: "The time is come that judgment must begin at the house of God."

7. Christ can transform the tribunal of the legalists into an asylum of criminals, into a means of repentance and of the call of grace.

8. The New Testament gentleness the source of a New Testament severity in questions of moral conduct.

HOMILETICAL AND PRACTICAL.

The retirement of Christ to the Mount of Olives outside the city of Jerusalem, an example for the persecuted company of believers.—The first temptation of Christ by a show of recognition on the part of the rulers of the Jews.—This temptation compared with the other (subsequent) ones.—The adulteress: or, a life-like and warning scene from the joyous ecclesiastical and popular festivals of Israel.—The law of marriage a favorite question of the Pharisees.—Conjugal infidelities a measure of the spiritual decay of popular life.—The diabolical craft, which would make the show of a holy zeal for the law a snare for the Lord.—Analysis of the temptation: (1) Crafty plotting. Apparent homage was to impose upon them all. (2) Malicious assault they aim not at the execution of the woman, but at the execution of the Lord. (3) Heartless, cruel procedure. The woman, in a form of judicial process no longer practised, was to be sacrificed as a means to an end. (4) Shameless law question. They sought to make either zeal for Moses or an approval of their own tradition and custom a capital charge against the Lord. (5) Unsuspecting blindness. They know not how soon their double judgment against the woman and against the Lord is to be turned into a judgment against themselves. (6) The most headstrong obduracy. Though in their conscience convinced of their unworthiness to condemn the woman they still do not perceive their sin against the Lord.

The conduct of the Lord towards His tempters: 1. Their hypocritical homage to the Messiah He meets with the calm, stately action of Messianic majesty (He stooped down, *etc.*). 2. Their tempting of His Spirit He meets with the searching of their conscience. 3. Their Pharisaic question concerning the highest grade of punishment He meets with the question of the gospel concerning the innocent judge. 4. Their judgment was to work death and damnation; His judgment aims at deliverance and salvation. 5. They come as accusers and judges, they go as condemned. 6. They intended to destroy a holy one; He rescues a lost sinner.—Or: 1. His silence a condemnation of their craft and excited passion. 2. His stooping and looking down a condemnation of their shameless treatment of the woman's shame. 3. His writing, a mysterious action, pointing to the wicked mysteries of their life.—Christ and the Pharisees compared as judges of the adulteress: (1) With respect to rigor. Their rigor is an uncharitable delight in the damnation of the sinner after gross outward sins. His rigor delights in salvation, and presses on their conscience with a wholesome condemnation of the Spirit. (2) In respect to gentleness. Their gentleness is carnal laxity which encourages sin. His gentleness is overpowering grace which destroys sin.—Christ is not a new Moses, but the Redeemer from sin by the law of the Spirit.—The position which Christ takes toward civil legislators and judges: (1) He stands distinct from them, in that He makes no civil laws. (2) He stands in connection with them, in that He furnishes them the law of the Spirit, the fundamental principles for their legal administration.—The glorification of the ancient light and law in the new covenant: (1) The perfection of rigor. The perfect knowledge of sins recognizes all as worthy of death and perdition. (2) The perfection of gentleness. The full gracious perception of faith recognizes all as called to the salvation of the children of God. (3) The perfection of administration. The decided life of the Spirit fixes the standard of law and discipline between the perfect rigor and the perfect gentleness.—The judgment of Christ a word of terror for the guilty consciences on both sides: (1) The woman must tremble under the words: "Let him be the first to cast a stone at her." (2) The accusers under the words: "He that is without sin among you" (*i. e.* he that is not himself worthy of death).

The guilty woman before the judgment seat of Christ: (1) How she stands bound to the judgment seat, till He has spoken. (2) How she is released with a Saviour's word: *Sin no more.*—The Christian spiritual care of released criminals, particularly of penitent fallen ones.—The silence of the woman an intelligible language of penitence to the Lord.—The judgment of the Pharisees in the light and judgment of Christ.

STARKE: *Nova. Bibl. Tub.:* The wickedness of the ungodly knows how to abuse even the law, the punishment of faults, the best and holiest things. Shame, that stupidity and silliness undertake to tempt wisdom itself. It does not become teachers and preachers to try to have one foot in the pulpit and the other in the council chamber.—HEDINGER: Thou hypocrite, look into thine own bosom.—Though no magistracy

can be without sin it should nevertheless not be chargeable with the sins which it must visit with bodily punishment upon others. Magistrates ought to be honest persons who fear God, Ex. xviii. 21.—QUESNEL: Prudence and love require that we should give persons an opportunity to withdraw, without ado and disgrace, from a bad cause, into which their passsion has seduced them.—ZEISIUS: What a mighty, and in truth irresistible witness is the conscience of man! Thus must they themselves come to shame who seek to put others, especially faithful teachers, to shame; treachery comes home to him that forges it.—Preachers must be no doubt earnest and zealous with great sinners, but not with gross harshness, for this does not improve and edify. —HEDINGER: The pulpit should not meddle in secular affairs, and much less should the secular order meddle with spiritual matters.—CANSTEIN: If any one is rescued from the hands of justice, he should be diligently exhorted not to abuse his deliverance, but prove his gratitude to God and men.

GERLACH: The answer of Jesus puts their cunning to shame, without infringing the law, justice, or love.—At the same time His sentence guards the woman against despair by pointing at the sinfulness of all. He does not extenuate the sin of the adulteress; but He hints at inward sin which puts one further from God than gross outward transgressions.—To drive these hypocrites away needs only a word of the Lord which strikes the heart like a hammer that grinds the rock.—Now Jesus could exercise His saving office. He forgives her the sin, *etc.*—This implies not the slightest disapproval of legal punishments. [But it no doubt does imply a Christian principle for the criticism and reformation of civil punishments].

BRAUNE: Early in the morning, with much watchfulness, Jesus was in the temple, the place where He loved to labor all the day. The thought of His approaching death and the various impressions of His work upon different hearts; it seems as if this doubled His zeal.—The sins which in Christendom also attach to Sundays and feast-days.—The previous evening that session against the Redeemer had been held; then (during the night) this case comes. How natural the thought, that Jesus might be caught by means of it. And now the Pharisees and scribes are in concert, *etc.*—She says: "Lord;" she feels the majesty of Jesus, and this implies that she certainly condemns herself, Matt. xxi. 31.—Deliverance from the hand of civil justice is not yet deliverance from the almighty hand of the holy God.—Jesus with His meekness showed a greater judicial earnestness than the severest condemnation to death can express.

HEUBNER: *Unto the Mount of Olives.* John gives a hint that Jesus is approaching the time of His passion.—Ver. 3. "*But* the Scribes and Pharisees" [instead of the Eng. Vers. *And*], intimates the contrast: these scribes had spent the night in working out new plans against Jesus.—(The woman). To all her shame, to her fear of death which already took hold of her soul, was now added the eye of the pure and Holy One who judged without respect of persons.—It is no good fortune to remain undiscovered in transgressions.—The heavy guilt and shame of adultery are evident from all laws of antiquity against it (and also the evil of that neglect, oppression and improper use of woman, which have been gradually done away with by Christianity alone).—Men may be zealous for the divine law with evil hearts.—Worldlings and hypocrites have a passion for bringing good people into perplexity with entangling questions. But Jesus shows us the way of Christian wisdom to escape the snares of men.—Thunder from a clear sky could not have so terrified the sinners as the word of the Lord, which must have smitten them with the fear that He knew their secret sins.—Cicero *Ad Verrem* III. exord.: *Vis corruptorem vel adulterum accusare? Providendum diligenter, ne in tua vita vestigium libidinis appareat. Etenim non est ferendus accusator is, qui quod in altero vitium reprehendit, in eo ipso deprehenditur.* —The wonderful power of conscience even in hypocrites.—*No man, Lord:* It sounds like a sigh of anguish, shame and faith.—Christ's office is not to condemn, but to show mercy and redeem.—We should never uncharitably bring the secret sins of our neighbor into the light.—Despair not of improving those who have fallen very low.—GOSSNER: He went *early* to His work; the people came *early* to hear Him. *Early* let our souls be given to Him, for He comes *early* into His temple, the heart.—O poor men, let the stones lie which ye would cast at your fellow-sinners and fellow-pilgrims on this earth.—BESSER (after BENGEL): Your names are written in the earth, Jer. xvii. 1, 13.—(From LUTHER): They fancy that the stones are looking at them and it seemed long to them before they could find a hole and get to the doors.—The difference between the Pharisees and the woman: They, convicted by their conscience, get away from Jesus; she, convicted by her conscience, stays by Jesus.—The two were left alone: Misery and commiseration (*miseria et misericordia*, pitiableness and pity), says Augustine.—What malice prompted the Pharisees to do, was made to drive a lost sheep into the arms of the good shepherd.

[SCHAFF: A suitable text for the Midnight Mission and at the dedication of Magdalene asylums, but to be wisely and cautiously handled. See an excellent sermon on the text by Dr. MUHLENBERG, of St. Luke's Hospital, preached and published in New York, 1867.—The startling contrast: a woman guilty of a most heinous crime and exposed to public ignominy worse than death, confronted with the Purest of the pure, who condemned even an impure look as adultery in germ.—Christ acts here not as an avenging judge, whose duty is to administer the law, but as a merciful Saviour and Sovereign with the privilege of pardoning. So He acted towards the Samaritan woman and Mary Magdalene.—He does not make light of sins against the seventh commandment, but, in His parting word: "Sin no more," He recognizes the enormity of the woman's guilt and exhorts her to break off from all sin (not adultery only) at once and forever.—The wisdom of our Saviour in avoiding the snare of the Pharisees and rebuking their conscience, and His tender and holy mercy in dealing with the poor woman.—

The heartless cruelty of modern society in turning the seduced adulteress over to perpetual infamy, while winking at the greater crime of the seducing adulterer.—Christ metes out the same truth and justice to great and small, respectable and disreputable alike. "He reverses the judgment of the world which casts the stone of infamy at the ruined and leaves the author of the ruin unharmed."—Social respectability was the shield of the character of the Pharisees and Scribes, and yet their spiritual pride, hypocrisy and secret unchastities made them more guilty in the eyes of the Lord than the open. shame of the poor woman at whom they were ready to cast stones. "The publicans and the harlots go into the kingdom of God before you," Matt. xxi. 31, 32.—(From MUHLENBERG): The service of the Midnight Mission is to approach fallen women in the spirit of the Saviour, "with the voice of brotherly and sisterly concern; to let them feel that they are not utterly friendless; to address them with unaffected sympathy; to whisper in the ear words of the one true Friend; to be Christ's missionaries to them by night, like Himself seeking the lost in a benighted world: this is no dark mission, but a mission of blessed light, illumined of heaven, cheered too with the light of penitence and gratitude."]

B. CHAP. VIII. 12–30.

[CHRIST, THE LIGHT OF THE WORLD.]

EXEGETICAL AND CRITICAL.

Ver. 12. **Again therefore Jesus spoke to them** [πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς].—The connection varies according as the section on the adulteress is regarded as in its true place or interpolated.

On the supposition of its interpolation Meyer construes thus (and Lücke): "After the Sanhedrin had failed in their attempt to get possession of Jesus, and had become divided among themselves, as is related in ch. vii. 45-52, Jesus was able, in consequence of this miscarriage of the plan of His enemies (*οὖν*), to appear again and speak to the assembly in the temple." The *πάλιν* is supposed to show that the time of the discourse is one of the days following the day of the feast. De Wette, on the contrary, supposes that John has not intended to preserve closely the thread of the history. Tholuck considers it impossible to decide whether the discourse was delivered on the last day of the feast or after it. He says: "If the pericope is genuine, this exclamation must have occurred some hours later." Rather, a whole night and some hours later.

If the section be genuine, the words following are connected with the affair of the adulteress (Cocceius, Bengel). We have given this connection the preference. In view of the remarks that the repeated *πάλιν* in ver. 12 and ver. 21 is quite unmeaning without this section, for Jesus has not been interrupted by the history ch. vii. 45-52; only the evangelist has interrupted himself by communicating some things which preceded behind the scenes. But the official state of things after the production of the adulteress must have been essentially changed. The rulers who threatened to take Jesus, and occasioned His saying, I shall soon go away from you,—have given Him an involuntary token of acknowledgment before the people; now He has the field again for a time, and can speak once more. The transactions following took place, accordingly, after the scene just preceding, on the day after the last day of the feast.

I am the light of the world.—Opinions as to the occasion of this figurative utterance: 1. Sunrise, or sunset. But the former was long past, and the latter had not yet come; and Jesus appears here not as antitype of the sun, as in ch. ix. 5, but as the essential light, the light of the night. 2. The reading of the section Isa. xlii.; since the "light of the Gentiles" (φῶς ἐθνῶν) of ver. 6 is equivalent to the "light of the world" (φῶς τοῦ κόσμου) of this place, and designates the Messiah. Jesus, accordingly, here addresses Himself to the hope of the light of Israel and the Gentiles (Luke ii. 32; John i. 4, 9). Against this it has been observed that the reading of Scripture lessons belonged to the synagogues, not to the temple; even the temple-synagogue, which Vitringa adduces, was not in the temple itself (Lücke, p. 283). 3. The torch-feast, or the illumination at the feast of tabernacles. In the court of the women stood great golden candelabras, which were lit on the evening of the first day of the feast, and spread their light over all Jerusalem, while by the men a torch-light dance with music and singing was performed before these candelabras (see Winer, *Laubhütten-fest*. These lights are not to be confounded with the large golden lamps in the sanctuary). According to Maimonides this illumination took place also on the other evenings of the festival. Even apart from this, the exhausted lamps in the women's court, or in the treasury-hall where Jesus according to ver. 20 was speaking, would on the day after the feast as distinctly suggest the symbolical transitory illumination of Jerusalem, as the eighth day of the feast would suggest the cessation of the symbolical streams of water; and this gave the Lord the same occasion for describing Himself as the true enlightener of the night, which the previous day had given for presenting Himself as the opener of the true fountain (Wetstein, Paulus, Olshausen; see *Leben Jesu*, II., p. 955). Opinions which lack a full appreciation of John's symbolization, like Meyer's, lose their weight by that very lack; though according to them we must take not the torch-light part of the feast, but, with Hug, the sight of the candelabras, as the occasion of our Lord's expression. Of course the Messianic prophecies in Is. xlii. 6; Mal. iv. 2; Lu. ii., as well as the rabbinical figures (Lightfoot, p. 1041), assisted this application. But beyond doubt the illumination was specifically an emblem of the pillar fire which had accompanied Israel at the time of its pilgrimage in the wilderness and its dwelling in tabernacles; therefore also an emblem of the later manifestation of the δόξα of the Lord, the idea of the Shekinah (see Is. iv. 5). To this was further added, as the immediate occasion, the fact that the adulterous woman had fallen into darkness, and that the tempters of Jesus had come and gone away in spiritual darkness.

The light of the world. Κόσμος is here, as

in xvii. 11, and elsewhere, the world of humanity in its obscuration. The true light, which enlightens the human night, the antitype of the temple light and of all lamps and night lights, is the personal truth and purity, which enlightens and sanctifies, or delivers from walking in religious and moral darkness. The substance or New Testament fulfilment of the pillar of fire.

Shall in no wise walk in the darkness [οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ].—According to the reading περιπατήσῃ,* this is assuring: He shall surely not walk. A stronger expression of the assurance which is implied in the light of Christ; not to be understood as a demand, for this is precluded by the words: He that followeth Me. *Darkness;* the sphere of error, of delusion, of blindness. A fundamental conception of John.

Shall have the light of life.—Σκοτία, the fear of death, had literally brought the adulteress to the verge of bodily death itself. Hence the light of life is here not the life as light, but the light as life, as giving, securing, and sustaining the true life. *He shall have* it for a sure possession of his own, for the following of Christ by faith causes an enlightenment from Him which proves itself as a living light, the life turning into light, the light turning into life, a fountain of life; as the water which He gives becomes a fountain within.

Ver. 13. **Thy witness is not true.**—The Pharisees who were present rejected the great utterance of Jesus respecting Himself, "but, prudently enough avoiding the matter of it, they dispute its formal validity." Meyer. In reference to the matter of it they perhaps felt half bound by the preceding hypocritical act of homage on the part of their fellows. Jesus Himself also seemed to them to have formerly, chap. v. 31, suggested to them this rule which they now stated. But (says Lücke) the case is different. Matters of conscience, of the inmost sense of God and of divine things must be juged of otherwise than matters of outward experience. As God can only reveal and bear witness to Himself (ὁ δὲ θεὸς αὐτὸς ἑαυτῷ ἀξιόπιστος μάρτυς, says Chrysostom), so the divine life and light in the world are only their own evidence. "*Lumen,*" says Augustine, "*et alia demonstrat et se ipsum. Testimonium sibi perhibet lux, aperit sanos oculos, et sibi ipsa testis est.*" Yet the times differ. Christ must be first accredited and introduced by the Father on the testimony of Scripture and miracle; afterwards His own testimony of Himself is valid. The connection also in that place and in this is very different. There Christ professed Himself the awakener of the dead, and as such the Father had accredited Him by the miraculous raising of the sick. Here He presents Himself as the sure guide through the darkness of this world to the true life, and His credential in this character must be the certitude of His own conviction. The proof of the truth of this conviction lies in the fact that He is clear respecting the course of His own life, His origin and His goal, and this proof He soon states further on. [Comp. my note on ch. v. 31, p. 192.—P. S.]

Ver. 14. **Though I bear witness of myself,** *etc.*—Even when I am in this situation, as I am just now. He hereby intimates, that in other respects He quotes also another witness (the Father), as immediately afterwards in ver. 17.

For I know whence I came.—The clear consciousness of His origin and appointment on the one hand, and of His destination on the other (His ἀρχή and His τέλος), gives Him also a clear knowledge of His path, clearness respecting His own way and His guidance of others. He comes from the Father and goes to the Father (chap. xvi. 28). Therefore He reveals the Father and is the way to the Father. Or He *is* in His essence pure person, He goes to the perfection of His personality, therefore He is in His holy personal conduct the quickener and restorer of erring souls to personal life.

But ye know not [ὑμεῖς δὲ οὐκ οἴδατε] **whence I come, and whither I go.**—In the former case the aorist (ἦλθον), now the present (ἔρχομαι, ὑπάγω). They could not know whence He had come, but they ought to have seen whence He still at present came, to wit, that He was sent by God. And from His appearance they might then have inferred His origin. No more did they know whence He was going, though they fully intended to put Him to death; that is, they did not know that by the sacrifice of His life in death He would rise to glory. The reading: *or* [ἢ instead of *καί, and*] whither I go, is improbable, because the knowledge of Christ's end depends upon the knowledge of His spiritual origin. Grotius accounts for Christ's testifying of Himself from His being sent of God: "*Legationis injunctæ conscius est is, cui injuncta est, reliqui ab ipso hoc debent discere.*" A true point, but not the whole thought. Coccoius observes that no other man knows whence He comes and whither He goes, and in this respect Christ stands above others, and may testify of Himself. Unquestionably His clear divine-human consciousness was the bright star of salvation in the night of the world.

Ver. 15. **Ye judge according to the flesh** [κατὰ τὴν σάρκα].—Tholuck (after De Wette): "The loose and floating progression of ideas looks as if the ideas were inaccurately reproduced." Hardly! The train of thought is similar to that at chap. vii. 24; except that here the emphasis falls on the *judging itself.* Ye *already judge* persons and actions according to the flesh, according to their outward, finite appearance, and according to finite standards (κατ' ὄψιν, vii. 24). He means, therefore, primarily, judging by a false outward standard, but, in connection with it, judging by a false inward estimate (so Chrysostom, De Wette: after a carnal, selfish manner). Ye judge (condemn) the internal character of the Son of Man from His humble form; **I judge** (condemn) **no person.** Meyer justly observes that the addition: *according to the flesh,* is not to be here supplied (as Augustine and others would have it; Lücke: as ye do), but the κρίνειν is emphatic in the sense of κατακρίνειν. This is supported by the turn in ver. 16. The sentence, however, probably includes a reference to their theocratic judicial office, which in the affair of the adulteress had shown a thirst for reprobation, while His office consists not only in

* [The rec. reads περιπατήσει, with D. E. *al.*, but περιπατήσῃ is supported by ℵ. B. F. G., *etc.* Orig., and adopted by Lachmann, Tischendorf and Alford.—P. S.]

not judging, but in delivering and saving. Hence modifications of the sentence: *I judge no one. Now* (νῦν, Augustine and others) is not untrue to the sense, but superfluous. So is the explanation: I have no pleasure in judging (De Wette). The maxim of Christ, however, is founded of course on the fact that He distinguishes between the original nature or essential constitution of persons and their caricature in sin (which Meyer disputes). It is just this which makes Him Redeemer.

Ver. 16. **But even if I myself judge.**—Meyer supposes that this also means *condemn*, and that the Lord would say that there are "exceptions to that maxim of not judging." But the exceptions would destroy the positiveness of the previous sentence. He judgeth no man (unfavorably), but He does judge in general, and in the special sense judges in condemnation of sin in every man. Thus in His decision respecting the adulteress and her accusers He judged. Thus He judges or forms His estimate of them and of Himself. But all His judging is κρίσις ἀληθινή (see the critical notes), the real, essential estimation (of persons), discrimination (of sinner and sin), and separation (of believer and unbeliever). The *ground* of this judgment, of His being thus true, is that the Father by the actual course of things executes these same decisions, separations, and judgments, which the spirit of Christ passes.

Ver. 17. **In your law.**—From this turn it clearly appears that Christ was including judgment respecting Himself. After He has declared that His own testimony is alone sufficient for the declaration that He is the light of the world, He returns to the assurance that after all He is not limited to His own testimony, but has the Father also for a witness. In *your* law, *i. e.*, in the law in which ye make your boast, and the very letter of which also binds you; not in the law which is nothing to Me (whether in the *antinomian* interpretation of Schweizer, or the *doctrinal* interpretation of De Wette). Comp. chap. v. 39; vii. 22; viii. 5, 45-47; x. 35.—Tholuck: In this way of speaking of the νόμος we must by no means fail to perceive a characteristic of John.—**The testimony of two men is true.** A free quotation from Deut. xvii. 6. *Two men* is emphatic.

Ver. 18. **I am he who beareth witness,** *etc.*—He produces two significant witnesses: *His own consciousness* and the power of *the Father* working with Him. Paulus would take the ἐγώ to mean: I, as one who knows Himself; Olshausen: I, as Son of God. But it means also in particular: I, as the one sent by the Father. That which makes two witnesses valid in law, is the agreement of two consciences in a public declaration under oath. And if there may be two false witnesses it must be one of those abnormal, horrible exceptions for which human society cannot provide. But when the power of God in the miracles of Christ and His word in the Old Testament agree with the word of Jesus, it is a harmony of testimonies, in which the testimony of the Father Himself joined with the testimony of Him whom He has sent must be acknowledged.

Ver. 19. **Where is thy Father?**—An intentional misapprehension and malicious mockery. Therefore no doubt also a feint, as if they were inquiring after a human father of Jesus (Augustine, and others); the use of ποῦ instead of τίς is not against this. The Pharisees well knew that God is invisible; if their question had referred to God, it must have been: Where then does God, Thy Father, testify of Thee? They seem, in mockery, to look about for a human father of Jesus as His witness. This reference of the word to a human father does not necessarily involve, as Tholuck thinks, the calumnious intimation that He was a bastard (Cyril); for the thing in hand is not any exact information concerning His birth, but the presentation of His Father as a witness. Yet the irony might possibly have gone even to this wicked extent.

If ye had known me, *etc.*—Because they did not and would not perceive the divine Spirit in the words and life of Jesus, they were blind to the Spirit of God in His miracles, as well as to the testimony of God concerning Him in the Scriptures; and this proved that they did not know God Himself any more than they knew Jesus. Comp. chap. xiv. 9.

Ver. 20. **In the treasury.**—Ἐν τῷ γαζοφυλακίῳ. We must in the first place distinguish between the treasury-hall, the γαζοφυλάκιον, which was in the court of the women (*i. e.*, the court beyond which the women did not venture, but where the men also stopped or passed, see Mark xii. 41), and the treasure-chambers of the temple, γαζοφυλάκια. Then we must again distinguish between the more special term γαζοφυλάκιον, applied to the thirteen chests, and the same term in its more general application to the whole hall of the chests, which was also called γαζοφυλάκιον, (see Tholuck, p. 241, where Meyer's translation: *at* the money chests,—is also set aside). The evangelist names this locality, because it was the most public, here everybody deposited his temple gifts. The locality gives the bold words of Christ concerning Himself and concerning the Pharisees their full force; yet "*no one laid hands on Him, for His hour had not yet come,*" chap. vii. 30. "The refrain of the history with an air of triumph." Meyer.

Ver. 21. **Again therefore he said to them, I go away, and ye will seek me, and will die in your sin** [ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε].—As He had said before, chap. vii. 33. Not a new discourse, placed by Ewald and Meyer, contrary to the usual view, on one of the subsequent days. It seems unnecessary to assume (with Tholuck) a special occasion for this discourse; for the occasion in the preceding mockery of the Pharisees stands out strongly enough (hence the οὖν). The mockery of unbelief stands entirely on a line with persecution; mockery therefore is here to the Lord a new signal of approaching death, as persecution was at chap. vii. 34. But for this reason He here declares still more strongly than He did there, both His freedom in His death and their condemnation. In the former case: *Ye will not find me;* now: *Ye will die in your sin.* The *seeking* again denotes the seeking of the Messiah amidst the impending judgments; not a penitent seeking of the Redeemer, but a fanatical chiliastic seeking of a political deliverer. Hence without any finding of Christ. And the not finding is, positively, a dying in sin. Lücke: The thing meant is na-

tural dying in the state of sin, not a dying on account of sin or by reason of sin. But the former idea cannot here be kept apart from the latter. The sins are their sins as a whole, sealed by their unbelief and their murderous spirit towards the Messiah; the dying is dying in the whole sense of the word: perishing in woe, irremediable death, utter ruin in this world and in that which is to come; and lastly the persons meant are the people as a whole, deceivers and deceived. But as the ὑμεῖς does not mean every single Jew, so the sin of obduracy is not foretold of all, nor the prospect of death extended to hopeless damnation in every case. Only the sin and death of the nation as a body are without limit.

The extension of the condemnation into the future world Jesus declares in the words: "*Whither I go, ye cannot come.*" As they now could not spiritually reach Him, so hereafter even as suppliants they could not reach Him on the throne of His glory nor beyond in His heaven. A distinct opposite of hell is not to be thought of (as Meyer holds); a place of punishment is no doubt at least implied.

Ver. 22. **Will he kill himself?**—Formerly He said: "*Where I am;*" now he says: "*Whither I go.*" Hence they now (the Jews in the Judaistic sense) give their mockery another and a more biting form. "The irony of chap. vii. 35, rises to impudent sarcasm." Tholuck. They assume that He spoke of His death; and as He called this a ὑπάγειν, they mock, because they have no conception of the element of voluntary departure in the violence of death: "Will He kill Himself?" They think He has set Himself far above them in saying that they could not reach Him; they revenge themselves by suggesting that He will sink far below them. An orthodox Jew, they would say, utterly abhors suicide. According to Josephus, *De Bello Jud.* III. 8, 5, the self-murderer goes to the σκοτιώτερος ᾅδης. Thus, according to the orthodox Jewish doctrine, to which the Pharisees bore allegiance, the suicide falls to the lowest hell of Hades, and is separated by a great gulf from Abraham's bosom (Luke xvi. 26), into which they hoped to go. Concerning a peculiar interpretation of Origen, see Lücke, p. 207: [that Jesus would kill Himself, and so go to the place and punishment of suicides, to which the Jews could not go, because *their* sin did not subject them to it.—Tr.]

Ver. 23. **Ye are from beneath; I am from above.**—Jesus meets their mockery with a calm assertion which turns the point of it against themselves. For *from beneath* hardly means here merely *from the earth* (Meyer), as in chap. iii. 31; but, as in viii. 44, it denotes the diabolical nature which they have shown, and by virtue of which they belong to that dark nether world. They therefore could go thither, where they are spiritually at home; He could not, since He is *from above*, from heaven (chap. iii. 3). The antithesis in these words is that of hades and heaven, says Origen; in the moral sense, says Stier; on the contrary Tholuck, with Meyer, makes the antithesis heaven and earth. But the parallel κόσμος οὗτος does not prove this; for that expression denotes not the visible world in itself, but the old bad nature of the world.

The more obscure first sentence He explains by the second: **Ye are of this world.**—Κόσμος οὗτος, also, according to the Jewish Christology, denoted pre-eminently the ancient heathen world, which was to come into condemnation. **I am not of this world.** Therefore in spirit and life belonging to the αἰὼν ὁ μέλλων, the new and higher world. The former antithesis denotes the *principle of the life;* the latter, the *sphere of life* corresponding.

Ver. 24. **I said therefore unto you, that ye will die in your sins.**—That is to say, the words: "ye will die in your sins," and the words: "ye are of this world," or "from beneath," are equivalent. Their being from beneath as to the principle of their life is the reason why they will die in their sins (Crell. Other views of the connection see in Tholuck). Meyer: "Observe that in this repetition of the denunciation the emphasis, which in ver. 21 lay upon *in your sins*, falls upon **will die**, and thus the perdition itself comes into the foreground, which can be averted only by conversion to faith."

Yet they must not understand Him that they are in a fatalistic sense from *beneath*, or of this world, and therefore cannot but die in their sins. Hence He adds the condition: **If ye believe not that I am He.** There is, therefore, no lack of clearness in the connection (as Tholuck supposes). The expression: "*that I am He,*" is mysteriously delivered, without mention of the predicate. Meyer: "To wit, the Messiah, the self-evident predicate." But the matter was not so simple; otherwise Christ would have previously named Himself the Messiah. And this He would not do, because their conception of the Messiah was distorted. They must, therefore, step by step perceive and believe that He is what He professed to be: the one sent of the Father, the Son of Man, the Quickener, the Light of the world; last: the one from above. They must believe in Him according to His words and His deeds; His higher existence, His real being, which stood before their eyes, and the real nature of which they criticised away, they must believe; not till then could they receive the word that He was the Messiah. The predicate is, therefore, the representation of Himself which Jesus gives in the context. According to Hofmann (*Schriftbeweis*, I. 62), an imitation of the Old Testament אֲנִי הוּא. Undoubtedly correct in the view that both here and there the self-evidencing living presence of the divine person must be above all things acknowledged without prejudice.

This mysterious import of the word is indicated also by the question of the Jews: "*Who art thou?*" (ver. 25). They wished to draw the last decisive word from Him. The answer of Jesus which follows speaks to the same point. Luther takes the σὺ τίς εἶ as contemptuous; so does Meyer. But it is rather a sly question, to decoy or force Jesus to an avowal. Comp. chap. x. 24. If we compare the expression ὅτι ἐγώ εἰμι with that in ch. vii. 39: οὔπω γὰρ ἦν πνεῦμα ἅγιον,—we might naturally translate: that I am here. That He is *present as* He is *present* in the fulness of His divine-human life,—this they must believe and apprehend before they will rightly apprehend Him as the Messiah.

Ver. 25. **Even the same that I said unto you from the beginning.** [So the E. V. renders τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν

Comp. TEXT. NOTES.—P. S.].—This passage has been a *crux interpretum*, because the progressive unfolding of the idea of the Messiah by Christ in His presentation of Himself has not been appreciated. The interpretation depends not merely on the sense of *τὴν ἀρχήν*, but also on that of the expression *ὅ τι καὶ λαλῶ ὑμῖν*.

[To state the points more fully, the interpretation depends: 1) On the construction of the whole sentence—whether it be interrogative, or exclamatory, or declarative; 2) on the sense of *τὴν ἀρχήν*, whether it be taken substantively (*principium, the beginning, the Logos*), or adverbially (*in the beginning, from the beginning, first of all, to start with*, or *omnino, generally*); 3) on the ambiguity of *ὅτι* (conjunct.) and *ὅ, τι* (relative); 4) on the meaning of *λαλῶ* as distinct from *λέγω*; 5) on the proper force of *καί*. I remark in the premises that we must take *τὴν ἀρχήν* adverbially, and write *ὅ, τι*, since *ὅτι* (*quoniam, quia*) gives no good sense.—P. S.]

1. Constructions which take the sentence as a question.

(*a*) Cyril, Chrysostom, Matthæi, Lücke (more or less equivalent): Why do I even speak to you at all? [*Cur vero omnino vobiscum loquor? cur frustra vobiscum disputo?*—P. S.] (Comp. x. 25). This is grammatically possible, for *τὴν ἀρχήν* can mean *omnino* (in certain circumstances), and *ὅ, τι* can mean *why*. But such a sentence would be contradicted by Christ's going on to speak, and it would be too "empty" (Meyer).

[With this agrees in sense Ewald's explanation, with this difference that he takes the sentence as an indignant *exclamation:* That I should have to speak to you at all! (*Dass ich auch überhaupt zu euch rede!*) But this leaves the position of *τὴν ἀρχήν* before *ὅτι* (as Ewald writes instead of *ὅ, τι*) unexplained.—P. S.]

(*b*) Meyer (and Hilgenfeld): What I originally (from the first) say to you, that do ye ask? or (Do you ask), what I have long been telling you? The objection to this is that Christ had from the first *not* presented Himself as Messiah. Besides, there is no: Do ye ask?—in the sentence.

2. Constructions which connect with this sentence the *πολλὰ ἔχω* following [ver. 26, and put only a comma, instead of a period, after *λαλῶ ὑμῖν*]. Some manuscripts, Bengel, Olshausen. Hofmann: "For the first, for the present, since He is engaged in speaking to them, He has many reproving and condemning things to say to them." This would be an entire evasion of the question they had put.*

3. Constructions which take the sentence as a declaration.

(*a*) Augustine (similarly Bede, Rupert, Lampe, Fritzche): *Principium* (the Logos, the Word) *me credite, quia* (*ὅτι*) *et loquor vobis, i. e. quia humilis propter vos factus ad ista verba descendi.* [Wordsworth: "I am what I am also declaring to you, *the Beginning;*" comp. Rev. xxi. 6, *ἡ ἀρχὴ καὶ τὸ τέλος*.—P. S.] Untenable both in point of grammar and of fact; *τὴν ἀρχήν* is adverbial, and Jesus could not present Himself to these adversaries as the divine Logos. [A reference to the Logos would require *λέγω* instead of *λαλῶ*.—P. S.]

(*b*) Calvin, Beza, Grotius, Baumgarten-Crusius, Tholuck: "I am* what I told you in the beginning (and tell you until now)." But (1) He had not given them from the beginning a definite description of Himself; (2) *τὴν ἀρχήν* ought not to stand first; not to say that we ought rather to have *ἐλάλησα* [instead of *λαλῶ*].

(*c*) Luthardt: "From the beginning I am, that [*ὅτι*] I may even speak to you." Obscure, and in part incorrect; for Jesus did not exist merely to speak to the Jews (see Meyer).

(*d*) Bretschneider: "At the outset I declared concerning Myself what I say also now." But there is no *λελάληκα*.

(*e*) De Wette: "*First of all*, or above all, I am what I even say to you."† Luther: "I am your preacher; if ye first believe this, ye will also know by experience who I am, and in no other way." (Ammon: He is to be known, above all things, from His words). But, in the first place, *τὴν ἀρχήν* must mean *for the first thing*, to begin with; and secondly, Christ says not that they must know Him from His words, but He refers to accounts which He actually gave of Himself.

(*f*) Winer: "I am *wholly* such as I represent Myself in My words." See the grammatical objection against *wholly* in Meyer.

(*g*) "To begin with, for the first, I am that which I even say to you;" or, "First of all, I am the very thing I am declaring unto you." Erasmus, Bucer, Grotius,‡ *et al.*, *Leben Jesu*, II., 963, Brückner.§ For the first thing, they must receive with confidence His descriptions of Himself as the fountain of life, the light of the world, *etc.*, which He openly and familiarly talks (*λαλῶ*) to them; then they will come to a full knowledge of His character; for all depends on their ceasing to determine His character by their crude notion of the Messiah, ceasing to require in Him such a Messiah as they have imagined, and beginning to determine their ideas of the Messiah from His revelation of Himself, and to correct and spiritualize them accordingly. When Tholuck objects that, upon this interpretation, Jesus would be drawing them first to a lower view of Himself, and afterwards to a higher, he is mistaken; for the issue here is between a designation of Him-

*[Baümlein: "If we must take the question: Who art thou? as expressing contempt and wonder that Jesus should venture to say: Ye shall die in your sins,—the reply: *τὴν ἀρχὴν—ὅ τι καὶ λαλῶ ὑμῖν—πολλὰ ἔχω περὶ ὑμ. λαλ. κ. κρ.* is perfectly suitable: Assuredly (from the first, in general) I have—what I am doing also now—many things to say," *etc.*—E. D. Y.]

*['Εγώ εἰμι is supplied from the preceding question of the Jews: *σὺ τίς εἶ;*—P. S.]

†[*Von vorne herein* (*vor allen Dingen*) *bin ich, was ich auch zu euch rede; i. e.*, I am in fact what I say; I must be known from My speeches. Alford professes to follow this interpretation of De Wette as expanded by Stier, but translates somewhat differently: "*Essentially* (*τὴν αρχήν*, traced up to its principle, generally), *that which I also discourse unto you;* or, *in very deed, that same which I speak unto you.* He is the Logos—His discourses are the revelation of Himself. . . When Moses asked the name of God, *I am that which I am*, was the mysterious answer; . . . but when God manifest in the flesh is asked the same question, it is: I am that which I SPEAK.'" Profound and true in itself; but hardly an interpretation of the text in hand. The question, in all its circumstances and its spirit, is *not* the same as that of Moses: and a hidden reference to Λόγος would produce λέγω rather than λαλῶ.—P. S.]

‡[Grotius: *Primum hoc sum quod et dico vobis* (*i. e., lux mundi*) = *πρῶτον μὲν ὅ, τι καὶ λέγω ὑμῖν*.—P. S.]

§[Brückner, ed. 5th, does not materially differ from De Wette, except that he rejects his rendering of *τὴν ἀρχήν* by *above all things* (*vor allen Dingen*), and translates: *to begin with* (*von vorne herein*).—Godet translates: (I am) *Precisely* what I tell you (no more or less).—P. S.]

self by the New Testament *thing* that He is, and a designation of Himself by the theocratic *name*, which in its rabbinical form had to be regenerated by the New Testament spirit, and the course of thought is not from lower to higher, but from the more general to the more specific.

Ver. 26. **I have many things to say and to judge of you.**—Περὶ ὑμῶν is emphatic. Because He has so much to say and to judge of them, so much to clear up with them, He cannot go on to the final, decisive declaration concerning Himself. It must first be still more clearly brought out, what *they* are, and where *they* stand. Tholuck, therefore, groundlessly remarks, quoting an opinion of Maldonatus: "This expression also disturbs the clearness of the course of thought." The opinion, of course, has in view also what follows.

But he that sent me is true.—'Αλλά is difficult. Meyer, with Apollinaris: πολλὰ ἔχων λέγειν περὶ ὑμῶν, σιγῶ. So Euthymius and others. Better Lücke, Tholuck and others, after older expositors: However much I have to judge concerning you, My κρίσις is still ἀληθής. Yet this sentiment is to be modified. It grieves Him that He has so much to judge of them; yet it must be so; God, who hath sent Him, is *true*. God judges in act according to truth, and Christ, the interpreter of His essential words which He hears of Him through the facts and through the showing of the Spirit, must do the same in speech. The ἀλλά, therefore, forms an adversative (missed in this view by Meyer) to the πολλά ἔχω. According to Chrysostom the apodosis would mean: But I limit Myself to speaking τὰ πρὸς σωτηρίαν, οὐ τὰ πρὸς ἔλεγχον. Meyer: He has things to say to the world, other than the worthlessness of His enemies. But in this view God would rather be referred to as gracious, than as true. And Christ would not appeal to His duty to speak what He hears (comp. ch. v. 30).

Ver. 27. **They understood not.**—Different conceptions: (1) 'Ω τῆς ἀγνοίας, Chrysostom. (2) Strange and improbable that they did not understand, De Wette. (3) The beginning of a new discourse with other hearers, Baumgarten-Crusius, Meyer. (4) A moral obtuseness, and refusal of acknowledgment, Lücke. So Stier and Tholuck: hardness of heart.—The failure to understand was due, on the contrary, to their suspecting a secret behind the expression: *He that sent Me*, on account of their greedy chiliastic hope of a Messiah. For as Messiah in their sense Christ would have still been welcome to them. This introduces what follows.

Ver. 28. **When ye have lifted up the Son of man.**—It is now their turn to be tempted by Jesus, though in a holy mind. Jesus apparently yields to their vagueness of mind with a term of many meanings; hence the οὖν. The sense is: lifted up on the cross, as in ch. iii. 14; but it carries also the thought that this shameful lifting up would be the means of His real exaltation (Calvin, *et al.*), which comes more strongly to light in ch. xii. 32. Now His hearers understand it to mean: When ye have acknowledged the Son of Man as Messiah, and proclaimed Him in political form.—**Then shall ye know that I am he.**—Some willingly, in the outpouring of the Holy Ghost; others against their will, in the destruction of Jerusalem, *etc.* (comp. ch. vi. 62, a passage which is elucidated by this. On the different interpretations of the *knowing*, see Tholuck). They take it thus: Then shall ye perceive how I manifest and prove Myself the Messiah after your mind.—**And that I do nothing of myself.**—('Απ' ἐμαυτοῦ comes under ὅτι, and is not, as Lampe takes it, a new proposition). That is: That I do not of My own will and ambition usurp the honor and glory of Messiah. They understand it: That I, for secret reasons, do not come forward on my own responsibility, but abide the result.—**But speak these things as the Father taught me.**—His action is according to the instruction of the Father, primarily a testifying, speaking (therefore not a completing, according to Bengel and De Wette: λαλῶ completed by ποιῶ, ποιῶ by λαλῶ); and this very thing includes self-command in the matter of a decisive Messianic profession. Just this reserve leads Him into the difficult position, in which He seems to stand alone, and yet is not alone. He manifests Himself and conceals Himself as the Father instructs Him. See the history of the temptation. Now His hearers take it that the divine arrangement requires the Messiah to let the Messianic people take the initiative in His elevation.

Ver. 29. **And he that sent me is with me.**—The Messiah's trust to the arrangement of the Father in the trying course assigned Him. But in the progress of their misapprehension they must take Him as expressing His confidence of happy success in His Messianic enterprise with the help of God.—**He hath not left me alone.**—Pointing to the help of God which He has hitherto received, and which is secured to Him by the co-working of the divine purpose throughout the government of the world with His work, as well as with His Spirit, and by the co-working of His dominion with the Father. But they probably think of the silent preparation of extraordinary succor.

For I always do the things that are pleasing to him.—(Not: As appears from the fact that I do, *etc.*, Maldonatus. The assistance of the Father is to be distinguished from the essential unity of the Father with the Son, and reciprocates the obedience of Jesus.) In His unconditional obedience He has the seal of His unconditional confidence. But they may imagine: He has already introduced and arranged everything according to the direction of God.

Ver. 30. **As he spoke these words, many believed in him.**—In the simplest historical sense: Became disciples, came forward as followers and confessors of Him. What kind of faith this was, the sequel must teach, and Jesus Himself took care that the faith which arose out of chiliastic misconstructions should soon be tested and set right. Tholuck: "Πιστεύειν is here used for a faith which arises certainly not from miracles, but from the word; by force of the imposing power of His testimony concerning Himself; a faith, however, which was but superficial, for it did not find in the words of Jesus ῥήματα τῆς ζωῆς. They stand upon the footing of the disciples mentioned in ch. vi. 66; hence μένειν is required of them." The main thing

required is submission to the word of Christ, renunciation of their carnal expectations, and a clearing and spiritualizing of their faith.

Failure to observe the misconstructions traced above has occasioned much confusion over the words of Jesus immediately following, and over the relapse of many or most of these disciples, which follows soon upon them.

DOCTRINAL AND ETHICAL.

1. As Christ is the *source of life* under different aspects: source of satisfaction, source of healing, source of quickening and inspiration, —so He is *the light* also under different aspects: the star by night which prevents wandering in darkness, the sun by day which brings with it the works of the day and opens the eye to the day, ch. ix. Here He is the star or lamp of the night, the true pillar of fire, which is set to lighten from Mount Zion the holy city and the world. Suggested by the illumination at the feast of tabernacles. "Next to the water-drawing and libation, this illumination was the leading feature of the festivities. As the drawing and pouring of the water typified the fulness of salvation which abode in Jerusalem and flowed forth thence, so these lights typified the enlightening of the world from the mountain of the Lord, Mic. iv. 2; Isa. ii. 2; lx. 3, 5; lv. 5; Zech. xiv. 7, 17. After the manner of His former interpretation of the water-drawing Jesus points here to that illumination. It was in Him that that prophetic festivity found its fulfilment: the light of the Gentiles, Isa. xlii. 6; xlix. 6; ix. 1, 2. He who follows Him, follows no flitting, earthly glimmer, which first flashes up, and then leaves the darkness only the more dismal; His light is a light of life, a light which in itself is life." Gerlach.

2. The consciousness of Christ is the star of night, the sun of day. He is sure of His origin (from the Father), of His destination (to the Father), and therefore of His way (with the Father), and can therefore offer Himself with absolute certitude and confidence as the guide of life to the people who are wandering in darkness. "Though I bear witness of Myself, yet My witness is true." Consciousness attested by conscience is the basis of all certitude (Luther, Descartes, Kant, Schleiermacher). Christ's divine self-consciousness is the starting-point of all divine certitude. Augustine: A light shows itself, as well as other things. You light a lamp, for example, to look for a garment, and the burning lamp helps you find it; but do you also light a lamp to look for a burning lamp?

3. The assault of the men of the letter on the testimony of Christ concerning Himself, a type of the battle between dead tradition and living faith.

4. The world's way of *judging*, and Christ's way: (1) The world judges of the nature of the person after the flesh (subjectively, with a carnal judgment, and objectively, from the mere appearance); Christ judges not the nature of the person, but his guilt. (2) The world forestalls the judgment of God, and, midway, condemns Christ to the cross; Christ pronounces the judgment of God, and the actual judgment He does not execute till the end of the world.

5. Christ's appeal to the testimony of His Father, and the mockery of the Jews; the fact, and the mistaking and denial, of the original Life. "It is remarkable how, in the words: *in your law* (of which ye are so proud), Jesus takes issue with them, and indeed, as it were quits them." Gerlach. "Had not God from eternity come out of a rigid, self-imprisoned *unity*, and revealed Himself as second person in the Son, *etc.*, He had not been able to redeem the human race, nor even therefore, to reveal, demonstrate Himself to it in His full truth." *Ibid.*

[5½. The significant expression: "the Father is with Me," is a counterpart of: "The Word was with God," in ch. i. 1. From eternity the Son was with the Father; in time the Father is with the Son. This personal distinction of the Father and the Son from each other is the stronger rather than the weaker, for that other: "The Word was God," which stands by its side, and which has a parallel here in ver. 19: "If ye had known Me, ye should have known My Father also." It is impossible to do justice to its significance, without the doctrine of the essential, eternal trinity of the Godhead; and this doctrine may be said to be contained in this combination of mysterious words. Augustine, in the *Catena:* "Blush, thou Sabellian; our Lord doth not say, I am the Father, and I the self-same person am the Son; but *I am not alone, because the Father is with Me.*"—E. D. Y.]

6. The suicidal world suspects Christ and Christianity of a suicidal intent. Character of suicide on the part of the Lord. *From beneath:* the contrast of suicide, which is from beneath, and self-sacrifice, which is from above.

[6½. Here the Lord says: "I am from above;" "ye neither know Me, nor My Father;" "ye cannot tell whence I come, and whither I go." He had said before, ch. vii. 28: "Ye both know Me, and know whence I am." This apparent contradiction only reflects in His free, spontaneous utterance the perfect harmony and unity of real deity and *real humanity* (against Docetism and Apollinarianism) in Him. And yet His having a really earthly, human origin, as well as a really divine, was not the same as being *from beneath* and *of this world. This world* "lieth in the wicked one."—E. D. Y.]

7. Christ reveals Himself in the spirit by veiling Himself in the flesh. "The teaching of Christ is not something outside of Him or added to Him; He Himself is all teacher, all revelation; His doctrine is Himself." Gerlach.

[7½. "The Being who sent Jesus into the world, was in such close companionship with Him, that He shared with Him, so to speak, all the opprobrium and hostility with which His mission was met, and would be present to His aid in every danger. . . . It should ever be borne in mind that this obedience of the Son, although strictly predicable of Him only in His Messianic office, is to be regarded as proceeding from His essential unity with the Father; else, as Olshausen well remarks, . . . it would depend for its perpetuity upon the fidelity of the Son. . . . It is based upon those immutable relations of companionship springing from the essential unity of the Father and Son, and referred to so emphatically in the preceding words, *is with me.*" J. J. Owen.—E. D. Y.]

8. The *chiliastic* elements in the life of Jewish people: *a.* During the life of Jesus, in Galilee (John vi.), in Judea (John viii.); *b.* After the ascension of the Lord, (1) at the time of founding of the church, Acts vi. 7; (2) before the death of James the Just. See his biography.

9. It is not right to presume that the rulers of the Jews would have absolutely closed themselves beforehand against the impression of the Messiahship of Jesus. On the contrary they were thoroughly disposed from the beginning, under certain conditions, to acknowledge Him as Messiah; *viz.*, if He would meet their idea of Messiah (see Matt. iv.) This accounts for the alternate attractions and the repulsions, which John exhibits to us in the boldest contrast, ch. iii.; chs. viii. and x. Even in the revilings against Christ on the cross the craving for a chiliastic Messiah may be perceived (Matt. xxvii. 42, see *Leben Jesu*, II. 3, p. 1562). This explains again the Lord's reservation of His name of Messiah, which He positively refused to have publicly proclaimed by the people until the Palm-Sunday, and to which He Himself did not confess until the hour of His condemnation before the high council.

10. In the miraculous gliding of Christ out of the hands of His enemies, both here and often elsewhere, Luthardt rightly sees a presage of the resurrection of Christ, by which He perfectly transported Himself from the violence of His foes.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical points.—Christ the true pillar of fire to His people: 1. He gives light upon the world of sin. 2. He gives light through the world of nature. 3. He gives light to His believing followers.—Christ the light of the world in His saving work for those who follow Him: 1. The Light of the world. 2. The followers of the light. 3. The saving effect: (*a*) They shall not walk in darkness. (*b*) They shall have the light of life.—The star of heaven in the night of earth.—The morning star, which guides out of the night of death into the day of life.—The light of life: 1. The light as life. The effect of the enlightening of the understanding is the quickening of the heart. 2. The life as light. Quickening is enlightenment. —The true light and the true life are one.—Redemption by the light of life from walking in the night.—Christ the light of the world: 1. In the sureness of His course. 2. In that which His work begins with: not judging, not destroying, but quickening. 3. In that which His work ends with: separating by the effects of light, judging according to the fact, separating dead and living. 4. In that which His work both begins and ends with: the revealing of the real God, of the Father in His working, His quickening, His judging.

The Jews' judging after the flesh, a judgment against themselves: 1. It is a judgment of the carnal mind, of passion, on the revelations of the Spirit. 2. It is a judgment according to outward appearance and pedigree on the wonders of the new life. 3. It is a carnal condemnation of the divine gentleness which could rescue from damnation.—Prejudice, a way to condemnation.—The Jewish students of God, in the treasury of God, unmasked as ignorant despisers of God.—The manifest Father of Christ, a hidden God to His adversaries.—How Christ can charge spiritual ignorance upon His adversaries at the height of their power (in the treasury). Men of the letter have the treasury of God, and not the knowledge of God.

The fearful word of Christ concerning His departure: 1. The horrible misinterpretation of it. 2. Its true meaning.—Suicide elucidated by the conversation of Christ with the Jews.—Self-killing and self-sacrifice; or, the death from beneath, and the life from above.—To be from beneath, and to be from above.—How Christ would be known according to His own representation of Himself, and not according to the preconceived opinions of the world: 1. According to the Old Testament, not according to the Jewish schools. 2. According to the New Testament, not according to mediæval tradition. 3. According to His divine glory, not according to our human notion. —Legitimate steps in the revelation of Christ to us.—Before the world would come to a decision concerning Christ, it must have the judgment of Christ concerning Himself.—Ver. 26. The judgment of Christ concerning the world unavoidable: 1. As a testimony to the real government of God. 2. As a testimony to His true view of things.—The words of Christ concerning His elevation, as they are misinterpreted by the ear of the Jews. —The power of the Spirit in these words of the Lord: (*a*) His confidence that His elevation on the cross will be the lowest depth of His path to His heavenly exaltation. (*b*) The mercy with which He still gives His enemies the prospect of knowing their salvation by His death and resurrection. (*c*) The clear prediction of the effect of the preaching of the cross in the New Testament dispensation.—The twofold knowing that Jesus is the Lord, as produced by His twofold elevation (the knowing which believers have, and that which unbelievers have).

The word of Christ: *I am not* (left) *alone:* 1. The sense of the expression: The Father is with Him through the whole course of His sufferings (Gethsemane). 2. The confidence of it: Notwithstanding He was soon to be forsaken by all the world and apparently by God Himself. 3. The foundation of the confidence: for I do always those things, *etc.*

Those who believe from misunderstanding.—The form of enthusiastic belief, which can immediately turn into the bitterest unbelief.—Misunderstanding of the word of God: 1. Its forms. 2. Its causes. 3. Its marks. 4. Its solution. 5. Its consequences.

STARKE: LANGE: The illumination of the understanding always inseparably connected with the sanctification of the will. On life depends light or use of eyes.—Teachers should always lead their hearers from the earthly to the spiritual.—HEDINGER: He who follows Christ never misses the right way; always with will-o'-the-wisps! Is. xi. 3, 4.—God, who is (αὐτόπιστος) the truth itself, can testify of Himself, and all men, though they be but liars, must believe His testimony.—If the Father and the Son testify the very same thing, how strong, how invincible is

the testimony!—Stiff-necked enemies of the truth deride what they do not and will not understand, and when they can go no further, they start something ridiculous.—(In the treasury.) God wonderfully protects faithful teachers and confessors of His word.—QUESNEL: Jesus says nothing but what the Father bids Him say; therefore should His ministers also preach nothing but what they have learned of Him, Rom. xv. 18.—Ver. 28. ZEISIUS: The prophecies of God will never be more truly and fully understood than in their fulfilment.—O how many Christians do not know Christ before they have crucified Him with their sins!

BRAUNE: "Shall not walk in darkness," in unholiness, in sin. It is manifestly a fundamental truth that mind and will belong together; neither can be corrupted or improved without the other; and enlightenment and sanctification ever play into one another. At the same time, looking at the preceding occurrences, the Lord seems to intend to guard His dealing with the fallen woman against all abuses. He does not let sin prevail.—Does not the sun bear witness even to its own existence? Set it aside, if you can.—Jesus alone knew both whence He came and whither He went; His adversaries knew neither.—Contend not with blasphemers over God, but over noble life.—The cross is the knot in which humiliation and exaltation are entwined. In the cross the deepest humiliation ended; in the cross exaltation began.

HEUBNER: Some light a man will always follow; the question is whether he will choose the right one. Criterion: The following of Jesus casts out all uncertain, restless groping.—There are only two ways: that of the darkness, and that of the light.—The test of true illumination is that it gives life.—Bearing witness to one's self by no means absolutely inadmissible.—The believer also knows the source and the goal of his life.—How little would the hostile Jews have suspected that this Jesus, their antagonist, would soon be exalted at the right hand of God. So the children of the world suspect not the speedy glorification of the godly whom they despise.—Ver. 19; comp. v. 37. The knowing of the Father and the knowing of the Son are inseparable.—*I go my way.* Our enjoyment of the means of grace has its day.—*Ye shall seek Me.* The time is sure to come when the man shall know those through whom God would have saved him: children their father, *etc.*—*Ye cannot come.* Heaven inaccessible to the assaults of the wicked.—*From beneath, etc.* Between the worldly-minded and the heavenly-minded there is as great a distance (and an abyss) as between heaven and earth.—The enemies of the good cause must involuntarily promote it.

SCHLEIERMACHER: Walking in the light, walking in the truth.—If our faith in the Lord rested on any human testimony, He could not be that on which we might build the full certainty of our salvation. We must cease to be of this world: then we can believe that He is that.—The Lord leaves not alone those who are joined with the Redeemer.—BESSER: Zech. xiv. 7: "At evening time it shall be light."—If Christ is the light of the world, the world without Him is darkness. — What a cutting contradiction: The *treasury of God*, surrounded by a *God*-forsaken people, whose offerings were as heartless as the coin clinking in the chest.—Heb. xii. 3.—Christ, and Christians with Him, go above, to heaven, because they are come down from above; but the servants of sin and of the devil go down, because they are from beneath.

[MATT. HENRY: Ver. 12. *He that followeth Me.* It is not enough to look at this light, and to gaze upon it; but we must follow it, believe in it, walk in it,—for it is a light to our feet, not our eyes only.—Ver. 26: *I have many things to say, etc.* 1. Whatever discoveries of sin are made to us, He that searcheth the heart hath still more to judge of us, 1 John iii. 30. 2. How much soever God reckons with sinners in this world, there is still a farther reckoning yet behind, Deut. xxxii. 34. 3. Let us not be forward to say all we can say, even against the worst of men; we may have many things to say by way of censure, which yet it is better to leave unsaid, for what is it to us?—E. D. Y.]

IV.

CHRIST THE LIBERATOR, AS SON OF THE HOUSE IN OPPOSITION TO SERVANTS; THE ONE SENT FROM GOD, AS AGAINST THE AGENTS OF THE DEVIL; THE ETERNAL AND THE HOPE OF ABRAHAM AS AGAINST THE BODILY SEED OF ABRAHAM. OR: THE LIBERATOR OF ISRAEL, THE ADVERSARY OF SATAN, THE HOPE OF ABRAHAM. A GREAT SWINGING FROM FAITH TO UNBELIEF. ATTEMPTED STONING.

CHAP. VIII. 31–59.

(Vers. 46–59, the Pericope for *Judica* Sunday.)

31 Then said Jesus [Jesus therefore said] to those Jews which believed on him [who had believed him]. If ye continue in my word, *then* are ye [ye are] my[1] disciples
32 indeed; And ye shall [will] know the truth, and the truth shall [will] make you
33 free. They answered him, We be [are] Abraham's seed, and were never in bond-
34 age to any man: how sayest thou, Ye shall [will] be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant [a

35 bondman, a slave] of sin.[2] And the servant [the bondman] abideth not in the house
36 for ever: *but* [*omit* but] the Son [son] abideth ever.[3] If the Son therefore shall
37 make you [If then the Son make you] free, ye shall [will] be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place
38 [maketh no progress] in you. I speak that which I have seen with my [the]
39 Father: and ye [likewise][4] do that which ye have seen with your father.[5] They answered and said unto him, Abraham is our father. Jesus saith unto them, If
40 ye were [are][6] Abraham's children, ye would[7] do the works of Abraham. But now ye seek to kill me, a man that hath told you [spoken to you] the truth, which I
41 have heard of [I heard from] God: this [the like of this] did not Abraham. Ye do the deeds [works] of your father. Then said they [They said] to him, We be [were]
42 not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came [am
43 come] from God; [for] neither came I of myself, but he sent me. Why do ye not
44 understand my speech? *even* because[8] ye cannot hear my word. Ye are of *your* father [of the father who is] the devil, and the lusts of your father ye will [ye desire to] do: he was a murderer from the beginning, and abode not [doth not stand] in the truth, because there is no truth in him. When he[9] speaketh a lie, he speaketh of his own [from his own nature]: for [because] he is a liar, and the father of
45 it [thereof]. And [But] because I tell *you* [speak] the truth, ye believe me not.
46 Which of you convinceth [convicteth] me of sin? And [*omit* And] if I say the
47 truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not [for this cause ye do not hear], because ye are not of God.
48 Then answered the Jews [The Jews answered], and said unto him, Say we not
49 well that thou art a Samaritan, and hast a devil [demon]? Jesus answered, I have
50 not a devil [demon]; but I honour my Father, and ye do dishonour me. And
51 [But] I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying [my word][10] he shall [will] never see death.
52 Then[11] said the Jews unto him, Now we know that thou hast a devil [demon]. Abraham is dead [died], and the prophets; and thou sayest, If a man keep my saying
53 [my word], he shall [will] never taste of death. Art thou greater than our father Abraham, which is dead [who died]? and the prophets are dead [the prophets also
54 died]: whom makest thou [dost thou make] thyself? Jesus answered, If I honour [glorify][12] myself my honour [glory] is nothing: it is my Father that honoureth
55 [glorifieth] me; of whom ye say, that he is your [our][13] God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall [should]
56 be a liar like unto you: but I know him, and keep his saying [word]. Your[14] father Abraham rejoiced to see [that he should see, ἵνα ἴδῃ] my day: and he saw
57 *it*, and was glad. Then said the Jews [The Jews therefore said] unto him, Thou art
58 not yet fifty[15] years old, and hast thou seen[16] Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was [was made, or, born, γενέσθαι] I am [εἰμί].
59 Then took they up [Therefore they took up] stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by [*omit* going—by].[16]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 31.—[Cod. Sin. omits the μου, so generalizing the idea of *disciple*.—E. D. Y.]

[2] Ver. 34.—Τῆς ἁμαρτίας is wanting in Cod. D., Iren., Hil., *etc.* [Cod. Sin., with most of the leading authorities, has it]. The omission has been caused by the general expression ὁ δὲ δοῦλος following.

[3] Ver. 35.—[This whole clause ὁ υἱὸς—αἰῶνα is wanting in Cod. Sin. Otherwise it is unquestioned. The omission is probably an effort to strip the ὁ δὲ δοῦλος, ver. 34, of that generalness which seemed to others to require the omission of the τῆς ἁμαρτίας before it.—E. D. Y.]

[4] Ver. 38.—[οὖν after ὑμεῖς is disputed in the Greek text, and should be translated *therefore* or *accordingly* or *likewise* or *by the same rule*. Meyer: "*In οὖν liegt eine schmerzliche Ironie.*"—P. S.]

[5] Ver. 38.—Instead of ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, we should read, according to decisive authorities (B. C. K.): ἃ ἠκούσατε παρὰ τοῦ πατρός. [An ironical allusion to the devil.] Μου and ὑμῶν are probably exegetical interpolations. [Lachmann, Tischendorf, and Alford omit them. ℵ. D. have them. They also support Lachmann and Tischendorf in reading ἃ ἐγώ instead of ἐγὼ ὃ, in the first clause. But in the second it reads: ἃ ἑωράκατε παρὰ τοῦ πατρός. Nothing in the nature of the case would seem to require ἠκούσατε here rather than the ἑωράκ. which is used of Christ in His relation to the Father; for in ver. 40 the *hearing* is applied to Christ, and in ver. 41 the *seeing* is implied in the case of the Jews.—Y.]

[6] Ver. 39.—B. D. L. [ℵ] ἐστε, [instead of ἦτε, *were*, text. rec.] to which, however, the ἐποιεῖτε does not correspond. [Meyer: "The apparent want of grammatical correspondence between the two members has occasioned the change now of ἐστε into

ἦτε, now of ἐποιεῖτε into ποιεῖτε (Vulg., Aug.)." Meyer, with Griesbach and Lachmann, prefers ἐστε, and is supported by Cod. Sin.—Y.]

[7] Ibid.—The ἄν is not sufficiently accredited.

[8] Ver. 43.—[Dr. Lange translates this as belonging to the question, not as an answer; takes ὅτι—ὥστε: "Why do ye not understand my speech, so that ye cannot hear my word?" See the Exegesis.—Y.]

[9] Ver. 44.—[The reading ὃς ἄν is untenable.]

[10] Ver. 51.—Τὸν ἐμὸν λόγον. The reading τὸν λόγον τὸν ἐμόν is exegetical. [Lachmann and Tischendorf read τὸν ἐμὸν λόγον, and Meyer thinks the balance of authority in favor of that reading. Hahn, Stier and Theile, *etc.*, prefer the other, and Cod. Sin. supports it. Cod. Sin. also has the weaker futures τηρήσει and θεωρήσει, instead of the subjunctives τηρήσῃ and θεωρήσῃ. But in ver. 52 it agrees with all the great authorities in γεύσηται, against the future γεύσεται of the Text. Rec.—Y.]

[11] Ver. 52.—[Cod. Sin. supports Lachmann and Tischendorf in omitting οὖν.—Y.]

[12] Ver. 54.—According to B. C.* D. [Cod. Sin.], *etc.*, δοξάσω. [Rec.: δοξάζω.]

[13] Ibid.—[The Recepta, and therefore the English Version, are supported by the Cod. Sin.: ὑμῶν, but A. B.[2] C. al. read ἡμῶν, direct discourse. J. J. Owen: "Some critics connect" the succeeding clause with this, "and translate *of whom ye say 'he is our God,' and know him not.* But this presents less forcibly the contrast between their arrogant claims and real ignorance of God." The conjunction is simply *καί*. The main contrast also would seem to lie between the Jews' ignorance and Christ's knowledge of God.—Y.]

[14] Ver. 56.—The authorities waver between ἡμῶν (*our* father) and ὑμῶν (*your* father). The first reading is more probable. [There is probably a mistake here. Lachmann indeed quotes Origen in favor of ἡμῶν, but Tischendorf, Tregelles, Alford, Westcott and Hort mention no such reading in this verse, while in ver. 55 the authorities are divided between θεὸς ὑμῶν and θεὸς ἡμῶν.—P. S.]

[15] Ver. 57.—The reading τεσσαράκοντα in Chrysostom and others is exegetical.

[16] Ibid.—[Cod. Sin.[1] *ἑώρακεν σε; hath Abraham seen thee?* to conform their question to Christ's assertion, ver. 56.—Y.]

[17] Ver. 59.—The words from διελθών to the end are wanting in B. D., Vulgate, and seem to have been transferred from Luke iv. 30 by way of exegesis. [Wanting also in Cod. Sin.—Y.]

EXEGETICAL AND CRITICAL.

[The last discourse had made an impression on many, and brought them to the door of a superficial discipleship (ver. 30), while yet their heart was full of prejudice. These half converts the Lord now addresses and warns them not to be satisfied with a passing excitement of feeling, but to become true and steady disciples. Then they would know the truth, and the truth would give them true freedom from the degrading bondage of sin and error. Knowledge appears here as the fruit of faith, and freedom as the fruit of knowledge. This earnest exhortation brings out the latent hatred of the Jews, whereupon the Lord, with fearful severity, exposes the diabolical nature of their opposition to Him, while He at the same time reveals His divine nature as the destroyer of death and the One who was before Abraham was born. This address, in the lively form of dialogue, unites the character of a testimony concerning Himself and a judgment of the Jews, and rises to the summit of moral force.—P. S.]

Ver. 31. **If ye continue in my word.**—That is, here, not merely: continue to believe, but believe according to the spirit of the word, and in obedience to the word, which He spoke. Working towards an exposure of their misapprehension of His words—**Ye are my disciples indeed.**—This, therefore, must first appear. [There is a latent antithesis between πεπιστευκότας and μαθηταί. It was one thing to believe in Jesus, quite another to be disciples, *learners*. The one could be a momentary impulse; the other required constant study and obedience?] True discipleship is the condition and guaranty of their knowing the truth; and then this knowledge carries the blessing, that the truth should make them free. Freedom is the very thing they were bent upon all along; but a political, theocratic freedom, as pictured by a chiliastic mind. Christ opens to them the prospect of a higher freedom which, if they should be true disciples, they would owe to the liberating effect of the truth, the living knowledge of God; He opens the prospect of freedom from sin.

Ver. 32. **Ye shall know the truth more and more.** [Hengstenberg: "A difference of degree of knowledge is put in the form of knowledge itself as opposed to ignorance, because in comparison with future attainments of knowledge in the path of fidelity, the present knowledge would be quite insignificant. The truth is not merely something thought; it has taken flesh and blood in Christ, who says, *I am the truth.* By a deeper and deeper knowing of Christ they would know also the truth, after which, as after freedom, every man who is not utterly lost has a deep constitutional longing, and this living truth would make them free from the bondage of sin and error; while the truth considered merely as a thought of the mind would be utterly powerless. The same liberating effect which is here ascribed to the truth, is in ver. 36 ascribed to Christ."—E. D. Y.]

[**The truth will make you free,** ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Comp. ver. 36: "If the Son make you free, ye will be free indeed," ὄντως ἐλεύθεροι. Christ associates liberty always with the truth, which He is Himself, and presents the truth as the cause, and liberty as the effect. So also Paul speaks of liberty always in this positive, highest and noblest sense, liberty in Christ, the glorious liberty of the children of God, liberty from the bondage of sin and error, comp. Rom. viii. 21; 2 Cor. iii. 17; Gal. ii. 4; v. 1, 13; Jas. i. 25; 1 Pet. ii. 12. Man is truly free when he is released from abnormal foreign restraints and moves in harmony with the mind and will of God as his proper element. "*Deo servire vera libertas est.*"—P. S.]

Ver. 33. **They answered him, We are Abraham's seed** (or, **offspring**).—Here comes the turning-point. Christ has openly told them that He would redeem them spiritually from sin by the truth, and in this sense make them free; and now they see their misapprehension of His former words. But in bitter vexation they plunge into a new mistake, supposing that Christ had their political bondage in view, and would require them to console themselves under their political oppression with the enjoyment of spiritual truth. Hence, instead of explaining: Thou shouldst free us from the domination of the Romans, they explain with insulted pride, that they are already free; they have never been any man's slaves. This answer contains (1) an unbelieving

denial of their spiritual servitude; for they studiously avoid the spiritual meaning of the words of Jesus; (2) a revolutionary, chiliastic protest against the idea that they acknowledged the dominion of the Romans, or that they could, as the words of Jesus implied, console themselves under it with spiritual elevation. This breaks again the scarcely formed union with Christ. This sharp contrast in the same Jews between a great demonstration of submission to Jesus and a hostility ready to stone Him,—this reaction of sentiment, coming the moment they were undeceived concerning their chiliastic expectations, appears repeatedly in the Gospel of John in significant gradations. It has already come distinctly to view chap. vi. 30 (comp. ver. 15); and in chap. x. 31 (comp. ver. 24) it is still more glaring than here.

If these historical points are not duly considered, it must seem strange that the same Jews who had just believed in a mass, should so soon relapse into the bitterest unbelief. Hence many have supposed that here other Jews of the mass, quite distinct from those believing ones, now come forward and take up the conversation (Augustine, Calovius, *etc.*, Lücke *et al.*). Tholuck: "It is far more likely that the same adversaries who have hitherto been in view, the Ἰουδαῖοι, are the subject of *ἀπεκρίθησαν*. Before the believing hearers speak, some of the rulers interpose, to repel the supposed slander upon the whole people." This would imply an inaccuracy of expression. On the contrary, according to the narrative of the evangelist, they are manifestly the same to whom Jesus had spoken, and *ἀπεκρίθησαν* cannot be translated: *it was answered.* Justly, therefore, Chrysostom, Maldonatus, Bengel, and others, have taken them to be the same. Chrysostom gave the sufficient interpretation: *Κατέπεσεν εὐθέως αὐτῶν ἡ διάνοια· τοῦτο δὲ γέγονεν ἀπὸ τοῦ πρὸς τὰ κοσμικὰ ἐπτοῆσθαι.* ["Their belief immediately gave way; and that because of their eagerness after worldly things."] It seems transparent (1) that Jesus in His reply, ver. 34, to those who speak in ver. 33, simply pursues the discourse He had begun in vers. 31, 32; and (2) that His suggestion of the need of being made free, ver. 32, was *intended* to test the sincerity, or provoke the latent insincerity, of the faith of the persons of vers. 30, 31. Contrary to Dr. Tholuck's remark above, the evangelist has here very accurately designated the interlocutors, ver. 31, as Jesus and those Jews who believed on Him. Meyer suggests that "the *πολλοί*, ver. 30, are many among the *hearers in general;* among these 'many' were some *hierarchical Jews*, and to *these* Jesus speaks in ver. 31." There probably was this difference among the believing many; but it is hardly in John's view here. Hengstenberg, who agrees on this point with Tholuck, thinks "John was quite too much intent upon reality than to ascribe faith to such murderous enemies of Christ as these, on the ground of a mere fleeting emotion." But this very consideration might work the other why: the Evangelist would take even a transient and impure faith for what it is worth as faith for the time. This great relapse from a flash of faith into deepened darkness of unbelief may be just the "reality" on which John is intent. [Of recent expositors Olshausen, Meyer, Stier, Alford, Ellicott ("*Life of Christ*"), J. J. Owen, and others, take the same view with Dr. Lange.—E. D. Y.]

Ibid. **We are Abraham's seed.**—These words are put as the foundation of what follows: **And were never in bondage** (never yielded ourselves as bond-servants). Because they were Abraham's seed (on the strength of many Old Testament passages like Gen. xxii. 17; xvii. 16), they claimed, according to Jewish theology, not only freedom, but even dominion over the nations. As *πώποτε* includes the whole past, these words can only mean: Often as we have been under oppression (under Egyptians, Babylonians, Syrians), we have never acknowledged any oppressor as master, but have always submitted only from necessity, reserving our right to freedom, and striving after it. This reservation carried the spirit and design of revolution, and afterwards, in the Jewish war, acted it out in the Zealots and Sicarii (Joseph. *De bello Jud.*, vii. 8, 6).

This extremely simple state of the case many interpreters have lost sight of, failing to distinguish between a bondage *de facto* and a bondage *de jure;* hence a list of mistaken explanations (specified by Tholuck, p. 250). Tholuck, referring to my *Leben Jesu*, II. 2, 968: "They were as far from *acknowledging* subjection to Rome, as modern Rome is from acknowledging secular relations which contradict its hierarchical consciousness." "Only as a domination *de facto*, and not *de jure*, does even Josephus represent to them the Roman domination, on the prudential principle of yielding to superior force (*De bello Jud.* v. 9, 3). And to this day it stands among the fifteen benedictions which should be said every morning: 'Blessed art Thou, that Thou hast not made me a slave.' *Schülchan Aruch. tr. Orach Chajim*, fol. 10, ch. 3. The meanest laborer who is of the seed of Abraham, is like a king, says the Talmud."*

Ver. 34. **Whosoever committeth sin** [*πᾶς ὁ ποιῶν τὴν ἁμαρτίαν*, living in the practice of sin], **is a slave of sin.**—A solemn declaration, enforced with: *Verily, verily.* In these words Jesus utterly expels the political question from His scope. He states first the principle, then the application. The *committing* of sin is to be taken with emphasis; He whose tendency and habit is to commit sin;† which may be applied in a wide sense to every man born of the flesh (Rom. vii. 14), in the narrower sense to the evil propension of the earthly-minded (ch. iii. 20; 1 Jno. iii. 8). He is the servant, the slave, of sin; fallen into the worst conceivable bondage, or rather the only real bondage; the man being even at heart a slave,

* [Meyer's interpretation that the Jews here in an excited state of mind, confine their view to their own time, and then make earnest of the show of freedom allowed them by the Romans (Joseph. vi. 6, 2), by no means excludes Dr. Lange's, which Meyer thinks unnecessary. Indeed the constitutional and traditional temper of the Jews, as Lange here finely analyzes it, would be just the source of such excited exaggeration as Dr. Meyer finds in these words. And conversely, Lange's view might well include Meyer's; for the Jews are here not so much stating a refined political doctrine, as venting a passionate jealousy supported by it. Nor need even the still less qualified view of Dr. J. J. Owen be left out: "to refer their reply to the loose and inconsiderate manner of speaking which characterizes persons in a state of high excitement, such as that into which these persons were thrown by the answer of Jesus." Y.]

† [Comp. Matt. viii. 23, *ἐργαζόμενος τὴν ἁμαρτίαν.*]

whereas in other sorts of servitude the man may himself be free within, though in outward bonds. And the application was obvious. Jesus implied that they, not only for being born of the flesh, but for being carnally-minded and practically hostile to the truth, committed sin. The hint that they were therefore in the hardest slavery, and in the utmost need of liberation by the truth which they despised, the Lord in the sequel turns gradually into a decided opinion. Comp. Rom. vi. 17; vii. 14, ff. "Analogous instances from the classics see in Wetstein; from Philo, in Lösner, p. 149." Meyer. ["The mere moral sentiment of which this is the moral expression, was common among the Greek and Roman philosophers." Alford.—P. S.]

Ver. 35. **And the bondman abideth not in the house for ever.**—The thought takes its turn from the legal relations of civil life. The bond-servant is not an organic member of the household, has no inheritance, and can be expelled or sold, Gen. xxi. 10; Gal. iv. 30. According to the law of Moses the Hebrew servant must be set free in the seventh year, if he desire; but even if he wishes to remain servant of the house, he does not thereby become a member of the family, Ex. xxi 1 ff. To this legal status of the servant, however, as not a permanent member of the household, Jesus gives an allegorical meaning. And in so doing He goes upon a presumption, where expositors readily incline to see a jump. He who is the servant of sin, is, under the dispensation of the law, an involuntary subject of the law; therefore a slave of the letter; and he who is such a slave of the letter, is a slave of sin. Paul also goes on this presumption in Gal. iii. 10. The slave of the letter, therefore, being a slave of sin, abides not in the house of God, the theocracy. The application is obvious: In the kingdom of God there have been hitherto children and servants (Gal. iii. 22; iv. 1); the servants at this time are the unbelieving Jews; they are one day driven out (Matt. viii. 12; Rom. ix. 31; Gal. iv. 30). Not all Israel, but only the unbelieving portion; of these, who treat the law as a mere statute, a slavery to the letter, which corresponds with the bondage of sin, it is declared that they hold no relation of affinity and sonship to the master of the house. The reference of the servant to Moses, propounded by Chrysostom and Euthymius, belongs to a different train of thought and a different aspect of the servant, Heb. iii. 5.* *The house;* typically denoting the royal family of the Lord, the household of God, Ps. xxiii. 6; xxvii. 4.

The son abideth forever [*viz.*, in the house.]—He is by blood one with the house and heir of the house. This point of law is also a similitude, expressing the perpetual dwelling and ruling of Christ in the kingdom of God. As the son is spoken of in the singular, the word cannot be taken to imply a class of men who are morally and religiously free. And in fact the children of the house themselves, under the Old Testament economy, not having attained their maturity, are put under the same law with the proper alien slaves.*

[The contrast is here between bondage to sin and a freedom to which even the *children* of the house of God could attain only in a new stage, a manhood, of spiritual life; and into this new stage of full-grown sonship they, and much more those who had let themselves down into *servitude*, could come only in Christ, *the* Son of God. There *were no sons*, whose position would afford, except prospectively, a *general maxim* of the kind here before us. Even the children differed not yet from servants, though they were not servants of sin. While, therefore, the word *son* not *directly* denoting Christ, but being used generically, might properly be printed both here and in the verse following without a capital, Dr. J. J. Owen's remark upon it in this verse is unwarrantable, and in the next inconsistent: "The word *son* improperly commences with a capital in our common version, as though it referred to the Son of God. It stands here opposed to *servant*, and is generically put for all those born to a state of freedom, and consequently heirs to the paternal inheritance and privileges. In the next verse the word *Son* is properly capitalized."—E. D. Y.]

Ver. 36. **If then the Son make you free.**†—A new legal principle is here again presupposed by this expression. The son can give servants their freedom; and he can receive them to membership in the house, as adopted brothers, and to participation in his inheritance. The spiritual application which Jesus makes of this principle stops with the first point. The house of God has its son; and this son must make the servants in the house of God free, before any true freedom can be spoken of among you.

Note, that He speaks primarily only of the son of the house, not of the Son of God, and that He does not designate Himself as the son (comp. ch. v). But His meaning, that He is the son of the house, and as such the Son of God, the only one who is spiritually free and can give spiritual freedom, stands out clearly enough. The sentence is so framed, that it may be taken as containing at once the condition of the true freedom for Israel, a prophecy concerning the believing portion of Israel, and a warning and threatening for the unbelieving portion.

Ye will be free indeed [*ὄντως ἐλεύθεροι*].—As opposed to their visionary, fanatical effort after external, political freedom in their spiritual bondage. Without the *real* freedom they could neither attain, nor maintain, nor enjoy the outward; while the inward freedom must ultimately bring about the outward. The fact that the son appears as the liberator, instead of the lord of the house himself, agrees with the figure; all depends in this case on what he is willing to do in regard to his hereditary right in the servants. Comp. ch. x. 26, 27.

Ver. 37. **I know that ye are Abraham's seed; but ye seek to kill me.**—The acknow-

* [Alford, with Bengel, Stier, Ebrard, assumes here a reference to Ishmael and Isaac, the bond and the free sons of the same Abraham, but the bondwoman and her son are cast out. Meyer objects; the sentence being general.—P. S.]

* [Meyer: "*ὁ υἱος μένει εἰς τ. αἰῶνα*, namely, *ἐν τ. ῇ οἰκίᾳ*—is likewise a general sentence, but with the intended *application* of the *ὁ υἱός* to *Christ*, who as the Son of *God* forever retains His position and power in the house of God, *i. e.* in the theocracy, comp. Heb. iii. ff."—P. S.]

† [Grotius: "*Tribuitur hic filio quod modo* (ver. 32) VERITATI, *quia eam profert filius.*"—P. S.]

ledgment of their claim to natural descent from Abraham serves only to strengthen the reproof that follows. What a contrast: Abraham's seed, murderers of Christ! Christ can charge them with seeking to kill Him: (1) because they are already turned into an apostasy from Him, which cannot stop short of deadly enmity; (2) because they are impelled by the chiliastic idea of Christ, which leads in the end to the crucifixion of Christ; (3) because they go back to the hierarchical opposition, which has already determined His death.

Because my word maketh no progress in you.—Χωρεῖν: to make way, go through, encompass. Metaphorically: to come to something, to succeed, to make progress. The last meaning is the most probable here. These adversaries are the persons in view; hence ἐν ὑμῖν cannot mean *among you* (does not take effect: Luther; has no success: Lücke). *In you:* (*a*) Finds no room, gains no ground in you. Origen, Chrysostom, Beza, *et al.* Meyer says, it cannot mean this; Tholuck favors this meaning; and Origen and Chrysostom ought to have known the admissible use of the word. Yet this thought must then be reduced to: (*b*) Finds no entrance into you (Nonnus, Grotius, Luthardt, Tholuck). But then the accusative [or εἰς ὑμᾶς] would be expected. Better, therefore, De Dieu and Meyer: It makes no progress in you. It does not thrive in you. This, in fact, Christ has just had experience of with them. They have first misunderstood His word, then loose hold of it again. This then turns into an opposition, which by the strength of its spirit and its reaction ("he that is not with Me," &c.) must pass into deadly enmity.

Ver. 38. **I speak what I have seen with the (my) Father.**—The contrast between Him and them is threefold: 1. My Father, your father (though the verbal antithesis here is critically doubtful; see the TEXT. AND GRAM. NOTES.) 2. He acts according to what He has clearly seen with His Father; they act according to what they have indistinctly heard from their father (and a further antithesis between the perfect ἑώρακα and the aorist ἠκούσατε.) Yet to limit ἑώρακα, with Meyer, to the pre-existent state of Christ, is partial.* 3. His way towards them is to speak openly (λαλῶ) what He has known to be the will and decree of the Father; they, on the contrary, true to the manner of their father, even in moral concerns, go right on to malicious dealing. ("In οὖν there is a sad irony."—Meyer.) It is the contrast, therefore, of a moral parentage, a moral instruction, a moral way, which in Christ issues in a purely spiritual witness-bearing, and one which in the Jews issues in a fanatical, murderous falling upon Christ. He speaks God's judgment respecting them; they put Him on Satanic trial for death. The other result of Christ's seeing: His doing what He sees His Father do, does not here come into view. His doing is all a doing good, and for this a susceptibility is prerequisite. But to His adversaries He says how it stands with them before the law and judgment of God. Who His Father is, and who is theirs, they must for the present forebode. Meyer: "He means, however, the devil, whose children in the *ethical* view they are, whereas He is in the metaphysical view and in reality the Son of God." But the ethical view is also included. On the one hand, clear impression, free compliance, calm declaration; on the other, dark, sullen impulse, forced obedience, malignant practice. "Ποιεῖτε: constant conduct; including the seeking to kill, but not exclusively denoting that." Meyer.

Ver. 39. **Abraham is our father.**—The distinction between true children of Abraham and spurious children who therefore, as to their moral nature, must have another father, Christ has introduced by the foregoing sentence. They suspect the stinging point of His distinction; hence their proud assertion, which calls forth the Lord's denial: **If ye were Abraham's children.** In the spiritual sense [children in moral character and habits, as distinct from *seed* or mere natural descent, ver. 37.—P. S.] **Ye would do the works of Abraham,** works of faith, above all the work of faith. [τέκνα and ἔργα are correlative.] Abraham had a longing for the coming of Christ, ver. 56. "Just as Paul does in Rom. ix. 8, Jesus here distinguishes the ethical posterity as τέκνα from the physical as σπέρμα." Tholuck. [So also Meyer and Alford. —P. S.] Σπέρμα, *seed,* is rather used to designate Abraham's posterity as a unit, Gal. iii. 16.

Ver. 40. **But now ye seek to kill me.**—The very opposite of Abraham's spirit. The Lord does not yet characterize their murderous plot as a killing of the Christ; this alone condemns them, that they wished to kill in Him a *man,* and a man *who had spoken to them the truth,* who did nothing more but told the truth which He had *heard from God,* and therefore stood as a prophet.* The counterpart is Abraham with his benevolent spirit in general, with his homage for Melchizedek, and with his sparing of Isaac when God interposed.

[**A man,** ἄνθρωπον, with reference to παρὰ τοῦ θεοῦ. This self-designation of Christ as a man, a human being, implies all that is essential to our nature. It occurs nowhere else, but instead of it the frequent title *the Son of Man,* with the definite article, which at the same time elevates Him above the *ordinary* level of humanity, λελάληκα, the *first* person, according to Greek rule, see Buttmann, *N. T. Gr.* p. 241. **This did not Abraham.** Litotes, ἐποίησε, *fecit* (not *fecisset*), a statement of fact all the more stinging. A reference to Abraham's treatment of the Angel of Jehovah, Gen. xviii. (Lampe, Hengstenberg), is not clear.—P. S.]

Ver. 41. **Ye do the works of your father.** —Thus much is now perfectly manifest: They have, in respect to moral character, some other father than Abraham, who is exactly the opposite of them in spirit. The deeds of that father they do; that is, they do according to his deeds, and they do according to his bidding; they do his deeds in his service.

* [Dr. Lange, it will be observed, adopts the reading: Ye do that which ye *heard* with your father. See the TEXT. NOTE. This reading seems, indeed, to be doubtful. But παρὰ τοῦ πατρός here (*from* your father), in distinction from the π. τῷ πατρί (*with* my Father) in the former clause, is less doubtful, and warrants substantially Dr. Lange's second antithesis.—Y.]

* [Godet: "*Remarque la gradation:* 1, *Faire mourir un homme;* 2, *un homme organe de la* VERITE; 3, *de la vérité qui vient de* DIEU."—P. S.]

We were not born of fornication.—They seem to suspect the spiritual intent of Christ's words, yet they avoid it by at first standing upon the literal interpretation of them, that they may then immediately save themselves by a bold spring to the spiritual. In the first instance, therefore, they say: We are not bastards fathered upon Abraham, but genuine offspring of Abraham (bastards were excluded from the congregation, Deut. xxiii. 2). But they intend thereby at the same time to say; We are not idolaters (Grotius, Lampe, Lücke); as is evident from their next words: **We have one Father, God.**—Their genuine descent from Abraham, is supposed to involve their having God for their Father, in the spiritual sense; and when they speak of Him as the *one* Father, the ἕνα is also emphatic.

Accordingly they intend to say: *We* (ἡμεῖς, with proud emphasis) are not like the heathen, who are born of whoredom, in apostasy from God (Hosea ii. 4; [Ezek. xx. 30; Is. lvii. 3]), and have many gods for their spiritual fathers (as they charged especially the Samaritans); bodily and spiritually we are free from the reproach of adulterous birth.* Children of Abraham, children of God, Deut. xxxii. 6; Is. lxiii. 16; Mal. ii. 10; Rom. iv. 16; Gal. iv. 23. The position: God is our father, is therefore in no opposition to the paternity of Abraham. The reference of Euthymius Zigabenus to the contrast of Isaac and Ishmael is unwarrantable. [For the Jews would not call Abraham's connection with Hagar one of πορνεία, which implies several fathers, but one mother.] It is obvious that with their appeal to the fatherhood of God they wish to crowd Jesus from His position; whether they at the same time intended an allusion to the birth of Jesus (Wetstein and others) is doubtful. In their monotheistic pride they could boast of being the children of God, even while the accusations of the prophets, that Israel was of Gentile whoredom (Ezek. xvi. 3; see Tholuck, p. 254), were in their mind; and we already know how little the Jewish fanaticism felt bound by the Scriptures.

Ver. 42. **If God were your father, ye would love me.**—Emphatic: Ye would have (long ago) learned to love Me;† that is, being kindred in spirit and life. Luthardt: This would be the ethical test. From the fact, therefore, that they do not love Him [the Son of God, the Beloved of the Father], He can infer with certainty their ungodly mind and nature. Proof: **For I** (ἐγώ) **proceeded forth and am come from God.**—His consciousness is the clear mirror, the true standard. He is certain (1) that He proceeded forth in His essence and in His personality from God, ontologically and ethically; (2) that also, in His appearance and mission among them, in His coming like a prophet to them, He came from God.* But again, He is certain of this because *He came not of Himself*, *i. e.* because He knew Himself to be pure from all egotistic motives (love of pleasure, love of honor, love of power; see the history of the temptation, Matt. iv.); and because He was conscious of *being sent by God*, *i. e.* of being actuated by divine motives. Nothing but this alternative was conceivable: from Himself, or from God, (chap. vii. 18, 28); no third origin (Meyer) is supposable.

Ver. 43. **Why do ye not understand my speech?**—Λαλιά, in distinction from λόγος; the personal language, the mode of speech, the familiar tone and sound of the words, in distinction from their meaning [xii. 48: ὁ λόγος ὃν ἐλάλησα; comp. Phil. i. 14; Heb. xiii. 7]. From its original idea of *talk, babble, λαλιά*† here preserves the element of vividness, warmth, familiarity. It is the φωνή, the tone of spirituality and tone of love in the shepherd-voice of Christ.‡ They are so far from recognizing this "loving tone," that they are incapable of even listening to the substance of His words with a pure, undistracted, spiritual ear. Fanaticism is characterized by "false hearing and words;" primarily by false hearing. Our Lord means *unprejudiced*, kindly-disposed hearing and attention; something more therefore, even here, than the general power to understand, which is expressed by γινώσκετε, and, in the first instance, something less than the willing hearing which is the beginning of faith itself. To take λαλιά and λόγος as equivalent, and to lay stress on ἀκούειν, and make it the condition precedent to γινώσκειν (as Origen and others do), in the first place ignores the distinction of the two meanings of λέγειν and λαλεῖν, which distinctly runs through this Gospel, and in the second place it overlooks the language: οὐ δύνασθε ἀκούειν. The point here is an ability to hear the λόγος, to which the recognition of the λαλιά is the condition precedent. We therefore, with Calvin, take the ὅτι as inferential, equivalent to ὥστε, not with Luther as meaning *for*. Manifestly δύνασθε is to be understood ethically, not, with Hilgenfeld, in a Gnostic, fatalistic sense (see Tholuck). The lively emotion in the painful interrogatory utterance of these words introduced the solemn declaration following.

Ver. 44. **Ye are of the father who is the devil.**—[Of the (spiritual or moral) fatherhood or paternity of the devil, ἐκ ταῦ πατρὸς τοῦ

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* [Meyer denies all reference to idolatry, as defended by Lange with Lampe, Lücke, De Wette, Tholuck, Stier, Hengstenberg, Bäumlein, Alford. Bengel aptly characterizes this objection of the Jews as a *novus importunitatis Judaicæ paroxysmus*.—P. S.]

† [Dr. Lange presses the imperfect ἠγαπᾶτε, but this is conditioned by the ἦν in the protasis, and is better rendered: *Ye would love Me*, than: *Ye would have loved Me.* The sentence belongs to the fourth class of hypothetical sentences mentioned by Winer, p. 273 and 285, where the condition of the protasis is supposed not to exist: in these cases εἰ is used with the imperf. indic., and followed in the apodosis by a præterit with the same force; comp. ver. 39: εἰ τέκνα τοῦ Ἀβρ. ἦτε, τὰ ἔργα τοῦ Ἀβρ. ἐποιεῖτε, "*if ye were Abraham's children, ye would do the works of Abraham;*" John v. 46: εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί, *if ye believed Moses, ye would believe Me;* ix. 41: εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν, "*if ye were blind, ye would not have sin;*" xv. 19: εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει, "*if ye were of the world, the world would love its own:*" xviii. 36; Luke vii. 39: εἰ ἦν προφήτης, ἐγίνωσκεν ἄν, "*if he were a prophet, he would know,*" *etc.*—P. S.]

* [Meyer refers ἐξῆλθον to Christ's incarnation, and ἥκω to His presence. It is the result of ἐξῆλθον, and still belonging to ἐκ τ. θεοῦ.—P. S.]

† [In classical Greek, but in Hellenistic Greek and with later writers it often is *sermo*, *speech*, without any contemptuous meaning. λαλιά refers to the delivery or manner and form, λόγος to the matter or substance, of His discourses.—P. S.]

‡ [Alford: "The *spiritual idiom* in which He spoke, and which can only be spiritually understood."—P. S.]

διαβόλου. This is the most important doctrinal statement of Christ concerning the devil, teaching soberly and solemnly without figure of speech: (1) the objective personality of the devil; (2) his agency in the fall of the human race, and his connection with the whole history of sin as the father of murder and falsehood; (3) his own apostasy from a previous normal state in which he was created; (4) the connection of bad men with the devil.—ὑμεῖς with great emphasis, ye who boastfully claim to be lineal children of Abraham and spiritual children of God, *are children of* His great adversary, *the devil.* τοῦ διαβόλου is in apposition to πατρός.—P. S.] Not: Of the father of devils (plural τῶν διαβόλων: Grotius); nor the Gnostic absurdity: "of the father of the devil" [the demiurge], that is the God of the Jews [Hilgenfeld, Volkmar]; also not: "of *your* father, the devil" (Lücke, [De Wette, E. V., Alford,* Wordsworth]); but: "of a father who is the devil" (Meyer). The idea is clearly confined to ethical fatherhood by the placing of *father* first; so that John could not have written simply ἐκ τοῦ διαβόλου. **And the lusts** [τὰς ἐπιθυμίας τοῦ πατρός ὑμῶν θέλετε ποιεῖν]—Plural; primarily meaning not merely thirst for blood [but this is included]. According to Matt. iv., these are of three main classes [love of pleasure, love of honor, love of power.—P. S.]. These lusts of the devil are the main springs of the life of his like-minded children, who, with their captive propensity, desire (θέλετε) to do them.†

He was a murderer [*lit.* **a manslayer**] **from the beginning** [ἀνθρωποκτόνος ἀπ' ἀρχῆς].—With special reference to their hatred of the Messiah issuing in blood-thirstiness and falsehood, hardened adherence to delusion and calumnious persecution of the truth and the evilness of it. The devil was a murderer of men from the very *beginning* (not of his existence, but) of human history (comp. Matt. xix. 4, where ἀρχή likewise stands for the beginning of human history).‡ How so? Different interpretations.

(1) The devil is a murderer as the author of the fall of Adam, by which death came on man (Gen. iii.; Rom. v. 12). So Origen, Chrysostom, Augustine, and most in modern times. [Schleierm., Thol., Olsh., Luth., Meyer, Ewald, Hengstenb., Godet, Alford, Wordsworth.—P. S.] This interpretation is supported by the expression: "from the beginning;" and by Wisd. of Sol. ii. 24; Rev. xii. 9; xx. 2;§ comp. also *Ev. Nicod.:* where the devil is called ἡ τοῦ θανάτου ἀρχή [and ἡ ῥίζα τῆς ἁμαρτίας, the beginning of death, and the root of sin.—P. S.]

(2) As the author of Cain's murder of his brother. Cyril, Nitzsch, Lücke, and others. [So also De Wette, Kling, Reuss, Bäumlein, Owen. The arguments for this interpretation are its appropriateness in view of the design of the literal murder of Christ entertained by the Jews, and especially the apparent parallel passage, 1 John iii. 12: "Cain was of the wicked one (*i. e.* a child of the devil, like other sinners, 1 John iii. 8) and slew his brother," comp. ver. 15: "Whosoever hateth his brother is a murderer." But neither here nor in Gen. iv. is the Satanic agency in the murder of Abel expressly mentioned, as it is in the history of temptation (Gen. iii.), although it stands out prominently in the Bible as the first glaring consequence of the fall and as the type of bloodshed and violence that have since in unbroken succession desecrated the earth (comp. besides 1 John iii. 12, also Matt. xxiii. 35; Luke xi. 51; Jude 11). Moreover, Cain's deed itself presupposes the previous agency of the devil, when by the successful temptation of our first parents, he introduced first spiritual and then temporal murder and death into the world. The fall is the "beginning" of history, and of universal significance as the virtual fall of the whole race, and the fruitful source of sin in general and murder in particular. There the devil, in the shape of a serpent, proved himself both a murderer and a liar, as he is here described. To it therefore the passage must chiefly refer. 1 John iii. 8 (ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστιν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει) which all commentators refer to the history of the fall, is the real parallel to our passage, and not 1 John iii. 12.—P. S.]

(3) He is quite generally described as a murderer, without any special reference. Baumgarten-Crusius, Brückner.

(4) Evidently the thing intended is the murderous work of Satan in all history, aiming to complete itself in the killing of Christ, but having signalized itself in the beginning in the temptation of man and the lie against God, which afterwards bore their full fruit in Cain's murder of his brother (Theodoret, Heracleon, Euthymius).

We therefore consider that there is properly no question here between Adam and Cain, 1 Jno. iii. 15, 16. Yet the chief stress plainly lies on the temptation of Adam; for the devil, by his spiritual murder of man, brought man himself also to murder; and he is described pre-eminently as a liar. From that "beginning" he was a murderer of man from time to time.

And doeth not stand [οὐχ ἕστηκεν] **in the truth.**—Interpretations:

(1) He did not continue in the truth. Augustine (Vulg.: *stetit*), Luther, Martensen [*Dogmatik*, § 108], Delitzsch [*Psychol.* p. 62]. This makes the word refer to the fall of the devil according to 2 Pet. ii. 4; Jude ver. 6. Against this interpretation see Lücke and Meyer. It would require the pluperfect εἱστήκει, *stood.* The perfect ἕστηκα means, *I have placed myself, I stand* [comp. John i. 26; iii. 39; Matt. xii. 47; xx. 6, etc.]

(2) He does not stand in the truth. He has

* [Alford defends the rendering of the E. V. on account of the definite article before πατρός. But Meyer objects that this would require ὑμεῖς ἐκ τοῦ ὑμῶν πατρός.—P. S.]

† [The force of θέλετε, *ye are willing, ready, desirous, ye love, to do,* is obliterated in the E. V. Comp. on this use of θέλειν ch. vi. 21; Acts x. 10; Phil. ii. 13; Philem. ver. 14. Alford: "It indicates, as in ver. 40, the freedom of the human will, as the foundation of the condemnation of the sinner." Godet: "*Le verb θέλετε est contraire à l'idée d'une dépendance fataliste que Hilgenfeld attribue à Jean; il exprime l'assentiment volontaire, l'abondance de sympathie, avec laquelle ils se mettent a l'œuvre pour satisfaire les appetits de leur père.*"—P. S.]

‡ [ἀρχή is relative and must be defined by the connection, here by ἀνθρωποκτόνος which implies the existence of man.—P. S.]

§ [Add Heb. ii. 14, where Satan is called the prince of death, ὁ ἔχων τὸ κράτος τοῦ θανάτου. The rabbinical writings prove that the agency of the devil in the fall was the universal belief of the Jews.—P. S.]

taken no stand and he holds no ground in it. In an emphatic sense he does not take a position; he has not honorably planted himself and valiantly stood. Euthymius: Οὐκ ἐμμένει, ἀναπαύεται; Lücke: "He is perpetually in the act of apostasy from the truth." De Wette, Meyer: "Falsehood is the sphere in which he stands; in it he is in his proper element, in it he has his station." Correct, except that there can be no *standing* or *fixedness*, and no station in falsehood. Perpetual restlessness and going to and fro are his element, Job ii. 2. Hence he is the spirit or devil of endless toil, and the number of his representative, as antichrist, is 666 (Rev. xiii. 18). Compare the description of Lokke, his deceptions and his flights, in the Scandinavian mythology. He denies his own existence, as he denies all truth and reality.* But he is the perpetual rover, because he is the deceiver.

[The passage then does not teach expressly the *fall* of the devil, but it *presupposes* it. ἕστηκεν has the force of the *present* and indicates the permanent character of the devil, but this status is the result of an act of a previous apostacy, as much as the sinful state of man is brought about by the fall of Adam. God made all things, without exception, through the Logos (i. 3), and made the rational beings, both men and angels, pure and sinless, yet liable to temptation and fall. As to the *time* of the creation and fall of Satan and the bad angels, the Scriptures give us no light.—P. S.]

Because there is no truth in him.—Because falsehood is in him as the maxim of his life, he is in falsehood; because he keeps no position with himself, he keeps no position in reality. As he deceives himself, so he deceives the world. For internal truth is the centre of gravity which causes a moral being in the sphere of truth to stand firm as a pillar in the world. [Mark the absence of the article before ἀλήθεια, *subjective* truth, truthfulness, while in the preceding clause ἀλήθεια has the article and means *objective* truth, the truth of God. Comp. De Wette and Meyer.—P. S.]

When he speaketh [λαλῇ] **a lie.**—[τὸ ψεῦδος is generic, but the English language requires here the indefinite article, while it retains the definite article in the phrase "to speak *the* truth." See Alford *in loc.*—P. S.] Through the devil falsehood comes to its manifestation, through his familiar way, his persuasion, his whispering, his insinuation (λαλεῖν). But then he always **speaketh of his own** [ἐκ τῶν ἰδίων λαλεῖ, out of his own resources], from his own nature; himself revealing his own truthless and loveless mind ("The devil has a half-charred heart"); revealing himself to his own condemnation, Matt. xii. 34 [ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ]. His ἴδια are to be taken ethically. Yet the description of a lie as that which is the devil's *own*, includes the idea that it originates from his *own will*, and that, being only for his own sake, it remained a thing of his *own*, having no ground in the foundation of truth, in God.

For he is a liar and the father thereof [ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ].—That which he says proceeds indeed from within himself, and what he is within himself as devil, in his ἴδιον of Satanic egoism, that he puts forth continually in his own work and in the work of his child as *its father*. Different interpretations of πατὴρ αὐτοῦ:

(1) The father of *the lie*, τοῦ ψεύδους, Origen, Euthymius, *et al.*, Lücke. [With reference to the first lie recorded in history, by which the devil seduced Eve: "Ye shall not surely die," Gen. iii. 4.—P. S.] Observe, on the contrary, that Christ intends to speak here not merely of the author of the lie, but also concretely of the father of the liars, to whom he returns. Therefore,

(2) Father of *the liar* [τοῦ ψεύστου = τῶν ψευστῶν. Consequently he is your father, and ye are his children, see beginning of the verse—ψεύστης being singular the pronoun αὐτῶν is attracted into the singular αὐτοῦ.—P. S.] Bengel, Baumgarten-Crusius, Luthardt, Meyer [Tholuck, Stier, Alford, Hengstenberg]. Then we must of course take ψεύστης first as a general predicate of the wicked personality. The devil is a liar in himself, and is father of the liar in abominable self-propagation through the delusion of the children of wickedness (2 Thes. ii.)

The ancient Gnostic [and Manichean] interpretation, taking the demiurge as father of the devil, re-applied to the Gospel by Hilgenfeld [and Volkmar], is disposed of by Meyer [p. 359].* Meyer justly observes that in this passage the fall of the devil is presupposed; but it is by no means presupposed that the devil always was wicked (Hilgenfeld and others). It should be added that this description of the devil always suggests the causes of his fall: selfishness, falsehood, envy, hatred. The devil, the beginner of wickedness, 1 Jno. iii. 8, 12; the founder of wickedness, the spirit of the wicked. In the temptation of Adam (Wisd. ii. 24; Heb. ii. 14; Rev. xii. 9)† as well as in Cain's fratricide, that twofold nature of selfishness showed itself: hatred of truth and love of murder, which culminated in the crucifixion of Christ.‡ There is, however, here no opposition of *formal* truth and *formal* falsehood, but the full extent of both ideas

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* [Mephistopheles, in Göthe's *Faust*, characterizes himself as the persistent denier and enemy of all existence:

Ich bin der Geist der stets verneint,
Und das mit Recht, denn was entsteht,
Ist werth, dass es zu Grunde geht.
D'rum besser wär's, dass nichts entstünde.
So ist denn alles, was ihr Sünde,
Zerstörung, kurz, das Böse nennt,
Mein eigentliches Element.—P. S.]

* [This interpretation refers αὐτοῦ to the devil and πατήρ to the demiurge: "He (the devil) is a liar, and his father (the demiurge) also;" or, "He is a liar like his father" (hence the old reading ὡς and καθὼς καί instead of καί). This translation would require αὐτός before ψεύστης, and implies the unscriptural doctrine that the devil has a father. Another interpretation even more absurd and untenable is that of so sensible and learned a man as Bishop Middleton who, according to Alford *in loc.*, proposed this rendering of the passage: "When (any of you) speaks that which is false, he speaks after the manner of his kindred (ἐκ τῶν ἰδίων!), for he is a liar, and so also is his father," *i. e.* the devil. Middleton stumbled at the article before πατήρ, which on the contrary is emphatic and necessary. There is but one father of lies and liars, that is the devil. The kingdom of darkness is a monarchy as well as the kingdom of light.—P. S.]

† Comp. the passage from *Sohar Chadash:* "The children of that old serpent who has slain Adam and all his posterity." Tholuck, p. 257 [Krauth's trans. p. 236].

‡ [In the midst of this sentence the translation of my dear, departed friend, Dr. Yeomans, was interrupted by disease, never to be resumed. *Vale—pia anima!*—P. S.]

is kept in view (Luthardt, Tholuck); this is evident from the nature of the completed opposition itself, when speaking the truth turns life itself into truth, and in like manner lying makes life itself a lie. So the external murder of Abel which Satan effected through Cain is inconceivable without the spiritual murder performed in Adam, which became the cause of the literal murder.

Ver. 45. **But I—because I speak the truth, ye believe me not.**—The *ἐγὼ δέ* is forcibly put first, not so much in opposition to the devil (Tholuck, Meyer), as in opposition to the Jews as the spiritual children of the devil. After telling them what *they are*, the last word of the explanation, what *He is*, hovers on His lips. Jesus characterizes His Ego to the extent of their present need: (1) He is the witness or the prophet of truth, in opposition to the arch-liar and his children; 2) The sinless one, in opposition to their lust of murder, intending to kill Him; 3) Coming from God, with the word of God, in opposition to their diabolic nature. This however is the great obstacle of His full self-revelation, or rather the Messianic designation of His full self-revelation, that in their hardened lying disposition they are opposed to His spirit of truth; that they do not believe Him for the very reason of His telling them the truth. [Alford: "This implies a charge of wilful striving against known and recognized truth."] Euthymius [filling up the context]: *εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἄν, ὡς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι* [If I should speak a lie, you would believe Me as speaking what properly belongs to your father].

Ver. 46. **Which of you convicteth me of sin?** [*τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας.*]—Different explanations of sin.

1) Because the truth in speaking is previously mentioned, *ἁμαρτία* must here mean *error* or intellectual defect. Origenes, Cyril, Erasmus and others. Against this speaks *a*) that *ἁμαρτία* in the New Testament throughout designates *sin*, and even with the classics it does not mean *error*, *deceit*, unless with a defining addition, *e. g.*, *τῆς γνώμης*. * [Comp. Meyer, p. 360 f.—P. S.] *b*) Jesus would in this case make the examination of truth an object of intellectual reflection, we might say, of theological disputation, while otherwise He represents it as a moral and religious process. *c*) The truth of His word is authenticated by the truthfulness and sinlessness of His life, see chap. vii. 17, 18.

2) Sin in speech, *untruth, falsehood.* Melancthon, Calvin [false doctrine], Hofmann ["*Sünde des Wortes*"], Tholuck. Against this: Either this interpretation amounts to the same as the first, or it must include the idea of intentional delusion, of sinful and wicked speech, or all this together ("wicked delusion," Fritzsche, Baumgarten-Crusius). But for this the expression is too general.

3) *Sin*, the *moral* offence. [This is the uniform usage of *ἁμαρτία* in the New Testament.—P. S.] Lücke, Stier, Luthardt,* *etc.* Jesus speaks from the fundamental conception that the intellectual life is inseparably connected with the ethical (Ullmann, *Sinlessness of Jesus*, p. 99). There is no reason in this explanation (with Tholuck) to miss a "connecting link," or to assume a defect in the narrative. Meantime this declaration is also differently interpreted: *a*) The sinless one is the purest and safest organ of the perception and communication of truth (Lücke), or the knowledge of the truth rests upon purity of the will (De Wette). *b*) Meyer against this: this would be discursive, or at least imply that Jesus acquired the knowledge of the truth in the discursive way, and only in His human state, while, according to John especially, He knew the truth by intuition and from His pre-existent state, and in His earthly state by virtue of His unbroken communion with God. His reasoning is: If I am without sin—and none of you can prove the contrary—I am also without error, consequently I say the truth, and ye, on your part have no reason to disbelieve Me. But Jesus could exhibit His morally pure self-consciousness only by His life. Hence *c*) the word is to be understood according to the historical connection of the reproach of theocratic sin. They tried to make Him a sinner in the sense of the Jewish regulation with regard to excommunication, but they do not venture to accuse Him publicly, still less can they convict Him. But this consciousness of His legal irreproachableness implies at the same time the consciousness of the moral infallibility of His life and the sinlessness of His character and being, as He on His part recognizes no *merely legal* righteousness. Our expression is therefore certainly a solemn declaration of the Lord in regard to His sinlessness, which indeed is indirectly implied also in other testimonies concerning Himself, as for instance in ver. 29. The circumstance, that the divine-human sinlessness of Christ had to develop and prove itself in a human way, affords no reason to call it (with Meyer) *relative* in opposition to the *absolute* sinlessness of God according to Heb. v. 8.

[This is a most important passage, teaching clearly the sinlessness, or (to use the positive term) the moral perfection, of Christ. He here presents Himself as the living impersonation of holiness and truth in inseparable union, in opposition to the devil as the author and instigator of sin and error. The sinlessness of Jesus is implied in His whole mission and character as the Saviour of sinners from sin and death; for the least transgression or moral defect would have annihilated His fitness to redeem and to judge. It is confirmed by the unanimous testimony of John the Baptist (Matt. iii. 14; John i. 15; iii. 31), and the apostles (Acts iii. 14; 1 Pet. i. 19; ii. 22; iii. 18; 2 Cor. v. 21; 1 John ii. 29; iii. 5, 7; Heb. iv. 15; vii. 26). Christ

* [So also Meyer, Alford, Webster and Wilkinson, Owen. (Wordsworth says nothing of this important verse.) I quote the remarks of Alford, which are to the point: "*ἁμαρτία* here is strictly sin: not '*error in argument*,' or '*falsehood*.' These two latter meanings are found in classical Greek, but never in the New Testament or LXX. And besides, they would introduce in this most solemn part of our Lord's discourse a vapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who challenges men to convict Him of sin, never would have upheld *outward* spotlessness merely (see Matt. xxiii. 26-28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed."—P. S.]

challenged His enemies to convict Him of sin, in the absolute certainty of freedom from sin. This agrees with His whole conduct, with the entire absence of everything like repentance or regret in His life. He never asked God forgiveness for any thought or word or deed of His; He stood far above the need of regeneration, conversion or reform. No other man could ask such a question as this without obvious hypocrisy or a degree of self-deception bordering on madness itself, while from the mouth of Jesus we hear it without surprise, as the unanswerable self-vindication of one who always speaks the truth, who is the Truth itself, and is beyond the reach of impeachment or suspicion. If Jesus had been a sinner, He must have been conscious of it like all other sinners, and could not have thus challenged His enemies, and conducted Himself throughout on the assumption of entire personal freedom from sin without a degree of hypocrisy which would be the greatest moral monstrosity ever conceived and absolutely irreconcilable with any principle of virtue. But if Christ was truly sinless, He forms an absolute exception to a universal rule and stands out the greatest moral miracle in midst of a fallen and ruined world, challenging our belief in all His astounding claims concerning His divine origin, character and mission.—The sinlessness of Jesus must not be confounded with the sinlessness of God: it is the sinlessness of the *man* Jesus, which implied, during His earthly life, peccability (the possibility of sinning, *posse-peccare*), temptability and actual temptation, while the sinlessness of God is an eternal attribute above the reach of conflict. If we view Christ merely in His human nature, we may say that His sinlessness was at first relative (*impeccabilitas minor, posse non peccare*) and, like Adam's innocence in paradise, liable to fall (though such fall was made impossible by the indwelling divine Logos); nevertheless it was complete at every stage of His life in accordance with the character of each, *i. e.*, He was sinless and perfect as a child, perfect as a boy, perfect as a youth, and perfect as a man; there being different degrees of perfection. Sinless holiness grew with Him, and, by successfully overcoming temptation in all its forms, it became absolute impeccability or impossibility of sinning (*impeccabilitas major, non posse peccare*). Hence it is said that He *learned* obedience, Heb. v. 8.—The historical fact of the sinlessness of Jesus overthrows the pantheistic notion of the necessity of sin for the moral development of man.—P. S.]

Ver. 46. **I speak the truth, why do ye not believe me.**—Luther co-ordinates this word with the former; Christ asking the reason why they did not believe in Him, since they could censure neither His *life* nor His *doctrine*. My life is pure, for none of you can convict Me of sin, My doctrine also, for I tell you nothing but the truth. But εἰ δὲ ἀλήθειαν λέγω cannot be co-ordinate to the question. The connection is rather this: Sinlessness is the truth of life; he who acts out the truth in a blameless life, must be admitted also to speak the truth and to be worthy of faith. Purity of life guarantees purity of doctrine, as *vice versa*, James iii. 2.

Ver. 47. **He that is of God heareth God's word.**—A syllogism; but not with this conclusion: I now speak God's words (De Wette), but: you are not of God. That Jesus speaks the word of God is pre-supposed in the foregoing. An attentive hearing and reception of the word of God is meant. This is conditioned by being from God, by moral relationship with God; for only kindred can know kindred. The being of God has above been more particularly characterized as a being drawn by God (chap. vi. 44), being taught by Him (ver. 45), as showing itself by doing truth in God, chap. iii. 21.

Explanations of *he that is of God* (ὁ ὢν ἐκ τοῦ θεοῦ): *a*) *of divine essence* and *origin*, in the dualistic, Manichean sense of two originally different classes of men (Hilgenfeld); *b*) *elect, predestinated* (Augustine, Piscator); *c*) *born again* (Lutheran and recent Reformed interpreters). In reference to the third interpretation it is to be assumed, that to be of God and to manifest it by hearing His word, is the beginning of the new birth; in reference to the second, that hereby true election comes to light, in reference to the first, that the antagonism between the children of God and the children of the devil is not metaphysical or ontological, but ethical, and is so defined in the New Testament, especially in John. On both sides self-determination is pre-supposed, but a direction and change of life is hereby expressed, which on the one side appears more and more as freedom and resemblance to God, on the other as demoniacal slavery (See vers. 24, 34).

Ver. 48. **Thou art a Samaritan, and hast a demon.**—Malicious refusal of, and reply to, His reproach. A *Samaritan* is doubless the designation of a heretic; but also with the secondary meaning of a spurious origin (from a mongrel nation), and an adversary of orthodox Judaism. (Paulus).* "*Samaritan*" is meant to be a retort to His reproach: "You are no spiritual children of Abraham." But His reproach: "You are of the devil," they answer with the insult: "*Thou hast a demon*," here in the more definite sense of being possessed of a Satanic spirit. To His two ethical reproaches they oppose two insults, by which they expect triumphantly to silence Him. Hence the self-complacent expression: οὐ καλῶς λέγομεν ἡμεῖς; Are we not right? Did we not hit it? The form of the expression betrays, that they do not utter these words for the first time. Perhaps the reproach: "Thou art a Samaritan," was hinted at already in ver. 19; at all events the other reproach: "Thou hast a demon," in a milder form, was made by the people on a previous occasion (chap. vii. 20); but here we must remember the fact, that the Pharisees had already formerly slanderously charged Him with casting out devils through Beelzebub, the prince of the devils (Matt. ix. 34; comp. x. 25; xii. 24). It is significant that in their view demoniacal possession and a voluntary demoniacal working are the same thing, or rather that they consider the former condition the higher degree of devilish life.

Ver. 49. **I have not a demon.**—Jesus, with sublime self-control and calmness, ignores the first reproach (especially as He cannot recognize the designation of *Samaritan* either as a title of abuse or a verdict of rejection, "because He had already believers among the Samaritans,

* [So also Meyer: *ein ketzerischer Widersacher des reinen Gottesvolkes*.]

and He therefore did not hesitate in the parable of the good Samaritan to represent Himself under the symbol of a Samaritan." Lampe). Yet He answers this reproach, while answering the second. He does this first with a simple refusal or protest, but then by the positive declaration: **I honor my Father.** This furnishes at the same time the counter-proof that He is no Samaritan and has no demon. No Samaritan: He proves it by word and life that God is His Father; not a demon: He proves it, that He is not possessed of a dark spirit, but full of the Spirit of the Father, and glorifying Him. This explains the character of their reproaches: they insult and blaspheme; they insult in Him the representative of God's glory, therefore indirectly the glory of God itself. With this wickedness the matter cannot rest, because God reigns as the God of truth and righteousness. His *τιμή* obscured by their *ἀτιμάζειν*, must face them in higher brilliancy as *δόξα*. But it is not His business to aspire to this *δόξα* arbitrarily (chap. v. 41); He leaves this to the Father with the confidence: that as surely as He seeks the *δόξα* of His Father, so surely will the Father, by His guidance, seek His. He knows that this is even a constant direction of the divine guidance; God is in this respect *ὁ ζητῶν*, and brings the case to a decision as *ὁ κρίνων*, in opposition to those who restrain the truth.

Ver. 51. **If a man keep my saying, he will never see death.**—The announcement of God's judgment, includes the announcement of death. This announcement Jesus could not make unconditionally to a Jewish audience, for 1) there might be some among them and there were some who really kept His word; and 2) He could not yet withdraw from His adversaries the invitation to salvation; 3) the thought of the terrible judgment always awakened in Him an impulse of pity and mercy (comp. Matt. xxiii. 27). It is therefore incorrect to assume (with Calvin, De Wette) that these words after a pause were addressed to believers only, or to connect them (with Lücke) with ver. 31, instead of ver. 50. Meyer justly points out the antithesis to the reference to the judgment. His word will carry the believers safely through judgment and death, or rather beyond judgment and death, as the Christians afterwards really experienced at the destruction of Jerusalem. Generally the expression is equal to the similar one: to hear the word, to remain in the word; yet in this keeping the probation in trials and dangers of apostasy is especially emphasized in the *κρίσις* (Matt. xiii. 21; John xv. 20; xvii. 6). **He will never see death** (not: he will not die for ever); a promise, that his life shall pass entirely safe through the whole succession of judgments, and will not see death even in the final judgment.

Ver. 52. **Now we know that thou hast a demon.**—The answer of blind enmity to His enticing call of mercy. If they understand the word of Jesus of His natural death, it is probably an intentional misunderstanding in order to escape the force of His thoughts. They argue thus: He who promises to others bodily immortality, must Himself possess it in a still higher degree. But since Abraham and the Prophets died, it is a senseless and demoniacal self-exaltation if you claim for yourself freedom from death. It seems to be a characteristic part of their speech when they say: *Now we know that Thou hast, etc.*, *i. e.*, Now at last we know positively what we have before accused you of; and when they further change *τόν ἐμὸν λόγον* (ver. 51) into *τὸν λόγον μου* (ver. 52), and the expression *οὐ μὴ θεωρήσῃ* into: *οὐ μὴ γεύσηται*, though the latter expression is also used by the Lord in a different connection, Matt. xvi. 28. The *γεύεσθαι* is a usual expression among the Rabbins (Schöttgen, Wetstein), probably not merely in general a picture of experience, but a figure of the drinking from the cup of death; in any case it denotes ironically the antithesis to every enjoyment of life. While the expression: *not to see death*, denotes the *objective* side of the believer's experience, according to which death is changed into a metamorphosis of life, the phrase: *not to taste death*, means the *subjective* emancipation from the guilty sinner's dread and horror of death.

Ver. 53. **Whom dost thou make thyself?**—With more than half-feigned shudder before the word of self-exaltation, which He is about to utter, they manifest at the same time a demoniacal curiosity to know the last word of His self-designation. Thus the form of the excited questions is explained by the mixture of their fanatical and chiliastic emotions.

Ver. 54. **If I glorify myself, my glory is nothing.**—At first a protest against the reproach of self-exaltation. He makes nothing of Himself from His own will, but suffers Himself to become everything through the guidance of God. He does not answer their question directly, because every word referring to the true greatness of His *δόξα* would only be to them unintelligible and cause error and offence. The full majesty of the divine-human Son of God must as a new fact be accompanied by the new idea, a new name, Phil. ii. 9. The accomplishment of this fact, however, belongs to the government of the Father. Therefore He cannot arbitrarily anticipate His glorification, without contradicting His real *δόξα*, which is just a fruit of self-humiliation and perfect patience, Phil. ii. 6. But for this very reason the Father is active as the one *that glorifieth Him* (*ὁ δοξάζων με*), of whom they say *that He is their God* (*ὅτι θεὸς ἡμῶν ἐστιν*). To them it is the strongest reproach, that He is the same, whom they with spiritual pride point out as their God, and which is true in a historical, though not in a spiritual sense, to their own condemnation. The whole force of the contrast between their and His knowledge of God lies in this, that He can say: it is My Father, who glorifies Me, the same one whom you unjustly call your God, as you do not even know Him. That they do not know Him, they prove by their not recognizing His revelation in Christ, and their persecuting and insulting Him unto death.

Ver. 55. **Ye know him not, but I know him.**—Commentators are apt to ignore the contrast between the *οὐκ ἐγνώκατε αὐτόν* and the threefold *οἶδα αὐτόν* [see, however, Meyer, footnote, p. 366]. In any case it means: you have not even indirectly made His acquaintance, but I have made His acquaintance directly; I have looked at Him and know Him by intention. We

choose from the different shades of the idea, the expression: *I know Him.*—**I should be a liar like you.** The child-like expression of the sublime self-consciousness of Christ. Were He to deny this unique and constant experience of God as His Father (Matt. xi. 27), He would, if this were possible, through mistaken and cowardly modesty become a liar like them. They are liars and hypocrites while pretending to know God (comp. ver. 44); He would fall into the opposite kind of hypocrisy, if He were to deny His consciousness.—The addition: **But I know him and keep his word,** is an ultimatum, a declaration of war against the whole hell: the word of God confided to Him, which is one with His own consciousness, He will not permit to be torn out of His heart by the storm of the cross.

Ver. 56. **Abraham your father* rejoiced that He should see** [ἠγαλλιάσατο ἵνα ἴδῃ]. The object of His joy is represented as its purpose and aim. Abraham rejoiced, that he should see, and that he might see. His belief in the word of promise (Gen. xv. 4; xvii. 17; xviii. 10) was the cause of his joy,—this the reason of the rejuvenating of his life, and this again the condition of his patriarchal paternity, Heb. xi. 11, 12; comp. John i. 13. The birth of Isaac was mediated by inspiration of faith (Rom. iv. 19; Gal. iv. 23), and is therefore a type of that complete inspiration of faith, with which the Virgin conceived the promised Saviour by the overshadowing power of the Holy Ghost. The laughing of Abraham, Gen. xvii. 17, forms only an incident in this cheerful elevation of life, and so far as it is connected with a doubt of Abraham, it can be only regarded as a symbol of rejoicing, not, according to Philo, as a pure expression of his hope.†

That he should see my day.—The expression of all the immeasurable hopes of Abraham united in their central point of aim. The hope for the heir—for the heirs—for the inheritance (Heb. xi.) was a hope whose aim and centre appeared on the day of the Divine Heir who embraces all other heirs and the whole inheritance. The *day* of Christ is therefore also the whole time of the New Testament, as it reaches beyond the last day into the eternal day of His glory. "Not the passion-time (Chrysostom),‡ not the time of the parusia (Bengel), not the birth-day (Schleusner),§ but the time of the appearance of Christ, as in the plural, Luke xvii. 23, in the singular, ver. 24." Tholuck. On the worthlessness of the hypothetical shape of the sentence with the Socinians, see Lücke and Tholuck, p. 267. In reference to a similar longing of the theocratic pious kings, see Luke x. 24. The connection with the previous: 1) Chrysostom, Calvin: *Ille me absentem desideravit, vos præsentem aspernamini.* 2) De Wette: Now Jesus really places Himself above Abraham, by representing Himself as the object of Abraham's highest desire. 3) Baumgarten-Crusius: As the Giver of life He could raise Himself above Abraham, for Abraham himself had in joyful anticipation expected and received life from Him. "Origen also finds in the εἶδεν καὶ ἐχάρῃ a definite refutation of the 'Αβρ. ἀπέθανε," maintained by the Jews (Tholuck). In answering their question whether He was greater than Abraham who had died, Christ asserts two points: 1) Abraham did not die in their cheerless sense of death; 2) He did not raise Himself above Abraham, but Abraham subordinated himself to Him; comp. the parallel word on David, Matt. xxii. 45.

And he saw it and rejoiced.—Different explanations:

1) He foresaw the day of Christ in faith [on the ground of the Messianic promises made to him during his earthly life, Gen. xii.; xv.; xvii.; xviii.; xxii.; Rom. iv.; Gal. iii. 6 ff.—P. S.] So Calvin, Melanchthon and older Protestant commentators [also Bengel: *Vidit diem Christi, qui in semine, quod stellarum instar futurum erat, sidus maximum est et fulgidissimum.*—P. S.].

2) He saw it in types: the three angels [one of them being the Logos, Gen. xviii.; so Hengstenberg], especially the sacrifice of Isaac [as foreshadowing the vicarious death and resurrection of Christ]. So Chrysostom, Theophyl., Roman commentators, Erasmus, Grotius.

3) In prophetical vision. So Jerome, Olshausen [who refers to Isaiah's vision of the glory of Christ, xii. 41], *etc.*

4) In the celebration of the birth and meaning of Isaac. Hofmann. [So also Wordsworth, fancifully: The name *Isaac* (*laughing*), Gen. xvii. 17, had a reference to the ἀγαλλίασις of Abraham; for in Isaac, the promised seed, he had a vision of Christ, in whom all rejoice.—P. S.]

5) *Visio in limbo patrum.* Este, *etc.**

6) As one living in paradise in the other world [comp. Luke xvi. 22, 25], like the angels, 1 Pet. i. 12; Moses and Elijah on the mount of transfiguration, Matt. xvii. 4; Luke ix. 31. So Origen [Lampe], Lücke, De Wette [Meyer, Stier, Luthardt, Alford, Bäumlein, Godet] and different others.† Doubtless the proper sense: therefore His living Abraham in opposition to their dead one. [Abraham saw the day of Christ as an actual witness from the higher world, like the angels

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* [Dr. Lange reads *our* father, and adds the remark: "*Our* father is here full of meaning." But he seems to have had in view ver. 54, where the authorities are divided between θεὸς ἡμῶν (*oratio directa*) and θ. ὑμῶν. In ver. 56 the text. rec. ὁ πατὴρ ὑμῶν, is adopted by Lachmann, Tischendorf, Tregelles and Alford, and ἡμῶν is not even mentioned by them in their apparatus of variations (except by Lachmann). As to the meaning, '*your* father' is rather more forcible with reference to ver. 39, and shows the antagonism of their claim with the true spirit of Abraham.—P. S.]

† [See the passage in Lücke, p. 363, likewise a similar passage from the Sohar.]

‡ [In the offering of Isaac as a type of the vicarious sacrifice on the cross. So also Theophylact and Wordsworth.—P. S.]

§ [So also Meyer (p. 366, note), who insists that the singular ἡ ἡμέρα ἡ ἐμή means the specific day of the birth of Christ when ὁ λόγος σάρξ ἐγένετο. But "the day" of Christ is no more to be contracted in this way, than the day of grace, and the day of judgment.—P. S.]

* [The *limbus patrum*, like the *limbus infantum*, is one of the border regions of Sheol or Hades in the supernatural geography of Romanism; it was the abode of the Old Testament saints before Christ, but when He descended into Hades and proclaimed the redemption and deliverance to them, they were transferred to heaven. The *limbus patrum*, therefore, is empty now, while the *limbus infantum* is still the receptacle of all unbaptized children who die in infancy and are excluded from heaven, yet not actually suffering the pain of damnation.—P. S.]

† [Meyer, p. 368, quotes from the apocryphal fiction of the *Testamentum Levi*, p. 586 sq., where it is said after the Messiah Himself opens the gates of Paradise and feeds the believers from the tree of life: then *will Abraham rejoice* (τότε ἀγαλλιάσεται 'Αβρ.), and Isaac and Jacob, and I shall be glad and all the saints shall put on gladness.—P. S.]

who sang the anthem over the plains of Bethlehem.—P. S.]

And rejoiced.—Indication of changes in the realm of death, wrought by the appearance of Christ.* The calm joy of the blessed, *ἐχάρη*, in opposition to the excited joy of anxious desire, *ἠγαλλιάσατο*. According to rabbinical traditions God showed to Abraham in prophetic vision the building, the destruction and re-construction of the temple, and even the succession of empires (see Lücke, the note on p. 363). These traditions represent the dark shadow of the light which the word of Christ casts into Hades.

Ver. 57. **Thou art not yet fifty years old.**—The sensual, half imbecile and half malicious and intentional misunderstanding grows more and more in its folly. "The fiftieth year was the full age of a man, Numb. iv. 3." Tholuck: From this passage arose the misunderstanding of Irenæus that Jesus had gone through all the ages of human life. [Irenæus inferred from this passage that Jesus was not quite, but nearly fifty years of age, *Adv. hær.* II. 22, § 6 (ed. Stieren I. p. 360). E. V. Bunsen (a son of the celebrated statesman and scholar) defends this view, and infers from John ii. 20 f., that Christ was forty-six years of age (*The Hidden Wisdom of Christ*, Lond. 1865, II. p. 461 ff.). Keim also is inclined to extend the earthly life of Christ to forty years, but confines His public ministry to one year and a few months, (*Geschichtl. Christus*, p. 235, *Gesch. Jesu von Nazara*, I. 469 f. note). It is obvious that no clear inference as to the age of our Lord can be drawn from this indefinite estimate of the Jews, and Irenæus was influenced by a dogmatic consideration, *viz.*, that Christ must have passed through all the stages of human life, including old age (*senior in senioribus*), in order to redeem them all. But the idea of declining life is incompatible with the true idea of the Saviour. He died and lives for ever in the memory of His people in the unbroken vigor of early manhood.—P. S.]

Ver. 58. **Verily, verily . . . Before Abraham became I am.**† Over against the completely hardened stupidity of spiritual death flashes up the perfect mystery of eternal life. *Γενέσθαι* not "was" (Tholuck [De Wette, Ewald,]), or "born" (Erasmus), but "became" (Augustine); the antithesis of the created and the eternal, which implies at the same time the antithesis of the temporal and the eternal. *Εἰμί* expresses the pre-existence (after the fathers), yet not only as the divine pre-existence, but that which reflects itself in Christ's divine-human consciousness of eternity and extends to the present and the future as well as the past, or that form of existence which makes Him the Alpha and the Omega, the Beginning and the End. He is the propelling principle and centre of the times. We distinguish, therefore, a threefold mode of existence: 1) The divine, timeless or pre-temporal existence of the Logos; 2) the divine-human principial existence of the Logos as the foundation of humanity and the world; 3) the divine-human existence of the coming and appearing Christ through the succession of times. This implies at the same time the ethical elevation of the feeling of eternity above the times. The principial and dynamic pre-existence must be understood in a sense analogous to the pre-existence of Christ before John, ch. i. 15, 17. To the Jews this sense was most obvious: Abraham's existence presupposes Mine, not Mine that of Abraham; he depends for his very existence on Me, not I on him. We have then here again a revelation of His essential Messianic consciousness, His primitive feeling of eternity over and above all time. Comp. ch. vi. 63; viii. 25, 42; xiii. 3; xvi. 28; xvii. 5.

Socinus explains according to his system: *Antequam Abraham fiat Abraham, i. e., pater multorum gentium, ego sum Messias, lux mundi.* The interpretation of Baumgarten-Crusius: "I was in the predestination of God," does not suffice, but is not incorrect, as Tholuck thinks; it denotes the principial aspect of pre-existence. In a similar sense the Rabbins boasted that Israel and the laws existed before the world.

[The passage most clearly teaches the essential and personal pre-existence of Christ before Abraham, in other words, before the world (xvii. 5), and before time (i. 1), which was made with the world, and implies His *eternity*, and consequently His *deity*, for God alone is eternal. This the Jews well understood, and hence they raised stones to punish the supposed blasphemer. The same doctrine is taught, ch. i. 1, 18; vi. 62; xvii. 5; Col. i. 17; Heb. i. 2. All attempts of ancient and modern Socinians and Rationalists to explain away the pre-existence, or to turn it into a merely ideal pre-existence in the mind and will of God (which would constitute no difference between Christ and Abraham), are "little better than dishonest quibbles" (Alford). I add Meyer's explanation which is clear and satisfactory. "Before Abraham *became* (*ward*, not *war*), *I am;* older than Abraham's becoming, is my being. Since Abraham had not pre-existed, but by his birth *came into existence*, the verb *γενέσθαι* is used, while *εἰμί* denotes *being as such* (*das Sein an sich*), which in the case of Christ who, according to His divine essence, was before time itself, does not include a previous *γενέσθαι* or coming into existence. Comp. i. 1, 6, and Chrysostom. The present tense denotes that which *continues* from the past, *i. e.*, here from the pre-temporal existence (i. 1; xvii. 5). Comp. LXX., Ps. xc. 2; Jer. i. 5. But the *ἐγὼ εἰμι* is neither an *ideal* existence (De Wette) nor the *Messianic* existence (Scholten), and must not be found in the *counsel of God* (Sam. Crell, Grotius, Paulus, Baumgarten-Crusius), which is made impossible by the *present* tense; nor is it (with Beyschlag) to be conceived of as the existence of the real *image of God*, nor is the expression a *momentary* vision of prophetic elevation (Weizsäcker), but it essentially corresponds with Christ's permanent consciousness of per-

* [The descent of Christ into the region of the departed spirits changed the gloom of the Old Testament Sheol into the light of the New Testament Paradise; Luke xxiii. 43; Hebr. xi. 39, 40.—P. S.]

† [The E. V. (*Before Abraham* WAS, *I am*) obliterates the important distinction between *γενέσθαι*, *to become, to begin to be, to be born, to be made*, which can be said of creatures only, and *εἶναι*, *to be*, which applies to the uncreated God as well. This distinction clearly appears already in the Prologue where the Evangelist predicates the *ἐστί* and *ἦν* of the eternal existence of the Logos, *ἐγένετο* of the man John; comp. ch. i. 1, 6 and the notes there. The present "*I am*," for "*I was*," should also be noticed. It denotes His perpetual divine existence independent of all time. "He identifies Himself with Jehovah." See Chrysostom.—P. S.]

sonal pre-existence which in John meets us everywhere. Comp. ch. xvii. 5; vi. 46, 62. It is not an intuitive retrospective *conclusion* (*Rückschluss*), but a retrospective *look* (*Rückblick*) of the consciousness of Jesus." In other words, Christ did not, in a moment of higher inspiration, *infer* that He existed before Abraham and the world (Beyschlag), but He calmly declared His knowledge and conviction, or revealed His personal consciousness concerning His superhuman origin and pre-temporal existence.—P. S.]

Ver. 59. **Then took they up stones.**—The clear sound of the word concerning His eternity sounds to the Jews like blasphemy. They get ready, therefore, to execute theocratic judgment as zealots of the law (comp. x. 31). A summary stoning in the temple is related by Josephus, *Antiq.* xvii. 9, 3. "The stones were probably the building-stones in the vestibule, see Lightfoot, p. 1048 (Meyer)." Considering the frequent attempts of the Jews to stone Jesus, it must appear the more providential, that He nevertheless found His death on the cross, and the more divine that He foresaw it with certainty.

But Jesus hid himself (withdrew Himself), ἐκρύβη. A vanishing out of sight (ἄφαντος γίνεσθαι), as in Luke xxiv. 31 (Augustine, Luthardt [Wordsworth]), is hardly to be thought of: to become invisible is not a withdrawal, a hiding, and Jesus was not yet transfigured. He hid Himself while disappearing among the multitude of the people, especially His adherents. Therefore also not quite so ἀνθρωπίνως, as if He had fled (Chrysost.). The doubtful addition: διελθών, *etc.* [see Text. Notes], does not express a miraculous disappearance, but rather that He secured His safety in virtue of His majesty, just by breaking through the midst of the group of His enemies. Meyer, therefore, has no good reason to say that this occurrence is quite different from the one related, Luke iv. 30. The conjecture of a docetic view (Hilgenfeld, Baur) is arbitrarily put in. Also in these details we see how the crisis thickens and the storm is gathering.

DOCTRINAL AND ETHICAL.

1. The grand decisive turning point in the position of the Jews in Jerusalem towards the Lord, or the falling away from the beginnings of faith, a consequence of His exposition of *true discipleship* (in antithesis to false): (1) Real faith, true orthodoxy: continuance in His word, faithful obedience in contrast to arbitrary perversion of His word. (2) The fruit of faith, true philosophy: knowledge and recognition of divine truth in antithesis to the delusions of error. (3) The blessing of truth: true freedom, liberation from the service of sin, in antithesis to a spurious freedom or mock freedom, contemning the spiritual conditions of external freedom. The *truth* shall make you free. Afterwards: the Son maketh free. Truth is *personal* in Christ, Christ is *universal* in truth. Truth is the light, freedom the might of life. Truth is the enlightenment of the reason, liberty the redemption of the will. Truth is the harmony of the contrasts of life, having its central point in the life and work of Christ, its source in God, its rays in all fragments of knowledge: liberty the harmony of man in his true self-destination in accordance with his abilities and the reality of God. Truth corresponds to revelation, liberty to redemption.

2. *Causes of the falling away:* (1) Pride (Abraham's seed); (2) self-delusion ("not slaves"); (3) carnal aspirations (outward rebellion); (4) evil fellowship, or party spirit ("we, we," *etc.*).

3. Antithesis of true *freedom* and true *servitude*.—Servitude: (1) Beginning of servitude (the commission of sin); (2) state of servitude (the slave of sin); (3) result (only an unfree bond servant in the house of God, over whom expulsion is impending).—The servant (also the servile spirit) abideth not in the house of God (in the communion of the kingdom) forever. This has been first fulfilled in the case of unbelieving Israel.

4. The Son of the house, as the real *Freeman*, also the true *Liberator*.

5. The contrast between *Christ* and His *adversaries:* (1) In disposition. He estimates them impartially (Abraham's seed); He woos them with His word. They, on the other hand, do not suffer His word to spring up in them, therefore hatred to Christ buds within them (they change the savor of life unto life into a savor of death unto death). (2) In the impulses of life. The Father of Christ, the father of the Jews; the seeing of Christ, the hearing of the Jews; the witnessing of Christ, the doing of the Jews. (3) In conduct: Israelitish, anti-Israelitish ("if Abraham were your father"); prophetic ("a man that telleth you the truth"), murderously anti-prophetic ("ye seek to kill Me"); divine-human, anti-Christian. (4) In origin: Of God, of the devil.

6. "*I am from above.*" This answer to the intimation: He is about to descend far below as a suicide, contains the idea of His ascent. To the Jews death was in general a going downward. In the Old Testament the germ of the opposite hope was implanted. Gen. v. 24; xxviii. 12, in the holy mountain-ascents of Moses (Ex. xix.; Deut. xxxiv. 4), in Elijah's ascension to heaven, in expressions such as Prov. xv. 24. Christ here makes the idea of the heavenly abode appear more clearly (comp. chap. vii. 34); at a later period, chap. xiv., He reveals it openly to His disciples in order to confirm it by His ascension.

7. The doctrine of Jesus concerning the *devil.* See the Exegetical Notes. Comp. Com. on Matt. iv. 1; xii. 26 [pp. 81, 223, Am. ed.]. Comp. the *Dogmatik* of the author (*Die Lehre vom Teufel*).

8. *Characteristics of the devil and his children:* (1) Lusts, passions; (2) murder, hate; (3) falsehood; (4) contagion and seduction. Starke: "A seed is figuratively ascribed to the devil, Gen. iii. 15. By this are commonly understood not only the fallen angels but also all malignant sinners (1 John iii. 10; Matt. xiii. 38, 39); partly because the first origin of the evil was the first sin of the devil, partly because all wicked people fulfil his will with filial obedience and hence bear his image. Διάβολος means properly a slanderer, calumniator, because Satan is (1) a slanderer who belies (slanders) and defames God to men (Gen. iii. 3, 5), in that he suggests to believers hard thoughts of God, and tells them that He is angry with them, whilst in reality He is reconciled to them through Christ, but persuades the wicked that God is favorable to them and un-

mindful of their iniquities. He also accuses and calumniates men to God, Job i. 9; Rev. xii. 17. (2) An adversary of Christ and the faithful, Gen. iii. 15; Zech. iii. 1; 1 Pet. v. 8; Rev. xii. 9. (3) A deceiver and seducer of men, 2 Cor. xi. 8, 14, *etc.;* he is the chief seducer, and then also all evil spirits who are under him as their head."

9. The *Sinlessness of Jesus.* Comp. Ullmann, *The Sinlessness of Jesus* [7th ed., 1863] and Schaff on the *Person of Christ*—[Germ. ed. Gotha, 1865, revised ed. New York, 1870, Engl. ed. Boston, 1865, pp. 50 ff. The sinlessness of Jesus is strongly asserted even by divines who are by no means orthodox, (Schleiermacher, Hase, Keim, Bushnell) and has been assailed only by a few writers of any note (such as Strauss, Pecaut, Theo. Parker, Renan), and even these are forced to admit that He made a nearer approach to moral perfection than any other man. But the only logical alternative is between absolute sinlessness or absolute hypocrisy; and to admit the former is virtually to admit the whole Christian system.—P. S.]

10. *Unbelief* the uniform characteristic of the devilish mind: (1) Unbelief of the truth of Christ *because* it is truth, (2) because it is the effluence of His holiness, (3) because it is divine. Or (1) the lack of a sense of truth, proneness to falsehood, (2) the want of appreciation of the purity of life, (3) the lack of affinity to God, of obedience to the voice of God in the breast.

11. "A *Samaritan.*"—The insulting and abusive retort to the calm sentence of truth contains the life-picture of *fanaticism,* which has first boldly chicaned (ver. 13), then quibbled and sneered (ver. 19), after this uttered taunts (ver. 22); then with eager longing for a chiliastic mystery and mystical proceeding has drawn Him out (ver. 25), and worshipped Him (ver. 30). Turning round again it grows rancorous (ver. 33), boasts (ver. 39), and arrogantly and abusively contradicts (ver. 41). Here it stands in its fullest development. It slanders while it reviles and reviles as it slanders.

12. The wonderful proof of Christ's *self-command, patience* and *freedom of spirit* exhibited throughout the chapter. His frankness, His prudence, His wisdom, His incorruptibleness (vers. 30, 31), the most diverse virtues of the Lord prove superior to the most difficult situation and the severest temptations. From the midst of the solemnly moving serenity with which He proclaims judgment, His mercy bursts forth again as a flaming beacon of deliverance, ver. 51. The declaration in ver. 51 reverts to that contained in ver. 31.

13. *Christ and Abraham* in antithesis to the previously depicted relation of the Jews to Abraham. On the feeling of life and the feeling of death. Between *the doctrine of the pre-existence of Christ* and the doctrine of the anticipatory joy of Abraham in the Messiah and his celebration of the Messianic day in the other world, there exists the closest connection; similarly, the comfortless speech of the Jews with regard to the death of Abraham and the prophets is connected with their witless estimation of the duration of the life of Christ. (And thus the Evangelical Church was reproached with her three centuries and the Evangelical Alliance with its three decennaries under the misapprehension of the eternity of the Evangel and the primitiveness of the fellowship of faith.)

14. *Abraham's* exultation in this world, Abraham's joy in the other world, or the excited celebration (of the Messianic day) of the mortal, and the calm, peaceful celebration of the glorified one. The anticipatory joy of the ancients was not without painful longing, their longing not devoid of rapturous glimpses of the future.

15. Isaac, the son of faith, also in this a type of Christ, who was conceived by the Holy Ghost, born of Mary, the Virgin.

16. Christ's proffer of everlasting life answered by the Jews with an attempt to stone and kill Him.

17. As Christ ever more gloriously escaped from the Jews, thus too shall the Church of Christ in her evangelical confession and spiritual life ever more gloriously escape the persecutions of the legalists.

HOMILETICAL AND PRACTICAL.

The uprightness of Christ.—How the Lord by His heavenly uprightness gradually enchains the true disciples, gradually alienates the false ones (see John iii. 6; ix. 1).—How He does not captivate the false disciples: 1. Will not captivate them; 2. cannot captivate them.—The true profitable conduct of disciples towards the word of Jesus: 1. The conduct; (*a*) to suffer themselves to be kept by the word (to continue in it, the obedience of faith, ver. 31); (*b*) to keep the word in temptation as a guiding star through the darkness of judgments (the loyalty of faith, ver. 51). 2. Whereunto this is profitable: knowledge of the truth and freedom from sin (life in brightness and freedom from death).—Continuance in the word of Jesus the condition of true spirit-life: 1. Of true knowledge of God, 2. of true moral freedom.—Through truth to freedom.—Through inner freedom to outer freedom.—The false confidence of legal saints in their freedom (religious, ecclesiastical, political freedom): 1. They are enslaved outwardly by the world (the Jews by Rome); 2. enslaved at home by the letter of the law; 3. enslaved within and without by sin.—Domestic right in the house of God: 1. The Son, 2. the bond-servants, 3. the freedmen. —The true children of Abraham, Rom. iv.—Where the word of Christ can not grow in the heart, enmity against Christ flourishes, ver. 37. —How man can by spiritual pride turn inherited blessings, even ecclesiastical ones, into a curse (as here the boast about being Abraham's seed). —*The prudence of Christ* in antithesis to the temerity of sinners, ver. 38: 1. He speaks that which He has seen of God. 2. The evil that they have faintly heard, they do.—The trial of the Jews, instituted by the Lord, as to whether they are genuine heirs of the spirit and faith of Abraham: 1. The trial, (*a*) after the works of Abraham, (*b*) after their susceptibility of God's words. 2. The result, ver. 44.

Abraham's seed (consecrated children of God by circumcision; called regenerate), and yet of their father the devil. So, too, one may be called a Christian, an evangelical Christian, etc., and yet be of one's father, the devil.—

The devil a person who, by murder and lying

continually, calls in question his personality and all personality.—Christ's severe words concerning the devil (here, Matt. xiii., Matt. iv. and elsewhere).—The fundamental traits of the devilish nature. How they are embraced in the ONE fundamental trait of unbelief (or of apostasy).—Falsehood and hate cognate: 1. Falsehood a murder of truth, of ideal reality. 2. Murder falsehood against life (denial of God, of love, sullying of the right).—How all threads of human falsehood and hatred and murder unite in the murder of Christ, the crucifixion.—How love and loyalty to all truth shine inseparable and pristine in the Crucified One.—The majesty of Jesus in His testimony to the devil and his children, etc. 44.—Hatred of truth.—Unbelief as a hatred of truth resting upon the love of sin.

THE GOSPEL FOR JUDICA [fifth Sunday in Lent], vers. 46–59.—The two-fold judgment in the separation between Christ and His adversaries: 1. The false judgment of the world, resulting in the justification of Christ; 2. Christ's true judgment of the world, that shall lead to the justification of sinners.—Christ, the Prophet of everlasting life, considered in relation to the prophets of death: 1. Wherefore He is the Prophet of life, and why they are prophets of death. (*a*) He is the Holy One, the Sinless One, the publisher of the Word of God, and Himself the Word; existing from eternity, in respect of His essence—as respects His works, the Saviour of life, in time; (*b*) they are the sinners, enemies of the word, lost in temporalness, killing life with the fatal letter. 2. How He proclaims everlasting life, but they can preach of nothing but death. (*a*) Of His eternal life, of the eternal life of Abraham; (*b*) they of the death of Abraham and the Prophets. 3. How He offers them eternal life (ver. 5), whilst they, in return, wish to kill Him, ver. 59. 4. How He is proved to be the Ever-Living One, while they have gone the way of death, vers. 54, 55.—As error is connected with sin, so is truth with innocence and righteousness.

The sinlessness of Jesus corroborated by challenging the testimony of His enemies.—The testimony of the world and of Christ's enemies to the innocence of Jesus (Pilate, Judas, the high-priests and elders themselves, Matt. xxvii. 43).—The innocence of Christ in respect of its complete revelation: 1. Founded upon divine impeccability, 2. approved in human sinlessness. —The voice of Jesus, from the mere fact of its being the voice of the Holy Man, should receive the consideration of the whole world. 1. In its uniqueness, 2. in its credibility, 3. in its revelations.—He that is of God heareth God's words. —Ver. 48. The answer of the Jews a historically stereotype reply of the spirit of the law to the preaching of the gospel.—How religious testimony is turned into invectives in the mouth of fanaticism, ver. 48.—The calmness of the Lord in contrast to the railing excitement of His enemies.—Peter imitates Him in this composure (Acts ii.); so likewise do all faithful witnesses for the truth.—The cry of grief with which the Lord again offers salvation even to self-hardeners and blasphemers.—The New Testament word of everlasting life decried as a word of the devil by the false servants of the Old Testament.

Ver. 55. ***And if I should say.*** The fidelity of the Lord to truth in the faithfulness of His self-consciousness and knowledge of God.—Ver. 57. The length of true life, 1. measured by earthly-mindedness, 2. measured by godly-mindedness.—The Jews as accountants and reckoners opposed to the Lord and His numbers.—How the everlasting TO-DAY of the Father (Ps. ii.) is re-echoed in the everlasting I AM of the Son.—Ver. 59. The ever repeated and ever vain attempt of Christ's enemies to stone Him.—They were able in the end to crucify Him and they thus contributed to His glorification, but to consign Him to oblivion beneath a heap of stones was beyond their power.—How Christ always passes gloriously through the midst of His enemies.

STARKE: It is not enough to make a good beginning in Christianity if one do not end well (continue and persevere).—*Make free*, Rom. vi. 18; Gal. v. 1; 1 Pet. ii. 16. From the bondage of sin, ver. 34, and of eternal death, ver. 51; Luke i. 77; by remission of guilt and punishment and by communication of the Spirit of adoption and of faith.—That only is real and sound truth which can sanctify and save.—OSIANDER: Believers are not free from external servitude and civil burdens; their freedom is far more glorious, for they are free from sin, death, the devil and hell, and can bid defiance to all enemies, Rom. vi. 22.—ZEISIUS: Of what avail is it to have pious parents and ancestors, and not to be pious ourselves? To be of noble blood, but ignoble in soul, &c.—*Ibid.*: Oh wretched liberty whose companion is thraldom under sin and the devil!—CANSTEIN: If sin but play the master and have dominion over a man, it obtains right and might to plunge him into sundry and greater sins.—He who will be forever with God must not be a slave but a son; and this is the highest good, this is true felicity—to dwell in the house of the Lord forever. Ps. xxiii. 6.—ZEISIUS: Priceless liberty of the children of God; but beware that thou abuse not such liberty by making it an occasion of security!—Ver. 41. The sinner who is forever vindicating himself does but entangle himself the more.—It is the way of the flesh to be always intent upon evasions.—*Nova Bibl. Tub.*: He who loves not Jesus is not born of God but of the devil.—Jesus proceeded from the Father to seek us; should not we then go forth from ourselves and the whole world to meet Him?—The CAN NOT ver. 43: A wicked, unruly will lay at the bottom of this.—ZEISIUS: Execrable as falsehood is because it is the offspring of the devil, just so base is it, alas! But O insolvent nobility of liars!—*Ibid.*: It is the old way of the world to love and to hearken to the devil's lies, hypocrisy and flattery rather than truth.—As long as man can not endure truth he is incapable of faith.—Ver. 46. Against him who can ground his defence upon a good conscience the harshest invectives and abuse of his enemies will accomplish nothing.—A Christian is bound to appeal to his good conscience when his enemies revile and slander him without a cause.—Ver. 47. ZEISIUS: Infallible test of those who belong to God: who truly love God's word, &c. —When wicked men are convinced of their wickedness and have nothing to answer, they resort to abuse, invective, and calumny, Acts vi. 10, 11. —LAMPE: To call upright witnesses for the truth

heretics and enthusiasts, moreover to persecute them, and to boast of one's own orthodoxy on the other hand—are characteristics of antichristian spirits, 1 Pet. iii. 9.—Ver. 49. The more we honor God, the more the world will dishonor us. But courage! God will honor us in return.—Perverse world! It honors what is despicable, and despises what is honorable.—Ver. 50. It is honor enough for believers that they are the children of God. God, moreover, will defend them.—The godly find what they do not seek, but the wicked attain not that for which they strive.—Ver. 52. The wicked trample the most precious promises under foot and draw only poison from the fairest flowers of the divine word.—CRAMER: The devil is a sophist.—Ver. 54. Vanity and folly make a great boast of themselves! Consider the Saviour and follow His example.—Ver. 56. The most pious parents often leave descendants who do not possess their faith, piety and virtue.—Believers see what is invisible, and believe that which is incredible, and rejoice with all their hearts.—Christians existed before the birth of Christ and were saved through Him, Heb. xiii. 8.—CANSTEIN: Truth always comes off conqueror.

GERLACH: The truth, the revelation in Christ, 1 John i. 6, 8; ii. 21; Heb. x. 26. This truth makes free, for only that being is free that develops in accordance with its God-created nature.—The first sinner in God's creation, the devil, fell from the truth; he fell out of God, as the eternal source and vital element of all created beings. Thus he became a living contradiction in himself, a lie.—Ver. 47; 1 John v. 20.—Recognize Him they would not, refute Him they could not, therefore they reviled Him.—Ver. 52. All the Jews at that time believed that the Messiah would raise the dead and judge the world, even in the carnal, literal sense; hence the language of Jesus might well have excited their astonishment if they had not been inclined to receive Him as the Messiah: bitter enmity however prompted their treatment of His words, and the utter contempt which they entertained for Him is visible in their reply. (Be it observed only that they were also offended because He asserted His possession of this power without publicly presenting Himself as the Messiah.)—He strengthens the impression of mysterious majesty about His person, in that He, by virtue of His glance into the higher spirit-world, affirms that of Abraham which a mere man could not know.

BRAUNE: Continuance, 1 John ii. 28.—Blessed is he that endureth unto the end.—A real delirium of liberty had seized the Jews.—Bondage, 2 Pet. ii. 19.—Emancipation, Rom. viii. 2.—When a man takes offence at the expression of Jesus, he is not in harmony with the thoughts and mind of Jesus.—The evil will is the tool of Satan, the true devilish momentum.—Thus the devil's nature is not naturally evil; but wickedness made it evil. It is not I that is evil but egotism. Without the *I* there were no love in which *I* learns *thou* and says *we*.—"To his haughtiness humility is servility, dependence on God slavery; to his false serpent-wisdom simplicity and honesty seem stupidity, and his egotism holds love to be foolish sensibility; his pride finds contrition, repentance and petitions for mercy an insufferable humiliation. The struggle for autocratic likeness to God delusively causes his aspirations and efforts to seem grand to him, his non-subjection to God sublime" (Sartorius).—There is cause for fear when he deceives and lies rather than when he rages.—Why did they say fifty years old? The fiftieth year is the close of manhood, and hence formed the period of the Levites' time of service. Jesus was not as old as this, but they mention this age, as though they magnanimously granted more than could be demanded, in order to give an appearance of absurdity to His language.

HEUBNER: Christ distinguishes between real and false, firm and wavering disciples.—The slave of sin does not so much as know that he lacks freedom. One does not perceive that until one begins to see clearly. That is already the beginning of freedom.—Man is blinded by many things so that he thinks himself perfectly free. Here it is a religious species of pride of ancestry, &c. But besides family pride there are a number of other considerations which exert a delusive power: external refinement, rank, authority, proficiency in business, commendation, a varnish of morality, art, science.—Why servant? when he says: it is my own will. Answer: Because the sinner never can say that his choice is the result of full and sober-minded conviction. He is reproved by conscience.—God will have no slaves, no unwilling servants by compulsion and for hire; He wants children, free, loving children. Their supreme right is: to abide in the Father's house.—Man's destiny: either adoption into the paternal house of God or exclusion from it.—The Son has broken the chains forged by Satan. He is the Redeemer of the human race.—Fictitious freedom.—The remembrance of pious ancestors should be a mighty impulse to good.—Christ has a unique speech.—The devil abode not. Hence the earliest fathers of the Church called the devil an apostate (ἀποστάτης).—Apostasy from truth leads to the entire loss of truth. Be it observed, moreover, that as early as in the apocryphal *Predicatio Pauli* the sinlessness of Jesus is denied.—Good men can be understood only by the like-minded. Christ teaches us equanimity in reference to worldly honor.—What is true honor?—The difference between honor with God and honor with the world.—That no slander can strip us of our true honor.—Ver. 52. The words of Christ seem presumptuous because virtue often has the appearance of presumption. He who is morally good really makes the highest claims without immodesty or presumption; on the other hand presumption is to be found in the world.—Living among wicked and perverse people the severest trial of holy men.—What strengthens the pious in this life? 1. The consciousness of their lofty and intimate fellowship with the devout of all ages; 2. The prospect of everlasting blessedness, from eternity prepared for believers, through Christ.

GOSSNER: The world falsely declares itself free when it is over head and ears in slavery.—This is the tyranny of the devil, which he exercises over natural men to such an extent, that Paul rightly calls him the god of this world, who hath his work in the children of unbelief, Eph. ii. 2; 2 Cor. iv. 4.—From the Son of God all the

children of God derive their birth, their life, their freedom, their redemption, their right of sonship and heirship.—What He is, that He also communicates to His people and makes them kings, prophets and priests. They have the honor of bearing His unction, seal and name.—Infidels believe the devil, while denying his existence.*—A man may try himself whether he be a child of God or of the devil.—Lying is his proper character.—Christ would not die in the temple because He was to be sacrificed not alone for the Jewish nation, but for the whole world; for this another altar was requisite, whereon He might be offered up in the sight of all the world, as upon Golgotha.—What a judgment, to cast out Jesus! What a void in the heart, the temple of the Church, where Jesus must hide Himself and give way to blind zeal, pride, ambition, falsehood, selfishness—before all which He must flee!

SCHLEIERMACHER: Their belief (vers. 30 and 31) was in itself utterly imperfect, because expectations were mingled with it which did not correspond with the real purpose of God, that He would accomplish in Christ. Now so long as these expectations exist, it is possible that when a man begins to doubt their truth and yet still clings to them at heart, he will forsake the faith. But just that clinging of the heart to something incompatible with true and living faith in the Redeemer is at the same time a *non-continuance in His word* and a cherishing of another word in the heart, 2 Cor. iii. 15.—There is no other way for us all to be filled and penetrated with the truth than by gazing into His holy image and suffering ourselves to be purified through Him from all falseness.

BESSER: Ver. 32. Something of this was known also to the heathen; Cicero says: The wise man alone is free. But they comprehended the nature neither of divine wisdom nor of divine liberty.—No thraldom, says Seneca, is worse than the thraldom of the passions. Plato calls the infamous lusts the hardest tyrants. Epictetus says: Liberty is the name of virtue, slavery the name of vice. The Brahmin sages call the natural state of man: "Bondage."—SCHMALZ: The rage for heretical accusation: 1. It makes invectives take the place of convincing arguments; 2. it craftily distorts the plainest utterances of others; 3. it casts suspicion on the heart of others; 4. to combat them it grasps at unlawful and violent means.—RAMBACH: Jesus the sublimest pattern of meekness.—J. C. E. SCHWARZ: Falsehood: 1. in respect to its nature (apostasy from God, rebellion against His kingdom, pollution of His image in ourselves and others); 2. in respect to its fruits (self-belying, mischief, impulse to new sin).—J. MUELLER: The holiness of Jesus Christ is proof of the truth of His testimony about His divine dignity.—SCHNUR: Why truth is so hated: 1. Because it sees too deeply; 2. because it speaks too openly; 3. because it judges too severely.—RAUTENBERG: Truth and its lot upon earth: 1. It is rejected but does not keep silence; 2. it is reviled but wearies not; 3. it is persecuted but does not succumb.

* [A free rendering of the German: *Sie glauben* IHM (*dem Teufel*), *ohne* IHN (*den T.*) *zu glauben.*—P. S.]

V.

CHRIST THE LIGHT OF THE WORLD OVER AGAINST THE BLIND. THE HEALING ON THE SABBATH OF THE MAN WHO WAS BORN BLIND, WITH THE SYMBOLICAL CO-OPERATION OF THE TEMPLE-SPRING OF SILOAM. THE DAY OF CHRIST, AND CHRIST THE LIGHT OF THAT DAY. THE LIGHT OF THE BLIND A JUDGMENT OF BLINDNESS ON THOSE WHO IMAGINE THEY SEE. SYMBOLISM OF LIGHT, OF DAY, OF DAY'S WORKS. (ALL LIGHT OF THE SUN SHOULD BE USED, AFTER THE EXAMPLE AND SPIRIT OF CHRIST, TO PRODUCE LIGHT; HENCE TOO ALL EFFORTS OF CULTURE A SYMBOLICAL CREATION OF LIGHT, POINTING TO HIM WHO CREATES LIGHT IN THE REAL SENSE OF THE TERM.) THE EXCOMMUNICATION, OR THE GERMINANT SEPARATION.

CHAP. IX.

1 And as *Jesus* [he] passed [was passing] by, he saw a man which was [*omit* which
2 was] blind from *his* birth. And his disciples asked him, saying, Master [Rabbi], who did sin [who sinned], this man, or his parents, that he was born [should be born] blind?
3 Jesus answered, Neither hath this man sinned [Neither did this man sin] nor his
4 parents: but that the works of God should be made manifest in him. I [We][1] must work the works of him that sent me, while it is day: the night cometh, when
5 no man can work. As long as I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle,
7 and anointed the eyes of the blind man with the clay.[2] And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way

8 [away], therefore, and washed, and came seeing. The neighbours, therefore, and they which before had seen him that he was blind [who had before observed him because he was a beggar][3] said, Is not this he that sat and begged [sitteth and beg-
9 geth]? Some said, This is he: others *said*, [said, Nay, but,][4] He is like him: *but*
10 [*omit* but] he said, I am *he*. Therefore said they unto him, How were thine eyes
11 opened? He answered and said [*omit* and said], A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of [*omit* the pool of][5] Siloam, and wash: and I went and washed, and I received sight [I went therefore
12 (οὖν) and washed and received sight]. Then said they [They said] unto him,
13 Where is he [that man, ἐκεῖνος]? He said [saith, λέγει], I know not. They brought
14 [bring] to the Pharisees him that aforetime [before, once] was blind. And it was the sabbath day [it was sabbath on the day][6] when Jesus made the clay, and opened
15 his eyes. Then again [Again therefore] the Pharisees also asked him how he had received [he received] his sight. He said unto them, He put clay upon mine eyes,
16 and I washed, and do see. Therefore said some of the Pharisees, This man is not of [from][7] God, because he keepeth not the sabbath day [*omit* day]. Others said, How can a man that is a sinner do such miracles [signs]? And there was a divi-
17 sion among them. They say [therefore][8] unto the blind man again, What sayest thou of him, that [because, or, seeing that, or, for having opened] he hath opened thine eyes? He said, He is a prophet.

18 But the Jews [The Jews therefore] did not believe concerning him, that he had been blind and received sight, until they called the parents of him that had re-
19 ceived his sight. And they asked them, saying, Is this your son, who ye say was
20 born blind? how then doth he now see? His parents answered[9] them [*omit* them]
21 and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened [who opened] his eyes, we know not: he is of age; ask him [ask him: he is of age]: he shall [will] speak
22 for himself. These *words* spake his parents [These things his parents said] because they feared the Jews: for the Jews had agreed already that if any man did confess that he was Christ [should acknowledge him as Christ], he should be put out
23 of the synagogue [excommunicated]. Therefore said his parents [For this reason his parents said], He is of age; ask him.

24 Then again called they [So they called the second time] the man that was [had been] blind and said unto him, Give God the praise [Give glory to God]; we
25 know that this man is a sinner. He [therefore] answered and said [*omit* and said],[10] Whether he be a sinner *or no* [whether he is a sinner], I know not: one thing I
26 know, that, whereas I was blind, now I see [that I, a blind man, now see]. Then[11] said they to him again[12] [They therefore said to him], What did he do to thee?
27 how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore [why] would ye hear *it* again? will [would] ye also be
28 [become] his disciples? Then [*omit* Then] they reviled him and said,[13] Thou art
29 his disciple; but we are Moses' disciples. We know that God spake [hath spoken] unto Moses: *as for* this *fellow* [but as for this man], we know not from [*omit* from]
30 whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from [*omit* from] whence he is, and *yet* he hath opened [he
31 opened] mine eyes. Now [*omit* Now] we know that God heareth not sinners; but if any man be a worshipper of God, and doeth [do] his will, him he heareth.
32 Since the world began was it not heard [it was never heard] that any man opened
33 the eyes of one that was born blind. If this man were not of [from] God he could
34 do nothing. They answered and said unto him, Thou wast altogether [wholly, ὅλος] born in sins, and dost thou teach us? And they cast him out [not simply from the place where they were, but from the synagogue=excommunicated him].

35 Jesus heard that they had cast him out; and when he had [*omit* had] found him he said unto him, Dost thou believe on [in] the Son of God [the Son of Man]?[14]
36 He answered and said, Who [And who] is he, Lord, that I might [may] believe on
37 [in] him? And [*omit* And] Jesus said unto him, Thou hast both seen him, and it
38 is he that talketh with thee. And he said, Lord, I believe [I believe, Lord]. And
39 he worshipped him. And Jesus said, For judgment I am come [I came] into this

world, that they which [who] see not might see; and that they which [who] see might be made [might become] blind.

40 And *some* of the Pharisees which [who] were with him heard these words, and 41 said unto him, Are we [also] blind also? Jesus said unto them, If ye were blind, ye should have no sin [ye should not have sin]; but now ye say, We see; [.] therefore [*omit* therefore][15] your sin remaineth.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 4.—Instead of the first ἐμέ, B. D. L., the Coptic and other translations read: ἡμᾶς. The idea presented by the passage furnishes us with the motive for the dissimilarity between ἡμᾶς δέ and πέμψαντός με; this dissimilarity, however, was doubtless the cause of the two words' being made the same—several Codd. wrote ἐμέ at the beginning also, whilst Cod. L., the Coptic and other translations placed ἡμᾶς in the second place likewise. [The first ἡμᾶς is probably genuine, the second a correction occasioned by it. Cod. Sin.* sustains ἡμᾶς in both clauses. Alford reads ἐμέ and μέ, Tischend. (ed. viii.) ἡμᾶς twice.—P. S.]

[2] Ver. 6.—According to Codd. [Sin.] A. B. C.,** *etc.*: αὐτοῦ τὸν πηλόν. *His clay* (paste), the earth-ointment prepared by Him. Tischendorf omits τοῦ τυφλοῦ, in accordance with the not decisive testimony of [Sin.] B. L. [Tischend. reads in ed. viii.: ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. So also Alford (ed. vi.), and Westcott and Hort, except that the latter, with B. C.[1] adopt ἐπέθηκεν (*put, spread*), instead of ἐπέχρισεν. Lange, Meyer and Ewald retain τοῦ τυφλοῦ. *He spread His clay upon the eyes* (of the blind man). Noyes translates: *He anointed his eyes with the clay;* Alford in his N. T.: *He spread* (but in the text of his Com. he reads ἐπέχρισεν, *anointed*) *the clay upon his eyes;* Lange: *Er schmierte seinen* (*den von ihm gemachten*) *Teig auf die Augen des Blinden;* Ewald: *Er strich diesen Brei auf die Augen des Blinden.*—P. S.]

[3] Ver. 8.—[The true reading is προσαίτης, *beggar*, instead of the τυφλός, *blind*, of the text. rec., and is sustained by ℵ. A. B. C.[1] D., *etc.*—P. S.]

[4] Ver. 9.—[ἔλεγον, οὐχί, ἀλλ' (ℵ. B. C., *etc.*), for the text. rec. which omits these words.—P. S.]

[5] Ver. 11.—Εἰς τὸν Σιλωάμ B. D. L. X. [Also Iren. and Cod. Sin. The text. rec. τὴν κολυμβήθραν τοῦ, after Cod. A. and Vulgate is explanatory.—P. S.]

[6] Ver. 14.—Instead of ὅτε we should read, according to B. L. X. [Sin.] and several translations: ἐν ᾗ ἡμέρᾳ.

[7] Ver. 17.—B. D., *etc.*, Lachmann, Tischendorf: οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος.

[8] Ver. 16.—Lachmann supplies οὖν, in accordance with A. B. D. [Cod. Sin., Tischend., Alf.—P. S.]

[9] Ver. 20.—According to Lachmann, the οὖν after ἀπεκρ. is not to be expected here, upon consideration of the subject-matter, and is supported by B. only. Similarly the δέ in Cod. A., *etc.*, and the αὐτοῖς seem to be additions, against which are B. L. X., *etc.*

[10] Ver. 25.—The καὶ εἶπεν [text. rec.] is omitted according to Lachmann and Tischendorf by reason of [Sin.] A. B. D., *etc.*

[11] Ver. 26.—According to Codd. B. D. K., *etc.*, οὖν. [Text. rec. δέ.—P. S.]

[12] Ver. 26.—Πάλιν [text. rec.] omitted by many Codd. [Sin.[1] B. D.] in opposition to Cod. A. [Sin.[2a]], *etc.*, was perhaps left out on account of a misapprehensive assumption of a collision with the πάλιν of ver. 15. That πάλιν, however, has reference to the preceding question of the people.

[13] Ver. 28.—The construction has the power of making the following words which they uttered, to be looked upon as the substance of their revilings. This seemed inadequate and probably occasioned the reading: οἱ δὲ ἔλεγον in D. L., *etc.*

[14] Ver. 35.—Codd. B. D. and the Ethiopian translation read: τοῦ ἀνθρώπου, because Jesus was wont thus to designate Himself. [This reading is sustained by Cod. Sin. and adopted by Tischend., ed. viii., and Westcott and Hort.—P. S.]

[15] Ver. 41.—The οὖν before ἁμαρτία is wanting in [Sin.] B. D. K. L., *etc.*

EXEGETICAL AND CRITICAL.

[The account of the blind man and the miracle wrought on him, with its consequences, is uncommonly life-like, full of circumstantiality and characteristic details which could not have been invented, and clearly show that the writer was an eye-witness of the scene. All attempts of modern skeptics to turn the miracle into a medical cure of inflammation of the eyes (Ammon), or to explain it from a misunderstanding of ver. 39 (Weisse), or from a mythical imitation of the healing of Naaman, 2 Ki. v. 10 (Strauss), or from dogmatic design (Baur), are baseless and exploded conjectures. Comp. Meyer, p. 391, 5th ed.—P. S.]

Ver. 1. **And in passing by** (καὶ παράγων). This history is evidently connected [by καί] in respect to time and place with the preceding chapter [with ἐξῆλθεν ἐκ τοῦ ἱεροῦ, viii. 59]. As regards time, it was the day after the close of the Feast of Tabernacles, and that a Sabbath, ver. 14. See Lev. xxiii. 39. As for the place, Jesus had just quitted the temple, and we are most probably to imagine the blind beggar as seated at the entrance to the temple (comp. Acts iii. 2). De Wette cannot reconcile this peaceful occurrence with the scene of violence, chap. viii. 59;* but it is precisely in this secure deportment of Jesus, and in His halt after the moment of the most imminent peril of death, and while He was still in the vicinity of danger, that we should recognize the Lord and Master. Hence we refer the παράγων (comp. Mark ii. 14), not to the beggar, but to Jesus Himself. It is obviously the participle of the preceding, even though doubtful παρῆγεν οὕτως. While He is in the act of passing by the last frequenters of the temple, the blind beggar meets His eye at the door, and the fact of His pausing to look at Him is revealed by the question of His disciples.

[**A man blind from his birth,** ἐκ γενετῆς = ἐκ κοιλίας μητρός, Acts iii. 2. Possibly the beggar himself proclaimed the fact of his *native* blindness as giving additional force to his appeal for alms. It makes the miracle all the greater, and places it beyond the reach of an extraordinary medical cure (Ammon and other rationalists), but does not warrant the extravagant notion of some fathers (Irenæus, Theodorus Mopsu., Nonnus) that Jesus *created* the eyes out of the πηλός, as God made the first man out of clay. According to Luthardt, the blind man represents the "world," to which Christ turned after being rejected by the Jews; but this does not follow from ver. 5, "I am the Light of the world," for the emphasis lies on *light*, and the *world* embraces the whole of humanity, Jews and Gentiles.—P. S.]

Ver. 2. **Rabbi, who sinned?** The motive for this question on the part of the disciples could, in their present situation, scarcely be dogmatical interest, being, as they were, just reunited to the Master after His escape from sto-

* [So also Lücke and Alford; while Olshausen, Meyer, Stier and Trench (on the *Miracles*, p. 233) side with Lange as to the date.—P. S.]

ning. We suppose that they wish to induce the Lord to pass by the man as unworthy of His self-sacrificing interest, in order that He may hasten on; and that hence their question, uttered on the spur of the moment, derives a decided Pharisaical coloring from the popular notion. According to Euth. Zigabenus they suppose neither to be the case. Admitting this, the question itself would fall to the ground. The disciples take for granted that this blindness was caused only by sin;* the question is merely as to the dilemma: this man or his parents?† The latter supposition was the proximate one, in accordance with the Pharisaical explication of Ex. xx. 5 (Lightfoot, p. 1048). Nevertheless, the disciples give the first place to the more remote question: whether this man himself sinned. Beza, Grotius and others have accounted for the expression by the belief in the transmigration of souls. This belief, however, could not have been entertained by orthodox Jews, even though it may subsequently appear among the Cabalists (see *Comm. on Matth.*, chap. xiv. 2, p. 272, Am. ed.). Cyril, De Wette and others mention, in explanation of the question, the belief in the pre-existence of souls (in accordance with Wisdom of Solomon, viii. 20); but neither was this a national tenet of orthodox Jews, although it had forced an entrance from Platonism into Alexandrian Jewish theology.‡ The view that most naturally suggests itself is, that the man may already have sinned in the womb, as an embryo, by evil affections. The distinction between nobler and baser vital motions in the embryonic state is also intimated by Scripture, Luke i. 41, 44. Rabbinism has with reference to Gen. xxv. 22 [the struggle between Jacob and Esau in the mother's womb] further matured this idea (Lightfoot, *Sanhedrin*, fol. 91, 2, *etc.*). An obscure idea of pre-existence may have occurred to the disciples, who were here fashioning a question from reminiscences, together with this notion of embryonic guilt. The conception of Lampe, Luthardt, *etc.*: has he sinned, or, as this is inconceivable, *etc.*, is not in accordance with the text. Tholuck's supposition after Camero: they thought that he might in anticipation have been branded as a sinner [for *predestinated sin* to be committed hereafter], is certainly not altogether clear (Meyer), [and without analogy in the Scriptures]. Von Gerlach speaks doubtfully in this connection of a punishment that precedes sin; and just as one-sidedly of how the work of divine grace has swallowed up avenging justice; while according to Heubner it is simply a question of the recognition of the fact that there are also unmerited sufferings (*i. e.*, of sinful men, who yet have not directly brought the suffering upon themselves).

Ver. 3. **Neither did this man sin nor his parents.** There is no question of their sinfulness in other respects, but Christ knows that no sin, either of this blind man or of his parents, was the cause of his being born blind.—**But that** (ἀλλ' ἵνα); namely, to this end was he born blind [τυφλὸς ἐγεννήθη]. The ultimate object of evil, as of things in general, is the glorification of God in the salvation of men; the glorification of God is however more definitely a glorification through the works of Christ, which are God's own works. Here, too, God should be glorified in the salvation of the man who was born blind. It is incorrect to suppose that the question of the disciples first directed the attention of Jesus to the unfortunate man. This view is contradicted by the preceding εἶδεν.

[Trench's remarks on this verse (*Miracles*, p. 238 f.) are appropriate: "The Lord neither denies their [the parents'] sin, nor his: all that He does is to turn away His disciples from that most harmful practice of diving down with cruel surmises into the secrets of other men's lives, and, like the friends of Job, guessing for them hidden sins in explanation of their unusual sufferings. This blindness, He would say, is the chastening of no *particular* sin on his own part, or on his parents'. Seek, therefore, neither here nor there the cause of his calamity; but see what nobler explanation the evil in the world, and this evil in particular, is capable of receiving. The purpose of the life-long blindness of this man is *that the works of God should be made manifest in him*, and that through it and its removal the grace and glory of God might be magnified. We must not, indeed, understand our Lord's declaration as though this man was used merely as a *means*, visited with this blindness to the end that the power of God might be manifested to others in its removal. The manifestation of the works of God has here a wider reach, and embraces the lasting weal of the man himself . . . it includes their manifestation *to* him and *in* him" [as well as *on* him]. Comp. John xi. 4; Rom. v. 30; ix. 17; xi. 25, 82, 33.—P. S.]

Ver. 4. **We** [not I] **must work.** See the TEXTUAL NOTES. According to Kuinoel, Jesus designed to meet the scruples entertained by the disciples as to the propriety of the healing on the Sabbath, which He was about to undertake. It is more probable that with this saying He encounters their urgent entreaties to hasten away from the dangerous position. Hence, with the "*we*," He holds *them* fast also to the place where it is their duty to remain, and reveals to them that in the future *they*, as the prosecutors of His work, must stand firm in similar situations; with a view to which destiny they are now being exercised.—**Who sent me.** Not: Who sent *us*. The works of God are comprehended in His

* [This is the meaning of ἵνα, which is τελικῶς (not merely ἐκβατικῶς) and expresses the merited consequence according to the divine *intention*.—P. S.]

† [So also Meyer, while Euthymius Zig., Ebrard and Hengstenberg put into the question the meaning: *Neither* one *nor* the other can be possible in this case; Stier: this man, or—this being out of the question—his parents; Alford and others: the question was vaguely asked without any strict application to the case in hand, merely taking it for granted that *some sin* must have led to the blindness. The disciples held the popular Jewish opinion that *every* evil must be the punishment for a *particular* sin. This is decidedly denied by Christ here, and Luke xiii. 9 ff. The *general* connection of sin as the cause, and evil as the result, is undoubtedly taught in the Bible from the first introduction of sin, Gen. iii. But since sin is in the world, evil in particular cases may be a school of *discipline* of God's love, as the misfortunes of Job, the blindness of Tobit, Paul's thorn in the flesh, and the many trials and troubles to which the children of God are often more subject in this life than the ungodly; for "whom the Lord loveth, He chastiseth" (Hebr. xii. 6; Prov. iii. 12; Rev. iii. 19).—P. S.]

‡ [Pre-existence was taught by Philo, the Essenes and Cabalists. See Grimm, Comm. on Sap., p. 177 f., and Bruch, *Doctrine of the Pre-existence of the Soul* (Strassburg, 1859), p. 22, (translated in *Bibliotheca Sacra* for 1863, pp. 681 ff). See Meyer *in loc.* Stier, however, doubts the applicability of the passage, Wisdom viii. 19, 20.—P. S.]

work, for which He alone is *sent;* in the carrying out of His work in individual works His disciples are to be participators with Him.

As long as it is day; the night is coming. The antithesis of day and night is the antithesis of the time of His life and activity in opposition to the period of His passion and death; uttered in anticipation of His approaching death, yet in the assurance that at present no mortal peril threatens Him. Similarly the contrast of *day* and *night* is significant of the contrast of *life* and *death* in the classics, especially in Homer (see Meyer). In the Rabbins: "*Pirke Aboth,* II. 19; 'R. Tarphon spake: The day is short; the work is great; the Master presseth.'" Tholuck. Hence the interpretation of Chrysostom and others with reference to the αἰὼν οὗτος and μέλλων is incorrect. Paulus quite tritely explains: Broad-daylight was requisite for cures effected upon the eyes! The day-time of the day's work of Christ was at the same time a day-time of redemption, of visitation for Israel, which terminated with His night, *viz:* His death (see ver. 5). Only we must not convert this relative antithesis into an absolute one by the declaration: now is the time of grace, afterwards the time of darkness; thus Olshausen, after earlier exegetes (Grotius and others), too strongly defined the contrast. Luthardt: The presence of Christ in the world is the time of the event of redemption; His subsequent separation from the world the time solely of the appropriation of redemption;* this interpretation comes nearer the mark, and yet Meyer, not without foundation, quotes against it John xvi. 7, 15, 26; xiv. 26 and other passages, according to which the death of Jesus was the condition of greater enlightenment. The figure of the day's work is here the decisive one. Every man has for his day's work his one day by which he must profit; when his night comes he can work no more. So too must Christ perform His great, single, and yet universal, official historical day's work, conditional upon His earthly pilgrimage.

Ver. 5. **While I am in the world.**—We suppose that Christ here compares Himself to the sun, the light of day, as chap. viii. to the pillar of fire, the light of the night. This assumption is founded on the preceding antithesis; *day, night.* Accordingly the ὅταν will mean *quamdiu* (Vulgate and many others), but not *quandoquidem* (Zwingle, Lampe, Lücke), or: [*quando*] *at the time when* (Meyer). The sun, throughout the day, as long as it is in the world, is the light of the world. The sun, however, opens and enlightens only the eyes of the seeing; Christ, as the real Sun, opens and enlightens the eyes of the blind likewise. And along with this is expressed the fact that He is the Sun of the world in a spiritual sense. The ὅταν, however, in its figurative sense, denotes the antithesis between the personal presence of Christ in the world and His departure from the world, after which He does not indeed cease to be the light of the world (for the operations of the Paraclete are His), but He no longer works corporeo-spiritually as light, but spiritually, until at the last day the great solstice returns with the day of resurrection. The figure of the sun, which in its day illuminates everything, is the strong expression of His assurance that He will enlighten the eyes of the blind man.

Ver. 6. **He spat.**—The whole conduct of Jesus is manifestly expressive of strong intentionality, and this must first receive our consideration. As the pursuers are close behind Him, and the disciples in a state of anxious tension, it seems to Him that His primary concern must be to give proof of His tranquillity by calmly remaining on the ground. Moreover, as His adversaries accounted Him guilty of antagonism to the law of Jehovah in His previous healing on the Sabbath, chap. v., they should now see that the God of their temple is His co-agent on the Sabbath, since the temple-waters of Siloam are brought into co-operation: a fundamental motive, this, which exegesis has omitted to notice (see *Leben Jesu,* III., p. 635). Furthermore, as the blind man does not yet know Him, and at first is *en rapport* with Him only through the tone of His voice, the life of faith must of course be developed within him by a gradual process, as in the case of the blind man at Bethsaida (Mark viii. 23; comp. Mark vii. 33).

With reference to the use of external means, the three factors: the saliva, the clay, the spring of Siloam, and also the unity of the entire act must be distinguished. Respecting the employment of *saliva* comp. the analogous cases Mark vii. and chap. viii. (See *Com. in loc.*).* On the sanativeness of *clay* in diseases of the eyes see Tholuck's quotation from Serenus Samonicus:† "*Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline cœno;*" and Lightfoot. On the virtue of the waters of *Siloam* see above the Exegetical Notes on the pool of Bethesda (chap. v.) and Robinson II., p. 155.

In discussing the destination of the elements here employed in Christ's *one* act of healing, we have to distinguish the idea of their *material* or *medicinal,* their *organic* or *instrumental,* their *ethical* and their *allegorical* destination. That the external elements in their combination had, as ancient remedies, no *medicinal* power to give sight to the man who was born blind, is evident. But that they were the better fitted to be *organical* bearers of the miraculous power of Christ, *i. e.,* conductors of it (Nonnus: πηλὸς φαεσφόρος; Olshausen and others), because they were moreover accounted medicinal, is all the more obvious since the question is here of the saliva of Christ and of a salve that He made with His own hand. But since the receptive faith in the miracle must correspond with the positive miraculous power, the alternative is misapprehended when Tholuck and Meyer will set aside the *psychologico-ethical* consideration (Chrysostom, Calvin, and others) of the awakening of faith by the use of these in the case of the man who was born blind. In the instances given in the Old Testament also

* [Or, as Luthardt also expresses the antithesis, *Heilsgeschichte and Heilsaneignung,* or the *day* is the time of Christ's *Weltgegenwart* (presence in the world), the night the time of His *Weltgeschiedenheit* (absence from the world).—P. S.]

* [In the two accounts of Tacitus (*Hist.* iv. 8) and Sueton. (*Vesp.* ch. vii.) of the restoring of a blind man to sight by the emperor Vespasian, the use of *saliva jejuna* is recorded. Pliny (*Hist. Nat.,* xxviii. 7) mentions it as a usual remedy in cases of disorders of the eyes. See Wetstein's note, p. 902.—P. S.]

† [A physician in the time of Caracalla who wrote a poem on medicine in hexameter.—P. S.]

(2 Kings iv. 41; chap. v. 12; Isa. xxxviii. 21) the organic operation of the miracle-worker is to be grasped conjunctively with the awakening of the psychologico-ethical receptivity. The *allegorical* interpretation (Luthardt on the anointing with clay: he who will see must become blind; after some Church fathers) is the most remote; on the mythical interpretation of Strauss, Baur, *etc.*, see Meyer [p. 378.]

Ver. 7. **Go, wash.**—It is a question here whether the asyndeton would not be better composed of three members than of two. The latter (go, wash thyself *into* the pool) is of course explained by the custom of the language. Tholuck: νίψαι εἰς pregnant, either including the entering into the water or expressive only of the dipping into it. Winer, p. 369 [387].—**In the pool of Siloam.**—The spring, Isa. viii. 6; the pool, Neh. iii. 15. Its situation see above, chap. v. Meyer: "Re-discovered by Robinson (II., p. 142 ff. [Am. ed. of 1856, vol. I., pp. 338 ff.]), after Josephus, at the mouth of the Valley of Tyropœum on the south-east side of Zion. See Tobler, *The Fountain of Siloam and the Mount of Olives*, 1852, p. 1 ff.; Rödiger in Gesen. *Thes.* III. p. 1416; Ritter, *Erdkunde*, XVI. p. 446 ff. [Comp. my annotations with regard to the latest researches, on pp. 181 ff. Alford, at the close of his vol. on the Gospels, p. 928 f., gives a communication of a correspondent on the supposed identity of Siloam with the pool of Bethesda. Robinson has discovered, and Tobler and Warren have confirmed the connection of the intermittent Fountain of the Virgin (probably the pool of Bethesda) with the Fountain of Siloam, and both were probably connected with a fountain beneath the temple, which remains to be proven by further exploration.—P. S.]—**The pool of Siloam.**—The chief reference of this is not to the district of Siloam (as Tholuck has it, referring to Luke xiii. 4; Joseph. *De bello Jud.* ii. 16, 2; vi. 7, 2); but it is especially the Siloah-pool of Siloah-*spring* which is again mentioned in the following. Tholuck's explanation of the sending to this pool—for the purpose of purification—is too bald, as is also the design ascribed by Meyer: in order that the healing power of the clay ointment might have the necessary time for operation. Concerning the more direct purpose see the note to the preceding verse. As regards the sanative element of the water we can as little reject it (Meyer: the rabbinical traces of a healing power resident in the water point to the organs of digestion, see Schöttgen) as attach any particular credit to it; at all events it assisted in forming a foothold for the faith of the blind man.*

Which is, when translated, One Sent.—The designation שִׁילוֹחַ (Greek in the Sept. and in Josephus Σιλωάμ) signifies: the **sending** [*missio* sc. *aquarum*], probably with reference to the fact that the temple-mount sends forth its spring-water. The question is, how far this word may become synonymous with שָׁלוּחַ sent, [*missus*], or **the sent.** According to Hitzig the form is derived from שָׁלוּחַ as יִלּוֹד from יָלוּד, and John has correctly translated: ἀπεσταλμένος (*Com.* on Isa. viii. 6, p. 97. For particulars see Tholuck, p. 327). According to Bengel, Meyer and others the evangelist referred the name to the blind man who was sent to the spring. An unfounded typology, unsupported by the context. This fountain, in that it is called the *Sent*, is the type of Him who in John continually designates Himself as the real Sent One, the type of Christ (Theophylact, Erasmus, Calvin [Ebrard, Luthardt, Hengstenb., Brückner, Godet, Trench, Alford, Wordsworth] and others). It is remarkable how this pregnant symbolism has perplexed the commentators. Wassenbergh and others are inclined to consider the parenthesis (after the Syrian and the Persian translation) a gloss; Lücke also (p. 381) will not be "persuaded" that the parenthesis is Johannean; Meyer pleads in extenuation the "far more striking example" of a "typical etymologizing," Gal. iv. 25.

He went away therefore.—As there is no mention of any leader it seems certainly to be indicated that a faint dawning of sight had already begun.* Of course we are not to imagine that the anointing of the eyes glued them together; the release of the visive faculty may also have been preceded by a clairvoyant disposition. Compare the fine description of the restoration to sight of blind Œdipus in Sophocles. But as this trait is at all events not brought forward, it cannot be insisted upon as a certainty (comp. Tholuck with reference to Neander: "although we may also think that there was a guide").—**And returned.**—Not in particular to Jesus, but from the spring and to his family (ver. 8).

Ver. 8. **The neighbors therefore.**—Now follows an account of what further befell the blind man; so minute, distinct and true to life is this narration that we are at liberty to suppose the Evangelist had it from the very lips of him who was blind and healed (see Tholuck, Meyer).

Ver. 11. **A man that is called Jesus.**—He is therefore not acquainted with the Messianic character of Jesus; he, however, emphasizes the name of *Jesus*. He has immediately noticed the significant name, which was not the case with the impotent man of Bethesda (chap. v.). The form of his already budding faith in the prophetic dignity and divine mission of Jesus declares itself in vers. 17 and 33; he as yet does not know Him as the Messiah, ver. 35.

I received sight.—'Αναβλέπειν means to look *up*, to see *again*. Meyer maintains against Lücke's explanation: *I looked up* (Mark xvi. 4, *etc.*), the: *I received sight again;* for this there is no ground in vers. 15 and 18, although the explanation of Grotius: *nec male recipere quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit*, is ingenious.

Ver. 13. **They bring to the Pharisees the whilom blind man.**—Doubtless the Pharisees in a peculiar sense are meant; hence in their magisterial capacity and as enemies of Jesus:

* [The typical reference of the waters of Siloam to the cleansing and healing water of baptism (Ambrose, Jerome, Calovius, and even Trench), is unsuitable.—P. S.]

* [This conjecture is unnecessary; blind beggars generally have a guide, and I have known three blind men (one a music teacher, another a preacher), who without aid could find any familiar locality within a considerable distance.—P. S.]

this is proved also by what follows. For to regard it as signifying the Pharisees in general "as a corporation" (Meyer) is historically inaccurate. Neither is there any ground for the assumption that they had led him before the Pharisees on account of the healing on the Sabbath, because they believed the transgression of the law should be reported. On the contrary, the clause: **him that once was blind**, indicates that they considered it their duty to bring the miracle to the cognizance of the theocratic court (see Tholuck). It is only after the introductory clause: it was the Sabbath, that the stumbling-block appears among the Pharisees. If these Pharisees did at all events form a judicial court (comp. the Pharisees chap. vii. 47; xi. 46), since, as subsequently appears, they call a judicial inquiry and execute an act of excommunication, the question arises, whether it was the great Sanhedrin itself (Tholuck), or a minor Sanhedrin (Lücke); of the latter there were two in Jerusalem; these small Sanhedrins, as synagogue-courts consisting of 23 assessors, settled minor lawsuits in the Jewish cities. The latter supposition is the more probable, in accordance with hierarchical discipline; yet doubtless the small Sanhedrins in Jerusalem were closely connected with the great Sanhedrin, especially in matters that concerned the Person of Jesus. Tholuck alleges in support of his position, that the great Sanhedrin alone wielded the power of excommunication from the congregation of Israel. But the grade of the ban incurred by the healed blind man is not mentioned, and in minor degrees the right of excommunicating was possessed by the small Sanhedrins as well. Lücke assumes that the leading before the Pharisees took place after the Sabbath, as, according to the Talmud, on the Sabbath and on feast-days no causes were tried; Tholuck thinks it probable that sessions were held on the Sabbath also; he supposes only "that no writing was done." At all events, such Sabbath sessions were extraordinary, and members of the Sanhedrin themselves took the initiative in them; therefore in this case we are safe in supposing that the presentation occurred after the Sabbath.

Ver. 14. **And it was Sabbath on the day when Jesus.**—"A rabbinical statute specially prohibits the spreading of saliva on the eyes on the Sabbath. Maimonides, *Schabb.* 21. If this ordinance was not yet extant or sanctioned, still the general law was in force which forbade all healing on the Sabbath except in cases where life was imperiled (Schöttgen and Wetstein *ad Matt.* xii. 9)." Meyer. Hence stress is laid upon the fact that Jesus made clay on that day.

Ver. 15. **Again therefore the Pharisees also asked him how he received his sight.**—It is characteristic of them that they pass over the miracle itself, *that* he has received sight, and inquire at once as to the *manner how*, because the latter is the point to which the accusation of heresy against Jesus must attach itself.

He put clay (a paste), *etc.*—Meyer justly draws attention to the circumstance that the man relates only what he has himself felt, and hence does not mention the saliva; so before ver. 11.

Ver. 16. **This man is not from God because he keepeth not the Sabbath.**—Characteristic hyperbaton, by which the name of God is brought forward first with hypocritical reverence, and then a contemptuous emphasis is laid upon: *this man. Because he keepeth not the Sabbath,* see note on ver. 14. **Others said, How can a man that is a sinner do such signs?** The disparaging inference was drawn only by a portion of the tribunal; by the majority, it is true. From the mention of a greater division in this forum it seems to result that it was an association other than the great Sanhedrin.* Be it observed, that these more conscientious judges express themselves timidly through fear of the others, but yet go so far as to declare that the miracle performed by Jesus proves that He is not a sinner.

Ver. 17. **What sayest thou** [σὺ is emphatic] **of him, because, etc.**—John introduces this statement with the characteristic οὖν again. It was to be expected that they would resort to artifices. For the evangelist is again speaking of the dominant party in this court. So explain Apollinaris and others: it is the *hostile* party which is here spoken of; Chrysostom on the contrary, erroneously: it is the *friendly* party; Meyer and others: *all* are included. It is patent, however, that the conduct of the suit is in the hands of the predominant hostile party. But of course the examination takes place in the name of the whole body. As regarded the fact itself, they had no further hold on the clear-headed and firm man. Hence they inquire what conclusion he has reached with respect to the miracle-worker,—what opinion he has formed of Him—in order from this dogmatical point to unsettle him and betray him into some other statement. From the question of faith they design to unsettle him in the question of fact, as the hierarchy once did with the Jansenists in France.

He is a prophet.—The straight-forward, decided and intelligent character of the man appears still more distinctly here. May we call him "uncouth" also (Tholuck)? Instead of that he manifests good humor, acuteness and ready wit. [These attributes, especially a cheerful temper, I have frequently found in blind persons. Kindly nature often compensates for so great a calamity as the loss of an organ.—P. S.]

Ver. 18. **The Jews therefore did not believe.**—That the hostile party is here designated by the name of Jews, by no means proves that in this place it first re-appears in active operation (Meyer). It characterizes them, however, as Jews, or unbelievers, that they now, having heard the confession of the man, issuing from the fact, do not believe, *i. e. will not* believe the fact itself. This does not mean that they consider the whole account, for example, of the making of clay by the Lord, a lie; but they pretend that some fraud may exist. John again intimates by the expressive οὖν that their unbelief and mistrust originate in their fanaticism. In the first place, they evidently desired to reproach Jesus with a violation of the Sabbath. But in this they were thwarted by the great miracle which weighed heavily in the balance.

* [Yet even in the great Sanhedrin there were men like Nicodemus (viii. 50) Joseph of Arimathea (Luke xxiii. 50), and possibly Gamaliel (Acts v. 34 ff.), who might have asked this question concerning Jesus.—P. S.]

Therefore they now hope to accuse Him of a spiritual deception and, at the same time, of violating the Sabbath.—**Until they called the parents.** Meyer explains; Then they believed. Tholuck on the contrary: This does not result from the ἕως ὅτου. Of course it follows only, that they must now let pass the judicially protested statement of the man, whether they believed it or not.

Ver. 19. **Is this your son?**—The *one* question progessively subdivides itself into three questions [put in strict legal formality: 1. Is this your son? 2. Was he born blind? 3. How did he recover his sight?—P. S.]. They, however, hasten on to the third query, because in it is concentrated the weight of their fanatical passion, or because by intimidating the parents, they hope to be able to weaken the testimony of the son.

Ver. 21. **But by what means he now seeth, we know not.**—The first and second questions are successively answered by the parents simply in the affirmative. The third question they evade. Yet they hint that they have heard of One who has opened his eyes. On this point the son must speak for himself. The whole reply is characteristic of parents who are honest and sensible, but at the same time timidly and selfishly cautious. Something of their son's intellectual humor is perceptible in their answer, which however especially testifies to their pride that their son has wit enough to give them correct information with regard to the last question. The thrice repeated αὐτός [αὐτοῦ ἡμεῖς—αὐτόν—αὐτός] is in the highest degree significant. On the one hand, it tells of their confidence in their son, but on the other hand also of their fear. That they thereby jeopardize him,or leave him in the lurch,is truly a selfish trait. They lack strength to prove their gratitude for the healing of their son by uniting their testimony to his, although they clearly indicate by the tartness and touchiness of their reply that they are thoroughly observant of the bad intentions of the inquisitors.

Ver. 22. **For the Jews had already agreed,** *etc.*—A public and formal decree or act (Tholuck) can not as yet be intended, else they must now have brought the cause of Jesus to an immediate termination; a mere agreement of private individuals (Meyer) would, however, be saying too little. Doubtless the subject in question is a regulation, made by the Jews in Jerusalem, concerning excommunication from the synagogue. Such a regulation directly became known to the people and served to intimidate the spirits of the undecided. The ἵνα gives the interest of excommunication as a motive for the regulation. This determination probably coincided with the resolution to have the Lord taken, chap. vii.

He should be put out of the synagogue [be excommunicated.]—Tholuck: "The word ἀποσυνάγωγος has led to researches into the nature of the Jewish law; of these the latest (for example, Rüetschi in Herzog's *Encykl.*) still refer to the old authorities, to Drusius, Lightfoot; the subject has been more thoroughly investigated in Gildemeister's *Blendwerk des Rationalismus*, 1841.* According to this the Mischna does not recognize several grades of excommunication;* it knows of but *one*, the נִדּוּי, in pursuance of which the excommunicated person was not permitted to shave or wash or to enter other than an outer hall of the temple. The duration of this was dependent upon the contrition of the person. Excommunication was inflicted by the President of the great Sanhedrin. Opinions differ with regard to the biblical expression ἀποσυνάγωγος γίνεσθαι, as to whether it means simply exclusion from divine worship in the synagogue of a single congregation (Vitringa, *De Synagog. vet.*, p. 741; Witsius, *Miscellanea*, ii. p. 49), or exclusion from the קָהָל, the united congregation (Selden, *De Synedr.* i. 7). But the former appeared merely as a substitute, when the temple was no longer in existence. Moreover the recognition of Jesus as the Messiah was such an offence that nothing can be intended save exclusion from the great congregation."

The matter, however, is scarcely decided so simply. Evangelical history demonstrates that this man suffered a species of excommunication which did not prevent him from going about with impunity, while Jesus came under a ban with which a trial resulting in death was connected. The idea of the ἀνάθεμα (Rom. ix. 3) or ἀνάθεμα, μαρὰν ἀθά (1 Cor. xvi. 22) is manifestly derived from circumstances connected with the synagogue and denotes an excommunication symbolically expressive of reprobation, the Cherem of the Old Testament. On the other hand, we know that unclean persons and lepers (these from levitical reasons, as also from ethical reasons "publicans and sinners") were excluded from the full right of communion in a way which could scarcely have amounted to Cherem. Thus from two to three degrees of excommunication are faintly traced in the Holy Scriptures themselves, and three grades of excommunication are certainly intimated by the words of Christ also: in danger of (the synagogue's) judgment, in danger of the council (Sanhedrin), in danger of hell fire (Matt. v. 22). The first degree, as it appears in rabbinical tradition (*Niddu*), may be designated a congregational course of discipline. The second degree is ecclesiastical or rather theocratico-political (*Cherem*); the third hierarchico-criminal (*Schamatha*). The fact that the Mischna treats of excommunication in its more limited sense only, might be thus explained: the Jews had in its time lost all right of conducting religious criminal proceedings or executing the *Cherem*, whilst on the other hand, in the absence of a religious centre, the disciplinary congregational proceeding might coincide with the ecclesiastical in the limited sense of the latter term. The subsequent distinct, rabbinical development of several grades of excommunication (see Winer, *s. v.* Bann) must at all events be grounded on ancient tradition. In this connection be it observed that a purely disciplinary course of pro-

* [The last work was occasioned by a controversy between the celebrated Dr. F. W. Krummacher and the rationalistic preacher Paniel, in consequence of a sermon of the former preached in Bremen, on the Anathema of Paul, Gal. i. 8.—P. S.]

* [Three according to the older view; 1. to be shut out from the synagogue for thirty days; 2, the repetition of this exclusion accompanied by an anathema or curse; 3, final exclusion.—P. S.]

ceeding is no longer spoken of, while the *Cherem* in Elias Levita is in its turn intensified by the idea of *Schamatha*. Analogous to the latter is the solemn form of the great excommunication accompanied by curses in the Church of the middle ages.*

Ver. 24. **Then they called the second time the man,** *etc.*—The rigor of the judicial procedure appears from the fact that they caused the man who had been healed to go away or step out during the examination of his parents. As they do not attain their purpose with them, they summon him again.—**Give glory to God.** As regards the *expression*, this is a solemn charge to tell the truth, which he might possibly have concealed hitherto (Jos. vii. 19); as regards the *intention*, it is an insinuation that he should make a statement such as they desired; hence in reality it is blasphemous hypocrisy, meaning as much as this: give the hierarchy the glory, and lie or play the hypocrite. So they seek to influence his evidence by the previous statement of their opinion.

Ver. 25. **Whether he is a sinner I know not. One thing I know.**—The dogma of the hierarchical dignitaries he is content respectfully to leave undecided. But he will not be dissuaded from his actual experience. He knows full well too, what light his experience throws upon the dogma whereby they support their accusation of heresy.

Ver. 26. **To him again: What did he to thee?**—They at first endeavored to make the healed man the accuser of Jesus on the score of a violation of the Sabbath, then on the ground of spiritual deception. They now despair, in view of the firmness of the man, of making away with the miracle itself, that Jesus had wrought. They return therefore to the *how*, to the accusation of breaking the Sabbath, in order to make that a means of working upon the man. Their evidently malicious examination, however, fills the man with scorn, and he mingles irony with the expression of his displeasure.

Ver. 27. **Are ye also desirous to become his disciples?**—Chrysostom: He thus presents himself (with the καί) as the disciple of Jesus. But he utters the words principally with reference to all the disciples of Jesus, of whom he has heard. Plainly perceiving their intention to stamp him also as the disciple of Jesus if his testimony does not accord with their wishes, he makes use of the ironical and withal defensive expression not without a presentiment of his own destiny.

Ver. 28. **They reviled him.**—At first gravely, craftily, calmly, now passionately, meanly they press upon him. To call him the disciple of Jesus delights them as if it were some vile aspersion; and the accusation seems to them true, because he has allowed himself to be healed by Him on the Sabbath, bears witness to this fact and believes Him to be a prophet,—or, because he will not turn liar to please them. The antithesis: *Jesus' disciple, Moses' disciples,* relates here to the pretended violation of the Sabbath, in the guilt of which he seems to have participated, and to their zeal for the sanctity of the Sabbath. Qualification of the antithesis by the antithesis: Moses, Jesus. Moses characterized as a prophet, Jesus as an antithesis to Moses, a suspected person, concerning whom they reserve their final opinion. Yet a sting lies in the expression: we know not whence. From some quarter He had extraordinary power; this his dealings with the blind man demonstrated; now if this power was not from above, the man on whom the cure had been performed would be distressed by the thought that he had been healed by demoniacal agency.

Vers. 30, 31. **With respect to him, this is marvellous, to wit,** *etc.*—We do not translate ἐν τούτῳ: *in this matter, herein,* but: *in respect to this one,* namely Jesus, previously the subject; and we render the γάρ not by: *truly,* but by: *namely.* They have ambiguously declared: we know not how it is with *that fellow;* he is a mystery to us. He rejoins ironically: *certainly that is wonderful as far as He is concerned.* And now comes the strange thing: they, fathers in Israel, know not whence He is, and yet He is a man of God and a prophet, who has opened his eyes. The expression doubtless bears the twofold signification that now his spiritual eyes are beginning to be opened. And he then appeals to their common creed: **Now we know that God heareth not sinners,** (ver. 31). Job xxvii. 9; xxxv. 13; Ps. cix. 7; Prov. xv. 19. But a miracle is a hearing of prayer (ch. xi. 41; Mark vii. 34), consequently Jesus must be free from their reproach; He is of necessity no sinner, but in favor with God.—**But if any be a God-fearing man,** *etc.*—First, therefore, comes the testimony to the innocence and piety of Jesus, and then the enthusiastic testimony to His unique prophetic glory bursts forth.

Vers. 32, 33. **Since the world began it was never heard,** *etc.*—Hereby, in accordance with his subjective sense of the greatness of the miracle experienced by himself, he not indistinctly elevates Jesus above all the prophets, and even above Abraham and Moses, whom they had exalted as judges over Him. Finally, reverting to what had gone before, he says appeasingly: **If this man were not from God** (as a prophet), **he could do nothing.**—He would likewise be unable to disquiet you.

Ver. 34. **Thou wast born wholly in sins.**—These Pharisees assume from the beginning that his being born blind is a punishment for sin; now however they cast upon him the additional reproach of being ὅλος (not simply ὅλως) born in sins,—intimating, namely, that as a heretic he was not only physically blind and maimed, but that his soul shared the defects of his body. With haughty emphasis: *thou,* born *thus, thou* wilt *teach* us?

Cast him out.—The external turning of the man out (of the hall of judgment) was doubtless here symbolical, a corroboration of the excommunication, the casting out נָדָה, נִדָּה = ἐκβάλλειν ἔξω, ch. vi. 37; xii. 31, which preceded. The excommunication is indeed with malicious wit prefaced by the words: thou wast *on every side* born in sins (comp. also ver. 35), and is denied by Meyer without valid reason.

Ver. 35. **Dost thou believe on the Son of God [Son of Man?**—See TEXT. NOTES.—

* [Comp. the Excursus on *Anathema* in my ed. of *Romans* pp. 302 ff.—P. S.]

P. S.] After Jesus has heard that by his steadfast testimony he has earned the disgrace of excommunication, He can reveal to him by His question the faith that he ignorantly possesses. According to Meyer, Jesus makes the assumption that he has confessed the Messiah before the tribunal; and Meyer also states that this conclusion is "virtually" correct. Jesus only assumes that the man has believingly recognized the living God in *His* miraculous deed, and has maintained this belief in temptation without being aware of what faith nominally comprehends. It is precisely the question of Jesus that gives him this fulfilment and sealing. Meyer asserts that not the metaphysical but solely the theocratical signification of *the Son of God* is to be understood in this place. The theocratical signification was, however, not exclusive; its background was formed by the "metaphysical" acceptation of the title.

Ver. 36. **And who is it, Lord, that I may believe in him?** *etc.*, ((ἵνα).—He is ready to take Jesus' word for it. That is: he credits Jesus in an unlimited sense, and in this trust of his lies the presentiment that Jesus Himself is the Son of God;—the germ of his faith in Him.

Ver. 37. **Thou hast both seen him**, *etc.*—The animated question is followed by an animated answer from Jesus, hence beginning with καί (see ch. xiv. 22; Mark x. 26). Thou hast seen Him. Tholuck construes the word ὁρᾷν in a general sense, with reference to experience, namely, even to their first meeting; Meyer as having reference to the present seeing: *thou hast a view of Him.* But with this the rendering of the *καί—καί, as well—as also*—does not correspond. The seeing really seems to contain also an allusion to his spiritual *receiving of sight*, (Lücke). Indeed thou hast already seen Him, and—He it is that speaketh with thee. Manifestly, a turn is given to the expression. The true antithesis would be: thou hast perceived Him, and He hath given thee sight, or: thou hast seen Him and dost see Him now.

Ver. 38. **I believe, Lord.**—*Lord* in a loftier sense here than in ver. 36 (Bengel). The προσκυνεῖν denotes adoring worship.

Ver. 39. **For judgment I came**, *etc.*—The kneeling man has sealed his excommunication by his act of adoring homage and, knowing as yet little of fellow-disciples, finds himself in a unique and isolated position, confronting, with Jesus only, the mighty hierarchy. Jesus appreciates the state of the case. He reveals to him that he is entering into a congregation of the seeing, that the hierarchs who condemn him stand over against him as blind men, and that *He* Himself, Jesus, is the destined cause of this separation. The oxymoron at the same time utters the decree that he has become possessed of spiritual sight, that he is illuminated inwardly as well as physically. The motive is the contrast between the Pharisees, learned in the Scriptures, hardening themselves in spiritual blindness in presence of His light, and the ignorant blind beggar who receives sight through His light; this contrast is presented in the light of divine appointment (see Matt. xi. 25). *The judgment* is not a judgment of damnation (Euthym., Olshausen), for it refers also to the blind who obtain sight. It is the judgment of active sentencing and retributive separation between those who are in need of light and those who shun it; of course for the latter this severance is the beginning of the judgment of damnation, while to the former it is the commencement of bliss. The contrast between *those that see not*, who receive sight, and the converse, is ingeniously apprehended by Bucer and Neander in an intellectual and a physical sense, *i. e.*, typically, not simply allegorically. The spiritually blind do not see well physically until with spiritual sight they receive also true bodily sight. Those possessed of spiritual sight, being primarily discerners of Old Testament truth, but who subsequently delude themselves in their self-conceit, become through their obduracy intellectually and physically blind in presence of the Messiah. Christ particularly addresses this saying to the blind man; but it is also loudly and solemnly uttered for the disciples and all that are about Him.

Ver. 40. **Some of the Pharisees who were with him.**—Faithless former disciples (Chrysostom), more favorably disposed ones (Calvin), spies from Jerusalem (Tholuck, Meyer). According to Matt. xii. 30 and other passages, the εἶναι μετ' αὐτοῦ seems to denote a relation of discipleship. Probably a remnant of pharisaically-minded followers is meant, who stand to Him in such wise as the people, Luke xviii. 9; comp. John x. 19, 20. Judas, as the last Pharisee, did not desert Him until after this.

Are we also blind?—They cannot mean this in the physical sense (as Chrysostom and others explain); neither can they understand it with reference to those who have become blind (Hunnius, Stier), but with reference to the intellectually blind who must receive sight. They deny, therefore, that they, as blind men, have received sight, or are yet to receive it, *i. e.*, they assail the principle laid down by the Lord, and establish a third class consisting of men originally possessing sight and ever becoming more clear-sighted. This attack upon His antithesis calls forth the piercing words of Jesus.

Ver. 41. **If ye were blind ye would not have sin.**—It is questionable whether blindness is to be taken in the same sense here as ver. 38, οἱ μὴ βλέποντες, *i. e.*, whether it denotes those who need light. Or: *if ye considered yourselves blind.* Thus interpret with reference to the: **ye say: we see**, Augustine, Calvin, Meyer, Stier. Tholuck is undecided. Augustine: "*Quia dicendo: 'videmus,' medicum non quæritis, in cœcitate vestra remanetis.*" On the other hand Chrysostom, Zwingli, *etc.*, Lücke, Neander [Alford] discover in the expression the recognition of a certain superiority. Tholuck: It cannot be denied that the position of the scribes towards the fountain of the saving knowledge of the Redeemer is regarded as an advantage (Luke xi. 52; John iii. 10); and thus Matt. xi. 25 they are called συνετοί not merely inasmuch as they thus look upon themselves, but as men who really were so in comparison with the ὄχλος ἀγράμματος. So too in the practical field, where the δίκαιοι are confronted with the ἁμαρτωλοί, the δίκαιοι are in very truth relatively righteous and the ἁμαρτωλοί gross sinners, publicans, Matt. ix., comp. the elder brother, Luke xv.; certainly, however, the

former are also such as *think themselves endowed with a sufficiency in possessing this δικαιοσύνη and σύνεσις.* The recollection of this parallel has induced many commentators to see in the words εἰ τυφλοὶ ἦτε the recognition of a certain pre-eminence. "If ye were indeed utterly incapable of perceiving what is divine," or better: "if a certain insight into the truth of salvation were not granted you;" De Wette: "if ye were ignorant, erring,—with the accessory idea of susceptibility,—the imputation of sin would be on a smaller scale."—We also assume that Christ here attributes to them a certain degree of sight. It is the gleam of a better, objective, Old Testament knowledge which they are consciously converting into a false, unbelieving knowledge, *i. e.* into the blindness of self-infatuation. Hence the advantage of Old Testament knowledge itself (as of legal righteousness itself) can not be meant. Certainly, however, self-conceit in the possession of this knowledge is meant; the vain-gloriousness that turns the Old Testament dawn into a dazzling brightness, legal righteousness into self-righteousness (=impenitence), and represses the consciousness within them that in the presence of the broad day they are still blind, *i. e.* in need of New Testament illumination.

Between Chrysostom and Augustine there is then no real antithesis. If a man is to acknowledge himself to be blind (Augustine), there must needs be a relative gleam of light (Chrysostom); if he prematurely deem that he possesses sight, he *abuses* this very glimmering of light with *evil consciousness*, making himself then totally blind. But forasmuch as the emphasis lies upon this *evil consciousness*, both interpretations are one-sided. If ye knew not that ye falsify yourselves, ye would through sincerity arrive at self-knowledge, and your sin (with the guilt the sin also) would be taken from you. But as, on the contrary, ye *pretend* against your better consciousness that *ye see* and that ye have always possessed sight, ye, with your need of light as with the light that has arisen upon you, fall into blindness and your sin remaineth (because the guilt remains). Thus in the *saying*, there is a dissembling, whereby they contradict their own deepest consciousness. Self-blinding results in self-hardening on the part of the intellect. Hence: if ye did not in reality know better how it is with you, *etc.;* but now ye haughtily dissemble, *etc.* This undoubtedly: your eyes are in some faint degree illuminated, but just sufficiently to render you entirely blind.

DOCTRINAL AND ETHICAL.

1. "That of which Dr. Paulus regretted the absence in the tales of the miracles, a *thorough investigation*, is in this instance present in the form of a judicial examination on the part of the most embittered antagonists." Tholuck.

2. The fact that in all cases *evil* is in a general sense connected with *sin*, had at an early period been individualized by natural Phariseeism; this is to be found among Gentiles as well as among Jews. Gentiles and Jews agreed in the disposition to see in the misfortune of an individual the punishment of his sin, in the wretch a man hateful to God (comp. Acts xxviii. 4), or at least to regard his affliction as a curse entailed upon him by the sin of his parents. It is indeed in many instances impossible to mistake the immediate connection between sin and punishment in the life of an individual; neither can we shut our eyes to the fact that parents are frequently to blame for the misery of their offspring. That Jesus did not unconditionally reject this reference, the following passages demonstrate: Matt. ix. 2; John v. 14; Luke xxiii. 28. Nevertheless He does here reject the *Pharisaical* rule that in all cases *extraordinary* sufferings may be immediately traced to *extraordinary* sins,—a rule already contradicted by the book of Job. Luke xiii. 1. He likewise repudiates the judicial condemnation of afflicted sinners by sinners as yet unvisited by God, whether the guilt of the former be more or less apparent. The thing, however, most abhorrent to Him is the perverted view men take of misfortune and suffering in themselves, as though they were as bad as sin, nay, as if they were in the strictest sense of the word, evil itself, conducing to the perdition of souls, Matt. v. 10, 11; Luke xv. 16, 17; Matt. xvi. 24; the present passage. Consistent Phariseeism saw in the lowliness of Jesus His unworthiness, in His defencelessness His guilt, and, after having crucified Him, in His cross His curse, whilst Jesus recognized therein His own glorification and the salvation of the world.

3. The declaration of Jesus: "Neither this man hath sinned, nor his parents," opens to us a glimpse of the profoundest depths of life. There might still be a genealogical cause for the malady,—a cause, however, far remote and contained in the guilt of generations long since dead. But at the same time He teaches us to meditate upon the clear teleology, the removal of evil to the glory of God, rather than ponder over the particular causality of individual evil.

4. *That the works of God might be made manifest in him* (ver. 3). A clear and Christological teleology of evil, as also of the permission of sin. The old world of evil, debased by sin, is destined to be destroyed* by the new wonder-world of Christ; similarly, the centre of evils, sin itself, is to be destroyed by the wonder of His life as the centre of His miracles.

5. The works of *Christ* the very works of *God* (ver. 4).

6. *Christ's day* is the day of the world, from which proceeds all the day-light of the world until the last day (vers. 4, 5). The *day's work of Christ* is the day's work of the world, the source of all New Testament days' works until the last day. The *night* of His death-time is the termination of His work; it contains for unbelievers the principle and germ of the Last Judgment and the night of eternity.

7. The *history of the man* who was born *blind* is the portrait or type of the great and sudden conversion of an upright man; the portrait of a simple, wise, cheerful, vigorous and valiant manner of belief; the portrait of a leading from belief in the living God of miracles to the Personal Christ; the portrait of a Jewish inquisition, as

* [The verb *aufheben* is here used (as often in the Hegelian philosophy) in the double or triple sense of *tollere, conservare, elevare; e. g.* childhood is *aufgehoben*—abolished, preserved and elevated—in manhood.—P. S.]

of the impotence of hierarchic excommunication.

8. Christ is the real Sun-light of the world (ver. 5), as His work is the real day's work in this Sun-light. Christ, in co-operation with the sacred temple-water of Siloam, appears as the real Shiloah and temple-fount itself. Christ has come into the intellectual world for judgment, to transform the seeing into blind men and to endow with sight those who are blind. The distinction in this fact between human guilt and divine dispensation in judgment is to be observed; similarly the distinction between the Christological purpose (the operation of Christ) and the final design (the glory of God).

9. The brook of *Siloam* was the true temple-spring at the foot of the temple-mount, outside of the sanctuary; hence at an early period it was a symbol of prophetic spiritual blessing, the fulfilment of which symbol has appeared in the Messiah. See Isa. viii. 6.

10. The discouraged *disciples* of Jesus, who had at this time in Jerusalem hoped for His glorification within the precincts of the temple—see John vii.—and were now obliged to accompany Him in His flight from the temple to escape the stoning, stood in need of special encouragement. This was afforded them in the healing of the blind man, whose confession might even put them to shame. Here too we see how in every situation Jesus above all things restores to His dejected people first courage, confidence, and therewith presence of mind and true composure.

11. It is remarkable that the Pharisees do not directly prosecute Jesus Himself on account of this Sabbath-day healing. Probably because He called the temple-spring of Siloam into co-operation.

HOMILETICAL AND PRACTICAL.

The history of the man who was born blind: 1. The miracle or the power of the love of Christ; 2. the trial or the power of upright simplicity and gratitude; 3. the issue or the victory of faith over the strongest temptation; 4. the profound interpretation and lofty signification of the event.—The question of the disciples, 1. with regard to its purport, 2. with regard to the motives which prompted it.—The answer of Jesus to the question of the disciples—in the most general sense all sufferings are to this end: God will glorify Himself in the sufferers.—The obscure causes of human sufferings often evade our glance, but the divine purpose is ever clear.—Above all things we should keep in sight the divine purpose and our duty in view of it.—Christ the real Light of the world: 1. hence a creative Light, not only luminous but illumining (the Light of the blind); 2. hence likewise the Day of the world, Light and Life; 3. hence, too, the Accomplisher of the great day's work of the world.—The exhortations of God to the day's work of Christ: 1. The day's work (as type, archetype, copy); 2. the warnings (of day, of night).—Christ the Light of our day's work.—The irrecoverable day of our life.—The Lord, the Giver of light and life when Himself in peril of death.—The beggars at the temple-gates (comp. Acts iii.).—The night cometh, *etc.*—Christ, the Healer, in His employment of natural remedies: 1. He does not need them; 2. He uses them for the sake of the one who is to be healed; 3. He consecrates them as the foretokens of Christian therapeutics.—Christ the Light of heaven, and earth's Fountain of salvation.—He the real Siloam, or all good is of God's sending: 1. The typical embassador, the spring; 2. the real Embassador; 3. the embassadors sent in His likeness and after His example (His disciples).—How the Pharisees do not consider the *what* in the miracle of Jesus, but the *how*. A characteristic of the Pharisaic spirit.

Parallels and antitheses: The man who was born blind and the impotent man (John v.).—The blind man and the Pharisees.—The blind man and those who were favorably disposed in that tribunal.—The blind man and his parents.—The blind man and his neighbors.—Good intentions and their evil consequences.—Character of the laity and spirit of Protestantism in our history.—The power of moral indignation.—The blind beggar transformed into a clear-sighted preacher before the Jewish tribunal.—The prudence as well as heroic courage in the confession of the man who was born blind.—The power of facts.—The victory of personal, spiritual experience over traditional ordinances.—One thing I know.

Characteristics of the hierarchical spirit of persecution: 1. Malevolent examination; 2. hypocritical exhortation; 3. anathematization. How impotent when opposed to the bravery of a faithful soul!

The development of the blind man's faith instructs us as to the nature of true faith: 1. The heart before the head; 2. trust before knowledge; 3. the thing before the name; 4. acting and confessing before worshipping.—Darkness a result of misused light.—Obduracy a result of perverted awakening.—Falsehood turns light into blindness, as sincerity changes blindness into the beginning of sight.—The conversion of the faint gleam of light into a blinding glare the cause of fatal darkness.—When the morning comes, the birds of day that could not see during the night, obtain sight; on the other hand, the night birds, which can see in the absence of daylight, become blind.—These have light enough to see and hate the darkness, to long for and love the light and to be enabled to see in it; the others have light enough to see the light, to hate it and to be blinded by it.

STARKE: ZEISIUS: As Christ omitted not to do good, even in the heat of persecution; so too should we after His example, *etc.*—The benignity of Christ always anticipates men and affords them more effectual help than they in their penury can desire.—Happy is he who, seeing a wretch, takes pity on him.—A blind man a poor man.—ZEISIUS: Brother, be not over hasty in pronouncing judgment on the misfortune of thy neighbor!—How fortunate it is for many a one that he is lame, *etc.*; he is thus saved from hell.—God knows how to make use of our infirmities for the glory of His name.—With Christ we must be attentive to the signal and purpose of God in His service, that we may neglect nothing.—HEDINGER: Time and opportunity to do good. Grasp them and lay up none for the morrow.—ZEISIUS: To every man God has appointed the limit of his activity and labor; this goal is soon

attained.—BIBL. WIRT.: Now or never!—*The same:* The works of God often seem strange to our eyes, nay, utterly foolish and preposterous;—but how gloriously is His purpose accomplished!—CANSTEIN: The more speedily a man grasps and executes the word of Christ, the more quickly and powerfully he experiences His help.—*The same:* The manifold speeches and opinions of men concerning the actions of God serve to make these the better and the more widely known.—OSIANDER: The ordinance of God, to care for the poor.—CANSTEIN: When a man is enlightened by the Holy Ghost, he becomes so changed that even his acquaintances and friends do not know him.—*The same:* It is a good thing to tell of the misery from which we have been delivered and of the loving-kindness that God has shown us.—*Ver.* 15. In this answer: Simplicity, truth, frank avowal.—ZEISIUS: True miracles, the more they are investigated, the more they are recognized and shine forth, whilst, on the contrary, in false miracles the more apparent does the deceit become.—*Ver.* 22. HEDINGER: It is a sin and a shame to fear men more than God.—*Ver.* 26. O how sorely the wicked often strive to fell a child of God! but their attempts are fruitless.—If enemies of the truth are unable to gain their point, they grow bitter and wrathful and begin to curse and revile.—ZEISIUS: Despised simplicity baffles the superiors (rulers) in Israel.—He rightly confesses Christ, who, for His name's sake, gladly suffers himself to be cast out by the wicked.—ZEISIUS: They who for confession of the truth are rejected and accursed by the world, are graciously looked upon by Christ and blessed by Him with a larger measure of divine light, *etc.*—HEDINGER: How speedy is the operation of grace in a willing soul!—BIBL. WIRT.: Faith has its steps.—ZEISIUS: Faith in Christ, the Son of God, is no frigid approbation, but such a fervent affection and stirring of the soul, that the whole heart together with all the remaining powers of the man are forcibly impressed into the service of Him on whom he believes.—CRAMER: No punishment more fearful than privation of sight.—*The same:* The first step towards help is the acknowledgment of sin.—ZEISIUS: Hypocrites are always the wisest and most sharp-sighted in their own eyes, even though they are in very deed blinder than bats.

BRAUNE: Do not ponder over the origin of evil; work with helpful, divine love! How repulsive is the appearance of a blind eye, unavailable for sight; how glorious the clear lustre of the friendly eye in the upright man! Equally repulsive is the blinded man whose inner eye is destroyed by evil lusts, and equally glorious is the recognition of a clear enlightened spirit.—GOSSNER: When a man is delivered from his spiritual blindness, people say: Is not this he who formerly did thus and so? In this way they testify to his reformation. But for them it is a shame.—A man whose heart has been enlightened by Jesus and changed by His grace can not be recognized any more.—Thus it is to this day: Pharisees cling to the form and reject Him for whose sake the form is, and to whom the form is to lead. They hold to the letter which kills them and with the form and the letter strike dead the life of the spirit, although the letter should be a receptacle, a vessel of the spirit.—"They cast him out." But he is not at all offended at this; on the contrary, it was a happy thing for him, for they did but cast him out of their hypocrisy.—Blessed proscription, that separates us from connexion with blind and malicious men and brings us nearer to Christ.—He who proscribes believers, proscribes not them, but himself.

SCHLEIERMACHER: But what are the works of God in this connection? None other than the manifestation of love in all human misery. For love is the strength of God and whatsoever proceeds from it is the work of God.—Yes, God has given man eyes to know Him; the intellectual ability is there, but it is opened and awakened only by Him who has come to change darkness into light.—It is in order that the works of God should be made manifest that God has permitted the human race to sit in darkness.—The parents of the *blind man.* Here we see one of the sad instances of the consequences of handling anything that appertains to faith, to the innermost sanctuary of man's conviction, with outward violence, for the purpose either of disseminating or crushing it.

HEUBNER: See examples of remarkable blind men, Didymus,* Milton,† *etc.* [Add: Homer, Prescott, the American historian.—P. S.]—The want

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* [Didymus, the last distinguished teacher of the Alexandrian School of theology, a follower of Origen. He wrote several commentaries and an able work on the Holy Ghost, and died at a great age in 395. St. Anthony, the father of monks, once told him: Do not mourn over the loss of those eyes with which even flies can see, but rejoice in the possession of those spiritual eyes with which angels in heaven see the mysteries of God.—P. S.]

† [Milton repeatedly alludes to his blindness, *e. g.*, in Sonnet XIX. commencing:

> "When I consider how my life is spent
> Ere half my days, in this dark world and wide,
> And that one talent which is death to hide,
> Lodged with me useless, though my soul more bent
> To serve therewith my Maker," *etc.*

In the third Canto of *Paradise Lost* he hails in the sublimest strains the holy light, and mourns its loss to him:

> . . . . . . "Thee I revisit safe,
> And feel thy sov'reign vital lamp; but thou
> Revisit'st not these eyes, that roll in vain
> To find thy piercing ray, and find no dawn."

I add the following most touching and eloquent allusions of the great poet to his terrible affliction:

> . . . . "Thus with the year
> Seasons return; but not to me returns
> Day, or the sweet approach of ev'n or morn,
> Or sight of vernal bloom, or summer's rose,
> Or flocks, or herds, or human face divine;
> But cloud instead, and ever-during dark
> Surrounds me, from the cheerful ways of men
> Cut off, and for the Book of knowledge fair
> Presented with a universal blank
> Of Nature's works to me expunged and razed,
> And Wisdom at one entrance quite shut out."

* * * * * * * * * * *

> "O dark, dark, dark, amid the blaze of noon;
> Irrevocably dark! total eclipse,
> Without all hope of day!"

* * * * * * * * * * *

> . . . . . "These eyes,
> Bereft of light, their seeing have forgot;
> Nor to their idle orbs doth sight appear
> Of sun, or moon, or star, throughout the year,
> Or man, or woman. Yet I argue not
> Against Heaven's hand and will, nor bate a jot
> Of heart or hope; but still bear up, and steer
> Right onward."

There is also a beautiful poem on Milton's blindness by Miss E. Lloyd, in which this passage occurs:

> "On my bended knee
> I recognize Thy purpose clearly shown;
> My vision Thou hast dimmed, that I may see
> Thyself, Thyself alone."—P. S.]

of the external sense is said to sharpen the inner one.—It is the duty of gratitude to bear witness to our Saviour even before His enemies.—The parents of the blind man a type of all who, in order to escape the enmity of the world, draw back from the fellowship of the children of God. —False zeal for the old (here Moses) blinds men. —Simple-minded laymen have a sounder eye, a more correct judgment than false proud scholars and theologians.—BESSER: Christ hastens with rapid and ever more rapid steps in the career of blessing in which He with His servants is at work.—Their cursing is before God nought but blessing.—It was the misfortune of Israel that he was wise in his own eyes (Is. v. 21) and thought himself clean and whole (Prov. xxx. 12).

VI.

CHRIST THE FULFILMENT OF ALL SYMBOLICAL PASTORAL LIFE; THE TRUTH OF THE THEOCRACY AND THE CHURCH. *a*) THE DOOR OF THE FOLD IN ANTITHESIS TO THE THIEVES; *b*) THE FAITHFUL SHEPHERD IN ANTITHESIS TO THE HIRELING AND THE WOLF; *c*) THE CHIEF SHEPHERD OF THE GREAT DOUBLE FLOCK. (REFERENCE OF THE DOOR OF THE FOLD TO THE EXCOMMUNICATION, CHAP. IX. 35. CHARACTERISTICS OF FALSE SHEPHERDS, THIEVES AND MURDERERS. CHARACTERISTICS OF THE GOOD SHEPHERD. CHRIST, THEREFORE, NOT ONLY THE HIGHER REALITY OF THE EARTHLY, BUT ALSO THE TRUTH AND FULFILMENT OF THE SPIRITUAL PASTORAL OFFICE IN ISRAEL AND THE CHURCH, IN CONTRAST TO THE FEARFUL PERVERSIONS OF THE SYMBOLICAL OFFICE.) THE SYMBOLICAL COMMUNION AND THE REAL COMMUNION, OR SYMBOLICAL EXCOMMUNICATION AND REAL EXCOMMUNICATION.—THE COMMOTION AND DISAGREEMENT AMONG THE JEWS AT THEIR UTMOST HEIGHT.

CHAP. X. 1–21.

(Vers. 1-11 pericope for Tuesday in Whitsun-week; vers. 12-16 pericope for Misericordias Domini.)

1 Verily, verily, I say unto you, He that entereth not by [through] the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by [through] the door is the [*omit* the] shepherd of the 3 sheep. To him the porter openeth; and the sheep hear [give heed to] his voice: 4 and he calleth[1] his own sheep by name, and leadeth them out. And when he putteth forth his own sheep [when he hath put forth all his own],[2] he goeth before 5 them, and the sheep follow him: for [because] they know his voice. And [But] a stranger will they [they will] not follow,[3] but will flee from him; for [because] they know not the voice of strangers.

6 This parable spake Jesus [Jesus spoke] unto them; but they understood not what things they were which he spake [spoke] unto them.

7 Then said Jesus unto them again [Jesus therefore said],[4] Verily, verily, I say 8 unto you, I am the door of the sheep. All that ever [All those who] came before me [or, instead of me, ἦλθον πρὸ ἐμοῦ][5] are thieves and robbers: but the sheep did 9 not hear them. I am the door; by [through] me if any man enter in, he shall 10 [will] be saved, and shall [will] go in and out, and [will] find pasture. The thief cometh not, but for [*omit* for] to steal, and to kill, and to destroy: I am come [I came] that they might [may] have life, and that they might have *it* more abundantly [may have abundance].

11 I am the good shepherd: the good shepherd giveth [layeth down][6] his life for 12 the sheep. But he that is an hireling, and not the [a] shepherd, whose own the sheep are not [nor the owner of the sheep], seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth [teareth] them, and scattereth the sheep.[7] 13, 14 The hireling fleeth,[8] because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine [and they know 15 me[9] even as]. As [as] the Father knoweth me, even so know I [and I know, κἀγὼ] the 16 Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall [will] hear my voice; and there shall be [will become] one fold [flock, ποίμνη, not αὐλή, comp. ver. 16], *and* 17 [*omit* and] one shepherd. Therefore [On this account, for this reason] doth my [the] Father love me, because I lay down my life, that I might [may] take it again.

18 No man [No one] taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment[10] have I received of my Father.

19, 20 There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil [demon], and is mad; why hear ye him?

21 Others said, These are not the words of him [of one] that hath a devil [demon]. Can a devil [demon] open the eyes of the blind?

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3.—Φωνεῖ, in accordance with A. B. D. L. [X., Sin., Lachm., Tischend., Alf.], *etc.*, instead of καλεῖ [text. rec.]. The former verb better corresponds with the figure. The sheep, as sheep, are not influenced by an understanding of the call, but by its warm, accustomed tone.

[2] Ver. 4.—Τὰ ἴδια πάντα a more expressive reading than the received text, in accordance with B. D. L. X. [Sin.], *etc.*, Lachmann, Tischendorf. [Alford: The text. rec. reads καί at the beginning, and τὰ ἴδια πρόβατα, *his own sheep*, mechanically changing πάντα into πρόβατα.—P. S.]

[3] Ver. 5.—In accordance with vastly preponderant authorities, A. B. D., *etc.*, ἀκολουθήσουσιν instead of θήσωσιν. [The usual conjunct. was substituted for the indicat. and is sustained by Cod. Sin., which in this case agrees with the text. rec.—P. S.]

[4] Ver. 7.—[The text. rec. inserts αὐτοῖς with D. against preponderating testimony, πάλιν is better supported, but omitted by ℵ.* Tischend., ed. viii., reads simply εἶπεν οὖν ὁ Ἰησοῦς. Alf. retains πάλιν.—P. S.]

[5] Ver. 8.—Πάντες is wanting in D., *etc.*, on account of the difficulty of the passage, and πρὸ ἐμοῦ in E. F. and some others, because the passage could be turned against the Old Testament by the Gnostics. See De Wette on the passage. [Tischendorf, ed. 8, omits πρὸ ἐμοῦ in accordance with ℵ.* E. F. G., *etc.*; Alf., Westcott and Hort retain it, and explain its omission, with De Wette, Meyer and Lange, from the fear of the Gnostic and Manichæan misuse of the passage against the O. T. On the different translations of πρὸ ἐμοῦ—*before me, instead of me, without regard to me, etc.*—see the Exeg.—P. S.]

[6] Ver. 11.—[τίθησιν, *layeth down*, is preferred by Tischend., Alf., W. and H. to δίδωσιν, *giveth*.—P. S.]

[7] Ver. 12.—[The last τὰ πρόβατα is omitted by ℵ. B. D. L., Tischend., W. and H., bracketed by Lachm., Alf., defended by Meyer and Lange, who regards it as "indispensable for the expression of the idea that the wolf is indeed able to make individual sheep his prey, but not the flock as a whole which he can only scatter."—P. S.]

[8] Ver. 13.—The words: ὁ δὲ μισθωτὸς φεύγει, *the hireling fleeth*, might appear to be a superfluous repetition or might be omitted; on this account they are wanting in B. D. L. Sin. (Tischendorf). They however serve as an introduction to the characterization of the hireling.

[9] Ver. 14.—Instead of γινώσκομαι ὑπὸ τῶν ἐμῶν [text. rec.], B. D. L. [Cod. Sin.], *etc.*, read γινώσκουσίν με τὰ ἐμά. So Lachmann, Tischendorf. Meyer justly remarks (following De Wette): This active turn is in conformation to the following.

[10] Ver. 18.—[Lange renders ἐντολήν rather freely: *Lebensgesetz, law of life*; Noyes: *charge*.—P. S.]

EXEGETICAL AND CRITICAL.*

[The parabolic discourse of ch. x. is closely connected with the preceding miracle and suggested by the tyrannical and cruel conduct of the Pharisees—the blind guides and false shepherds—towards the blind man who had been restored to sight by Jesus—the Light of the world and the true Shepherd. It was no doubt spoken before the same audience, as may be inferred not only from the uninterrupted connection, but also from the express reference to the preceding miracle in ver. 21. We have here a divine pastoral taken from everyday life in Palestine and addressed mainly to ministers of the gospel. With the whole subject should be carefully compared the Old Testament descriptions of the false shepherds and the true Shepherd of Israel with prophetic reference to the Messiah, in Ezek. xxxiv.; Jer. xxiii. 1-6; Zech. xi. 4-17. To these may be added, as a remoter parallel, the incomparable Ps. xxiii. which represents the Lord as the good Shepherd of the individual believer, who feeds and guides and protects him throughout life, and even through the dark valley of death.†—John omits the parables which form such a prominent and characteristic part of Christ's teaching in the Synoptists (comp. especially Matt. xiii.), but he gives two parabolic discourses or parabolic allegories, extended similes (called παροιμία, x. 6), one on the *Good Shepherd* (ch. x.), and on the *True Vine* (ch. xv.), which are not found in the other Gospels. A *parable* (παραβολή, from παραβάλλω, a comparison, a similitude), in the strict technical sense derived from the synoptical parables, is a poetic narrative taken from real life for the illustration of a higher truth relating to the kingdom of heaven, which is reflected in, and symbolized by, the world of nature. As a *conscious* fiction, the parable differs from the *myth*, and the *legend*, which are *unconsciously* produced and believed as an actual fact (as children invent stories without doubting the reality); as a *truthful* picture of *real* life for the illustration of *spiritual* truth, it differs from the *fable*, which rests on admitted *impossibilities* (as animals thinking, speaking and acting like rational men), and serves the purpose of inculcating the lower maxims of *worldly* wisdom and prudence. John's parables are extended allegories rather than parables; they present no narrative or completed picture, but simply one figure, either a man (the shepherd in relation to his flock), or an object of nature (the vine in relation to its branches), as a symbolic illustration of the character and relation which Christ sustains to His true disciples.* Christ stands out here expressly as the object and meaning of the parable. In the parable before us we must distinguish two acts: in the one Christ appears as the *Door* of access to the church and to God,

* Comp. Chr. Fr. Fritzsche: *Commentatio de Jesu janua ovium, eodemque pastore.* In *Fritzschiorum Opuscula.* [Vorstsch: *Dissert. de Joh.* x. Altenb., 1838].

† [Comp. also the description of eastern shepherd life in Dr. Thomson's *The Land and the Book* (New York, 1859), vol. I., p. 301 ff., which tends to confirm and illustrate many particulars in this parable].

* [Similar brief parabolic allegories we find also in the Synoptists, Matt. ix. 37, 38; xxiv. 43-45; Luke xv. 4, 5; xvii. 7-9. John never uses παραβολή, which occurs nearly fifty times in the Synoptists and twice in the Hebrews, but παροιμία four times, *viz.*, x. 6 (*parable* in the E. V.); xvi. 25, 29 [rendered *proverbs*]. Literally, παροιμία [from παρά and οἶμος, *way, course*] means a by-word, an out of the way discourse, hence a figurative, enigmatic, pregnant speech, a dark saying [in opposition to παῤῥησίᾳ λαλεῖν]; then also, and, like the Hebrew *maschal*, a sententious maxim, proverb or also parable in the usual sense.—P. S.]

vers. 1-10; in the other as the true *Shepherd* of the flock, vers. 11-18.* A similar blending of images we find in Heb. ix. and x., where Christ is set forth both as the priest and the sacrifice, as the offerer and the offering (ix. 12; x. 10). Bengel says: *Christus est ostium et pastor et omnia.*—P. S.]

Our section closes the period of undecided fluctuations and fermentations in the nation. It is not merely a continuation of the word of the preceding chapter (as Meyer, Tholuck, Besser suppose); in that *light* is the fundamental idea, in this the *shepherd* is the leading thought. The conversion of the man who was born blind to Christ and his excommunication by the Pharisees (it appears from this chapter also, that they acted as an official forum) induce the Lord to exhibit in His own person the truth and fulfilment of the earthly as of the spiritual pastoral office, and in believers on Him the truth and fulfilment of the theocratic communion. Hence, this discourse ripens the disagreement among the people to a point necessarily resulting in separation. The scene is undoubtedly unchanged, the auditors are the same, but there is no reason why we should on this account, in pursuance of the example of Meyer [to which Alford assents], begin the chapter with chap. ix. 35. Even vers. 40 and 41 belong to the close of the foregoing chapter.

This figurative speech is in form a *flowing parabolical discourse* (παροιμία, together with παραβολή to be comprehended in the Hebrew מָשָׁל; according to Quinctilian: *fabella brevior*, as the saying, chap. xv. 1), and not a completed similitude (a parable). There is no foundation for the assumption of Strauss, that what was originally a parable was transposed by the hand of the evangelist into this more fluent form, especially as flowing parabolic discourses are to be found in the Synoptists also. Tholuck after Wilke (*Rhetorik* [p. 109],): "It has the character of an *allegory*, which exhibits a *relation* and is technically significant in all its features, not that of a *parable*, the scope of which is the application of the fundamental thought." Allegories and parables form, however, no true antithesis. See Comm. on *Matthew*, chap. XIII.

Vers. 1-9. FIRST PARABOLIC DISCOURSE.—Christ the Door of the fold for the true shepherds of the communion in antithesis to thieves and slaughterers. Introduced by the solemn formula, **Verily, verily.**—Certain knowledge of the true church-discipline in antithesis to that exercised by the hierarchy.

Ver. 1. **He that entereth not through the door,** *etc.*—A figure borrowed from oriental pastoral life. The *sheep* needing protection and guidance, but, at the same time, submissive and gentle, pressing closely to its fellows in such wise as to form a flock, knowing and following its leader, symbolizes the pious, believing soul;† the *flock* is a symbol of the Church;* the *shepherd*, entering by the door, symbolizes the ministry in the Church (Ps. c. 3; xcv. 7; lxxvii. 20); the *fold* גְּדֵרָה, αὐλή, *aula*), *i. e.*, an uncovered space, surrounded by a low wall and affording protection to the flock at night—is a symbol of the fenced-in and inclosed theocracy (φραγμός, Matt. xxi. 33); the *door* itself, as the necessary entrance to the fold, is the symbol of Christ. For the further features consult the sequel. The ENTERING in [εἰσερχόμενος] is brought forward as the leading thought in antithesis to the *climbing up* [ἀναβαίνων]. By itself it denotes authorized entrance with right purposes. Each, however, is characterized by the addition: THROUGH THE DOOR. There should be no doubt as to the meaning of this, after the explanation of Christ, ver. 7, in reference to the Pharisees who did not understand Him, ver. 6: I AM THE DOOR.

The interpretation of the door as signifying the Holy Scriptures (Chrysostom, [Theophyl., Euth.-Zigab.] Ammon), is connected with the false discrimination of the parabolic discourses, in accordance with which the similitude changes as early as ver. 8 or 9; Tholuck approves of this discrimination. Patristic expositors since Augustine have therefore rightly comprehended the expression as having reference to the institution of the ministry by Christ; they were wrong only in limiting it to the historic Christ and the New Testament ministry. Luthardt wishes us to understand by the door, simply, the way ordained by God, without further definition, in contradiction to ver. 7. Tholuck, assenting to the opinion of Luthardt: *the right, divinely ordained entrance*, by which devoted love to the sheep is meant. De Wette: Only in HIS truth, in HIS way can one arrive at the condition of a true shepherd of the faithful. Approximately correct. But why is Christ spoken of in the Old Testament, and why is He in an especial manner the subject of this Gospel throughout? Christ is the *principle* of the Theocracy, the *fundamental idea, fundamental impulse* and *goal* of the Old Testament church of God, and hence the principle of every theocratico-official vocation from the beginning. Thus, He is the Door of the fold. He who enters not by Abrahamic faith in the promise, or through the spirit of revelation and in accordance with that, upon a theocratic office, has not entered into the fold through the door. Even Meyer says: Christ Himself is the door,—with the wonted, chiliastic reference, however, to the "future members of the Messianic Kingdom."†

Climbeth up some other way [ἀναβαίνων ἀλλαχόθεν].—Climbeth over from some other side [than the one indicated by the door], in order to

*[Dr. Lange resolves it into three parables, by dividing the second act into two (ver. 16). Christ the Shepherd in relation to the sheep, and Christ the Arch-shepherd of Jews and Gentiles. Godet, less appropriately: First Parable: the shepherd (in general), 1-6; Second Par.: the door, 7-10; Third Par.: the Good Shepherd, 11-18.—P. S.]

†[Augustine, Lampe, and Meyer correctly confine the sheep to the elect, or the true believer. Alford: "The *sheep* throughout this parable are not the mingled multitude of good and bad; but the *real* sheep, the faithful, who *are*, what all in the fold *should be*. The false sheep (the *goats* rather, Matt. xxv. 32) do not appear; for it is not the character of the *flock*, but that of the *shepherd*, and the relation between him and the sheep, which is here prominent."—P. S.]

*[That is the community of believers in the church; while the church as an organized institution (the theocracy in the Old, the visible church in the New economy), is represented by the *fold*, the αὐλὴ τῶν προβάτων. See below.—P. S.]

†[Meyer quotes in illustration Ignatius *Ad. Philad.* c 9, where Christ is called θύρα τοῦ πατρός, and Pastor Hermæ *Sim.* ix. 12, to which may be added iii. 9: "As no one can enter into a city but by its gate, so no one can enter into the kingdom of God but by the name of the Son of God." The reference of the door to Christ is settled by the text itself (ver. 7) and should not be disputed, as Melanchthon says: "*Ipse textus addit imagini interpretationem qua contenti simus.*"—P. S.]

get in over the wall or over the hedge. The "OTHER WHENCE [ἀλλαχόθεν, like the old classical ἀλλοθεν]," chiefly indicates the other place; it denotes likewise, however, the comer from some other direction, the stranger, who does not belong to the fold. Significant of the untheocratic mind, *i. e.*, disbelief of the promise, and of untheocratic motives (according to Matt. iv. cupidity and sensuality, ambition, lust of power). The climbing over may denote a human, vain striving in scriptural learning, legalistic zeal, *etc.*, in antithesis to the way of the Spirit.

The same is a thief and a robber.* The false way is in itself indicative of treacherous designs. The λῃστής, *robber*, is not simply a climactic augmentation (Meyer); neither is it a downright murderer. But the robber readily becomes a murderer if he meet with resistance, and the sheep-robber in the like case becomes a slaughterer (in this respect also the translation: MURDERER is incorrect, since it is a question of sheep). In the explanation, ver. 10, the thief is the leading idea; it is divided, however, into the stealing thief and the rapacious slaughterer and destroyer. Thus, false officials become thieves to those souls that submit themselves to them and confide in them, and worriers of those that maintain their independent faith, as chap. ix. of the blind man whom they excommunicated. The antithesis presented by these thieves and true shepherds is of course (after Tholuck) the antithesis of selfishness (Ezek. xxxiv. 8) and love (Jer. xxiii. 4).

Ver. 2. **Is a shepherd of the sheep.**—[ποιμήν without the article, in the generic sense, while in vers. 11, 12, 14 where it refers specifically to Christ, the article is used three times. The E. V. misses this difference by translating in all cases "*the* shepherd," while Luther is equally inaccurate in using uniformly the indefinite article: "*ein* (guter) Hirte." In the first part of the parable, vers. 1-10, Christ appears as the *Door;* in the second as the *Shepherd.* He is indeed both, but the figures must not be mixed in the same picture.—P. S.] Only he who has become a shepherd through faith in the promise or through Christ, has a loving shepherd's heart. The form of his entrance upon the office must have been pure, in accordance with his pure motive, and he will prove himself a shepherd. This TRUE shepherd does but form a contrast to the robber; he is not yet, as the GOOD Shepherd, placed in antithesis to the hireling, or as the head Shepherd (ver. 16) to the under shepherds.

Ver. 3. **To him the porter** [ὁ θυρωρός] **openeth.**—The porter watches in the night-time within the fold, and in the morning thrusts aside the bolt for the shepherd when he announces himself. Meyer (after Lücke, De Wette and others): "Ὁ θυρωρός is requisite to complete the picture of the lawful entering in, and is not designed for special exegesis; hence it is not taken into consideration again ver. 7. It is, therefore, not to be interpreted either as referring to GOD (Maldonat, Bengel [Tholuck, Ewald, Hengstenberg, with reference to vi. 44 f.]), or to the HOLY SPIRIT, Acts xiii. 2 (Theodor., Heracl., Rupert, Aret., Cornel. a Lap. and several others), or to CHRIST (Cyrill, Augustine), or to MOSES (Chrysost., Theod. Mopsuest. and several others)." Tholuck interprets it as signifying THE FATHER, in accordance with chap. vi. 44, 45. But as the porter is within, in the fold, we must undoubtedly, with Stier, apprehend the Holy Spirit in this feature of the parable, although qualified as the Spirit of the church; this view is contested by Luthardt without sufficient grounds.*

And the sheep [τὰ πρόβατα] **give heed to his voice, and he calleth his own sheep** [τὰ ἴδια πρόβατα] **by name.**—The article τὰ πρόβατα is to be observed. According to most expositors, these are ALL the sheep of the fold, and are identical with the ἴδια πρόβατα. [Bengel, Luthardt, Hengstenberg, *etc.*—P. S.] This view is impugned by the fact that nothing is said of the πρόβατα in general, but that they hear his voice; the ἴδια, however, he calls *by name.*† According to Bengel, these ἴδια are distinguished from the great mass of the sheep by their special need. Meyer considers it necessary to make use of the circumstance that one fold often afforded shelter at night to several flocks, whose shepherds, coming every morning, were known to all the sheep. On the other hand, the ἴδια are the sheep belonging to the particular flock of the shepherd in question. It is, however, an unfree dependence [of Meyer] upon an archæological note to pretend to discover in this passage a portrayal of the driving together of a plurality of flocks, when the figure has reference to the unitous Old Testament Theocracy. The second misapplication of an archæological comment, according to which it was customary for the shepherds to give names to the sheep (Pricæus on our passage), consists in the idea that the shepherd must call out all the sheep of his flock by their names (indulge in a very minute roll-call). The statement that the sheep hear his voice forms part of the ideal background of the figure, for in the enclosure of the Old Testament Theocracy there are some that are not true sheep, and these do not give ear to the voice of the shepherd (comp. the Prophets and Galatians, chaps. iii. and iv.). But from the real sheep, *i. e.*, the susceptible in general, Christ further distinguishes the ἴδια πρόβατα, that the shepherd calls by name; the *favorite* sheep, the *elect* in a stricter sense (*Leben Jesu*, II., p. 995); in the symbol of pastoral life the bell-wethers which precede the flock and are followed by it.‡

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* [Comp. ver. 8, where the same persons are meant by κλέπται καὶ λῃσταί, *viz.*, the anti-messianic (Jewish) and anti-christian hierarchy, especially the Pharisees and their successors in the Christian church. In the Synoptists Christ speaks of them with equal severity; comp. Matt. xxiii. 13; Mark xii. 38-40; Luke xii. 2.—P. S.]

* [Alford agrees with Lange and Stier in referring the θυρωρός especially to the Holy Spirit. In the parallel passages, however, which he quotes, Acts xiv. 27 (how *God* had opened the door of faith to the Gentiles); 1 Cor. xvi. 9 (no agent mentioned); 2 Cor. ii. 12; Col. iv. 3 (that *God* would open unto us a door), there is no specific reference to the Holy Spirit, except in Acts xiii. 2, which he omits. Godet understands the porter of John the Baptist (comp. i. 7), but this would confine the parable to the Old Testament theocracy, while it is equally applicable to the Christian church. Webster and Wilkinson: θυρωρός, as in Mark xiii. 34, signifies a minister, one who has charge of the house of God.—P.S.]

† [κατ' ὄνομα, distributively, *each by its own name*, not simply ὀνομαστί, or ὀνόματι, or ἐπ' ὀνόματος. It denotes Christ's individual interest in each soul. On the eastern custom to name sheep, individually, as we give names to horses and dogs, see the quotation in the next note.—P. S.]

‡ [In favor of this interpretation may be quoted the follow-

Meyer controverts this view in the text and ratifies it in the note (against Luthardt) in these words [p. 395]: "Only the *ἴδια* does the shepherd call by name." The idea of the figure is very clear: among the sheep there are some that are on terms of closest intimacy with the shepherd; these he calls by name, and because these follow him, he is followed by the whole flock. But *τὰ πρόβατα*, the others in the fold, do not here come under further consideration.

Ver. 4. **And when he hath put forth** [*ἐκβάλῃ*] **all his own** [*τὰ ἴδια πάντα*, according to the true reading, instead of *τὰ ἴδια πρόβατα*, *his own sheep*.—P. S.] These come at his call. He LAYS HOLD OF THEM and brings them out through the door. Comp. Acts x. An intimation of the exodo of the faithful from the old theocracy. He brings forth all the elect (see the reading *πάντα*), leaves not one behind.

['Ἐκβάλλειν illustrates the energetic mode of *ἐξαγαγεῖν*, and is appropriate to the employment of a shepherd who "drives" and "turns out" the sheep to pasture. It implies that the sheep hesitate and linger behind, and must be almost forced out of the enclosure. Dr. Lange first discovered in this passage an allusion to the approaching violent secession of the Christian church from the Jewish theocracy, although Luther already intimated that Christian freedom from legal bondage and judgment was here hinted at. It is supported by the term *ἐκβάλλειν*, by the true reading, *πάντα*, but especially by the preceding historical situation, the excommunication of the blind man, ix. 34, the threatening decree of the excommunication of Jesus with all His disciples (ix. 22) and the deadly hostility of the Jewish leaders, which made an ultimate violent rupture inevitable. Meyer objects without reason, but Godet adopts and expands Lange's view, although he connects it more with *ἐξάγει* (ver. 3) than *ἐκβάλῃ* (ver. 4). "*Jésus*, he says (II. 280), *caractérize par ces mots une situation historique déterminée. Le moment est venu pour lui d'emmener son propre troupeau hors de la théocratie, dévouée à la ruine*," *etc.*—P. S.]

Ver. 5. **But a stranger.**—The communion represented in vers. 4 and 5, is delineated in respect of its *exclusive* nature. By the stranger only the false prophets can here be understood, until the time of the pseudo-Messiahs.*

[**They will not follow, but will flee from him.** The future *οὐ μὴ ἀκολουθήσουσιν* (the true reading instead of *ἀκολουθήσωσιν*), and *φεύξονται* is taken by Lampe as prophetic, pointing to the *cathedra Mosis plane deserenda*, by Meyer simply as indicating the consequence.—This whole picture of vers. 4 and 5 is drawn from real life, and is to this day illustrated every day on the hills and plains of Palestine and Syria. Thomson, *The Land and the Book*, I. p. 301: "I never ride over these hills, clothed with flocks, without meditating upon this delightful theme. Our Saviour says of the good shepherd, 'When he putteth forth his own sheep, he goeth before them, and the sheep follow him.' . . . This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. Any one that wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated, they turn and flee, because they know not the voice of the stranger. This is not the fanciful costume of a parable; it is a simple fact."—P. S.]

Vers. 6, 7. **This parable spoke Jesus unto them,** *etc.*—*Παροιμία* [not=*παραβολή*], any discourse deviating from (*παρά*) the common way (*οἶμος*). See above [and Meyer and Alford *in loc.*]. What has been said is totally incomprehensible to the Pharisees, in consequence of the idea entertained by them of their office; hence follows the direct explanation of Christ, see above. Tholuck remarks: The not understanding is not to be taken in a merely literal sense, any more than chap. viii. 27; it means rather a state of being sealed up against that truth, which would affirm that they are not the true leaders of the people. Nevertheless it is here a question of an inability to understand, resting upon that evil basis, not simply of the *unwillingness to understand*.—**The door to the sheep,** *i. e.*, here, the door of the shepherds: not yet primarily that of the sheep (Chrysostom, Lampe). [Ver. 7. **I am the door of the sheep.** An expansion of the parabolic allegory and the key to its understanding. 'Ἐγώ, emphatic. *τῶν προβάτων*, not *to* the sheep (Lange and Meyer who thinks that ver. 1 requires this interpretation), but *for* the sheep, *i.e.*, the door through which both the sheep and the shepherds (spoken of vers. 1-5 in distinction from *the* one true arch-shepherd, mentioned afterwards, ver. 11) must pass into the fold of the church of God (Chrysostom, Lampe, Hengstenberg, Godet, Alford, *etc.*).—P. S.]

Ver. 8. **All who came instead of me,** *ἦλθον πρὸ ἐμοῦ*.—The expression is obscured by the failing to abide strictly by the figure, *i. e.*, the DOOR. In the first place, then, the meaning is: all who *πρὸ τῆς θύρας ἦλθον*. With the first idea of passing by the door, this other is connected: the setting of themselves up for the door, *i. e.*, all who came claiming rule over the conscience, as spiritual lords, instead of the Lord who is the Spirit. The time of their coming is undoubtedly indicated to be already past by the *ἦλθον*, not, however, by the *πρό*, forasmuch as the positive *πρό* does not coincide with the temporal one. Hence we must not only re-

ing remarks from Dr. W. W. Thomson, *The Land and the Book* (N. Y., 1859), vol. I., p. 302: "Some sheep always keep near the shepherd, and are his special favorites. Each of them has a name, to which it answers joyfully, and the kind shepherd is ever distributing to such choice portions which he gathers for that purpose. These are the contented, happy ones. They are in no danger of getting lost or into mischief, nor do wild beasts or thieves come near them. The great body, however, are mere worldlings, intent upon their own pleasures or selfish interests. They run from bush to bush, searching for variety or delicacies, and only now and then lift their heads to see where the shepherd is, or rather, where the general flock is, lest they get so far away as to occasion remark in their little community, or rebuke from their keeper. Others again are restless and discontented, jumping into every body's field, climbing into bushes, and even into leaning trees, whence they often fall and break their limbs. These cost the good shepherd incessant trouble. Then there are others incurably reckless, who stray far away, and are often utterly lost."—P. S.]

* [So also Alford: *ἀλλότριος* is not the shepherd of another section of the flock, but an *alien*: the *λῃστής* of ver. 1.—P. S.]

ject the interpretation of this passage as an anti-judaistic utterance against Moses and the Prophets (Hilgenfeld*), but also the temporal construction of Meyer: the hierarchic, especially the Pharisaic opposition preceded Him.† John the Baptist also came before Him, as did all the Prophets. The explanations of Camerarius: *præter me* (*sine me, me neglecto*), of Calov: *before me* (*antequam mitterentur*, instead of *after me*), of Tittmann, Schleussner: *ὑπέρ, loco, in the place of*, are correct; they are, however, imperfect and liable to misapprehension, since all the prophets came in a certain sense *loco Christi*. The *instead* of our text at once expresses the substitution of some one for Christ, the denial of Christ, the claim to absolute Messianic authority. And at the same time emphasis is given to the ἦλθον. They came as though the Messiah were come; there was no room left for Him (Jerome, Augustine, *etc.*). As a matter of course, they were false Messiahs, though without bearing that name. It is not necessary that we should confine our thought to those who were false Messiahs in the stricter sense of the term (Chrysostom, Grotius and many others), since the majority of these did not make their appearance until after Christ. Every hierarch prior to Christ was PSEUDO-MESSIANIC in proportion as he was ANTI-CHRISTIAN, for pseudo-christianity involves anti-christianity, and the converse is also true. To covet rule over the conscience of men is pseudo-christian. Be it further observed that the thieves and robbers who climb over the wall, appear in this verse with the assumption of a higher power. They stand no longer in their naked selfishness; they lay claim to positive importance, and that not merely as shepherds, but as the Door itself. Thus, the hierarchs had just been attempting to exercise conscience-rule over the man who was born blind.

But the sheep did not heed them. Only those who were like-minded with them became their followers. But the true sheep remained constant to the good Shepherd.

Vers. 9, 10. **I am the door; if any one enter in through me.**—Conclusion of the antithesis.—**Enter in through me, he will be saved**; *i. e.*, he shall find deliverance in the theocratic communion. The fence of the fold saves from destruction; so also does entrance into the true fastness of the church THROUGH CHRIST.—**He will go in**, *i. e.*, in the truth of the Old Testament he shall subordinate himself to the Law.—**He will go out**; *i. e.*, he shall find in the fulfilment of the Old Testament, in Christ, the liberty of the New Testament faith.—**And will find pasture.** He who góes out through the door shall reach the true pasturage of faith, knowledge, peace. Already a new parabolical discourse announces itself: the true shepherd does indeed find the pasture for his sheep in the first place, but he also finds it for himself as a sheep (Augustine, Stier and others). Opposed to him stands the thief who arbitrarily makes a false door for himself, and finally himself counterfeits the door. He comes but, on the one hand, to steal, *i. e.*, to rule over souls, and, on the other hand, to slay, *i. e.*, to cast out spirits; in the one case, however, as in the other, to destroy.

The following words: **I came that they may have life, and that they may have abundance** (περισσόν), constitute the transition to the next parable. Two considerations here claim our attention. First, they are for the first time to receive true life; secondly, together with true life they are to receive abundance of true food (green meadows, fresh water-springs). [Comp. John i. 1: "Of His fulness have we all received grace for grace." The English Version (with the Vulg., Chrysostom, Grotius, *etc.*), renders περισσόν "more abundantly," but this would require περισσότερον.—P. S.]

Ver. 11. **I am the good shepherd.** Second parabolic discourse. Antithesis of the good Shepherd and the hireling, on the one hand; on the other hand, of the good Shepherd and the wolf, vers. 11-15. I, Ἐγώ, emphatically repeated. As THE Shepherd (with the article), He is the true, real Shepherd, in antithesis to symbolical shepherds in the field and symbolical shepherds in the legal office (Heb. xiii. 20: ὁ ποιμὴν ὁ μέγας); as THE GOOD Shepherd (ὁ καλός*). He is the ideal of the shepherd (Ps. xxiii.; Is. xl. 11; Ezek. xxxiv. 11) in antithesis to bad shepherds (Ezek. xxxvii.; Zech. xi.; Jer. xxiii.), who first appeared in the form of the thief, and now branch out into the figures of the HIRELING and the WOLF. That this is at the same time indicative of the *promised* Shepherd, Ezek. xxxiv. 23; xxxvii. 24, results from the foregoing passages, especially the: "I came," "they came in my position." "Comp. Tr. *Berachoth*, fol. lv. 1: Three things God Himself proclaims; famine, plenty and a פרנס טוב, *i. e.*, a good shepherd or head of the congregation; פרנסים טובים of Moses and David in Vitringa, *Syn. Vet.*, p. 636. As the leading consideration in the idea of the shepherd, sacrificing love for his sheep is brought forward in Heb. xiii. 20." Tholuck.

Layeth down his life for the sheep—. Τιθέναι τὴν ψυχήν, a Johannean expression (ch. xiii. 37; xv. 13; 1 John iii. 16). If we keep the figure in mind, this is here expressive neither of the sacrificial death, nor of the payment of a ransom for the slave, but of the heroic risking of life in combat with the wolf. The ὑπέρ, then, is here synonymous with ἀντί. The shepherd dies that the flock may be saved. [Alford: "These words are here not so much a prophecy, as a declaration, implying, however, that which ver. 15 asserts explicitly."—P. S.]

Ver. 12. **But he that is an hireling** [μισ-

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* [And the anti-Jewish Gnostics and Manichæans, who used this passage as an argument against the Old Testament.—P. S.]

† [So also Bengel (who presses εἰσί as indicating living opponents) and Lücke. Dean Alford likewise takes πρό in the sense of *time*, but includes in those false predecessors all the followers of the devil (comp. viii. 44), who was the first thief that clomb into God's fold. His was the first attempt to lead human nature before Christ came. Wordsworth lays the stress on ἦλθον, *came* (*i. e.*, in their own name), as opposed to being *sent*; but such a distinction is artificial and is set aside by the fact that Christ says of Himself ἐγὼ ἦλθον, ver. 10. Still others limit πάντες to false Messiahs and false prophets before Christ.—P. S.]

* [Καλός, *fair, beautiful*, often in the moral sense, *good*, comp. the Attic καλὸς ἀγαθός in opposition to πονηρός, κακός. Here it is almost identical with ἀληθινός, *genuine*, as set over against the imperfect, the inadequate; the model shepherd. Comp. i. 9; vi. 32; xv. 1 (I am the true, genuine, ideal Vine).—P. S.]

θωτός].—He is characterized by two things: 1. he is not a real shepherd to the sheep, but a hired servant,—he has no affection for the sheep; 2. the sheep are not his own, are not united to him by appropriation and cannot confide in him. The inner vital bond is wanting on both sides. Characteristic of the Pharisaic leaders of the people. **Whose own the sheep are not,** does not denote the "owner," but the own shepherd. In this very thing consisted the guilt of the hierarchical hirelings, that they constituted themselves "owners" of the flock. And in this very way also they became *hirelings, i. e.* under-shepherds, to whom the dishonestly increased wages were the principal thing, while they of course as hirelings had also the predicate of the official situation. [Christ sees here, prophetically, the long list of those selfish teachers who make merchandise of the ministry for filthy lucre and hate the cross, from the apostolic age (Gal. vi. 12; Phil. iii. 18) down to the present.—P. S.]

He beholdeth the wolf coming.*—That he perceives him while yet at a distance, is expressive of his fear, not of his watchfulness; this fear is manifested by his withdrawal at first to a place of security (ἀφίησι τὰ προβ.), and then by his downright flight (φεύγει). The wolf comes from without, from the wilderness; he is, however, connected with the hireling by the fact of his being an alien to the flock and by his treachery towards it. He has been interpreted as symbolizing *the devil* (Euthymius and others, Olshausen), heretics (Augustine and others), "every anti-theocratic power" (Lücke); "every anti-Messianic power, whose ruling principle, however, as such, is contained in the devil" (Meyer). According to Matt. vii. 15 and Acts xx. 29, wolves may also make their appearance in an official or pseudo-prophetic form. In such case, however, according to the first passage, they have disguised themselves in sheep's clothing. The declared wolf is the enemy of the flock, displaying his enmity openly and boldly, while the apostasy of the hireling is still cloaked in cowardly friendship; hence the wolf is the antichristian adversary of the Church, as heretic or persecutor,—in any case the instrument of Satan (comp. the Wolf in Northern Mythology).

The wolf ravisheth them and scattereth.—Twofold pernicious effect. Individual sheep are ravished and torn to pieces, *i. e.* individual souls are destroyed, but the flock as a whole, the Church, is confused and scattered.

Ver. 13. **The hireling fleeth, because he is an hireling,** *etc.*—No repetition, but the explanation of the flight. As a hireling, he is solely and selfishly interested in pasturing himself; he has not the welfare of the sheep at heart. It is questionable in what degree this figure is illustrated by the conduct of the Jewish shepherds of that time. They did not seem to be wanting in bravery; at first they acted like ravening wolves towards Christ, the Good Shepherd, and in the Jewish war they conducted themselves in a similar manner towards the Romans. The point illustrated by the figure is this: *The hireling vanishes* at the appearance of danger. There are two classes of shepherds to be found when destruction overtakes a church; the one class is composed of *cowards* who are secretly faithless, the other of *bold* and open apostates. It is, however, the *cowardice* of the former that enables the *boldness* of the latter class to excite consternation in the church. Such hirelings composed a good part of the Sanhedrin, and were especially numerous among the Scribes in the time of Jesus (John xii. 42); they possessed a consciousness of the truth of Christ but no heart for it, and they delivered up the Good Shepherd to the wolf.

Ver. 14. **I am the good shepherd. I know my own,** *etc.*—Explicit interpretation of the parabolic discourse just unfolded, as ver. 7. The proof of this character: *I know them that are Mine,* and the fact of the indissoluble connection with the flock, with true believers, whom the Father has given Him, here expressed by the relation of *mutual acquaintance.* True, this knowing does not mean *loving;* but it is still an emphatic expression by which a loving knowledge is implied. It is the expression of the personal, divine cognition of kindred personalities. The grace of Christ is such a cognition of His own on His part; faith, on the other hand, is a corresponding cognition of Christ on their part.

Ver. 15. **Even as the Father knoweth me.**—[Belongs to the preceding verse. The E. V. wrongly treats this as an independent sentence.—P. S.] In the personal, spiritual communion of the Father with Christ, and of Christ with the Father, the mutual relationship between Christ and the faithful is rooted. The "as" denotes the similarity of manner as also of kind, inasmuch as the life imparted by Christ to His people is a divine one. A chief motive for the comparison, however, is that the cognition on the part of Christ is the cause of His recognition by believers in return, as the cognition of the Father is the foundation for the corresponding cognition of Christ (comp. chap. xiv. 20; xv. 10; xvii. 8, 21; 1 John v. 1; Matt. xxv. 40). Tholuck: "The γινώσκειν τὰ ἐμά corresponds with the καλεῖν κατ' ὄνομα, the γινώσκομαι with the οἴδασι τὴν φωνὴν αὐτοῦ."—**And I lay down my life.**—Expression and measure of the strength of His love towards His people. But the salvation of the heathen also is to be effected by His death (see chap. xi. 52; xii. 24; Eph. ii. 14; Heb. xiii. 20). Thus this thought leads to the following. Τίθημι. "Near and certain future," Meyer.

Ver. 16. **And other sheep I have.** [Other *sheep,* not another *fold;* for they are scattered throughout the world (xi. 52), while there is but *one* kingdom of Christ into which they will all ultimately be gathered, and to which they already belong in the counsel and love of God and His Son. Salvation comes from the Jews, but passes over to the Gentiles.—P. S.] Christ the chief Shepherd as Shepherd of the double flock of believers from the Jews and the Gentiles, ver. 16. The Jews resident out of Palestine (Paulus) are not meant, for they too belonged to the unitous Jewish fold; it is the heathen to whom Christ

* [In the East the shepherds are well armed to defend their flock against fierce wolves, leopards, and panthers who prowl about the wild wadies and frequently attack the sheep in the very presence of the shepherd. And when the thief and the robber come, the faithful shepherd has often to risk his life for the flock. Dr. Thomson says (I. 302): "I have seen more than one case in which he had literally to lay it down in the contest."—P. S.]

refers; they are not to be thought of as existing in a fold (De Wette), although subject to the guidance of God in another way (chap. xi. 52; Acts xiv. 16). The heathen are His sheep in the manner stipulated, even as the Jews, *i. e.* those who hear His voice, who follow the drawing of the Father. Of these Christ says: *I have them* (ἔχω) with divine confidence. He *must* lead them (δεῖ); it is the decree of His Father's love and of His own love. That He shall bring them into the fold of Israel (Tholuck), is not implied by the ἀγαγεῖν, which "means neither *adducere*, *bring* (Vulgate, Luther, Beza, Lutthardt [Hengstenb. Godet]), nor συναγαγεῖν (Euthymius, Casaubon and others), but to lead as a shepherd." Meyer. Bengel: "*Non opus est illis solum mutare.*" Yet the form: ἀγαγεῖν certainly indicates that the imminent *manifest* leading of these sheep is a continuation of a *secret* leading, previously begun (*gratia præveniens*). Christ saw the restriction of His ministry to Israel (Matt. x. 5) abolished with His death (Matt. xxi. 43; chap. xxviii.) As the exalted Christ He was made manifest as the Shepherd of the nations.

And they shall hear my voice.—Christ's confidence in His mission to the Gentiles presupposes at the same time an assurance of their destination to salvation and of the divine guidance of grace exercised over them. They are already sheep, not merely proleptically speaking (Meyer), for the idea of the sheep which gives heed to the voice of the shepherd, and the idea of the regenerate child of God are not one and the same. The sheep is a symbol of the man who hears the voice of Christ; hence, he is shown to be a sheep by his *calling*, while regeneration occurs but in company with justification.

One shepherd, one flock [*μία ποίμνη, εἷς ποιμήν*].*—The asyndeton betokens the closer connection of the two members. On an analogous utterance of Zeno in Plutarch† (*Alex.*, chap. vi.), see Tholuck. The two flocks become one flock by means of the one Shepherd, in Him; not by entrance into the *αὐλή* of the Jews. On the contrary, the subject recently under consideration has been the leading of the Jewish flock out of the *αὐλή* to pasturage. Tholuck: "Since the Old Testament and the New Testament kingdom of God is but ONE kingdom, the latter being merely an outgrowth of the former, the Gentiles' reception into it is pictured as a leading unto Zion (Is. ii. 3; Zech. xiv. 17), by Paul as a grafting into the trunk of the good olive-tree and, similarly, in this passage as a reception into the *αὐλή* of Israel." See, against this view, the note to ver. 16. In connection with the unity of the Old and the New Testament kingdom of God, we must, however, not overlook the antithesis between the typical Old Testament theocracy and the real New Testament kingdom of heaven. See Dan. vii. 14. The latter does not issue from the former, but the former goes before the latter shadow-wise. Christ is the principle of the kingdom of heaven; He is, therefore, also the principle of the unity of the two flocks, Rom. xi. 25. Inner relation to Christ being the grand point here, this promise has been fulfilled from the beginning of Christianity (one church); but, hence, it must also receive at last its perfect fulfilment in appearance. [Christ is, as Bengel remarks on *εἷς ποιμήν*, always the one Shepherd by *right*, but He is to become so (*γενήσεται*) more and more in *fact*. So it may be said, the unity of Christ's flock exists *virtually* from the beginning and need not be created, but must be progressively *realized* and *manifested* in the world. The unity of the church, like its catholicity and holiness, are in a steady process of growth towards perfection. "It has not yet appeared what we shall be." The nearer Christians draw to Christ, the more they will be united to each other. It is a shallow exegesis to say that this word of Christ was completely fulfilled in the union of Jewish and Gentile believers in the apostolic church. It was indeed fulfilled then; comp. Eph. ii. 11-22, which is a good commentary on the passage; but it is also in ever-expanding fulfilment, and, like His sacerdotal prayer for the unity of all believers, it reaches as a precious promise far beyond the present to the gathering in of the fulness of the Gentiles and such a glorious unity and harmony of believers as the world has never seen yet. Meyer says correctly: "The fulfilment of the sentence began with the apostolic conversion of the Gentiles; but it progresses and will only be complete with Rom. xi. 25 f."—P. S.]

Ver. 17. **On this account doth the Father love me.**—The freedom of Christ's self-sacrifice, vers. 17 and 18. Various conceptions. 1. Διὰ τοῦτο—ὅτι significatively refers to the following: "By this doth the love of my Father appear, that I lay down My life only to take it again" (Bucer, Stier). This view may seem to be upheld by the fact that the love of the Father precedes the work of redemption, and is manifest in the exaltation of Christ. But the love which from eternity has flowed from Father to Son, the love modified by their Trinitarian relation, does not exclude a love to the God-Man, called forth by His historic accomplishment of the work of redemption, and by His moral conduct on earth. Comp. John viii. 29; Phil. ii. 9. Hence 2. Meyer: Διὰ τοῦτο—ὅτι is to be understood as in all passages in John (chap. v. 16, 18; viii. 47; xii. 18, 39; 1 John iii. 1): on this account, because namely,—so that διὰ τοῦτο refers to the words preceding, and ὅτι introduces an exposition of διὰ τοῦτο. Consequently: "therefore, on account of this my pastoral relation of which I have been speaking (down to ver. 16), doth My Father love Me, because namely, I (ἐγώ with the emphasis of self-appointment, see ver. 18) lay down My life," *etc.* Manifestly, the whole thought is contained in vers. 15 and 16 also, for the resurrection of Christ must of course precede the taking possession of the "other sheep" from the heathen-world.

Even the conclusion, **in order that I may take it again** (*ἵνα πάλιν λάβω αὐτήν*), is variously understood. 1. It denotes the *simple consequence* of the sacrifice of Christ expressed in the preceding clause (Theod. of Mopsuest., and

* [Alford: "The *μία ποίμνη* is remarkable—not *μία αὐλή*, as *characteristically, but erroneously rendered in the E. V.*: not *one fold*, but *one flock*; no one exclusive enclosure of an outward church,—but one flock, all knowing the one shepherd and known of Him." The E. V. followed the Vulgate (*ovile*), Cranmer's and the Geneva Bible.—P. S.]

† [Of a union of all men *ὥσπερ ἀγέλης συννόμου νόμῳ κοινῷ συντρεφομένης*. A stoic dream that can only be realized by Christianity.—P. S.]

many others); 2. it indicates the condition (*hac lege ut*, Calvin, De Wette); 3. the subjective purpose of Christ: because thus only could be fulfilled the ultimate design of the pastoral office ver. 16 (Stier, Meyer); 4. the divine appointment of the aim; namely, in order to take it again, in accordance with the purpose of God, 1 Cor. i. 14; vii. 29; Rom. viii. 17. This taking again, also, is comprehended in the divine ἐντολή τοῦ πατρός, ver. 18. Tholuck. Since the obedience of Christ is here represented as the object of the love of God, ἵνα must undoubtedly be understood as referring to the purpose of Christ; this purpose, however, is not merely subjective, but corresponds with the ἐντολή of the Father, which again, is an ἐντολή *of personal life;* this has, not without reason, been urged by Calvin and De Wette.

The sense then is this: therefore doth My Father love Me, because I, dying, render a sacrificial obedience whose principle and motive is *infinite trust* in the resurrection of My personal life in the fellowship of His absolute personality; because I do not die despairingly, with the idea of annihilation, but in the assurance that I shall thus obtain the full revelation of life; or because I fall into the ground like a grain of wheat, in order to bear much fruit. In this victorious reliance on the new life in death contained in His sacrifice, Christ is the delight of the Father, as, in a similar spirit, the Christian is well-pleasing to God in Christ (see Is. liii. 12; Luke ii. 14; Matt. iii. 17; chap. xvii. 5; John xii. 28; chap. xvii. 1). "If the Father love the Son for this reason, this love contains also His love to the world, in the sense of chap. iii. 16. Calvin: *amorem unigenito debitum ad nos velut ad finalem causam refert.*" Tholuck.

Ver. 18. **No one taketh it from me.**—As on many other occasions Christ has here, by the solemn asseveration of His voluntary self-sacrifice, precluded any misconstruction of His death, as if He had succumbed to the hostile power of the world involuntarily and contrary to His expectations.*—**I have power to lay it down, and I have power to take it again.** Different interpretations of ἐξουσία.

1. Ancient dogmatical opinion: the power of the Son of God, the power of the divine nature to render the human nature quiescent in death, and to rouse it again. Tholuck: "Like ch. xiv. 13 a *dictum probans* for the *non posse mori* of the Redeemer (Quenstädt, III. p. 420, also according to Beck, *Christl. Lehrwissenschaft*, II. p. 518 and 517). But it is not the intrinsic, physical necessity of death that is denied, but the compulsive force of circumstances, as οὐδείς shows. Nothing is meant but what is contained in Matt. xxvi. 53. Comp. John xiv. 30. Mortality, as also Luther rightly acknowledges, is to be imputed to Christ, inasmuch as He took upon Himself *sin-infected* [?] humanity; see my [Tholuck's] Commentary on Romans vi. 9."

* [Olshausen: "Ver. 18 shows that neither a compulsory decree of the Father, nor the power of the Evil One occasioned the death of the Son, but that it resulted only from the inward impulse of the love of Christ. . . This view sets aside many objections derived from the argument that God, as love, could not deliver the Son to death. The death of Christ is the pure effluence of boundless love, which thus displays its very essence in the sublimest form."—P. S.]

2. Meyer: "The authorization, in the first place of His self-sacrifice and secondly of His re-assumption of life, resting in the divine ἐντολή." Probably a not altogether correct resumption of the views of Lücke and De Wette.

3. Lücke: "If the Father have *given* to the Son to have life in Himself (ch. v. 26), He has also *given* Him power to take it again. If that power be essentially a moral one, so too is this. But holy, moral power is at the same time always a power over nature. Forasmuch as Christ freely died as the Holy One, He likewise had power over death, but as a power in which the power of the Father is always present as absolute cause."—There, however, the definite distinction: *in Himself*, ch. v. 26, is not adhered to.

4. Tholuck: "The human πνεῦμα of Christ did not die; His self-activity, gaining still greater freedom by His death, penetrates the bodily organ and admits it to the process of spiritualization; thus, according to ch. v., Christ proceeds in the case of believers. Again, in ch. ii. 19 it is the Son who effects His own resurrection."

5. A separation of the divine and the human nature is unseasonable here. It was in His divine-human nature that Christ had life, as the principle of immortality and revivification, in Himself, *i. e.*, in personal principial independence, though it was communicated by the Father. In this life-power, as the Man of spirit from heaven (1 Cor. xv. 45), He could pass immediately, by transformation, from the first earthly form of existence into the second heavenly one. But He also had power to let His pure and holy body assume the death-form of natural humanity (not by a quiescence of its immortality, but by suffering the natural conditions of death, by humbling Himself as a man even to die as men do). He might die, but He could not see corruption; for He had power to take His life again, *i. e.*, to cause the transformatory energy reposing in His spirit, now modified into a resurrective energy, to operate within His organism from which life had been expelled. This fact is a re-animation on the part of the Father, since the physical conditions of life, the omnipresent healing powers of God in nature, forthwith meet the spirit returning to life; it is a spontaneous resurrection, because, at the actual life-call of the Father, Christ from the other world performs the wonder of His self-quickening. [Comp. ch. ix. 19; xi. 25, ἐγώ εἰμι ἡ ἀνάστασις; 1 Pet. iii. 19, ζωοποιηθεὶς πνεύματι.]

This commandment, *i. e.*, this known, universal law of life. Christ never has but *one* law of life, for holy life is perfect simplicity. This ἐντολή is the voice of God in unison with His situation and His consciousness. It has a peculiar form for each moment, chap. xii. 49. Here, however, He has sketched it in respect of its ground-plan. It is the fundamental plan foretokened in the leading of all Old Testament saints through suffering to glory and reflected in the lives of all the faithful. This ἐντολή has reference not merely to dying (Chrysostom), nor is it to be understood simply as a promise of new life (many of the ancients); it embraces both considerations, their indissoluble connexion being precisely the main point.

Vers. 19-21. **There was a division there-**

fore again.—The definite presentation of the characteristic features of Christ's redemptive work again occasions a division among the Jews, vers. 19-21; a division which is to be regarded as the final and most serious one, the foretoken of approaching separations. Be it observed that this division occurs among the "Jews" (not in the ὄχλος), *i. e.*, among the Pharisaic hearers with whom the Lord's last discussion was, chap. ix. 40. Πάλιν refers to chap. ix. 16.

The last words of Christ had indeed the effect of embittering and hardening the majority still more. They now advance the opinion: **He hath a demon,** *etc.;* still they dare not say it to His face. They propose, however, to treat Him as a madman and pay no more attention to Him. On the other hand, the friendly minority seem to be intimidated in this instance also. It is patent that they are themselves impressed by the *words* of Jesus ("*these words are not the words,*" *etc.*); but the only argument that they think will tell upon their adversaries is: **Can a demon open the eyes of the blind?** Meyer: The miracle seemed to them too great to have been performed by such agency, although it results from Matt. xii. 24, that in former times even beneficent miracles may have been ascribed to demons. That passage, however, does not present a view prevalent among the Jews; it merely demonstrates that the spirit of blasphemy ventured to put an evil construction upon all the miracles of Jesus.

DOCTRINAL AND ETHICAL.

1. Symbolism of the Theocracy, the Church and the Christian Pastorate. *Christ the Door of the Fold, i. e.*, the fundamental condition of a true pastoral life for all time.

A. First Parable: *His relation to the shepherds: He is the principle, the spirit and the goal of the pastoral office.* They are either real shepherds, or, with the appearance of shepherds, thieves and murderers. *a.* Characteristics of genuine shepherds: In respect of their relation to Christ, to the porter, to the sheep. (They know the sheep; the sheep know them. They lead them out of the fold to the pasture, from forms into life.) *b.* Characteristics of false shepherds: In relation to Christ, to the porter, to the sheep. *Pseudo-Christianity* in the broader sense of the term: (1) Before the appearance of Christ. (2) After the appearance of Christ.

B. Second Parable: *His relation to the sheep* (to which the shepherds also belong). *He the Good Shepherd, the Arch-Shepherd.* Property of the Good Shepherd. Antithesis: the hireling and the wolf. False shepherds in collusion with declared enemies. Pseudo-Christianity in its transition to Anti-Christianity.

C. Third Parable: *Christ the Head-Shepherd. The other* sheep and their union with the sheep of the fold. The end: One Shepherd and One Flock. The condition: the sacrificial death of Jesus. The freedom of His self-sacrifice. The three periods of the divine pastoral office on earth; *a. Christ the spirit and root of the pastoral office.* Applied pre-eminently to the Old Testament time. *b. Christ the Arch-Shepherd.* Appearance, life and work of Jesus. *c. Christ the Head-Shepherd.* The New Testament Church.

2. The dechristianized official life. How the thief gradually branches out into the hireling and the wolf. The thief and the robber. The render and scatterer. How he neither knows, nor will know, any door of the fold, either for ingress or egress. How he at last vanishes from the scene, and there is but One Shepherd, One Flock. When the right motive is absent, there are always false motives (egotistical worldly ones); where the true means of entrance are not, there are always false ones (simony in the fullest sense); where true pastoral labor is not, a destructive influence over the flock invariably takes its place.

3. Christ the Door of the Fold or Old Testament Theocracy: (1) For protection from without during the night-time, (2) for removal to the pasture in the New Testament morning.

4. Church-life at the core a personal relation: (1) The Shepherd and the favorite sheep and the sheep in general; (2) the sheep which understand His call,—which at least know Him by the tone of His voice.

5. Decisive mark of the true shepherd: Love to the sheep, faithfulness, devotion to them unto death. The death of the Arch-Shepherd, the preservation of the sheep.

6. The end: One Shepherd, One Flock.

7. The mystery of the resurrective power in the dying Christ.

8. The opinion of enemies touching the shepherd's call of the Lord. The disagreement between friends and enemies progressing towards separation.—See, moreover, in reference to particular details,—for example the doctrine of excommunication—the above Exegetical Notes.

HOMILETICAL AND PRACTICAL.

Trial of the excommunication or ban-decree of the Pharisees on the part of the Lord—Trial of the spiritual administration of office by the symbol of pastoral life.—Earthly pastoral affairs an image of spiritual pastoral affairs.—The three parables of Christ concerning the marks of genuine shepherds: 1. They are called through the pastoral spirit of Christ (by Him, in Him, to Him); 2, they are themselves sheep in Him, the Arch-shepherd; 3, they rejoice at the union of the divided flock, the scattered sheep.—Christ's conception of the pastoral office.

The first parable, or Christ the Door of the fold. 1. What the passing by imports: *a*, denial of the door; *b*, an arbitrary climbing in; *c*, denial of the sheep; *d*, stealing, strangling, destroying. 2. What the going in through the door imports; *a*. recognition of the door and the porter; *b*, a calling of the sheep; *c*, a leading of them out to the pasture; *d*, the proving one's self to be a shepherd in the pasture also.—The voice of the shepherd and the voice of the stranger—What Christ understands by the *voice* of the *pastor*.—The door to the church and the door to the hearts (to the fold and to the sheep) *one*.—The cordial understanding between shepherd and flock.

The second parable, or Christ the Good Shepherd. 1. His pastoral aim, ver. 10; 2. His pastoral mind, ver. 11; 3. His pastoral zeal. He removes the hireling, opposes the wolf, vers. 12, 13; 4. His pastoral joy, vers. 14, 15.—The hireling and the wolf in the flock of Christ: 1. In

respect of their contrast; 2. in respect of their connection.—The sheep are His: 1. By original nature; 2. by divine appointment; 3. by virtue of His self-sacrificing fidelity.—The Good Shepherd knows His own: 1. By their attraction to Him; 2. by their tractableness.

The third parable: "And other sheep I have." 1. Sheep without a fold, without pasture, without shepherds, and yet His sheep, or the wonders of *gratia præveniens.* 2. Attested as sheep; *a,* by His destination to die for them and to be exalted to glory in order to lead them; *b,* by the fact that they know His voice; *c,* by their becoming under Him, the Shepherd, One Flock with the former sheep.—"And there shall be *one* flock, *one* Shepherd."—The death of the faithful Shepherd, the revelation of the divine pastoral fields; 1. The sign of true shepherds and true sheep; 2, the salvation of the flock; 3, their union under the *one* Shepherd's staff of Christ.—The word of Christ: One Shepherd, one flock; 1. How it has already been invisibly fulfilled; 2. how its fulfilment shall one day be fully visible; 3. how it is continually being fulfilled more and more in great signs.—The One Shepherd is Christ alone, as believers alone constitute the One Flock.—The freedom in the self-sacrifice of Christ: 1. As a power of love; 2, as a power of life; 3, as a power of hope.—The mark of genuine, pious submission to God unto death, is the hope of resurrection.—True joyfulness in sacrifice is always at the same time an assurance of resurrection.—The death of Christ the consummation of the good-will of God to mankind in Him.—The death of Christ the unique great deed, 1 John iv. 9.—The communion of God a kingdom of personal life.—How the word of Christ concerning His faithfulness as a Shepherd itself severs the true members of His flock from His enemies (the prelude to the final future separation of sheep and goats).

Starke: The church (Theocracy) resembles a sheep-pen (a fold): 1. Unity of the sheep; 2. goats among them, hypocrites; 3. protection from cold, thieves, robbers; 4. of mean appearance; 5. in wildernesses yet fruitful places, (or rather in solitary but grassy pastures). Considered significant of separation from the world; riches of the Word of God, *etc.,* (Ezek. xxxiv. 1; Jer. xxiii. 1; Matt. ix. 36; Is. xl. 11; i. 23; Hos. vi. 9, *etc.*)—Zeisius: The mask must finally be torn away from unfaithful shepherds, wicked teachers.—The door of faith, of the mouth, of heaven, *etc.* All such doors must be opened to us by the Holy Ghost.—Shepherds and sheep are together; preachers must not sunder themselves from their hearers.—Canstein: In all ages a true though invisible church has existed, which has not listened to seducers, but has followed Christ only.—Quesnel: We never know better what is meant by good shepherds and hirelings, than in times of persecution.—Men may flee not only in body, but also in spirit.—False prophets called dumb dogs, Is. lvi. 10; Ezek. xiii. 5,—who, as shepherds, assume a very bold front, and yet flee when they should stand.—Zeisius: O gracious, cordial and blessed acquaintance of Christ and believers!—Who would count his life too dear when the honor and will of Christ demands it? Christ affords all men at all times, and in all places, an opportunity of becoming sheep of His flock.

Braune: Ps. lxxviii. 72; Ezek. xxxiv.—A hireling gradually becomes a thief and a murderer because he has not a shepherd's heart.—Gossner: Where do the thieves climb in? How do they enter upon the office of teachers, into the churches? Ambition and avarice, *etc.*—The harmony existing between Christ and the Holy Ghost.—They flee from him (the sheep from the stranger). They do not in addition, however, use violence towards him.—Hence the world's lamentations over the obscurity of the Bible: The porter does not open to them because they are not sheep. But why do the simple understand? Because they are sheep.

Heubner: "He that entereth not in at the door." General import: He who does not enter upon his work as a teacher in the open way, pointed out by God Himself. Special import: He who fails to enter upon the office of a teacher through the Messiah whom God has ordained, with faith in Him, in His strength and in fellowship with Him,—"But climbeth in some other way." The general meaning of this is: He who seeks to gain access to the people and to obtain office and authority with them by unlawful means, without inward calling and with carnal views.—A soul-murderer is far more horrible than a body-murderer.—False preaching, wolf's preaching, as Luther calls it.—Poor fools, who seek to press into hearts by their strength, art or clamor.—Sheep, souls who already feel drawn to the Saviour, soon obtain a right discernment.—*He calleth His sheep by name.* In this see the special care of souls.—One's life is more edifying than one's doctrine.—Ver. 6. How many thousands of hirelings have read this text without noticing how it touches them.—*On the first pericope,* vers. 1-11: Comparison of false teachers and Christ.—How shall Christians learn to distinguish misleaders from true leaders?—The Good Shepherd. Love will run some risk.—The wolf. The devil and men resembling Satan.—An evil spirit has supplanted the old public spirit of faith.—The extent of the love of Christ.—Such a great, wide-embracing heart is proof of the wide-embracing spirit.—If we grow more like Jesus our hearts also expand.—In Christ is the *centrum unitatis* of the churches.—*On the second pericope,* vers. 11-21 (Misericordias): The mutual fidelity of Jesus, the Good Shepherd, and His flock.—Ver. 18. The death of Jesus a voluntary self-surrender.

Schleiermacher: Those who are able to promote the outward prosperity of men should make use of this excellent gift; but they should neither believe themselves nor persuade others that they thereby give men the right and the true.—(Faithful following of Jesus:) The bond of faithfulness which has held the little troop of believers together through all seasons of disgrace and persecution.—Marheineke: The invisible rule of Christ over all human souls.—Höpfner: What relation does the Reformation sustain to the promise of the Lord: There shall be one flock and One Shepherd?—Burk: The acquaintanceship between Christ and believers.—Rautenberg: The dispersion of the flock of Christ.—Arndt: The Good Shepherd knows His sheep: 1, By their faith; 2, by the Holy Ghost; 3, by the renewal of their lives; 4, by prayer.—Florey:

In the pastoral office of the Lord the glory of His divine love is revealed.—AHLFELD: The Good Shepherd and His flock.

[CRAVEN: Christ the *author* and *finisher* of our faith: 1. the shepherd who *seeks* the *unfolded* sheep and *guides* them (ver. 16); 2. through Himself, the *door;* 3. to Himself, the governing, nourishing and protecting Shepherd.—Christ the *door*, denoting—1, His *authority* to admit and shut out; 2. His *sacrifice*, Heb. x. 19, 20.—Vers. 19-21. The division occasioned by the revelation of unpleasant or mysterious truth. Unbelief ignores miracles because of difficulties; faith ignores difficulties because of miracles.—From CHRYSOSTOM: Ver. 1. The Scriptures the *door;* they 1. admit to knowledge of God; 2. protect the sheep; 3, shut out wolves; 4, bar entrance to heretics.—(Our Lord calls *Himself* the *door*, ver. 7; He is the *door* as He introduces us to the Father, but the Scriptures are a manifestation of Christ, and in certain respects they are what He is.—E. R. C.)—*Some other way* (ver. 1), the commandments and traditions of the Scribes and Pharisees.—From AUGUSTINE: Christ a *lowly* door—he who enters through Him must be lowly, the proud climb up *some other way.*—Ver. 3. He *leadeth them out*, implies that He looses the chains of their sins that they may follow Him.—Ver. 6. Our Lord: 1. *feeds* by plain words; 2. *exercises* by obscure.—Vers. 5, 8. The *times* (before and after the advent) different; the *faith*, the same.—Ver. 8. By *going in, i. e.*, by *faith*, they have life; by *going out, i. e.*, by *death*, they have life more abundantly.—Vers. 7, 9. How does He enter by Himself? We enter by *the door* because we preach Christ, He preaches Himself.—Ver. 11. The *good* Shepherd: 1. not because He gave His life, but 2. because He gave His life *for the sheep*, 1 Cor. xiii. 3.—Ver. 18. He shows His natural death was the consequence; 1. not of sin in Him, but 2. of His own will, as to the (1) why, (2) when, (3) how.—From THEOPHYLACT: Ver. 3. The Holy Spirit the *porter*, by whom; 1. the Scriptures are unlocked; 2. the truth revealed.—Ver. 10. The *thief* is the devil, who 1. *steals* by wicked thoughts; 2. *kills* by the assent of the mind to them; 3. *destroys* by acts.—Ver. 14. The *good* Shepherd *knows* His sheep (and *is known* by them.—E. R. C.), because He is so attractive to them.—From GREGORY: Ver. 9. *Shall go in, i. e.*, to faith; *shall go out, i. e.*, to sight; *find pasture, i. e.*, in eternal fulness.—Ver. 11. He, 1. did what He bade; 2. set the example of what He commanded.—Vers. 12, 13. An *hireling* holds the place of a shepherd, but 1. seeks not the gain of the sheep; 2. pants after the good things of earth; 3. rejoices in the pride of station. The hireling flees; 1. not by changing place, but 2. by withholding consolation. The hireling does not face danger, lest he should lose what he loves. Whether one be a shepherd or an hireling cannot be told for certain except in time of trial.—Ver. 15. By my love for my sheep, I show how much I love my Father.—From ALCUIN: Ver. 18. The WORD does not receive a commandment by word, but contains in Himself all His Father's commandments.—From MELANCHTHON: Ver. 4. A picture of a true pastor; he shall 1. be saved himself; 2. go into intimate communion with God; 3. go forth furnished with gifts and be useful in the church; 4. find food and refreshment for his own soul.—From MUSCULUS: Ver. 9. Our Lord does not say; 1. if any learned, or righteous, or noble, or rich, or Jewish man, but 2. if *any* man.—Ver. 12. Churches cannot keep together without (faithful) pastors, the wolf *scattereth* them.—From M. HENRY: The similitude is borrowed from the custom of the country; similitudes should be taken from those things which are familiar, that the things of God be not clouded by that which should clear them.—The industry of the wicked to do mischief should shame us out of slothfulness and cowardice in the service of God (ver. 1).—The rightful owner enters in by the door as one having authority (ver. 2).—Good men have the good qualities of sheep; 1. harmless, 2. meek, 3. patient, 4. useful, 5. tractable to the Shepherd, 6. sociable, 7. much used in sacrifice.—The *good* Shepherd 1. knows His own sheep, 2. calls each one by name, 3. marks them, 4. leads them out to pasture, 5. makes them feed and rest, 6. speaks comfortably to them, 7. guards them, 8. guides them by going before.—Christ's *explication* of the parable; whatever difficulties there may be in the sayings of Jesus, we shall find Him willing to explain, if we be willing to understand; one scripture expounds another.—Though it may be a solecism in rhetoric to make the same person to be both the *door* and the *shepherd*, it is no solecism in divinity to make Christ have His authority from Himself—*Himself to enter by His own blood* into *the holy place.*—Christ the *door*, 1. a door *shut*, to keep out thieves and robbers, 2. a door *open*, for passage and communication—(1) by Him we have our first admission into the flock, (2) by Him we go in and out in religious conversation, (3) by Him God visits and communicates with the church, (4) by Him we are at last admitted into heaven.—The *mischievous* design of the thief; the *gracious* design of the shepherd—(1) to give life to the sheep, (2) to give His life for the sheep.—A description of *bad* shepherds—1. their *bad principles* (as hirelings), (1) the wealth of the world their chief good, (2) the work of their place the least of their care; 2. their *bad practices* the effect of bad principles, (1) they *desert* the flock when danger threatens, (2)(they *rob* when in apparent safety. E. R. C.)—The acquaintance of Christ with those hereafter to be of His flock (ver. 16); Observe 1. the eye Christ had to the Gentiles, 2. the purposes of His grace concerning them ("*them also I must bring*"): (*a*) *the necessity of their case* required it, (*b*) the necessity *of His own engagements* required it; 3. The blessed effect of His purpose, (*a*) *they shall* hear *my voice*—not only shall my voice be heard *among* them but *by* them, (*b*) *there shall be one fold* (flock) *and one Shepherd*—Jews and Gentiles (all classes) being united to Christ, unite in Him.—Christ takes off the offence of the cross by four considerations (vers. 17, 18), the laying down of His life was 1. in order to His receiving it again, 2. the condition of His exaltation—*therefore doth My Father love Me*, 3. voluntary, 4. by order and appointment of the Father.—Better that men should be *divided* about the doctrine of Christ than *united* in the service of sin (ver. 19).—From BURKITT: *He calleth His own sheep by name* (ver. 5)—this denotes, 1. a special love He bears them, 2. a

special care He has over them, 3. a particular acquaintance with them.—*He goeth before them* (ver. 4), He treads out those steps which they take in their way towards heaven.—He does not say all that were *sent* before Me, but all that *came* before Me (ver. 8).—The properties of a *good* shepherd—1. to know all his flock, 2. to take care of them, 3. to lay down his life for them, 4. to take care for increasing his fold (ver. 16).—From BESSER: Ver. 14, *Am known of Mine;* a rebuke of those doubters who in voluntary humility refuse to be sure of their salvation.—From STIER: I. Concerning the true and false shepherd *generally* in order to a transition to Christ Himself, who is in the *fullest* sense the Shepherd: 1. the *fundamental* difference, *i. e.* the *entering in* to the fold through the right *door* (vers. 1, 2); 2. the difference *as to result*, the *true* shepherd, (1) is admitted by the porter, (2) is acknowledged by the sheep, (3) leads them out going before, (4) they follow—the *stranger*, they (1) follow not, (2) flee from (vers. 3-5). II. The medium of *transition* concerning Christ as the *door:* 1. to the sheep *for all under-shepherds* (vers. 7, 8), 2. more comprehensively, *of the shepherds and the sheep* (ver. 9). III. The *true* and *good* shepherd in the sole and supreme sense, 1. in *contrast* with the *enemy* and his *servants*, with (1) the *thief* (ver. 10), (2) the *hireling* and the *wolf* (vers. 11-13), 3. *independently* (vers. 14-18).—Ver. 3. *Preaching* is the *calling* of individuals, and finds its consummation in *the special care of souls;* the *leading out* requires the *going before* of the shepherd in *life* and *example*.—Ver. 14. *My sheep—mine*, a plain indication that there are *false sheep* [? *goats* rather according to Scripture language] as well as *false shepherds*.—From RYLE: The use of a parable to convey *indirectly* a severe rebuke. Ver. 2. If we would know the value of a man's ministry we must ask—Where is the *door?* does he bring forward Christ and give Him His rightful place?—Ver. 3. The character of a *true* shepherd shown, 1. the porter knows by his manner of approach that he is a friend, 2. the sheep recognize his voice, 3. he calls each sheep by its own name, 4. he leads the sheep out to pasture.—Vers. 4, 5. A spiritual instinct in believers which generally enables them to distinguish between *true* and *false* teaching, 1 John ii. 20.—Ver. 6. *They understood not;* if Christ was not understood, His ministers cannot wonder that they are often misunderstood.—Ver. 9. *Go in and out* is a Hebraism, 1. implying a habit of using a dwelling as a *home*, 2. expressing the *habitual* and *happy* intercourse of a believer with Christ.—Vers. 11-13. The great secret of a useful and Christ-like ministry is to love men's souls; he that is a minister merely to get a living, or to have an honorable position, is the hireling of the verses. The *true* pastor's first care is for his sheep; the *false* pastor's first thought is for himself.—Ver. 14. Christ *knows* all His believing people; He knows 1. their names, 2. their families, 3. their dwelling-places, 4. circumstances, 5. private history, 6. experience, 7. trials.—Ver. 16. One *flock* (ποίμνη not αὐλή); there is only "One Holy Catholic Church," but there are many various visible churches.—From BARNES: Vers. 1, 2. The only way of entering the Church is by the Lord Jesus, *i. e.* by, 1. believing on Him, 2. obeying His commandments.—Ver. 10. *Life—more abundantly;* they shall have, 1. not merely life, *i. e.* bare *existence*, but 2. all those superadded things which are needful to make life blessed and happy (both *here* and *hereafter*. E. R. C.)—Ver. 21. The preaching of Jesus always produced effect—it made bitter enemies, or decided friends. Not the fault of the gospel that there are divisions, but of the unbelief and mad passions of men.—From OWEN: Ver. 5. *The blessings* promised are two-fold, 1. *perfect safety* (shall go in and out), 2. *abundance* of pasturage.—Ver. 15. *I lay down My life;* the *consequence* and *illustration* of His love.—Ver. 18. The fact that Christ's death was *voluntary* shows that it was *necessary*.—From WEBSTER and WILKINSON: Ver. 9. There is no door between the soul and Christ.—Ver. 16. Eph. ii. 11-22 a perfect commentary on the passage.]

FOURTH SECTION.

The separation between the friends and foes of Christ, the children of light and the children of darkness.

CHAPTERS X. 22—XIII. 30.

I.

ANTITHESIS BETWEEN THE UNBELIEVERS IN JUDEA, WHO WISH TO KILL THE LORD, AND THE BELIEVERS IN PEREA, AMONG WHOM HE FINDS REFUGE. THE FEAST OF THE DEDICATION OF THE TEMPLE. THE FINAL CONFLICT BETWEEN THE FALSE MESSIANIC HOPE AND THE TRUE MESSIANIC WORK; FOLLOWED SPEEDILY BY THE STONING. THE TRUE AND THE FALSE DEDICATION OF THE TEMPLE. CHRIST THE SON OF GOD. THE ACTUAL REALIZATION OF THE DIVINE AND MESSIANIC FORMS OF THE OLD COVENANT.

CHAP. X. 22-42.

22 And it was at Jerusalem the feast of the dedication [Then the feast of the dedi-
23 cation occurred at Jerusalem], and [*omit* and] it [It] was winter [,]. And Jesus
24 walked [was walking, περιεπάτει] in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt [agitate our souls, hold our minds in suspense]? If thou be [art] the Christ,

25 tell us plainly [frankly]. Jesus answered them, I told you [spoke to you], and ye believed [believe][1] not: the works that I do in my Father's name, they [these] bear
26 witness of me. But [Nevertheless] ye believe not, because [for, γάρ] ye are not of
27 my sheep, as I said unto you.[2] My sheep hear [heed] my voice, and I know them,
28 and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* [and no one shall] pluck [tear] them out of my hand.
29 My Father, which gave *them* me [who hath given *them* to me], is greater [something greater, μεῖζον] than all,[3] and no man [no one] is able to pluck [tear] *them*
30 [*anything* (*at all*)] out of my Father's hand. I and *my* [the] Father are one ['Εγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν].
31 Then the Jews [The Jews therefore] took up stones again to [in order to, ἵνα] stone
32 him. Jesus answered them, Many good works have I shewed you from my [the]
33 Father; for which of those [these] works do ye stone me? The Jews answered him, saying, [*omit* saying].[4] For a good work we stone thee not; [,] but for blas-
34 phemy; and because that [*omit* that] thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, 'I said, Ye are gods?' (Ps. lxxxii.
35 6). If he called them gods, unto whom the word of God came, and the Scripture
36 cannot be broken [made void], Say ye of him, whom the Father hath [*omit* hath] sanctified, and sent into the world, 'Thou blasphemest;' because I said, I am the
37, 38 Son of God? If I do not the works of my Father, believe me not. But if I do [them], though ye believe not me, believe the works; that ye may know, and believe [understand],[5] that the Father *is* in me, and I in him [in the Father].[6]
39 Therefore they sought again to take [seize] him; but [and] he escaped [passed
40 out, went forth, ἐξῆλθεν] out of their hand, And went away again beyond [the] Jordan into [to] the place where John at first baptized [was baptizing]; and there
41 he abode. And many resorted [came] unto him, and said, John did no miracle [John indeed wrought no sign]: but all things that John spake [said] of this
42 man were true. And many believed on [in] him there.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 25.—[Tischend., Alf., *etc.*, read οὐ πιστεύετε instead of οὐκ ἐπιστεύσατε.—P. S.]

[2] Ver. 26.—Καθὼς εἶπον ὑμῖν probably erroneously considered a superfluous addition, on which account it is wanting in Codd., B. K. L., *etc.* [It is wanting also in Cod. Sin., omitted by Tischend., bracketed by Alford.—P. S.]

[3] Ver. 29.—[The received text reads: ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί, *the Father who hath given* (them) *to me is greater than all;* but the best authorities omit μου, and read ὅ for ὅς, and μεῖζον for μείζων. Tert.: *Pater quod mihi dedit, majus est omnibus.* So Tischendorf: ὁ πατὴρ ὁ δέδωκέν μοι πάντων μεῖζόν ἐστιν, *that which the Father hath given me is greater than all.* But this gives no good sense. The neuter μεῖζον was no doubt the original reading, but as transcribers did not understand it as belonging to πατήρ, they changed ὅς into the neuter. Restoring ὅς, we get the sense: "*The Father* (or, *My Father*, if we retain μου) *who hath given* (them) *to me, is something greater* (*a greater power*) *than all.*" On the different readings see the apparatus in Tischend., ed. 8.—P. S.]

[4] Ver. 33.—λέγοντες must be dropped in accordance with preponderant authorities. [λέγοντες is omitted in Sin., A. B. K. L., *etc.*; it occurs in D. E. G. H., *etc.*]

[5] Ver. 38.—Meyer, in company with Lachmann and Tischendorf [Alford], prefers the reading: ἵνα γνῶτε καὶ γινώσκητε [*learn and know*, or, *know and understand*], in accordance with B. L. X., supposing the γινώσκητε, on account of a failure to comprehend it, to have been changed into πιστεύσητε [*believe*]. But manifestly the *lect. recepta* might at an earlier period have appeared strange to minds of the Alexandrian school. Yet its sense, notwithstanding the objections raised against it, is rich and pertinent.

[6] Ver. 38.—Instead of ἐν αὐτῷ, B. D. L. [Sin.], *etc.*, most versions, *etc.*, read ἐν τῷ πατρί.

EXEGETICAL AND CRITICAL.

[Lücke introduces this *Discourse at the Feast of Dedication*, vers. 22-42, with the remark: "The conflict thickens, the issue looms up with certainty, the great hour approaches swiftly." The section is remarkable for one of the strongest assertions of Jesus concerning His dynamic and essential oneness with, and personal distinction from, God the Father, ver. 30.—P. S.]

Ver. 22. **The feast of the dedication of the temple.**—Christ, after His appearance at the Feast of Tabernacles, returned to Galilee (*Leben Jesu*, vol. II. p. 1004), in order to prepare the great body of His disciples for the last decisive journey to Jerusalem. The proof of this is given above. According to the testimony of the Synoptists, Jesus was followed at His final departure from Galilee by great multitudes that accompanied Him through Peræa, whereas the greatest secresy had been observed on the occasion of His journey to the Feast of Tabernacles.* The charge of "harmonistic hypothesis," made against this assumption, is utterly without weight; πάλιν, ver. 40, assuredly has reference to the presupposition that Jesus had before sojourned in Peræa. Tholuck alleges, in opposition to the view of Paulus, Ebrard, P. Lange and Neander, that the feast of the dedication of the temple *might* be celebrated out of Jerusa-

* [The same view of a new visit to Jerusalem is taken by Neander, Ebrard, Luthardt, Godet, Alford; while Meyer, Wieseler, Hengstenberg, Ewald and Owen assume that Jesus during the two months intervening between the feast of Tabernacles and that of the Dedication remained at or in the neighborhood of Jerusalem. The words ἐν τοῖς Ἱεροσ. favor Dr. Lange's view and seem to indicate a previous absence from the city.—P. S.]

lem; it, however, by no means follows that it *must* be celebrated out of that city. The evangelical history is made to exhibit a strange anomaly by the supposition that Jesus passed two entire months (between the Feast of Tabernacles and that of the Dedication of the Temple) in Jerusalem, without leaving any traces or reminiscences of His stay. This journey to the Feast of the Dedication may be regarded as an episode in the journey to the last Passover,—the latter journey being begun with full decision of purpose *as openly and at as early a period* as possible.

The Feast of the Dedication of the Temple was by no means so insignificant; it must, from its nature, draw the Israelite, and hence the Lord individually to the temple, so long as He had not come to a positive rupture with the temple. It was the feast of renovation (חֲנֻכָּה, ἐγκαίνια) instituted by Judas Maccabæus (1 Macc. iv 36; 2 Macc. x. 6; Joseph. *Antiqu.* x. 7, 6 [xii. 7, 7]) in commemoration of the purification and fresh dedication of the temple after its profanation by Antiochus Epiphanes; it was the type of the Christian festival of church dedication (which is also called ἐγκαίνια). The celebration lasted eight days, commencing with the 25th of the month Kislev (the middle of December); its jubilant pageantry resembled that of the Feast of Tabernacles; there was especially a general illumination of the city, and hence the feast was also called τὰ φῶτα, while from its fundamental idea it derived the name of ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου.

At Jerusalem.—Even if there was a general observance of the feast throughout the country, its centre was of course the temple.*

It was winter (-weather).—As this remark is designed as an explanation of what follows, it is not to be regarded (with Lücke [Meyer, Alford]) as merely denoting the wintry season, in order thus to explain [to Greek readers] why Jesus walked in a porch of the temple, particularly as the temple was ordinarily the constant resort of Jesus when He was in Jerusalem. The raw wintry weather is at the same time indicated (Matt. xvi. 3, Clericus, Lampe), very probably in explanation of the circumstance that Jesus was, for the instant, not encircled and protected by the customary throngs of faithful followers, when the Jews suddenly surrounded Him.†

Ver. 23. **In Solomon's porch** [arcade, colonnade].—The στοὰ Σολομῶνος (Acts iii. 11) was according to tradition incorporated into the new temple buildings as a venerable remnant of the temple of Solomon (Josephus *Antiqu.* xx. 9, 7). It was situated on the eastern side of the temple-porch (στοὰ ἀνατολική in Josephus). Exegetes direct attention to the trace of eye-witness-ship in this remark (comp. ch. viii. 20).‡

[In the same place the apostles afterwards wrought miracles and proclaimed the gospel of Christ, Acts iii. 11; v. 12. Large portions of massive masonry, evidently belonging to the early ages of the temple, are still found on the temple area. Dr. Robinson (*Researches*, Am. ed., 1856, vol. I. p. 289), after describing these ruins, says: "The former temple was destroyed by fire, which would not affect these foundations; nor is it probable that a feeble colony of returning exiles could have accomplished works like these. There seems, therefore, little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, 'immovable for all time' (ἀκινήτους τῷ παντὶ χρόνῳ, *Antiq.* xv. 11, 3). Ages upon ages have since rolled away, yet these foundations still endure, and are immovable as at the beginning. Nor is there aught in the present physical condition of these remains, to prevent them from continuing so long as the world shall last. It was the temple of the living God; and, like the everlasting hills on which it stood, its foundations were laid for all time."—P. S.]

Ver. 24. **Then came the Jews around him** [lit. **gathered around him in a circle,** ἐκύκλωσαν αὐτόν].—It is manifest that Jesus is at this time destitute of adherents,—a situation of which the hostile Jews promptly take advantage.* He finds Himself unawares encircled by them. He must, however, have had His reasons for permitting the arrival of this moment. Here again are things spoken, by which their most secret thoughts are laid bare and exposed to the illumination of the word of Christ. As a matter of course, these Jews are Pharisees; the position assumed by them and Jesus' answer to them, ver. 26, prove that they are likewise members of the Sanhedrin.

How long dost thou agitate our soul? [Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;]—Not: how long dost Thou take possession of our hearts, but, how long dost Thou raise us up, excite us, how long dost Thou hold our souls in suspense? See the illustrations from the Classics and Josephus in Meyer. [In Josephus ψυχὴν αἴρειν means *to uplift the soul, to raise the courage* (*Antiq.* iii. 2, 3; iii. 5, 1), but it has also the more general sense *to excite the soul* (=μετεωρίζειν), which in this case was done by Messianic expectations.—P. S.]

If thou art the Christ.—The usual explanation, that they design from the first hypocritically to draw from Him some expression whereupon they may ground His condemnation, leaves unnoticed the ardent longing of the Jews for a temporal Messiah after their own heart,—a longing which occupies a conspicuous place in the gospel history. Hypocrisy certainly is at work, but only inasmuch as they have a presentiment that He will not answer their chiliastic cravings. There is then a visionary longing as well as a fanatical irony in their question (comp. chap.

* [The temple was soon to be profaned again and to be destroyed by the Romans. But Christ raised His own body, and with it the indestructible temple of the true worship of God. Hooker and Wordsworth infer from the feasts of Dedication and of Purim the lawfulness of appointing religious festivals by *human* authority.—P. S.]

† [Wordsworth has a long note here on the supposed spiritual signification of this remark (χειμὼν ἦν) and the inner sympathy between the world of nature and the world of grace. But it is imposition rather than exposition.—P. S.]

‡ [So Meyer: "The indication of this specific locality belongs to the traces of eye-witness-ship (*Augenzeugenschaft*), which impressed such events indelibly upon the memory of the author." But he objects to the far-fetched view of Thiersch and Luthardt, that by walking in Solomon's porch Christ intended symbolically to set forth the unity of the O. and N. covenant.—P. S.]

* [" How grateful," says Bengel, "would their approach have been to the Saviour, had they approached in faith."—P. S.]

viii.) The feast of the dedication was the festival of Judas Maccabæus who had driven the heathenish Syrians out of Jerusalem. *On that day did the Jews wish more ardently than ever that a new Maccabee or Hammerer might arise and beat down the Romans.*

Ver. 25. **I have spoken to you.**—The εἶπον ὑμῖν must not be translated: I have told you so. For that would be an unmistakable affirmative, and would at once present to them the alternative either of paying Him homage as the Messiah, or of seizing and trying Him as a false prophet. The εἶπον might indeed be considered to have a positive reference to the foregoing εἰπὲ ἡμῖν παῤῥησίᾳ: "I have (plainly) told you, but," *etc.** Christ subsequently, however, sets forth His desire to be first acknowledged by them in the works that He does in the Father's name (not in the official Messianic name). Therefore we read: "I have spoken to you—and ye believe not—: the works," *etc.,—i. e.* I have given you a token of what I am. This answer is not really evasive, for it is Christ's will to be known as the Messiah by what He is to them, and not by their Messianic idea in what He is. According to Meyer Jesus had already told them many times that He was the Messiah, though not so directly as He had told the Samaritan woman. But the tragical part of this history and the proof of how far a would-be orthodox theology may depart from the living word of God, is contained in the very fact that it was necessary for Him to lock up His Messianic name from them in His own heart, until the moment (Matt. xxvi. 64) when their fanatical Messianic conception condemns Him to the cross.

Ver. 26. **For ye are not of my sheep.**—A statement of the reason of their unbelief. Ye do not recognize Me in My word and work, and, not knowing Me, ye do not subordinate yourselves to Me and trust in My guidance; on the contrary, ye desire a Messiah, that he may be the subservient tool of your passions.—**As I said unto you.**—The omission (see the TEXT. NOTES) was probably occasioned by the fact that no verbal declaration to this effect is to be found. Such a declaration is, however, conveyed in intention by the parables of the Good Shepherd, ch. x. Hence we must not with Euthymius and others refer these words to the subsequent discourse of Jesus. And so much the less, since entirely new considerations are therein presented to us: 1. that the sheep follow the Shepherd, 2. that He gives His sheep eternal life, *etc.* Neither can any importance be attached to the doubts of Strauss and others concerning the probability of the assumption that Jesus is reminding His hearers of a parabolical discourse uttered by Him two months before; and Meyer justly observes that it was not characteristic of Jesus to repeat His more lengthy discourses.

Vers. 27–29. **My sheep hear my voice,** *etc.* —Bengel: "*Tria sententiarum paria, quorum singula et ovium fidem et pastoris bonitatem exprimunt per correlata.*" But we apprehend the three correlative members somewhat differently, always placing the Shepherd before the sheep. In advance, however, comes the saying which embraces the whole: *the sheep that are Mine, they hear My voice* [τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν]. The unfolding of this personal connection: a. *I know them* [κἀγὼ γινώσκω αὐτά]: *and they follow Me* [καὶ ἀκολουθοῦσίν μοι]; b. *I give unto them eternal life; and they shall never perish* [κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα]; c. *none shall tear them out of My hand* [οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου]: *the Father gave them to Me, and He is greater than all: none can tear them out of the Father's hand.*

In this arrangement of the propositions, Christ is the Shepherd, the principle of the relationship; with His personal conduct the conduct and relationship of the flock correspond. The first proposition (*a*) declares the foundation and condition of salvation; the second proposition (*b*) declares the blessing, internally and externally considered: because Christ gives them eternal life, they shall never perish in the terrors of eternity, death and judgment. The third proposition (*c*) is descriptive of the absolute protection which they enjoy. It has reference to the former word concerning the wolf. Exegesis, however, should not overlook the fact that the Jews at that time beheld the wolf in the Roman power which threatened destruction to their nation. If, then, Jesus means to say that the spiritual safety of believers, as the Church of Christ, should be secured in His hand, so too He says that in the hand of the Father who is exalted above every power of this world, they should at the same time be preserved from destructive oppression on the part of the Roman temporal power. Therefore, what the Jews in carnal and fanatical excitement sought in vain in their Messiah, they should really and truly find in Christ.

According to Augustine and Calvin, Christ's words declare the doctrine of the grace of final perseverance; Tholuck agrees, but insists upon the condition which Augustinian and Calvinistic divines imply, that the marks of a true sheep must be discoverable in them that are kept, and that according to 1 John ii. 19, the apostate is regarded as not really belonging to the Church, because of his failure to comply with the condition of walking in the light. Meyer, on the other hand, remarks in accordance with the Lutheran belief, that the possibility of falling away is not excluded by the words of Christ. What is excluded is, above all things, the confounding of different stages: he who is awakened may fall away as an awakened man; he who is sealed is sealed. A dispute upon this subject, without distinction of the different stages, is a battle of words.*

* [So most commentators, referring to such passages as v. 19: viii. 36, 56, 58; x. 1, *etc.* Yet He did not *expressly* and *directly* reveal His Messiahship to the people, as He did to the Samaritan woman and to the blind man; the chief proof was His Messianic *works*, v. 36, and here.—P. S.]

* [Vers. 27-29 characterize the true sheep of Christ with a glorious promise as to their future, and draw a clear line of demarcation between His true disciples and the unbelieving and persecuting Jews, as well as all that are merely nominal Christians. 1. *Subjective* marks: (*a*) "They hear My voice;" the receptive side, faith. (*b*) "They follow Me;" the active side, love, obedience. 2. *Objective* marks: (*a*) "I know them;" this knowledge implies recognition of the sheep by Christ and corresponds to their faith. (*b*) I give unto them eternal life (δίδωμι, even now in this world). This life is eternal both intensively and extensively, and implies (*aa*) "that they shall never perish;" lit. "they shall not at all," in no wise

Ver. 30. **I and the Father are one.**—This grand saying of Jesus serves primarily as a proof of the preceding statement; hence its primary signification is: I and the Father are one in the work of salvation. The heart of the Shepherd corresponds with the nature of the sheep, which nature the Father created by His *gratia præveniens*. The Shepherd's call of grace corresponds with the divine vocation in them. His eternal life that He puts into their hearts, corresponds with the destiny prepared for them by God,—that they shall never perish. His spiritual preservation corresponds with the historical preservation ordained by God: the triumphant Church of Christ is the triumphant Kingdom of God. But this *soteriological* oneness of Father and Son in work and government is at the same time expressive of their *ontological* oneness in power and substance. This saying, therefore, has not a mere soteriological reference to the oneness of the *hand* or the oneness in *power*, as set forth in this syllogism: (*a*) No man can pluck them out of My Father's hand; (*b*) I and My Father are one; (*c*) consequently no man can pluck them out of My hand. (Chrysostom, Calvin, and others, Lücke). It is rather the unity of the whole parallel, "the co-operation of Father and Son in the whole economy of salvation." Tholuck after Tertullian and others; comp. 1 Cor. iii. 8. "In the Arian controversies Alexander, Athanasius and many others made use of this passage against the Arians as a *dictum probans*, declaring it to mean the *unitas naturæ* of the Logos and the Father, while the Arians on the other hand held that it signified the *consensus voluntatis*. The interpretation of the Socinians, who regarded it as signifying the *unitas voluntatis et potestatis*, was not indeed rejected by the representatives of the Church, but the latter considered the *unitas naturæ* to be implied by the *unitas potentiæ*. See Gerhard I. p. 252, Lyser and others. Even Calvin—although on this account accused by Hunnius of a *scelus*—brought forward this argument. The point treated of by this saying is, in fact, not the Trinitarian relationship, but the relation of the Incarnate One to the Father." Tholuck. Meyer is also of this opinion.* In upholding this view, however, they overlook these facts: 1. That the economical Trinity [of revelation] points back to the ontological Trinity [of essence]; 2. that the Jews apprehend this expression ontologically, and hence accuse Christ of blasphemy against God; 3. that Christ does not correct their ontological conception of His meaning, but favors it, and in conclusion, as they fully believe, confirms it, ver. 38.

[The neuter ἕν denotes, according to the connection and for the purpose of the argument, unity of *will* and *power*, which rests on the unity of *essence* or *nature;* for power is one of the divine attributes which are not outside of the divine essence, but constitute it. Even if we confine ἕν to dynamic unity, we have here one of the strongest arguments for the strict divinity of Christ. It is implied even more in ἐσμεν than in ἕν. No creature could possibly thus associate himself in one common plural with God Almighty without shocking blasphemy or downright madness. In this brief sentence we have, as Augustine and Bengel observe, a refutation both of Arianism and Sabellianism; ἕν refutes the former by asserting the dynamic (and, by implication, the essential) unity of the Father and the Son, 'Εγώ καὶ ὁ πατήρ and ἐσμεν refute the latter by asserting the personal distinction. Sabellianism would require the masculine εἷς instead of the neuter, and this would be inconsistent with ἐσμεν and the self-conscious 'Εγώ.†—P. S.]

(οὐ μή, double negation) "perish for ever" (εἰς τὸν αἰῶνα); (*bb*) that "no one" (no wolf, no robber, no hireling, no enemy) "can tear them out of the hand," (*i. e.* the possession and protecting power) of Christ; for to tear them out of His hand would be to tear them out of the hand of His Father, who is greater (μεῖζον, neuter, something greater, a greater power) than all (πάντων) the enemies and opposing forces, singly or combined; since Christ and the Father are one in power because they are one in essence (ver. 30). Reduced to a syllogism the argument is this: No one can tear My sheep from the hand of My Father, God Almighty; I and My Father are one; consequently no one can tear them out of My hand. This is the strongest possible assurance of the faithfulness of Christ to His chosen followers and a protection on His part that will prevail over all opposition, including the devil and his host. We have no right to weaken the language by arbitrary insertions and qualifications in the interest of a particular system of theology or sect. It will not do for instance to exempt sin from the opposing forces (πάντων), for, as Hengstenberg *in loc.* well remarks, this would deprive Christ's promise of its chief weight and comfort, since we require first of all a guarantee against ourselves; sin being our greatest enemy.—There is therefore a kind of election which implies the grace of perseverance to the end and which can in no way be defeated. This is taught not only here, but also in ch. iv. 14; vi. 37, 39, 40, 44, 45; xvii. 2, 9, 10; 1 John ii. 19; iii. 9; v. 18; Rom. viii. 28-39; Eph. i. 4 ff. 13, 14; 2 Tim. ii. 13, 19; 1 Cor. i. 8, 9, *etc.* On the other hand the Scriptures are full of exhortation and warning addressed to believers against the danger of unfaithfulness and apostasy (Heb. vi. 4 ff.; x. 35; Gal. v. 4, *etc.*), which are strengthened by not a few examples (Adam and Eve, David, Solomon, Peter, *etc.*) The apparent contradiction between these passages involves the great problem of the relation of God's sovereignty to man's freedom, which we are unable fully to solve theoretically in our present limited state of knowledge. Practically there is no serious difficulty among true Christians, who are all agreed that their ultimate salvation depends entirely on the power and grace of God, and implies faithful perseverance on their part. Looking to Christ, we are perfectly safe, looking to ourselves, we are surrounded by danger. Genuine faith and trust in God always implies distrust in ourselves, but controls and overrules it by constant prayer and watchfulness. Paul puts both together, Phil. ii, 12, 13: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for His good pleasure." Pious Lutherans and Methodists pray like Calvinists, as if all depended on God, and pious Calvinists work like Arminians, as if all depended on themselves. Theologically at war, they are devotionally agreed, and, forgetting the doctrinal antagonisms of their great hymnists in the days of their flesh, they unite all over the world in singing the hymns of Paul Gerhardt and Tersteegen, Toplady and Wesley, as if they had been of one creed. I discussed the question here involved more at length in my treatise on the *Sin against the Holy Ghost* (Halle, 1841) pp. 103-125. Alford and Wordsworth, perhaps from aversion to Calvinism, do not enter into an exegesis of this passage. Owen *in loc.* says: "The doctrine of the saints' perseverance in holiness is here most expressly taught. If one of the elect should finally perish, it would not only falsify the declaration here made by Christ, but would be a violation of the compact between the Father and the Son (see vi. 37), and contrary to the expressly declared will of the Father (vi. 39, 40). Yet this great truth, which so illustrates the sovereign mercy of God through Jesus Christ, and which is the only sure foundation upon which the believer rests his hope of eternal life, must not be abused to justify any laxity of effort on his part to make his calling and election sure, by a life of prayer and holy living, such as becometh the disciples of Christ."—P. S.]

* [Meyer understands ἓν ἐσμεν of the *dynamic* union, or union of *power*, and rejects both the Arian and Socinian interpretation of *moral* union, and the orthodox interpretation of *essential* union, but he admits that, especially in the theological system of John, the essential union, the homoousia, though not required here for the argument, is the presupposed basis of the dynamic union. See p. 409 f. (5th ed.) —P. S.]

† [The best commentators (with the exception of Calvin who understands the passage *de consensu cum Patre*), support the interpretation given in the text, as the following quota-

Ver. 31. **Took up stones again.**—Again as ch. viii. 59 and for a similar cause. The arrival of the decisive turning-point in their wavering mood is again induced by Christ's asseveration concerning His divine nature. They have no use for such a Messiah who contradicts their consciousness, that has become unitarian.—They have already caught up stones and raised them high in air (ἐβάστασαν); nevertheless the word of Jesus fetters their arm. It is the counteraction of the might of His Spirit; no doubt assisted, however, by the want of a literal formula, upon the strength of which they might securely bring Him to trial. His words are everywhere peculiar to Himself, the Man of the Spirit, and they are forever in doubt as to whether they have rightly understood Him. But the matter with which they think they can reproach Him, they subsequently declare.

Ver. 32. **Many good works have I shewed you from my Father.**—*Jesus answers them;* that is, He replies to their sign-language. He has thoroughly understood them in their malice, but designates them as incomprehensible, in accordance with their own consciences to which He appeals. Καλὰ ἔργα, 1. Works of love: Baumg.-Crusius; 2. *præclara opera*, excellent works: Meyer; 3. irreproachable works: Luthardt. Special importance attaches to the ἔργον itself. The ἔργον ἐκ τοῦ πατρός is a miracle. Similarly, the ἔδειξα without doubt contains the idea of sign-giving. Καλόν is indicative of moral beauty, beneficence.—**For which of these works do ye stone me?** The ironicalness of this expression is unmistakable and invites an elucidation of biblical irony in general (comp. 2 Cor. xii. 13. A principal passage is Ps. ii.). At the foundation, however, of this ironical speech lies the deeper meaning that He, in all His words and works, is but the representative of the Father; so that their every assault upon Him is a declaration of war against God Himself. Furthermore these words seem to assume 1. that capital punishment should not be inflicted on account of a word; 2. that it should be inflicted on account of a work, only inasmuch as that work is proved to be deserving of death. Execution should be preceded by a regular trial. Above all things we should fix our eyes upon the sublime composure of Jesus as manifested by His ironical speech in this condition of affairs.

Ver. 33. **For blasphemy, and because thou, being a man, makest thyself God.**—It is questioned whether the following καὶ ὅτι σύ, *etc.*, is simply an explanation; according to Meyer: "For blasphemy and that because." The καί would then be superfluous. They reproach Him with two things: first, that He places God on a par with Himself—and this they call blasphemy; secondly, that He makes Himself God—and in this they think they recognize the false prophet; although both ideas undoubtedly play into each other.

Ver. 34. **Is it not written in your law, I said ye are gods?**—In your law (see ch. viii. 17), a reference to Ps. lxxxii. 6. According to Tholuck and Ewald the psalm does not refer to angels or foreign princes but to unjust theocratic judges. אֱלֹהִים, Ex. xxi. 6; xxii. 28 (comp. 2 Chron. xix. 5-7). "Moses uses it in a collective sense—Sept. τὸ κριτήριον τοῦ θεοῦ; here in the Psalm it is a personal appellation of individuals; in parallel with θεοί is υἱοὶ ὑψίστου." Tholuck.—**I said,** εἶπα. Ewald explains this: I thought ye were. Tholuck thinks it has reference to the institution of Moses; according to the subsequent explanation of the Lord, the expression refers to the fact that the λόγος τοῦ θεοῦ came to them,—that they were called to their office by the word of God. Full of meaning, then, is the idea of Cyril who considers the passage as significant of the λόγος ἄσαρκος; and that of Theodor-Mopsuest. (and Olshausen) who take it to mean the word of God's revelations to the judges. In opposition to this Tholuck remarks that revelations were attributed only to the Law-giver as judge. This latter view is, however, contrary to the Old Testament: every judge in the time of the judges was called by a λόγος θεοῦ; David and Solomon were so called and every royal or priestly Mashiach was assumed to have received such a call, inasmuch as he did at least receive it through the typical anointing. A principal consideration is this: the theocratical callings came by the Angel of the Lord, *i. e.*, by Christ in the Old Testament, the λόγος ἄσαρκος, and hence those who were called received the name of Elohim.

Ver. 35. **If he called them gods.**—Conclusion: *a minori ad majus.* In what respect: 1. from those blameworthy judges and their lofty title—to Christ (Bengel, Lücke); 2. from those who derived their dignity from the Mosaic institution, to Him whom God hath sanctified (Gerhard, Tholuck); 3. from those to whom the λόγος τοῦ θεοῦ did but come, to Him whom God sanctified and sent into the world, *i. e.*, whom He has actually made His λόγος to the world; the Logos-nature of Christ is here implied though not expressed (Cyril, *etc.*). This last we hold to be the only correct conception, the only one satisfactory to the Old Testament Christology.

[Alford: "The argument is *a minori ad majus.* If in any sense they could be called *gods,*—how much more properly He, whom, *etc.* They were

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tions from different ages and churches will show. Euthymius Zigabenus: ἓν κατὰ δύναμιν, ἤγουν ταὐτοδύναμοι; εἰ δὲ ἓν κατὰ δύναμιν, ἓν ἄρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν. Bengel: "*Unum sumus non solum voluntatis consensu, sed unitate potentiæ, adeoque naturæ. Nam omnipotentia est attributum naturale.*" Godet (II. 307): "*Ce pluriel* 'NOUS SOMMES,' *ne serait-il pas un blasphème dans la bouche d'une créature? Le ministre d'état qui se permit un jour de dire: Le roi et moi, nous. . . . provoqua le rire de tout le Parlement; que mériterait la créature qui oserait dire: 'Moi et Dieu, nous.'* . . ." Alford: "One in *essence* primarily, but therefore also one in *working*, and *power* and in *will.* This certainly is implied in the words, and so the Jews understood them, ver. 33." Comp. also the long notes of Webster and Wilkinson, and Wordsworth *in loc.*—Two objections are raised against the orthodox interpretation: (1) The reply of Jesus, vers. 34-36; but this is evidently an *argumentum a fortiori.* See below. (2) The passages, John xviii. 11, 21, where Christ applies the same language to the unity of believers among themselves and with Him: "that they may be one as we," and "that they also in us may be one." But the imperfection of the copy does not prove the imperfection of the original; and then the union of believers with Christ is really more than a moral union, it is a vital union, a community of life. Godet (II. p. 307): "*L'union de Jésus et des fidèles n'est point un simple accord de volonté, c'est une action consubstantielle. L'incarnation a fondé entre Jésus et nous un rapport de nature tellement complet, qu'il embrasse notre personalité tout entière, physique et morale.*" Compare also Hengstenberg *in loc.*—P. S.]

only officially so *called*, only λεγόμενοι θεοί—but He, the only One, sealed and hallowed by the Father, and sent into the world (the aorists refer to the time of the Incarnation), is essentially θεός, inasmuch as He is υἱὸς τοῦ θεοῦ. The deeper aim of this argument is, to show them that the idea of *man and God being one*, was not alien from their Old Testament spirit, but set forth there in types and shadows of Him, the real God-Man."—P. S.]

And the Scripture cannot be broken; λυθῆναι, Matt. v. 19; John v. 18; vii. 23. Be made invalid, subverted. Meyer: "The *auctoritas normativa et judicialis* of the Scripture cannot be done away with. Note here the idea of the unity of the Scriptures." This practical sense of the Scripture certainly prevails here, although it is founded upon the inspiration of the sacred writings. (Gaussen, Stier). Inspiration is undoubtedly modifiable, though not by the distinction of important and "unimportant" words.

[Webster and Wilkinson: "This remark proves that the *terms* in which God made His revelation to man were regarded by our Lord as Divinely inspired; that the form as well as the substance of Scripture is given by inspiration of God, for His argument here is founded upon the mode of expression adopted by the sacred writers." Godet: "The expression shows the boundless confidence with which the Scripture word inspired Jesus."—P. S.]

Ver. 36. **Whom the Father hath sanctified,** *etc.*—Interpretations: 1. Melanchthon and others: the *unctio* with divine gifts and attributes; 2. Tholuck: consecration to the Messianic office, one with the σφραγίζειν, ch. vi. 27, *etc.* (?). The meaning, in accordance with the idea of sanctification, is as follows: He has taken Him out from the world in order to appropriate Him to the world; *i. e.*, He has made Him the God-Man, the new Man, the wonder of the new life, and has also accredited Him to you by His sinlessness and miraculous works. This is spoken in antithesis to the typical sanctification, or consecration to office, enjoyed by the Old Testament judges or messiahs. They were *consecrated* by men, by means of outward anointing or calling; He is *consecrated* by the Father, by the anointing of the Spirit and the attestation of works. This circumstance, then, contains the strongest intimation that He is in truth the Messiah, and at the same time furnishes the most conclusive evidence that He is no *typical* Messiah, but *the real Messiah.*

I am the Son of God.—Christ's reasoning receives additional force from the antithesis between the real dignities and the titles. In respect of the dignities He proceeds *a minori ad majus;* in respect of the title *a majore ad minus* (*gods, Son of God*),—*i. e.*, at least according to the literal expression as apprehended by them. This expression is also an explanation of the words: I and My Father are one. The conclusion, ver. 38, proves that the υἱὸς θεοῦ might, in accordance with rationalistic interpretation, be primarily understood as a mere official name.

Ver. 37. **If I do not the works.**—The works of Christ are the Father's works as new works, creative works, such as He can do only in oneness with the Father, ch. ix. 3.—**Believe me not.**—A conditional absolution from belief; at once real and ironical.

Ver. 38. **And ye believe not me** (might not—are not able to believe).—Distinction of a gradation in faith. They cannot, perchance, soar up to the direct view of His personality. This flight of faith is not allotted to every one. But they *are* able and are morally bound to set foot upon the first step of faith: to recognize the divinity of His mission by His works. Hence they will derive the *knowledge* that Christ stands in the closest communion with God, and thus a higher *belief* in His personality will be produced in them. There would hardly be an immediate *knowledge* on their part of His divine personality; and this also is unfavorable to the reading quoted above and recommended by Meyer [see TEXT. NOTES].

That the Father is in me.—This is not the full import of that oneness with the Father, declared by Christ, ver. 30, but the living manifestation of it in His works; if they would not harden themselves, they would be in a condition believingly to take knowledge of that revelation, and their further progress in faith would be assured. In a sense, then, the περιχώρησις *essentialis* is but intimated here.* Christ in His character as the Redeemer is in the Father by submersion, contemplation, by the seeing of His works; the Father is in Christ by revelation, appearance, co-operation in the works of Christ.

Ver. 39. **Again to take him.**—(See ch. viii. 30, 32). This denotes a milder ebullition of their rage in comparison with their previous attempt to stone Him. The apparently obscurer and more indefinite saying of Christ seemed to demand a preliminary trial.

And he escaped out of their hands.—"Something in this of a miraculous nature (a rendering of Himself invisible), although assumed by many ancient exegetes and still by Baumg.-Crusius and Luthardt, is not intimated by John." Meyer. But John has just shown that Christ was able so to impress His enemies as to render them powerless.

Ver. 40. **Again beyond the Jordan.**—Peræa. See Note on ver. 22. In thus doing He has not given up the people, but He withdraws into a region of greater susceptibility. He was still bound to the last trial, as to whether the dynamical power of His friends would overcome that of His enemies or succumb to it, when the whole nation should be assembled at the Paschal Feast. He remained in that place from the time of the feast of the dedication until His journey to Bethany.

Ver. 41. **And many resorted unto him.**—Bengel: *Fructus posthumus officii Johannis.* But we must not overlook the fact that Christ had before sojourned in Peræa and worked there.—**John did no miracle.**—Nevertheless he is attested by Christ Himself in what he said of Him.

* [The patristic and scholastic terms περιχώρησις (from περιχωρέω, *to circulate, to go about*), ἐνύπαρξις, *inexistentia, inhabitatio, intercommunio, circumincessio* (also *circumincessio*), are intended to express the reciprocal indwelling and vital communion of the Persons of the Trinity. The doctrine is based upon such passages as: "I am in the Father and the Father in Me;" "The Father that dwelleth in Me," John xiv. 10, 11.—P. S.]

And thus his testimony to Christ lives again and continues working to the furtherance of faith.

STARKE: The different dedications of the Jewish temple: 1. Under Solomon, 1 Kings viii. 2; 2. under Hezekiah, 2 Chron. xxix. 17, 19; 3. by Zerubbabel, Ezra vi. 16; 4. by Judas Maccabæus, 1 Macc. iv. 41; 2 Macc. x. 1; 5. in the time of Herod. Joseph. *Antiqu.* xv.

DOCTRINAL AND ETHICAL.

1. See the EXEG. NOTES vers. 24-30 and ver. 34.

2. The longing of the Jews for a Messiah in its relation to the temptation of Jesus in the wilderness, to ch. vi. 15, and to similar moments in the evangelical history.

3. The temptation of Christ by the Jews, in connection with the temptation, ch. viii. 1-11, and the temptation in the history of the Passion.

4. Christ here also evades their Messianic idea in order, on the other hand, to establish His own.—*The life of Christ the ideal realization of Maccabæan heroism and of the new Dedication of the Temple.*

5. The sheep of Christ, or the germs of the New Testament biblical doctrine of election, predestination and vocation, Rom. viii. 29.

6. "*I and the Father are one.*" (Ver. 30). The soteriological foreground, the ontological background of this word. The distinction of Person: *We;* the oneness of substance: *One.*

[Comp. the EXEG. NOTES.—Wordsworth *in loc.:* "*We are one.* Listen to both words '*are*' and '*one.*' The word '*are*' delivers you from the heresy of Sabellius; the word '*one*' ('*unum*') delivers you from that of Arius. (Aug.). Sail thou in the midst, between the Scylla of the one and the Charybdis of the other. Christians framed a *new word,* '*Homoousion Patris* (*consubstantial with the Father*), against the impiety of Arianism; but they did not coin a *new thing* by a new word. For the *doctrine* of the Homoousion is contained in our Lord's own words,—'I and My Father are *one*'—'*unum,*' *one substance* (Aug. *Tract.* xcvii. See also Aug. *Serm.* 139). And there were Christians in *fact,* before the *name* 'Christians,' was given to believers at Antioch. (Acts xi. 26). The same remark applies to the words '*Trinity,*' *Θεοτόκος*, and some others; against which exceptions have been made by some in modern times. It has been objected by Socinians and others, that these words of Christ do not signify oneness of *substance,* because our Lord used a similar expression when speaking of His disciples, in His prayer,—*ἵνα πάντες ἓν ὦσιν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν*, xvii. 21; comp. vers. 22, 23. That language of Christ does indeed prove that the Father and the Son are not the same *person;* and so it is valid against the Sabellian heresy. But it does not show that they are not consubstantial. It is a *comparison;* and things compared are not identical. It contains a prayer, that all believers may be one in heart and will, as the Persons of the Trinity are; that by virtue of Christ's Incarnation, by which He became Emmanuel,—God with us, God manifest in the flesh, or, as He there expresses it, *ἐγὼ ἐν αὐτοῖς* (xvii. 23, 26)—they may be united in the One Godhead. Indeed that language proves the consubstantiality of the Three Persons. *Men* are not different natures from each other; they are all of one blood (Acts xvii. 26), of one substance,—being all from Adam and Eve. If the Son is inferior in nature to the Father, and different in substance from Him, the comparison could not have been made. The consubstantiality of all men, with a diversity of persons in each individual, and their union in God, is an apt illustration, as far as human things can be, of the true doctrine of the One Nature and Plurality of Persons in the Godhead."—OWEN: "Some refer this unity to one of purpose merely. But the context refers to *power,* as the attribute of the Father specially referred to. This shows that unity of power, rather than unity of purpose, is here predicated of the Father and Son. But a oneness of power—which with God is omnipotent power—involves the idea of a unity of being or essence, and shows that the Father and Son are essentially one. But even if a unity of will and purpose only is meant in the unity here spoken of, does not an absolute oneness in this respect presuppose essential unity? In either case, whether unity of power or purpose be intended, the passage teaches most clearly an essential unity of the Father and Son. The manifest design of the declaration is to prevent any misconception which arises from the fact, that the sheep are spoken of as being in the hand of both the Father and the Son. The question might arise, how, at one and the same time, they could be in the hand of two distinct beings, each so powerful that none could pluck them from their hand. The answer, simple, concise, and unmistakable, is that these Persons are one and the same in essence; and that so united are they in their essential being, that whoever claims the protection and care of one, has an equal demand upon that of the other. Hence there was nothing strange in the assertion, that the sheep were in His hand, and also in that of His Father. That this is the great argument of the passage, seems too plain to be for a moment questioned. To claim that a mere unity of will and purpose, aside from an essential unity of being, meets the requisitions of this declaration, when considered in relation to the context so clear and well defined, is as absurd as to say that two persons may have distinct and personal possession of a thing at one and the same time, merely because there exists between them a unity of will and purpose. That essential unity is here intended is clear, not only, as we have shown, from the scope of the passage, which requires something more than oneness of purpose, but also from the following context, and especially ver. 38, where the mutual indwelling of the Father and Son is expressly declared, in terms which admit of no other interpretation, than as referring to the mysterious and ineffable union taught so clearly in the passage before us. The numeral *one* is the Greek neuter, the idea of essence and not of personality being predominant. Had the masculine form been employed, it would have been *I and My Father are one person,* which would involve an untruth and an absurdity."—P. S.]

7. *The authority of Holy Scripture.* Be it observed that Christ by His quotation also reminded the unjust judges who stood opposed to Him of the threat in the Psalm cited: *ye shall die.*

8. Foretokens of the doctrine of the divinity of Christ in the Old Testament. Whom the Father hath sanctified, *i. e.*, really consecrated by the anointing of the Spirit (after Ps. ii.), in antithesis to the typical consecrations under the Old Covenant.

9. *The majestic escapes and flights of Christ.*

HOMILETICAL AND PRACTICAL.

The Jewish dedication of the temple: 1. In respect of its noble destination, 2. in respect of its degeneracy, 3. in respect of its terrible end in our text.—The degeneration of Christian church dedications. Its gradation: 1. The church is glorified more than Christ its Lord; 2. the festival is more a cause of rejoicing than the church; 3. attempts are finally made to cast out the Lord as the disturber of this joy.—Nevertheless, church dedication, as the birth-day feast of individual congregations of the Reformation, has the qualities of a delightful festival.—Christ suddenly surrounded by enemies in Solomon's porch: provocative of a query as to the whereabouts of His friends.—Hindrances of Christians from the public assembling around the Lord, a measure of their fervor and faithfulness: 1. Wind and weather; 2. amusements; 3. contagious example.—Enemies around! The ever fresh experience of the always victorious Christ.—How long dost thou make us to doubt? or the wicked, temptatious ambiguity of the Jews' question: 1. The old and fading desire that He might become a Christ in their sense; 2. the ever new and ever higher blazing enmity unto death.—Christ's presence of mind at the moment when He sees Himself surrounded by enemies: 1. In His cautious and yet decided reply to their question, vers. 25-28; 2. in the calm and triumphant answer and threat, vers. 31, 32; 3. in the profound and yet clear response to their charge of heresy, vers. 34-38; 4. in the majestic answer in deed to their attempt, vers. 39, 40.—The import of Christ's answer, ver. 25 ff.: I am not a Christ in your sense, but the Christ in the name of the Father.—They do not know the Shepherd because they are not His sheep.—The word of Christ concerning His sheep a presentation of their cordial reciprocal conduct: 1. He is their Shepherd; they hear His voice; 2. He knows them; they follow Him; 3. He gives them eternal life; they do not perish; 4. He keeps them securely in His hand; they rest safely through Him in the Father's hand.—The great word of Christ: I and the Father are one—how it holds good: 1. Of His work of redemption in the life of His people and in the world; 2. of His redemptive impulse and His consciousness; 3. of His divine essence in the eternity of God.—"Ye are gods," or the presages in the Old Testament of the doctrine of the divinity of Christ.—"The Scripture cannot be broken." In particular not in its testimony to Christ. Christ sanctified by the Father; this, to a comprehender of the Old Testament, presented the following meaning: consecrated and anointed by the Holy Ghost as the real Messiah, in accordance with Ps. ii.; Is. lxi. 1.

The fearful contradictions in the conduct of fanatical passion: 1. First flattering, hypocritical questions, then murderous threats and assaults; 2. first the stoning, then the accusation; 3. first the charge of blasphemy, then the proposal of investigation (wished to take Him).—The charge of blasphemy brought against the Lord by the Jews, on account of the holy revelation of His divine consciousness of being one with the Father.

The three great vouchers for the divinity of Christ: 1. The Scriptures; 2. His works; 3. the direct impression of His personality.—The separation between the friends and enemies of Christ.

The retreat of Christ into Peræa a prelude to the flight of the Christians into Peræa before the destruction of Jerusalem.—Peræa, or the mountain sanctuaries of the Church of Christ (in the Piedmontese mountains, the mountains of Bohemia, the Cevennes, the Scottish hills, the mountains of Switzerland.—But principally in spiritual hill-countries, or in a popular life in which the heights of spirituality and the depths of simplicity and humility are united).—The believers of Peræa, or how John's work revives, glorified, in the work of Christ.—The flights of Christ lay the foundation for the refuge of sinners.

Starke: *Nova. Bibl. Tub.:* Church dedication an old but abused custom.—Zeisius: A Christian can, in pursuance of his Saviour's example, with a good conscience observe those festivals which, though instituted by men, have a single aim to the glory of God and the edification of the Church.—Quesnel: The walks of our Saviour are not idle ones, *etc.*—The concourse of many men even to a holy place is not invariably an indication of zeal for learning.—As Christ proved by His works that He is the Messiah and Son of God, so shouldest thou prove by thy works that thou art a Christian and a child of God.—Zeisius: Believers may be entirely certain of the divine favor and of their salvation in this world and the next, Rom. viii. 31-39.—Cramer: Steadfastness in the faith does not rest in human strength, but we are by the grace of God preserved unto salvation.—The hand of the Father is God's omnipotence.—*Ibid.:* The Father is one Person, the Son is another, and yet Father and Son are not divided but are one in substance. See the mystery of the Holy Trinity.—Holy Scripture is the sword wherewith we may strike our adversaries.—On ver. 35. Magistrates are indued by God Himself with a lofty title; hence they must not be despised, but honored.—Majus: Christ goes from one place to another with His Gospel.—*Ibid.:* Yet truth triumphs finally.—Zeisius: Godly meditation upon the strange and wonderful things that formerly came to pass in this or that place, may be a powerful incentive to repentance and faith.

Gerlach: He and the Father are not εἷς, one Person, but ἕν, one divine Being.—Lisco: Since He (the Father) is greater, mightier than all, than all hostile powers, Christ's friends are *safe* under the protection and guidance of the Almighty, nay, safe under the protection of both (Father and Son).—It is only malefactors that are usually persecuted; why then do ye persecute Me, who have conferred only benefits upon you?—Braune: He believes the *works*, who through them experiences suggestions and presentiments of the divine in Jesus; he believes

Jesus, who knows that God is truly in Him.—GOSSNER: *If Thou be Christ, tell us plainly.*—*Ye are not of My sheep:* ye are *in* the Church, but not *of* the Church.—*I know My sheep.* The whole world may judge them as it will; He knows what to think of them.—*My sheep follow Me.* It is the magnet of love, that draws and drives, voluntarily on both sides.—ETERNAL LIFE.—Who can resist the hand of the Almighty or despoil it of anything? How sweetly and securely, then, may we repose in His hand!—The salvation of the chosen sheep of Christ stands firm, for 1. they belong to Christ, from whom no violence can ravish anything; 2. they are the gift of the Father, a gift of infinite love, presented by Him to His Son; 3. they are an irrevocable gift that can never be taken back; 4. they are the gift of a Father who is mightier and greater than all creatures.—To their stony reply He makes a right loving rejoinder.—As they caught up stones, He once more laid hold of their hearts.—Can it be wondered at, that the holiest truths we preach are railed at as errors and fanaticism, when Jesus Christ Himself was treated as a blasphemer because He spake the truth?—On ver. 37. A ghostly-man must be ghostly-minded, a Christian must have the mind of Christ, a child of God must be godly-minded; they must lead lives spiritual, Christian, and worthy of God, or make no professions so to live.—*He escaped out of their hands*, but they shall not escape Him.—He stays as long as He can,—until they begin stoning Him, until He finds everything walled up and petrified.

HEUBNER: The Church is permitted [within proper limits] to institute festivals in commemoration of great benefits from the Lord (Festival of the Reformation; Days of Prayer and Humiliation, of Thanksgiving).—Ver. 23. He who here walked in a porch was more than all the Peripatetics and Stoics.—Jesus reveals Himself only to still and deep souls.—Many scoff at the figure: "Sheep, Flock of Jesus." O were they but sensible of the warmth and tenderness of that love which chose the figure!—A believer must lose his faith in Jesus before he can be torn away from Him.—The enemy can disperse and scatter outward societies but not the confederation of hearts. — Ver. 33. They themselves were the blasphemers.—Ver. 41. *John did no miracles.* In this very thing Jesus was to have the preeminence over John. — Ver. 42. Thus John's preaching is working even to this day.

SCHLEIERMACHER: Art thou the Christ? No doubt they said as did others: Never man did such miracles before, *etc.;* but because they found in Him no food for their carnal natures, no encouragement for their lust of outward distinctions among men, their souls were kept in suspense: they wavered and fluctuated between faith and unbelief,—nothing firm took form in them. Hence *they demanded only the letter and hoped for good from it.* (All their fanatical claims, however, were attached to the letter; they held that if Jesus were the Messiah, He must be a Messiah in their sense of the term, *opposed as that sense was to the divine Word*).—But why did the Redeemer keep from them this trifling gift of the letter? In the first place, He would permit nothing to turn Him from the path on which He had once entered; secondly, the time was approaching when (at a formal trial) the Lord should hear this same question from those who, as the spiritual superiors of the people, deriving their superiority from the gradual conformation of time, had a right to demand of Him the decisive letter. So for that occasion He reserved it. Then that letter, being in the right place, also possessed the highest fulness of *spirit* and *life*.

[CRAVEN: From CHRYSOSTOM: Ver. 30. *I and My Father are one;* this is added that we may not suppose that the Father protects while *He* is too weak to do so.—Vers. 34, 35. Our Lord did not correct the Jews as if they misunderstood His speech, but confirmed and defended it in the very sense in which they had taken it.—Vers. 39, 40. Christ after discoursing on some high truth commonly retired immediately, to give time to the fury of the people to abate.—From AUGUSTINE: Vers. 27-29. Of these sheep, 1. the *wolf* robbeth none, 2. the *thief* taketh none, 3. the *robber* killeth none.—Ver. 30. *We* are *one;* what *He* is, that am *I*, in respect of *essence*, not of *relation.*—Vers. 34, 35. If men by partaking of the word of God are made gods, much more is the Word, of which they partake, God.—From THEOPHYLACT: Ver. 41. Our Lord often brings His people into solitary places, thus ridding them of the society of the unbelieving, for their furtherance in the faith.—Christ departs from Jerusalem, *i. e.*, *the Jewish people*, and goes to a place where are springs of water, *i. e.*, *the Gentile church* [?].—From ALCUIN: *They follow Me*—1. *here*, by walking in gentleness and innocence, 2. *hereafter*, by entering into the joys of eternal life.—From ZELLER: Ver. 27. Hear *My voice;* one may hear the *words* of the Lord without submitting to His *voice;* the *voice* of the Lord is the spiritually quickening influence of His words upon the heart.—From BURKITT: Ver. 24. The subtlety of Christ's enemies, expressing earnest desire for information that they might entrap.—Ver. 25. The wisdom and caution of Jesus: He, 1. (refuses a direct answer, E. R. C.), 2. refers to His miracles.—Ver. 26. The true cause of infidelity, 1. not obscurity of doctrine, but 2. not having the properties of Christ's sheep.—Ver. 27. All Christ's sheep follow Him in His, 1. doctrine, 2. example.—Ver. 28. *Eternal life* is, 1. the portion of Christ's sheep, 2. the gift of Christ, 3. *now* given to the sheep, in (1) purchase, (2) promise, (3) first fruits.—Ver. 32. Such was the perfect innocence of Christ that He dared appeal to the consciences of His most inveterate adversaries.—From HENRY: If Wisdom's sayings appear doubtful, the fault is not in the *object*, but in the *eye.*—Vers. 24, 25. The Jews pretended that they only *doubted*, Christ declared that they *did not believe; skepticism* in religion is no better than *infidelity.*—Ver. 26. *Ye are not of My sheep*, *i. e.*, ye are not 1. *disposed* to be My followers, 2. *designed* to be My followers.—Vers. 27-29. Jesus described concerning His sheep, their—1. *gracious disposition*, they (1) hear His voice, (2) follow Him; 2. *happy state*, He (1) takes cognizance of them, (2) has provided happiness for them (*a*) eternal life, (*b*) freely bestowed, (3) has undertaken for their *security* and *preservation.*—Ver. 37. Christ does not require a blind and implicit faith, nor an assent to His divine mission

further than He gave proof of it.—Ver. 39. The *flight* of Jesus, 1. not an inglorious retreat, but 2. a glorious retirement. He *escaped*, 1. not because He was afraid to suffer, but 2. because His hour was not come, ch. viii. 30.—Ver. 40. Though persecutors may drive Christ and His gospel out of *their city*, they cannot drive Him or it out of *the world*.—Ver. 41. The result of John's ministry after his death; the success of the word preached not confined to the life of the preacher. —Ver. 42. Where the preaching of *repentance* has had success, there the preaching of gospel-grace is most likely to be prosperous.—From BARNES: Ver. 29. It is implied that God will so control *all* other *beings* and *things* as that they shall be safe.—Vers. 28, 29. We are taught concerning Christians that—1. they are given by the Father to Christ, 2. Christ gives to them *eternal life*, *i. e.*, (1) *procures* by His *death* and *intercession*, and (2) *imparts* by His Spirit, that religion which results in eternal life, 3. both the Father and the Son are pledged to keep them, 4. there is no power in man or devil to defeat Christ's purpose.—Vers. 39-42. The opposition of the wicked resulted in the increased success of the cause they persecuted.—From RYLE: Ver. 26. "*My* sheep" indicates the close connection between Christ and believers; they are His, 1. by gift from the Father, 2. by purchase, 3. by choice and calling, 4. by their own consent.—Believers are called *sheep*, because they are, 1. helpless and dependent on their Shepherd, 2. harmless, 3. foolish and liable to go astray [?].—Ver. 27. Christ *knows* His people with, 1. approbation, 2. interest, 3. affection.—Ver. 28. Christ, 1. often withholds worldly prosperity, 2. never fails to give *eternal life*, *i. e.*, (1) grace, (2) peace, (3) glory.—Ver. 35. The high honor Christ puts on the Scriptures.—Vers. 37, 38. The importance Christ attached to His miracles.]

II.

ANTITHESIS BETWEEN THE BELIEVING AND THE UNBELIEVING JEWS OF JUDEA AND JERUSALEM AT THE GRAVE OF LAZARUS. CHRIST, IN CONSEQUENCE OF HIS RAISING OF LAZARUS FROM THE DEAD, HIMSELF DEVOTED TO DEATH. SYMBOLISM OF DAY'S WORK AND OF SLEEP. THE RESURRECTION FROM THE DEAD.

CHAP. XI. 1—57.

A. *Christ's death-bringing journey to Bethany to raise His friend from the dead. Symbolism of day-life and night-life. Symbolism of sleep.*

(VERS. 1—16.)

1 Now [But] a certain *man* was sick, *named* Lazarus, of [from] Bethany, the town
2 of Mary and her sister Martha. (It was *that* [the] Mary which [who afterwards] anointed the Lord with ointment, and wiped his feet with her hair, whose brother
3 Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold he
4 whom thou lovest is sick. When Jesus heard *that*, he said [And Jesus hearing it, said], This sickness is not unto death, but for the glory of God, that the Son of God might [may] be glorified thereby.
5, 6 Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore [When therefore he heard] that he was sick, he abode two days still in the same place where he was [he then remained in the place where he was, two
7 days]. Then after that saith he [Then after this he saith] to *his* [the] disciples, Let
8 us go into Judea again. *His* [The] disciples say unto him, Master, the Jews of late sought [just now were seeking, νῦν ἐζήτουν] to stone thee; and goest thou thither
9 again? Jesus answered, Are there not twelve hours in the day? If any man
10 walk in the day, he stumbleth not, because he seeth the light of this world. But
11 if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that [this] he saith unto them, our friend Lazarus sleep-
12 eth [hath fallen asleep]; but I go that I may awake him out of sleep. Then said his disciples [The disciples therefore said to him][1], Lord, if he sleep [hath fallen
13 asleep] he shall do well [become whole, recover][2]. Howbeit Jesus spake [But Jesus had spoken] of his death: but they thought that he had spoken of taking of rest in sleep [he was speaking of the rest of sleep, περὶ τῆς κοιμήσεως τοῦ ὕπνου][3].
14 Then [Then therefore, τότε οὖν] said Jesus unto them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there, to the intent ye may believe;
16 nevertheless let us go unto him. Then said Thomas, which [who] is called Didymus [*i. e.* twin child], unto his fellow-disciples, Let us also go, that we may die with him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 12.—Lachmann *αὐτῷ οἱ μαθηταί* in accordance with Codd. D. K.; Tischendorf simply *αὐτῷ* in accordance with Cod. A. *etc.*; according to Meyer, the latter might be the original reading. [In ed. viii. Tischend. reads, with Cod. Sin.: *εἶπον οὖν αὐτῷ οἱ μαθηταί*. (Cod. Sin. *εἶπαν*). So also Westcott and Hort. Alford brackets *οἱ μαθηταί*, but retains *αὐτῷ*.—P. S.]

[2] Ver. 12.—[Lange inserts the gloss: without our making a perilous journey thither.—P. S.]

[3] Ver. 13.—[Or "of the taking of rest in sleep," or "of taking rest in sleep."—P. S.]

EXEGETICAL AND CRITICAL.

In the raising of Lazarus from the dead, the most stupendous of the revivifying (quickening) miracles of Jesus, we see at once the ultimate occasion of His death, and the first foreshadowing of His resurrection. Bayle relates of Spinoza [the Jewish philosopher]: "*On m'a assuré qu'il disait à ses amis, que s'il eût pu se persuader la résurrection de Lazare, il aurait brisé en pièces tout son système et aurait embrassé sans répugnance la foi ordinaire des chrétiens.*" [*Dict.* art. *Spinoza*].*

The special plea of modern criticism against the reality of this miracle is the silence of the Synoptists. This fact may be explained: 1. By the character of the Gospels, each one of which being a particular view of the life of Jesus, uses only such historical matter as suits its total; 2. by historical circumstances which made it seem advisable to the Synoptists, who wrote earlier, to omit from their records the history of the family of Bethany, probably in order to avoid attracting to it the attention of Jewish fanatics in Jerusalem (see *Leben Jesu*, II. 2, p. 1132);† 3. by the preponderance of Galilean tradition in the Synoptists, which may well be connected with the fact that a great portion of this tradition was derived from narratives of the life of Jesus addressed by the earlier disciples of Galilee to the later disciples at Jerusalem. We have proof in the writings of the Synoptists that they were well aware of the frequent sojourn of Jesus at Jerusalem; Matt. xxiii. 37; Luke x. 38.‡

[The narrative is divided into three parts: (1) The preparation, which is ruled by the idea of death, 1-16; (2) The raising of Lazarus, or the triumph of life over death, 17-44; (3) The effect, (*a*) the positive effect: confirmation of the faith of the disciples, 45; (*b*) the negative effect: exciting the opposition of the Sanhedrin to deadly hatred, 47-57.—The miracle carries its own evidence to every fair and unprejudiced mind. But as the performance of it was a moral test to the Jews, so is its narrative to the readers and critics: a savor of life and a source of comfort to believers, a stumbling-block to unbelievers. There are four false theories, opposed to the true one: 1. The RATIONALISTIC view of a raising from a trance, in spite of the *ἤδη ὄζει*, ver. 39! (Paulus, Gabler, Ammon, Kern, Schweizer, modified by Gfrörer and Weisse). 2. The MYTHICAL hypothesis of an unconscious poem of the primitive Christian fancy. (Strauss, in his large "Life of Jesus," while in his new *Leben Jesu*, p. 476 ff., he represents the historic Lazarus of John as a free fiction of the fourth Evangelist based upon the parabolic Lazarus of Luke.) 3. The theory of a conscious SYMBOLICAL or ALLEGORICAL representation of the death-conquering glory of Christ and His disciples. (Baur, Weizsäcker). 4. The infamous hypothesis of a downright IMPOSTURE or pious fraud, an intrigue of the family of Bethany, to which Jesus lent Himself as an instrument with the view to make an impression upon the unbelieving Jews. (Renan, *Vie de Jésus*, p. 359 f.). All these theories owe their origin to a disbelief in the supernatural. They neutralize each other and explain nothing at all. The only alternative is: historic truth, or dishonest fiction. The historic truth is abundantly attested by the simplicity, vivacity and circumstantiality of the narrative, the four days in the tomb (ver. 39), and the good sense and moral honesty—to say the very least—of Lazarus and his sisters, the Evangelist and Christ Himself.—P. S.]

Ver. 1. **But there was a certain man sick.**—The *δέ* indicates that Jesus' stay in Peræa was terminated by the sickness and death of Lazarus.

Lazarus, from Bethany.—The designation of Lazarus: *from* Bethany [*ἀπό*, like *ἐκ*, denotes descent, or, as here, residence], as also the designation of Bethany as **the town of Mary and Martha her sister** (comp. ch. i. 44), presupposes the acquaintance of the readers with the family of Bethany, and places Mary, as the most prominent personality of the group, in the foreground. After her, mention is made of Martha, as her sister; after both, Bethany is designated; after Bethany, Lazarus.

BETHANY on the Mount of Olives, distinct from the Bethany beyond Jordan, in the environs of which Jesus is now, probably, again abiding (see ch. i. 28), is distant three-quarters of an hour

* ["I have been assured that he would say to his friends: If he could have convinced himself of the resurrection of Lazarus, he would have dashed to pieces his entire system [of pantheism] and embraced without repugnance the common faith of Christians." This is sound reasoning. If Christ could raise the dead to life, it was an easy task for Him to heal the sick, and to command the powers of nature, and He must have been truly the Son of God. This miracle was a fulfilment of what He said concerning His person as the Fountain of life, and a prophecy of His resurrection. It contains, as then for the family of Lazarus, the disciples and friends of Jesus, so now and for all time, the most solid comfort, and effectually disperses the gloom and terror of the grave.—P. S.]

† [According to tradition (Epiph. *Hær.* 66) Lazarus lived thirty years after his resurrection and died sixty years old. But the Gospels were probably written after the year 60. Epiphanius, Grotius, Herder, Olshausen, Bäumlein, Godet and Wordsworth agree with Lange in explaining the silence of the Synoptists from a prudential regard to the surviving family of Lazarus, but Meyer (ed. 5th, p. 439) and Alford (*Proleg.*, p. 15) reject this supposition, because such concealment was alien from the spirit and character of the Evangelists, and because the Gospels and Epistles were at first not published to the world at large, but to believing communities. Meyer explains the omission from the plan of the Synoptists who confined themselves to the Galilean activity of Jesus till His solemn entry into Jerusalem (Matt. xxi. and parallels), while John, omitting the Galilean miracles of the raising of the daughter of Jairus and the widow's son from the dead, describes the resurrection miracle which took place in Judea.—P. S.]

‡ [Cyril remarks that the resurrection of Lazarus furnishes the true explanation of the plaudits and hosannas of our Lord's triumphal entry into Jerusalem as described by the Synoptists.—P. S.]

[about two miles] from Jerusalem, in a south-easterly direction, on the other [eastern] side of the Mount of Olives, over whose southern portion the road leads. From its situation on the declivity of the mountain, Simonis thus construes it: בֵּית עֲנִיָּה, *locus depressionis, Low Borough, Valley Borough;* with more probability, however, Lightfoot, Reland and others hold that it derives its name from its date-palms: בֵּית הִינֵי, *locus dactylorum, House of Dates, Date Borough* (see the palm-entry, Matt. xxi.).* In the history of the Passion, Bethany appears as a peaceful refuge for the Lord from hostile Jerusalem; Matt. xxi. 17; xxvi. 6, *etc.*†

[Bethany is never mentioned in the Old Testament or the Apocrypha, and is known to us only from the New Testament, but possesses an unusual charm as the place where more than in any other Jesus loved to dwell and to enjoy domestic life. There was a house of peace with three children of peace, where the Prince of Peace went in and out as a friend. There He received the hospitable attentions of busy Martha, and commended the contemplative Mary (Luke x. 38 ff.); there He performed His greatest miracle on their brother Lazarus, and proved Himself to be the Resurrection and the Life; there Mary anointed Him against the day of His burial; from Bethany He commenced His triumphant entry into Jerusalem; to Bethany He resorted for the rest of the night during the few days before His crucifixion; and near this village He loved so well, He ascended to heaven. At present it is a poor, wretched mountain hamlet of some twenty families, and is called, from Lazarus, *El-Azariyeh* (by Robinson) or *El-Lazarieh* (according to Lord Lindsay and Stanley); the traditional sites of the house and tomb of Lazarus are still shown. Stanley and Grove give a very unfavorable account; but Bonar and Lindsay describe the *situation* of Bethany, as viewed from a distance, as "remarkably beautiful," "the perfection of retirement and repose," "of seclusion and lovely peace." It is no doubt with Bethany as with Jerusalem and Palestine generally: it is a mere shadow of the past, a scene of desolation and death; yet not without traces of former glory, and not without hope of a future resurrection.—P. S.]

Ver. 2. **It was the Mary who (afterwards) anointed the Lord with ointment,** *etc.*—John supposes the history of the anointing to be familiar through the evangelical tradition; and this trait shows the vividness and copiousness of that tradition and at the same time the historical character of this Gospel. In the next chapter he proceeds to relate the history of the anointing itself [as required by the course of his narrative]. The evangelist designs here to bring into view the friendly relation existing between Jesus and the brother and sisters of Bethany, in explanation of the following history. Comp. Com. on *Matthew*, chap. xxvi.; *Luke*, chap. x. Touching the vast difference between Mary of Bethany and the great sinner or Mary Magdalene, comp. the Art. *Maria Magdalena* in Herzog's *Real-Encyklopædia* [vol. ix. p. 102 ff.].* On the character of the two sisters comp. the Com. on *Luke*, chap. x.† Hengstenberg's romance founded upon the story of the family of Bethany, is well known.

[Hengstenberg devotes twenty-six pages of his Commentary on John (vol. ii. pp. 198-224) to prove that Lazarus of Bethany whom the Lord raised from the dead, is none other than the poor Lazarus of the parable, and that Mary of Bethany is the same with the unnamed sinner who washed the Saviour's feet with her tears of repentance (Luke vii. 36 ff.) and with Mary Magdalene (Luke viii. 2). In the former he is original; in the latter he follows the tradition of the Latin church which identified the two or three Marys, down to recent times when it was rightly opposed by several Roman Catholic as well as Protestant divines. Out of the scattered hints of the Gospels Hengstenberg, with more ingenuity than sound judgment and good taste, weaves the following religious novel, which is worthy of a place in a Romish legendary. Mary, originally of Magdala, a village on the western coast of the lake of Galilee, near the city of Tiberias, led a disreputable life, but was converted to Christ, who expelled from her seven devils, *i. e.*, her wild passions, and gave her rest and peace. She clung to Him with boundless devotion and followed Him on His journeys in Galilee (Luke viii. 2) and to Judea. While the Lord labored

* [Stanley (*Sinai and Pal.*, p. 144) agrees with this last derivation, but admits that even then the palm tree was probably rarely found on the high land in Palestine. The olive and fig now only remain. Arnold (art. *Bethania* in Herzog's *Encycl.*, II. p. 116) derives the name from the Chaldee or Aramæan בֵּית עֲנְיָא, *domus miseri, House of the afflicted* (comp. Buxt. *Lex. Chald.* col. 631 sq.). Origen and Theophylact call it *οἶκος ὑπακοῆς*, as if related to עָנָה, *respondit, exaudivit, i. e.*, where the prayer of the needy is heard and answered.—P. S.]

† With respect to the Bethany of the present day, see Notes on *Matt.*, ch. xxi.; Art. B. in Winer [Smith, Kitto and others], the books of Eastern travel; the legends on Lazarus see in Thilo, *Cod. Apocr.*, p. 711; Fabric. *Cod. Apocr.*, III., p. 475. On the name of Lazarus see Com. on *Luke* xvi. 20 [p. 254, Am. Ed., also art. Lazarus in Smith's *Dict.*—P. S.]

* [The Roman tradition (since Tertullian, *De pudic.* 11), contrary to its usual habit of multiplying scriptural personalities, identifies Mary of Bethany with Mary of Magdala and the unnamed sinful woman who anointed the Saviour's feet (Luke vii. 37 ff.), although Irenæus, Origen and Chrysostom clearly distinguish them. To account for the difference of locality, it was arbitrarily assumed that Mary of Bethany in Judea had a country-seat at Magdala in Galilee. But the anointing recorded by Luke (vii.), differs as to time, place and character from the anointing in Bethany (Matt. xxvi.; Mark xiv.; John xii.). The superstitious Pope Gregory I. gave his sanction to this hypothesis of the identity of the three Marys, so that it even passed into the service of the Roman Breviary for July 22d and several mediæval hymns, *e. g.*, one *de S. Maria Magdalena* (in Daniel's *Thesaurus hymnol.* tom. I. p. 221):

> "*Lauda, mater ecclesia,*
> *Lauda Christi clementiam,*
> *Qui septem purgat vitia*
> *Per septiformem gratiam.*
>
> "*Maria, soror Lazari,*
> *Quæ tot commisit crimina,*
> *Ab ipsa fauce tartari*
> *Redit ad vitæ limina,*" *etc.*

Comp. other hymns on Mary Magdalene in Mone, *Lat. Hymnen des Mittelalters*, vol. II. pp. 415-425. On all points of exegesis and criticism the Romish traditions are worth very little or nothing at all.—P. S.]

† [Martha represents the active, practical, Mary the contemplative, passive, type of piety. They are related to each other as Peter and John among the apostles. Romish asceticism has perverted Mary into a nun and abused the eulogy of the Lord, Luke x. 42 ("Mary hath chosen the good part") for an overestimate of monastic seclusion from the world and its daily duties.—P. S.]

in and around Jerusalem she resided at Bethany in the house or country-seat of her sister Martha, who had married a rich but low-minded Pharisee, Simon the Leper. Here she anointed the Lord and wiped His feet with the tears of repentance, six days before His passion (Luke vii., which is assumed to be the same with the scene described John xii.) Her brother Lazarus, after a similar life of dissipation and consequent poverty, resorted also to the protection of Martha and lived off the parsimonious charity of his brother-in-law. He is the beggar at the gate of "the rich man who was clothed in purple and fine linen and fared sumptuously every day" (Luke xvi. 19 ff.). He died, was buried, and carried to Abraham's bosom, but was raised again by Christ, to which an allusion may be found in the parable (ver. 31, "though one rose from the dead"). Mary and Lazarus were so dearly loved by Him, not on account of their virtuous and lovely character, but as striking examples of the power of redeeming grace. They illustrate His saying that it is easier for publicans and sinners to enter the kingdom than for righteous Pharisees.—The grounds for this strange combination are the identity of names (Lazarus of the parable—the only name mentioned in any parable of the New Testament—and Lazarus of Bethany; Mary Magdalene and Mary of Bethany), and the similarity of the anointing scene related by Luke, ch. vii. 36 ff., and the one described by John, ch. xii. 3, as well as Matthew, ch. xxii. 3 ff.; and Mark xiv. 3. But the differences of locality (Magdala and Bethany), of time (the beginning and the close of Christ's ministry), and of circumstances, in the anointing scenes, are sufficient to neutralize the superficial appearance of identity. Besides, there are strong arguments against Hengstenberg's hypothesis. 1. Luke's Gospel which is constructed on the chronological order (i. 3), can not be charged with such a glaring chronological mistake, as to place the anointing of Christ in Bethany in the first year of Christ's ministry, when according to Matthew, Mark and John it occurred only six days before His passion and had special reference to His near burial. 2. Luke, in introducing Mary of Bethany in ch. x. 39, gives no intimation that she was the unnamed sinner of ch. vii. or the Mary Magdalene whom he had already honorably mentioned in ch. viii. 2; nor does John give any hint of such identity when he introduces Mary Magdalene in ch. xix. 25. To explain this fact, Hengstenberg (p. 208) resorts to the far-fetched conjecture of intentional concealment of the identity from family considerations and apprehensions of abuse. 3. If Lazarus lived in miserable dependence on a mean brother-in-law, it would have been cruel to call him back from Paradise. 4. There is an intrinsic improbability, as urged already by Origen and Chrysostom, that Jesus should have selected for His special friendship persons whose former lives were stained by gross impurity.—The view of Hengstenberg has been generally rejected by German commentators, but Bishop Wordsworth (on John xi. 1), without mentioning his name, seems to adopt it as far as the identity of the Lazarus of the parable and the Lazarus of the miracle is concerned. He finds in the parable a prophecy of the miracle, in the latter a fulfilment of the former. Godet (II. 320) aptly says of Hengstenberg's dissertation that it only proves the facility with which a man of learning and acumen can prove any thing he *wants* to prove.—But while we must utterly reject the identification of the two Lazaruses, it is quite possible that the Lazarus of John xi. was either a son or a brother-in-law of Simon the Pharisee. An article in Smith's *Dict.* (vol. II., p. 1614) identifies him with the young and rich ruler who came to Jesus and was loved by Him, Matt. xix.; Mark x.; Luke xviii. 8, but this conjecture is without proof and contrary to the chronological order of events. The traditions concerning the later life of Lazarus and his labors in Marseilles, where he is said to have founded a church and suffered martyrdom, are worthless. The ecclesiastical applications of the name of Lazarus (*Knights of St. Lazarus, lazaretto, lazar-house, lazzarone*) are derived from the Lazarus of the parable and connected with the etymology (Lazarus=לֹא עֵזֶר, *auxilio destitutus, no help, helpless,* or better=לַעְזָר, abridged from אֶלְעָזָר, *Eliazar, Deus auxilium*, the German *Gotthilf*). The *Lazarists*, a French Society of missionary priests, were named after Lazarus of Bethany (from the College of St. Lazarus in Paris which they acquired in 1632).—P. S.]

Ver. 3. **Lord, behold, he whom Thou lovest is sick.**—If we read in these words the indirect expression of a *positive entreaty* that Jesus would come, possibly we overlook the situation of the parties. It is as evident to the sisters in Bethany as to the disciples that imminent peril of death threatens the Lord in Jerusalem and its surrounding country. We are not warranted in assuming that they rated the sickness of their brother higher than the deadly peril impending over Jesus. In fact, in their very appreciation of His danger we read the explanation of their tender message in its delicate historicalness. They give emphasis to their communication thus: *whom Thou lovest;* it is the expression of an ardent, heart-felt desire wherewith they inform Him of what may happen. [ὃν φιλεῖς is more solicitous of help than the mere name, and yet more modest than "who loves Thee," or the designation of "friend," as the Lord in His condescending love calls Lazarus, ver. 11.—P. S.]

Ver. 4. **Jesus hearing it said** [εἶπεν] **This sickness,** *etc.*—[Alford: "The only right understanding of this answer, and our Lord's whole proceeding here is,—*that He knew and foresaw all from the first,*—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of His own ministry."—P. S.] In the lack of ἀπεκρίνατο (replied) there is no warrant for the assumption that these words did not form part of a message sent to the sisters, although they were addressed to the disciples also. It was, in reality, His prophetic utterance concerning the entire sickness.—**Is not unto death** [πρὸς θάνατον].—The expression was an ambiguous one and involved a trial of faith for the sisters. They might thus understand it: The sickness will not result in death, will not be

fatal; and to this interpretation the rest of the sentence might seem to point: **for the glory of God**, *etc.* From these words it was possible to draw the inference that Jesus would at all events preserve Lazarus from death; perhaps by an exercise of healing power from afar. But this was not His meaning. The certainty and the necessity of the death of Lazarus were manifest to Him from the beginning; He foreknew also that He should raise him from the dead. In this sense, therefore, we are to understand His words: The end and aim of this sickness is not death, but the glorification of God by a raising of the dead, which shall also glorify the Son of God.* Therein lay a trial of faith for the sisters (Brenz, Neander). A human instrumentality in order to the divine awakening of the dead was also thus ordained. The sick man and his sisters waited hopefully for the Lord even until the coming of death; then, if they would not be perplexed by the promise of Jesus (see ver. 40), on which their hopes were based, they must take refuge in the mysterious expression: to the glory of God. Not only does the text afford no ground for the supposition that a second message concerning the further progress of the malady was sent to the Lord, informing Him of the incorrectness of His favorable opinion (Paulus, Neander), but such a supposition is directly contrary to the text (see ver. 14).—**That the Son of God may be glorified thereby.**—This was the purpose of God. Not that God should be glorified by the glorification of Christ (Meyer), but that the glorifying of God through the miracle wrought in His name should also glorify the Son of God,—and this in a striking manner, in the presence of a great multitude and in the vicinity of Jerusalem. They who accused Him of working miracles by the power of Satan, should be witnesses to this astounding miracle, performed by Him after a solemn invocation of that God, whom they called their God and as the blasphemer of whom they denounced Him. It is noteworthy that after this fact He is no more charged with having a demon and working miracles by the assistance of Beelzebub. Christ's prayer to God at the grave of Lazarus was, however, introduced by the sending of the man who was born blind to the pool of Siloam, that being the property of the temple and of the God of the temple.

Ver. 5. **Now Jesus loved Martha, and her sister, and Lazarus.**—[*and—and:* happy family! Bengel.]—Reference of these words: 1. De Wette: Explanatory of ver. 3; 2. Meyer: explanatory of the consoling assurance contained in ver. 4; 3. Baumgarten-Crusius: preparatory to ver. 6. "Although He loved them all, He tarried." Why is Martha here the prominent person and Mary simply designated as *her sister?* Martha stood in peculiar need of a still greater trial of faith, of purification from her petty cares; and in order to these results, death must be felt in all its terrors and deliverance in all its rapture. In this sense Jesus loved her. Thus the connection with ver. 6 might also be expressed by a "*therefore*," *etc.*

* [Alford: "It need hardly be remarked, with Olshausen and Trench, that the glorifying of the Son of God in Lazarus *himself* is subordinately implied. Men are not mere tools, but temples of God." Comp. ver. 15, *that ye may believe.*—P. S.]

But since the evangelist has not specified this connection more positively, room is left for both conjectures ("although" and "therefore"). The expression ἠγάπα, not ἐφίλει (as ver. 3), may not have been chosen solely "on account of the therewith mentioned sisters" (Meyer), but also on account of the loftily severe conduct of the love of Christ. [ἀγαπᾶν may be used of divine love, but φιλεῖν expresses human love and the personal relation of friendship. The relation of Jesus to the female sex exhibits a tenderness truly human with a purity and dignity truly divine. Comp. the remarks on p. 167.—P. S.]

Ver. 6. **When therefore he heard that he was sick, then (at that time), indeed, he remained two days.**—Τότε μέν [*tum quidem*, omitted in the E. V.]. The μέν leads us to expect a δέ after ἔπειτα, which has, however, been omitted in order that the conclusion of the sentence might appear independently in all its significance. Explanation of the delay of Jesus:

1. In order to test the faith of the interested parties (Olshausen after the ancients). This motive cannot be rejected as "inhuman arbitrariness" (Meyer). It was undoubtedly influential, although not exclusively so.

2. Jesus was detained in Peræa by important business (Lücke [Neander, Tholuck] and others.) Here, without doubt, we have the grand motive and the foundation of the previously mentioned one, for it would have been an utter impossibility for Jesus to remain two days away from Bethany in *inactivity*. Meyer objects to this explanation on the ground that nothing of the kind is stated in the text. But it is implied everywhere that Jesus was never inactive and that He had days' works, times (καιροί) and hours, appointed Him by God.

3. Meyer [and Alford]: The motive is indicated ver. 4: the glorification of God through the miracle. This was undoubtedly a final and supreme motive, one, however, that never stands alone; it is invariably associated with concrete, moral motives. Assuming this to be the sole motive, the delay of two days was totally unnecessary, since Lazarus had already been dead a long time.

Bretschneider and his followers have based their arguments against the authenticity of the history itself upon this delay, which they did not comprehend. We must further beware of the false idea that Jesus first suffered Lazarus to die, and then went to raise him from the dead. As Lazarus had already lain in the grave four days, when Jesus arrived at Bethany, he would (assuming the distance to have been a day's journey) have been two days in the grave, if Jesus had set out for Bethany immediately upon receiving the message. Hence He caused no fruitless waiting by the bedside of the sick man. The sisters had deferred sending the message to Jesus until Lazarus was at the point of death, because they knew the danger attending the return of the Saviour to Judea. *So fine a historical trait cannot have been invented.*

Two days.—On the great activity of Jesus in Peræa see the Com. on *Matthew*. He was to depart from a province in which there were many that believed on Him.

Ver. 7. **Let us go again into Judea** (from Peræa), *etc.*—He does not say, to Bethany. To

Judea, "to the land of unbelief and deadly enmity." * The πάλιν is doubtless indicative of the fact that Jesus had previously journeyed with the disciples from Peræa to Judea, to attend the feast of the consecration of the temple.

Ver. 8. **But just now† the Jews were seeking to stone Thee.**—Dissuading, in view of the obvious peril of death. In this connection the form of the message sent by the sisters is to be explained. These words, as well as ver. 16, prove that the disciples were not apprehensive as to their own safety merely, but that the Lord was the principal subject of their anxiety.

Ver. 9. **Are there not** (fully) **twelve hours,** *etc.?*—"In Palestine, where the days are of nearly equal duration, they are divided, the whole year through, into twelve hours." Gerlach.‡ Jesus probably uttered these words in the early morning, in view of the rising sun,§ just as the day was beginning; in like manner the words: I must work as long as it is day (ch. ix. 4), were spoken in face of the setting sun. In the first place, this was not said to allay the apprehensions of the disciples on their own account (Chrysostom, Neander); it had reference to the life-journey of the Lord Himself: Christ employs, however, such general terms, that the words are applicable to the life-journey of the disciples also. Under the figure of the *day*, the idea of the *life-day* of the individual and of the *day's work* appointed him is again presented, as in ch. ix. 4 f. Here, however, the God-given, fully meted out day of life is the main point. If there the meaning be: I must work with speed, for My day draweth near its close—there is but little time remaining—the twelve hours will soon be over; so here the signification is: I can still work without peril of death,—I can still make the journey thither,—My twelve hours are not yet at an end. The determination of the day to twelve hours has led Grotius and others to this explanation: Are there not *only* twelve hours—contrary to the sense of the figure, which portions out the *one* day into twelve assured sections. Lyra and Luther have discerned in the twelve hours the image of the changing moods of men: "the hearts of the Jews are fickle." This is at all events an import of minor weight and prominency. Entirely arbitrary and gratuitous is the interpretation of Augustine; according to him, the twelve hours are the twelve apostles, who must follow the Lord as the hours follow the sun.

But now arises the question, whether, by the twelve hours, Jesus intended to express simply His present safety from mortal peril, or whether He would intimate at the same time that, in the future, death was inevitably prepared for Him; that a time of suffering and death was impending, when He must desist from active work. That we are to understand Him as having reference to both facts, the subsequent sentence proves: *but if any man walk in the night, etc.* The one consideration does not exclude the other; on the contrary they form together a higher unity. To walk and to work as long as the assured day of life lasts, but after that, to rest, and not by wilful working in the night of suffering and death, to plunge into danger and ruin,—such is the teaching of the outward life-regimen, prescribed to us in the distinction of day and night.

But again, the expression, and particularly the "stumbling in the night" points to a still higher antithesis: as the day was made to symbolize the day of life, so the day of life becomes the symbol of duty and of heavenly light in divinely appointed duty; and the evening and night of life are an image of the darkness outside of duty. This was especially applicable to the disciples. Now, when the day of life was still assured to them, they would willingly have abstained from walking and working; but when the Saviour's night of suffering arrived, then they desired to walk and to act. Judas walked, stumbled, and fell into bottomless perdition; Peter walked, and fell after the most perilous fashion. I walk in the day, and as long as the day lasts, in perfect security; take care that ye do not now desire prematurely to rest, and then, at an unseasonable time, when the night has come, to walk.

Meyer admits only the former apprehension: "The working time appointed Me by God has not yet passed away; so long as this lasts, no man can prevail against Me; but when it has expired, I shall fall into the hands of My enemies, just as he who walks at night stumbles, because he is destitute of light" (and thus Apollinaris, Jansen [Maldonatus, Corn. a Lapide] and others). Tholuck apprehends in this the symbol of working as predominant over that of walking, with reference to the περιπατεῖν, which undoubtedly implies such an idea, because now the work of Jesus was a walking to Bethany; nevertheless, this is not the prevailing view; to warrant its adoption as such, another verb would be requisite. With the primary figure of the day of life, Lücke, after Melanchthon, has rightly connected the figure of the day of duty. Luthardt: "He who moves within the bounds of duty, does not stumble, makes no false steps, for the light of the world, *i. e.* the will of God, enlightens him; but he who walks, *i. e.* is active, outside of the limits of his vocation, will err in what he does, since not the will of God, but his own pleasure, is his guide." And still further, beyond even this second figure, has the spiritual interpretation of this saying been carried out. Chrysostom and others: The walking by day is that blameless conduct, wherein one has nought to fear; Erasmus and others: It is fellowship with Christ; De Wette: It is a pure, guiltless, clear course of action;—the twelve hours being the ways and means of activity, the night, deficiency in wisdom and integrity. All these considerations, however, are included in a just perception of the antithesis of day and night.

The great law of *physical* life: the day-time for walking and working, the night-time for resting and sleeping, is a symbol of the law of *moral*

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* [Luthardt, Godet and Gumlich discover the same design in πάλιν. But it corresponds rather to the *πάλιν πέραν τοῦ Ἰορδάνου* in ch x. 40.—P. S.]

† [νῦν with the imperfect ἐζήτουν refers to the recent past as being still present, x. 31. Kühner II. p. 385.—P. S.]

‡ [Alford thinks that the twelve-hour division was probably borrowed from Babylon, and refutes the view of Townson and others, that John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6.—P. S.]

§ [So also Gumlich and Godet.—P. S.]

life: during the whole day of life to fulfil with joyous and fearless activity the whole duty, and then, in the night of suffering and death, to submit calmly to God's providence, and rest and cease from labor in Him. But this law of *moral* life is conditioned by that of *religious* life: to work in the day of the light of God and Christ; not in the night of self-will, whereby we should prepare for ourselves a fall into perdition. And thus this thought also is indicated: that a false prolongation of life by evasion of duty is the immediate preparation for a night, in which one must of necessity stumble and fall; while a resigned and passive demeanor in the divinely appointed night of death becomes a walking in a loftier sense, a going to the Father (*Leben Jesu*, II. 2, p. 1118). Still this is but the result of the ethical idea, not the immediate sense of the figure itself.

Twelve, brought forward with emphasis, signifying, objectively, life full-measured, rich, with its manifold appointments; subjectively, Christ's joyful assurance of life.

If any man walk.—The living man a walker and worker, a pilgrim and workman of God.—**In the day.**—The present day a symbol of the day of life, which, together with its day's task, is appointed to man.—**He stumbleth not.**—As men run against objects at night. He does not stumble upon an occasion of his death.—**For he seeth.**—The light shines upon him so that he avoids the stumbling-blocks that obstruct his road even in the day-time. Thus, in a moral sense, man sees in the light of his calling the dangers which he can and should avoid, without being obliged to abandon his vocation.

But if any man walk in the night.—The exceptions to the law of physical life (nocturnal working and walking) do not here come under consideration. Such is the rule in the physical life:—a rule which obtains in a still greater degree in the moral life. A self-seeking excitement—tumultuous living—of life prepares for itself death in the twilight of suffering, and destruction in the night of death. As Jesus has no desire to walk=work in the night, this remark is intended especially for the disciples.—**He stumbleth.**—See the account of the disciples in the history of the Passion.—**The light is not in him.**—No day-light from heaven, no light in the eyes; this holds good both in a physical and in a symbolical sense. The weakening of the antithesis of day and night to *tempus opportunum* and *inopportunum* (Morus, Paulus, *etc.*) is not incorrect but altogether insufficient.

Ver. 11. **And after this.**—After the tranquilizing words a pause.

Our friend Lazarus.—Thus Christ was acquainted with his sickness, with the hour of his death and the nature of it, by virtue of His divine-human consciousness. OUR FRIEND. An expression of hearty love and fellowship, in which they also do and should share. [Bengel notices the kind condescenion with which our Lord shares His friendship with the disciples. Only twice more does Christ call men by the endearing name of *friends*, *viz.*, the apostles, ch. xv. 14, 15; Luke xii. 4. Figuratively John the Baptist called himself a friend of Christ (ch. iii. 29). Abraham is called a "friend of God" (James ii. 23; comp. 2 Chr. xx. 7; Isa. xli. 8), but more in the passive sense: the favorite of God.—P. S.]

Hath fallen asleep.—This expression is not selected simply in view of the approaching awakening. Comp. Matt. ix. 24; 1 Thess. iv. 13. It is the kinship of sleep and physical death, that Christ here proclaims. Sleep is the periodical death on earth; death is the final sleep for earth in the period of its present existence;—sleep is the concentration of outward life to the interior, in the nocturnal consciousness and vegetation of the body; death is the concentration and internalization of life in the transit of the soul to another state of existence.—**But I go.**—The confidence of the Lord in His mission.

[Bengel: "Death, in the language of heaven, is the sleep of the pious, but the disciples did not here understand His language. The freedom of the divine language is incomparable; but men's dullness often degrades Scripture to our sadder mode of speaking. Comp. Matt. xvi. 11." The scriptural designation of death as a sleep from which the pious awakes in the glorious morning of eternity (Matt. ix. 24; xxvii. 52; Acts vii. 59; xiii. 36; 1 Cor. xv. 6; 1 Thes. iv. 13; Rev. xiv. 13), furnishes no basis for the false doctrine of the sleep or unconscious condition of the soul from death till resurrection (*psychopannychia*), against which Calvin wrote his first theological treatise. The life union of the believer with Christ can not be suspended or lost in the darkness of unconsciousness; on the contrary, it passes through death to a higher degree of clearness and joy, being translated into the immediate presence of the Lord, although it does not attain to its perfect maturity till the time of the general resurrection, when the whole body of Christ, and consequently every member of it, will be fully grown.—P. S.]

Ver. 12. **He shall be restored** (be saved).—*i. e.* recover by means of sleep as a health-bringing crisis. Their misapprehension of the Lord's words and their application of them to bodily sleep have a psychological connection with their repugnance to the journey to Bethany. According to Bengel and Luthardt, they thought that the sleep had been produced by the agency of Jesus while yet absent (to which the πορεύομαι is considered to refer); according to Ebrard, that a cure had already been effected by the same agency (after ver. 4). The text affords no ground for either assumption.—**Of the rest of the sleep.**—Of the rest of dream-life; *i. e.*, of real sleep in antithesis to the sleep of death.

Ver. 14. **Plainly: Lazarus is dead.**—Παῤῥησίᾳ, here, without circumlocution, vers. 10, 24.

Ver. 15. **I am glad for your sakes.**—He is glad that *He was not there.* This does not mean, glad that He was not there to see Lazarus die, because his death might have raised doubts in the minds of the disciples (Paulus; against this construction Bengel remarks, that none ever died in presence of the Prince of Life),—but glad because now the greater miracle of a raising of the dead should take the place of a healing of the sick. He rejoices—not at his death—but in anti-

cipation of the sign from God.—**That ye may believe.**—[The subjective intent with regard to the disciples themselves; the objective intent being the glory of God, ver. 4.—P. S.] With reference to their still weak faith, and to the trials of faith which they are about to encounter. Meyer: "Every new step of faith is in measure a new believing." Comp. chap. ii. 11.—**But let us depart.**—The *ἀλλά* terminates the conversation in order to the departure, as ch. xiv. 31.

Ver. 16. **Then said Thomas.**—תְּאוֹם=תָּאמָא [Aramaic] corresponding to the Greek *Δίδυμος* [*Didymus*], *twin.** In the Gospels (Matt. x. 3; Mark iii. 18; Luke vi. 15) he is mentioned in connection with Matthew, in the Acts (i. 13) with Philip. He was probably a Galilean, as he is mentioned John xxi. 2 together with the Galilean fisher-apostles. Tradition has made him a veritable twin and bestowed the name of Lysia on his sister. In yet another relation he was pronounced a twin. According to Eusebius, *H. E.* I. 13, 5, he was called Judas; he is also designated in the *Acta Thomæ*, and has doubtless in this way been confounded with Judas, "the brother of Jesus." Tradition assigns Antioch as his birth-place, states that as an apostle he preached Christianity among the Parthians and that he was buried at Edessa. According to later authority (as early, however, as Gregory of Nazianzen) he made an apostolic journey to India and there, after the latest tradition, suffered martyrdom. Apocryphal literature has appended his name to an *Evangelium Thomæ* and the *Acta Thomæ*.

His characteristics are vividly portrayed in the sayings preserved by St. John; thus here chap. xi. 16; xiv. 5; xx. 24 (xxi. 2). In ecclesiastical tradition he is one-sidedly designated as skeptical, from his conduct in the moment of temptation. For various delineations of his character see the Art. *Thomas* in Winer. According to Winer, he had a bias towards the visible and comprehensible; he was, above all things, desirous of seeing clearly and was then rashly, even violently, decided. According to Tholuck, he united a mind inclining to doubt and despondency with intense acuteness of sensibility. From the passages cited it would appear that his doubting was the result of profound earnestness approaching to melancholy; and allied to a yearning after truth; hence, he became the critical spirit of the circle of apostles; —and hence, too, he displays the utmost decision in living in conformity to his convictions (see *Leben Jesu*, II. 2, p. 697; Com. on *Matthew*, p. 188).

Ver. 16. **Let us also depart that we may die with Him.**—With reference to Jesus [Meyer, Alford], not to Lazarus (Ewald, following Grotius). Thomas foresees, as he believes, that Jesus is going to His death and is ready to die with Him. Weak faith, strong love; an unequal relationship which is thus explained: a vigorous germ of faith, reflected in his not yet purified and glorified love to Jesus; a weak, dull development of faith, held in check by the carefulness of his hitherto empirical view of the world.

[It is the language of mingled melancholy, resignation and courage, controlled by love to Christ. It is in full accordance with the character of Thomas as it appears on other occasions, ch. xiv. 5; xx. 5 ff. He is ever inclined to take the dark view, but deeply attached to his Lord, and ready to die with and for Him. He represents the honest, earnest and noble skeptics, who do not hold fast to the Invisible as if they saw Him, who require tangible evidence before they believe, but who submit to the evidence when presented, and exclaim before the risen Saviour: My Lord and my God!—P. S.]

* [Hengstenberg fancies that Christ gave Thomas this name to designate his double nature and vacillation between unbelief and faith, and refers for this to Gen. xxv. 23 f.! Christ did not thus brand His disciples; the names He gave (to Peter and the sons of Zebedee) were names of honor.—P. S.]

DOCTRINAL AND ETHICAL.

1. *The raising of Lazarus, the death of the Lord.* Christ as dying for the resurrection of the world.
2. The *three dead-awakenings* of Christ in their gradation: The child on its death-bed,—the youth on his bier,—the man in his grave; the awakening in the hushed circle of friends,—in presence of a funeral procession of acquaintances, —in the midst of the Jews.
3. How the opinion of Jesus concerning the *sickness* of Lazarus applies in a *broader* sense to every sickness, considered with reference to its final aim, and so in a peculiar sense to the sickness of the believer.
4. The *love* of the Lord to His friends is holy, and therefore manifoldly and inscrutably deep and mysterious in its manifestation, like the providence of God itself.
5. The *delay* and *haste* of Jesus.
6. *Symbolism of day-life* and *night-life*. The duty of the day is the day of the duty. This is applicable to the day of life as well as to the individual day.
7. *Symbolism of sleep.* Christ has changed death into sleep; but as the death of His people is sleep, so is the spiritual sleep of unbelievers death.
8. The noble and therefore open *doubt* of *Thomas* in antithesis to the wicked, secret and reserved doubting of *Judas*.
9. The mysterious *rapport* of spirit and life between the praying Christ in Peræa and the praying household in Bethany.

HOMILETICAL AND PRACTICAL.

[LITERATURE: On the raising of Lazarus see the numerous and valuable notes of DR. MALLET on John, ch. xi. and xii. in the "*Bremer Post*," from the close of the year 1857 to the year 1859. Similarly John xi. Sermons on the eleventh chapter of St. John's Gospel by DR. SCHROEDER, Pastor at Elberfeld, 1853. As also the list of books in HEUBNER, p. 389. *Historie von Lazaro*, by SUTELLIUS, Wittenberg, 1543; JOH. ARND'S *Lazarus redivivus*, Jena 1620; BALTHASAR MUENTER, Public Lectures on the discourses of Jesus, *etc.*, ninth volume, 1793; LILIENTHAL, *Predigten über die Auferweckung des Lazarus*, 1764; EWALD, *Lazarus*, Berlin 1790; HERDER, *Homilies*, No. 19; SEILER, *Pastoral-Theologie*, II. p. 93-101; HANSTEIN, *Erinnerungen an Jesu*, vierte Fortsetzung; WICHELHAUS,

Weg zur Ruhe; BOURDALOUE, *Sermon, etc.;* MASSILLON, FOURNIER, *Bethanien*, Berlin, 1837; THEREMIN, *Predigten*, III. no. 8; W. HUELSEMANN, *die Geschichte der Auferweckung des Lazarus*, Leipzig, 1835. [GUMLICH, in the *Studien und Kritiken*, 1862, pp. 65 ff., 248 ff.; TRENCH, *Notes on the Miracles*, pp. 312 ff. See also a large list of English sermons, lectures and practical treatises on John xi. in DARLING'S *Cyclopædia Bibliographica*, vol. I., pp. 1115 ff.—P. S.]

THE THREE SECTIONS from vers. 1-57 together, as a homiletical trilogy: 1. The journey of Jesus to Bethany to the grave of His dead friend, or the journey into peril of death, in order to the raising of the dead; 2. the miracle at Bethany, or the raising of the dead in the face of mortal enemies; 3. the message from Bethany, or the death-fate impending over the Lord in consequence of the message of the Prince of Life.—"Now there was one sick," or how the distress of His people draws the Lord unto them: 1. down from heaven into human misery; 2. over the Jordan into peril of death; 3. forever back from the rest of heaven into the conflict of earth; 4. in the future, from the throne of glory to the judgment-seat.

OUR SECTION, vers. 1-16. The pious household of the sick man.—The fellowship of a believing family: 1. a relationship of blood and spirit; 2. fellowship of suffering and triumph.—The imperishable glory and blessedness of the names of the just. How they shine eternally in the light of the love of Jesus.—"That the Son of God may be glorified thereby." Or how Christ has always in the highest sense made a virtue of necessity: 1. Of oppression, deliverance; 2. of danger, a triumph; 3. of temptation, a victory; 4. of misery, redemption; 5. of death, a festival of resurrection.—Brothers and sisters after the flesh, as spiritually kindred in Scripture and history.—The message from Bethany: 1. How strong; 2. how tender.—Christ, the Master, over against His people: 1. They call and He tarries; 2. they dissuade and He goes.—Christ's heavenly knowledge of the earthly circumstances of His people.—"Let us go again into Judea." Or Christ returns in spite of His enemies.—The twelve hours of the day, or life-time and life's duty in their indissoluble unity: 1. The certainty of life within the bounds of duty. The servant of God does not die until his work is performed. 2. The sacredness of duty within the bounds of life.—Day and night in relation to the life of duty; 1. Within, day; 2. without, night.—The order of the antithesis between day and night, an image of the antithesis between life-time and death. (Now—work, then—rest).—The inverters of this order, who pass their time in idleness now, shall then incur fearful pains.—Our friend Lazarus sleepeth. How this is applicable to every departed believer: our friend sleeps.—This also is true: the Awakener is already on the way.—The misunderstanding of the disciples.—"Let us go!" Or the same words in their twofold meaning: 1. In the mouth of Christ; 2. in the mouth of Thomas.—The three expressions of doubt proceeding from Thomas and the victory of his faith. A. The expressions of doubt: 1. A doubt as to the victory of life; 2. a doubt as to the way to heaven (chap. xiv.); 3. a doubt as to the certainty of the resurrection (chap. xx). B. The victory of his faith. 1. Prepared by his ardent love to Jesus and to the brethren (chap. xi.); 2. introduced by his longing desire for a higher disclosure (chap. xiv.); 3. decided by his joy at the manifestation of the Risen One (chap. xx.)

STARKE: MAJUS: In distress and misery we should dispatch sighs and tears as our messengers to Christ, and remind Him of our covenant that we have made with Him.—ZEISIUS: Not to the physician of the body, as is the general custom, but to Christ, the omnipotent Physician of soul and body should the sick first of all resort. Ps. cxxxiii. 1.—CRAMER: We pray well when we ground our petitions on the love of Christ, that is, on His love to us, not on ours to Him.—HEDINGER: To be sick and to be a dear child of God go well together.—When we pray, we must not limit the Lord in respect to time and method.—QUESNEL: God's manner of regarding sickness and prayer for the sick often differs materially from that of praying relatives and friends. He is concerned for His honor and the eternal salvation of the sufferer, Rom. viii. 28; Phil. i. 20.—HEDINGER: Help is oftentimes delayed, only that deliverance may be all the more glorious.—QUESNEL: God sometimes denies us a small favor, that He may show us a greater one.—There is no believer who is not at times forced to cry out: O Lord, how long! Ps. xiii.; Matt. xxvii. 46.—MAJUS: Jesus does not forget His own, although it sometimes seems as if He did; before they are aware, He is with them.—When God calls a man to venture something, he must shun no danger.—They who seek to escape the cross are never at a loss for excuses.—HEDINGER: Death a sleep, Is. xxvi. 19; lvii. 2.—The ways of the Lord, which apparently militate against faith, must often serve to strengthen it.—*Ibid.:* It is well, if thou be ready to go with Christ unto death.

BRAUNE: In no narrative is the Lord's fulness of love more clearly and richly revealed, and nowhere is the heart of the Redeemer more fully unveiled to us.—Ver. 4. Honor, therefore, the Christian, and ye honor God; the two things are inseparably connected.—Ver. 14. Jesus rejoiced when men wept; He may likewise be angry, when men are glad.

GERLACH: The dead man was not a stranger to Him, like the young man of Nain and the daughter of Jairus (although it is a question, whether these were essentially strangers to Him), but he believed on Him.—In all such cases Jesus proceeds in precisely the same manner as divine Providence, which generally affords relief in the most wonderful ways only when the utmost need is reached. Thus, forsooth, dares no human helper act, who holds not the issues in his power.—When God carries the torch before us and bids us follow, we may courageously advance, even though menaced on all sides by death.

GOSSNER: The Church of Jesus resembles this house, where Jesus stopped. It has Marys, clinging with ardent devotion to the Lord; it has Marthas, active and fruitful in good works; it has Lazaruses, sick or even dead (better: it has suffering and dying members), but who are healed and raised up by the word of Jesus.—Love and a cross; man cannot make the two

rhyme, but it is thus that God always rhymes. HEUBNER: We can distinguish a three-fold love in Jesus: 1. Towards all men; 2. towards believers on Him; 3. towards individuals; a peculiar friendship for them, as here for this family, and for John.—Happy the household, the hearts of whose members love to Jesus unites.—One of the three was sick; the others suffer with him.—The sickness of loved ones is a means of strengthening and intensifying the bonds of love.—"Lazarus, by his weakness and death, assists in the accomplishment of a greater and more glorious work than if he had personally preached in all the world." (Sutellius.)—Before God all the discord of suffering humanity is already melted into harmony.—*Habet Dominus suas horas et moras.*—As sleep is the withdrawal of life inwards, for the gathering of new strength, so likewise is death, *etc.*

SCHLEIERMACHER: But two houses are mentioned in which Jesus was peculiarly at home; one was the house of Peter (Matt. viii. 14), when He began to dwell at Capernaum and as often as He abode there afterwards; the other is the house of Lazarus and his sisters at Bethany, in the vicinity of Jerusalem. (The third is doubtless the country-house of Gethsemane, the fourth the house in Jerusalem, where He kept the Passover; but a veil hangs over the respective families.)—We may be right in believing that He would not leave this region (Peræa) so suddenly, without saying farewell to those that believed on Him, leaving with them yet other sound words of doctrine and establishing more firmly their faith and love;—all this He must do before He could depart thence with a good conscience and tranquil heart.—From the raising of Lazarus they were to derive the hope that the promise, so frequently heard by them and so deeply graven on their hearts, should in like manner be fulfilled in the case of the Lord.

SCHRÖDER: The brother and sisters of Bethany; Lazarus, Martha, Mary. Was it not, perhaps, a step-ladder of spiritual life? Well, if we take Lazarus for the beginning, Martha may be our point of transit, but Mary ever our aim and end.—Vers. 3-5. The love of the Lord a tabernacle of God among men. The outer court (ver. 3), the Holy Place (ver. 4), the Holy of Holies (ver. 5).—Vers. 6-10. The way of Jesus: He acts in darkness, He walks in light.—Vers. 11-13. The death of His friends a sleep. They fall asleep, they rest, they awake.

[CRAVEN: From AUGUSTINE: Ver. 4. *This death* itself was not unto death, but to give occasion for a miracle; whereby men might be brought to believe in Christ, and so escape eternal death.—Vers. 11-14. To our *Lord*, he was *sleeping;* to *men*, who could not raise him again, he was *dead.*—From CHRYSOSTOM: Ver. 3. They *sent*, not *went*, partly—1. from their great faith in Him; 2. because their sorrow kept them at home.—Ver. 5. We are instructed not to be sad if sickness falls upon good men, and friends of God.—Vers. 9, 10. The upright need fear no evil, the wicked only have cause for fear: Or, If any one seeth this world's light, he is safe; much more he who is with Me.—From THEOPHYLACT: Ver. 15. *I am glad for your sakes*, for—1. had I been there I should have only *cured a sick man;* but 2. having been absent, I shall now *raise a dead man.*—From BRENTIUS: Ver. 3. The message is like all true prayer; it does not consist in much speaking and fine sentences.—From LAVATER: Ver. 6. Jesus proposed to help them in His own way, that is *as God.*—From M. HENRY: Ver. 2. Extraordinary acts of piety, will not only find acceptance with Christ, but will gain reputation in the church, Matt. xxvi. 13.—Ver. 3. *His sisters sent unto Him;* though God knows all our wants, He would know them *from us*, and is honored by our laying them before Him.—*He whom Thou lovest*—not, *he who loveth Thee;* our greatest encouragements in prayer are fetched from God Himself, and from His grace.—Note 1. there are some followers of Jesus for whom He hath a special kindness, chap. xiii. 23; 2. it is no new thing for those whom Christ loves to be sick; 3. it is a great comfort (blessing) when we are sick, to have those about us who will pray for us; 4. we have great encouragement in our prayers for the sick, if we have reason to believe that they are such as Christ loves.—Ver. 4. The afflictions of saints are designed for *the glory of God; The Son of God is glorified thereby*, as His wisdom, power and goodness are glorified—1. in *supporting* the sufferers; 2. in *relieving* them; (3. in ordering their sorrows for their welfare. E. R. C.)—Ver. 6. It is not said, He loved them, and *yet* He lingered; but, He loved them and *therefore* He lingered: He *lovingly* delayed—1. that He might *try* the sisters, and through trial, bless; 2. that He might have opportunity for doing more for Lazarus (and his sisters) than for any others.—God hath gracious intentions even in seeming delays, Isa. xlix. 13, 14; liv. 7, 8.—Ver. 7. When Christ knew they were brought to the last extremity (ver. 14) He said—*Let us go into Judea;* Christ will arise in favor of His people when *the set time* is come, and the *worst* time is commonly the *set* time—*man's extremity is God's opportunity.*—*Let us go;* Christ never brings His people into any peril without accompanying them in it.—Vers. 7, 8. Christ's gracious purpose of revisiting persecuting Judea, and the wonder of the disciples thereat; His ways in passing by offences, are above our ways.—Vers. 9, 10. Christ shows—1. the comfort and satisfaction of walking in the path of duty; 2. the pain and peril of not walking in this path.—Christ ever walked *in the day;* and so shall we, if we follow His steps.—Ver. 11. *Our friend Lazarus sleepeth:* see here how Christ calls—1. a believer, *friend;* 2. a believer's death, *sleep.*—Note 1. there is a covenant of friendship between Christ and believers; 2. those whom Christ owns as *His* friends, all His disciples should take as *theirs* (*our* friend); 3. death does not break the bond of friendship.—A Christian when he dies does but *sleep;* he—1. rests from the labors of the day past; 2. is being refreshed for the next morning.—Ver. 13. How carefully the evangelist corrects the mistake of the disciples; those who speak in an unknown tongue, or use similitudes, should learn to explain themselves.—Ver. 14. Christ takes cognizance of the death of His saints, for it is *precious in His sight*, Ps. cxvi. 15.—Ver. 15. *Let us go unto* him—not, unto his *sisters;* death, which separates from all other friends, cannot

separate us from Christ.—Ver. 16. Let us go that we may die with *Him*, *i. e.* with Christ (?); Thomas here—1. recognizes the danger of following Christ; 2. expresses a gracious readiness to die with Him; 3. manifests a zealous desire to bring his fellow disciples to a similar readiness. —From BURKITT: Ver. 4. *God* is glorified when *His Son* is glorified.—Vers. 9, 10. Learn—1. Every man has his working time assigned him by God in this world; 2. whilst this time is unexpired he shall not be disabled (for the performance of *the work given him.*—E. R. C.). he shall not die; 3. every man has his *night* in which he must expect *to stumble*, *i. e. to die.*—Ver. 15. *To the intent ye may believe;* the faith of the strongest —1. needs confirmation; 2. is capable of increase. —From SCOTT: Vers. 1-5. Those families in which love and peace abound are highly favored; but they whom Jesus loves and by whom He is beloved, are most happy.—Ver. 1. Jesus did not come to preserve His people from affliction; but —1. to save them from sin and the wrath to come; 2. to convert sorrows and temporal death into means of completing that salvation.—Vers. 1-6. We cannot judge of Christ's love to us by outward dispensations.—From ALFORD: Ver. 4. The glorifying of the Son of God in Lazarus *himself* is subordinately implied; men are not mere *tools*, but *temples*, of God.—From STIER: Ver. 4. The *indefinite answer* of Jesus—1. includes a consolation which dispels the fear of death as to the issue; but 2. leaves "*this sickness*" to itself, to run its appointed course.—The resurrection of Lazarus, the comprehensive concluding symbol of all the miracles exhibiting the glory of God in Christ.—From BARNES: Vers. 3-5. *Whom Thou lovest;* this shows that—1. *peculiar* attachments are lawful to Christians; 2. those friendships are peculiarly lovely which are tempered and sweetened with the spirit of Christ.—Vers. 11-14. The word *sleep* is applied to *death*—1. because of the resemblance between them; 2. to intimate that death will not be final. —From WILLIAMS: Ver. 15. Instead of raising up Lazarus from sickness, as they whom He loved had desired, they are all by this miracle to be raised up, together with Lazarus, unto the life of Faith, which will never die.—From A PLAIN COMMENTARY (Oxford): Ver. 6. "To faithful suppliants there is no better sign than for their prayers not to be soon answered, for it is a pledge of greater good in store."—From RYLE: It was meet that the victory of Bethany should closely precede the crucifixion at Calvary.—Ver. 1. How much in life hinges upon little events, and especially on illness; sickness is one of God's great ordinances.—Ver. 2. The good deeds of all saints are recorded in God's book of remembrance.—Ver. 3. The humble and respectful confidence of the message.—Ver. 5. Jesus loves all who have grace, though their temperaments differ—*Marthas* as well as *Marys*.—Ver. 6. Christ knows best when to do anything for His people.—The pain of a *few* was permitted for the benefit of *the whole Church*.—Ver. 8. How strange and unwise our Lord's plans sometimes appear to His short-sighted people.—Ver. 15. Jesus does not say, *I am glad Lazarus is dead;* but, *I am glad I was not there:* we may not rejoice in *the death* of Christians, but we may rejoice in *the circumstances* attending their deaths, and *the glory redounding to Christ* and the *benefit accruing* to saints from them.—Ver. 16. The *despondency* of Thomas; a man may have notable weaknesses of Christian character, and yet be a disciple of Christ.—From OWEN: Ver. 10. Spiritual light is as necessary to the spiritual traveler, as the natural sun is to one who walks on the earth.]

B. *The raising of Lazarus. The trial and victory of faith at the open grave. The heart of Jesus. The glory of the God of Israel and the glory of Jesus united in a glorious work, for a sign for the Jews from Jerusalem.*

(VERS. 17-44.)

17 Then when Jesus came, he found that he had *lain* [been] in the grave four days
18 already.[1] Now Bethany was nigh unto [near] Jerusalem, about fifteen furlongs
19 off: And [But][2] many of the Jews came [had come, ἐληλύθεισαν] to Martha and Mary,[3] to comfort them concerning their brother [the brother, π. τοῦ ἀδελφοῦ].[4]
20 Then Martha, as soon as she heard that Jesus was coming, went and met him [when she heard that Jesus was coming, went to meet him]: but Mary sat *still*
21 [*omit still*] in the house. Then said Martha unto Jesus, Lord, if thou hadst
22 been here, my brother had not died.[5] But I know, that even now [And even now I know that][6] whatsoever thou wilt [mayest] ask of God, God will give *it*
23 thee [will give to thee]. Jesus saith to her, Thy brother shall [will] rise again.
24 Martha saith unto him, I know that he shall [will] rise again in the resurrection

25 [of all] at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead [should die], yet shall he [he will]
26 live: And whosoever [every one that] liveth and believeth in me shall never die
27 [lit. will not die for ever, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα]. Believest thou this? She saith unto him, Yea, Lord: I believe [have believed, become a believer][7] that thou art the
28 Christ, the Son of God, which should come [who cometh] into the world. And when she had so said [having said this] she went her way [away] and called Mary her sister secretly, saying, The Master is come [is here, πάρεστι], and calleth for
29 [*omit* for] thee. As soon as she heard *that* [*it*], she arose quickly, and came[8] unto
30 him. Now Jesus was [had] not yet come into the town, but was [still] in that
31 [the] place where Martha [had] met him. The Jews then [therefore] which [who] were with her in the house, and comforted [were comforting, παραμυθούμενοι] her, when they saw Mary, that she [saw that Mary] rose up hastily and went out, followed her, saying, She goeth unto the grave [thinking[9] that she was going to the tomb]
32 to weep there. Then when Mary was come where Jesus was, and saw him [Mary therefore, when she came . . . seeing him, or, as soon as she saw him], she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had
33 not died [comp. vers. 21, 22]. When Jesus therefore saw her weeping, and the Jews also weeping which [who] came with her, he groaned [ἐνεβριμήσατο, was deeply and indignantly moved, stirred up[10]] in the [his] spirit, and was troubled [troubled
34 himself, ἐτάραξεν ἑαυτόν], And said, Where have ye laid him? They say unto him, Lord, come and see.
35 Jesus wept.
36, 37 Then said the Jews, Behold how he loved him! And [But] some of them said, - Could not this man, which [he who] opened the eyes of the blind [man, τοῦ τυφλοῦ,
38 see chap. ix.] have caused that even this man should not have died [die]? Jesus therefore again groaning in [deeply moved within] himself cometh to the grave
39 [tomb]. It was a cave, and a stone lay upon it [against it]. Jesus said [saith] Take ye [*omit* ye] away the stone. Martha, the sister of him that was dead,[11] saith unto him, Lord, by this time he stinketh:[12] for he hath been *dead* four days
40 [he hath his four days]. Jesus saith unto her, Said I not [Did I not say] unto thee, that, if thou wouldest [*omit* wouldest] believe, thou shouldest [shall] see the glory of God?
41 Then they took away the stone *from the place* where the dead was laid [*omit from the place* where the dead was laid].[13] And Jesus lifted up *his* [the] eyes [to heaven,
42 or upward, ἄνω] and said, Father, I thank thee that thou hast heard me. And [Yet] I knew that thou hearest me always: but because of the people [for the sake of the multitude] which stand by [around] I said *it*, that they may [might] be-
43 lieve that thou hast sent [didst send] me. And when he thus had [had thus] spoken, he cried [out] with a loud voice, Lazarus, come forth.
44 And he that was dead [the dead man] came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 17.—[Tischendorf omits ἤδη (*already*), on the authority of A.* D., *etc.*; but Alford, Westcott and Hort retain it with B. C.[1]—P. S.]

[2] Ver. 19.—Lachmann, Tischendorf, [Alford, Westcott and Hort] read: πολλοὶ δέ, instead of καὶ πολλοί, in accordance with important authorities. [א. B. C. D. L. X., *etc.*]

[3] Ver. 19.—Lachmann [Alford, Westc. and H.], in accordance with B. C. L. [also Cod. Sin.] read: πρὸς τὴν M., *etc.* [The text. rec. and Tischend., ed. 8th, read πρὸς τὰς περὶ M., *to those who were around Martha and Mary*. The allusion seems to be to the custom of a *company* of comforters collecting themselves around mourners. The expression is foreign to the N. T. See Exeg.—P. S.]

[4] Ver. 19.—Tischendorf omits αὐτῶν in accordance with the B. D. L. [So also Cod. Sin., Alford, Westc. & H.—P. S.]

[5] Ver. 21.—Different placings of the words. Tischendorf: οὐκ ἂν ὁ ἀδελφός μου ἐτεθνήκει. [So formerly; but in his 8th crit. ed. 1869, Tischendorf gives—οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. Ἀπέθ. is in accordance with ver. 32, supported by Cod. Sin. B. C.* D. K. L. X. Π., *etc.*, and is also adopted by Westcott & Hort; while Alford prefers ἐτεθνήκει, *would have died*.—P. S.].

[6] Ver. 22.—Ἀλλά is wanting in B. C., *etc.* [The proper reading is καὶ νῦν, and is now preferred by Tischend., Alf. to ἀλλὰ καὶ νῦν.—P. S.]

[7] Ver. 27.—[πεπίστευκα is the proper reading adopted by all the critical editors; πιστεύω is poorly supported.—P. S.]

[8] Ver. 29.—[Tischendorf, ed. 8th, reads ἐγείρεται and ἔρχεται, but Alford, Westcott and Hort retain the reading of the text. rec. ἠγέρθη and ἤρχετο, which is sustained by Cod. Sin. and B. The historical present is more lively, but may be an emendation.—P. S.]

[9] Ver. 31.—[Δόξαντες is abundantly sustained by ℵ. B. C.* D. L. X. Vers., and now generally adopted instead of the λέγοντες of the text. rec.—P. S.]

[10] Ver. 33.—[It is perhaps impossible to find a precise equivalent in English for the Greek ἐμβριμάομαι in the sense in which it is used here and in ver. 38. See the Exeg., pp. 352 f.—P. S.]

[11] Ver. 39.—*Τετελευτηκότος* established by A. B. C.* Sin., *etc.*, against the *τεθνηκότος* of the Recepta.

[12] Ver. 39.—[The Saxon *stinketh* for ὄζει is no doubt a repulsive term for a repulsive thing, but for this reason also more expressive than *is offensive* (Noyes, Conant and others) or similar modern substitutes.—P. S.]

[13] Ver. 41.—In accordance with B. C.* Sin. and others, the sentence: *οὗ ἦν ὁ τεθνηκὼς κείμενος* must be omitted.

EXEGETICAL AND CRITICAL.

Ver. 17. **Four days already.**—Jesus comes into the vicinity of the place and learns that Lazarus has already been buried four days. The journey from Peræa to Bethany is estimated at ten hours,—a day's journey. One day, therefore, is consumed by His journey, two days by His stay in Peræa after the receipt of the message, and still another day by the journey of the messenger. Hence it results that Lazarus, who, in conformity to the Jewish custom, was buried on the day of his death, died shortly after the departure of the messenger, or while he was preparing to depart. The first and last days enter into the computation as parts of days. And so, when Lazarus died, his sisters must have known, with perfect certainty, that their messenger had not yet reached the Lord, or, at all events, that Jesus could not so soon be with them. They could not, therefore, with the feeling common to humanity, attribute the death of Lazarus to any delay on the part of Jesus; on the contrary, it is far more probable that they reproached themselves with delay in despatching the messenger. But this very trait, like their timid message, finds its explanation in the condition of affairs; they were well aware of the peril involved in His coming. Be it also observed that plain-spoken Martha says: "If Thou hadst been here, my brother had not died,"—and not: "If Thou hadst come sooner."

Ver. 18. **About fifteen furlongs** (stadia) **off** [ὡς ἀπὸ σταδίων δεκαπέντε].—A stadium (στάδιος and in the classics also στάδιον) a distance of 125 paces. The fifteen stadia about three-quarters of an hour [about two miles]. Ancient construction (Tholuck): Trajection of the preposition ἀπό, which relates to Jerusalem. In opposition to this, Winer, [p. 518]: The ἀπό designates the locality beyond the fifteen stadia, and is to be considered as referring to the stadia. The latter construction seems far-fetched.* The short distance is mentioned in order to account for the presence in Bethany of so many Jews from Jerusalem. The use of the preterite (Bethany *was*) is to be explained by its connection with the historical narrative.

Ver. 19. **Many of the Jews,**—*i. e.* not necessarily members of the Sanhedrin (ver. 46), but people of Pharisaic or Judaistic views. Possibly they wished to regain this family in the absence of Jesus, whose friendship for them may have been known. However, many of the kindred of the family may have been among these Jews and we have no grounds for representing all who came to condole with them as miserable comforters.

To Martha and Mary. Πρὸς τὰς περί M. κ. M. Properly, to the two sisters, with the persons about them. According to later Greek usage it might be indicative simply of the two sisters. "But the New Testament contains no instance of its use in this sense and there is here an especial *decorum* in the expression, since those who came to them were *men*. It reveals, moreover, an establishment of the better class." (Meyer).* But the more obvious and definite allusion is, probably, to the company of mourners and wailing women.

To comfort them.—The conventional condolences and consolations lasted seven days, according to 1 Sam. xxxi. 13; 1 Chron. x. 12; Maimonides, *De luctu*, cap. xiii.; Lightfoot [pp. 107 sqq.], and others.

Ver. 20. **Then Martha, when she heard,** *etc.*—She appears as mistress of the house and receives the message. She goes without delay to meet the Lord and does not first communicate the news to Mary; ver. 28 also leads us to suppose that such was the case (Meyer in opposition to Tholuck).—**But Mary sat in the** (interior of the) **house**; "because, according to Geier, *De luctu Hebr.* [pp. 210 sqq.] and others, it was the custom to be seated in receiving condolences," or "sitting was a part of the mourning rite with the Greeks and Hebrews." But certainly not for this reason alone. The different conduct of the two sisters in our Gospel is in perfect accordance with the characters in Luke x. 38-42. [This agreement between two Gospels so widely different is no small proof of the historical character of the two sisters. Both loved our Lord, but Martha was more active, practical, demonstrative; Mary contemplative, pensive and quiet, but moved in the deep. Martha as soon as she hears of the Lord's approach, hastens to Him. Mary does the same afterwards (ver. 29), but speaks less and feels more. We have a precise analogy in the difference between Peter and John.—P. S.]

Ver. 21. **Lord, if Thou hadst been here** [εἰ ἧς ὧδε, not the language of reproach, but of regret].—Meyer translates: If Thou *wert* here,—not abiding in distant Peræa. That would mean: if this were Thy constant place of abode. This would convey an excellent sense if Bethany had ever been the permanent dwelling-place of Christ; this, however, was not the case.—**My brother would not have died.**—Strongly expressed: ἐτεθνήκει. [On the different readings see Text. Note 5.—P. S.]

Ver. 22. **And even now** [καὶ νῦν without ἀλλά] **I know that** *etc.*—She still retains this assurance. She gives strong expression to her confidence: 1. *Whatever Thou mayest ask God*, 2 *God will give it to Thee*—in the original, the

* [Buttmann, *N. T. Gr.*, p. 133, derives this peculiar position of ἀπό and πρό in indications of space and time from the influence of the Latin. Comp. John xii. 1, πρὸ ἓξ ἡμερῶν τοῦ πάσχα; xxi. 8; Apoc. xiv. 20.—P. S.]

* [Alford almost verbally copies this note from Meyer. We have good reason to infer from several indications that the family of Bethany was "one of large hospitality and acquaintance." Comp. ch. xii. 3, 5 and note.—P. S.]

"give" [δώσει σοι] takes precedence of the rest —; 3. the name of God twice mentioned. Certainly an indirect expression of the boldest hope, to which she dares not verbally give utterance—a hope, namely, of the raising of the dead man. The sisters at Bethany were acquainted with the raising of the daughter of Jairus and of the youth at Nain. Martha also remembered the promise (ver. 4) contained in the message of Jesus (Tholuck, Meyer). Hence not simply: if Thou wilt implore consolation (Rosenmüller), or: that Lazarus may not be cast away (Euthymius), or only an assurance: nevertheless, I consider Thee a favorite of God (Paulus). We must not, however, convert this indefinite and sifting expression into a confident expectation of the raising of the dead man,—as results also from the words: **whatever Thou mayest ask.**

[This is the only place where αἰτεῖσθαι is used of Jesus as praying to God, instead of ἐρωτᾶν, παρακαλεῖν, προσεύχεσθαι, δεῖσθαι, comp. Luke xxii. 32; John xiv. 16; xvi. 26; xvii. 9, 15, 20. Bengel calls *αἰτεῖσθαι, verbum minus dignum;* it is certainly more human and implies a state of dependence and need. It is, however, as Meyer remarks, in keeping with the deep excitement of Martha and her as yet imperfect knowledge of the superhuman relation of Christ to the Father. —P. S.]

Ver. 23. **Thy brother will rise again.**—A grand promise, though corresponding with the indefinite hope in being indefinitely worded; not: I will *now* raise him up. She might understand Him as referring to the general future resurrection. And besides, specific faith in the raising of the dead must issue from a general faith in their resurrection. It was an ambiguous expression, designed for the trial and development of her faith.*

Ver. 24. **I know that he will rise again,** *etc.*—Her meaning is obvious: I acquiesce in that, but I hope for something more. Her words are expressive not merely of a sad resignation, but of an indirect query—she is feeling her way (De Wette).

Vers. 25, 26. **I am the resurrection.**—[This is evidently the central idea of this chapter: Christ the Resurrection of the dead, and the Life of the living. The following miracle is the practical proof of what He is in His own person and a pledge of what He will do on the last day. To Himself (ἐγώ), therefore, He first directs the weak faith of Martha; from the future resurrection and the dead brother she was to look to the present (εἰμί), ever-living and life-giving Saviour. The general resurrection of the dead is only a manifestation of the moral power of the person that stood before her. What sublimity and what comfort in this testimony of Christ concerning Himself! Who can measure the effect which it produces from day to day in countless chambers of mourning and before open graves all over the Christian world!—*Resurrection* is put first, in opposition to the present power of death which is to be overcome; Resurrection is Life itself in conflict with, and victory over, death, it is the Death of death, the triumph over decay and dissolution swallowing up mortality in life. (Luther has forcibly described the marvellous duel between Life and Death on the cross, in an Easter hymn, where the passage occurs: "*Wie ein Tod den andern frass; Ein Spott aus dem Tod ist worden.*") *Life* comprehends spiritual as well as physical life, life eternal of body and soul. Christ is the Victor of death and the grave, because He is the Prince of life in this absolute sense. In the words following the first clause is an explanation and application of the term *Resurrection*, the second of the term *Life*. I am the *Resurrection: he that believeth in Me, though he have died, will live* (will be raised up again). I am the *Life: whoever liveth and believeth in Me will never die* (will live forever in unbroken life-union with Me, the Prince of life).—P. S.]

I [and no other], *i. e.*, the future resurrection is not an impersonal fate that is to take place at some future time, but a personal effect proceeding from Me who am present with you. It is even now present and active in Me.—**And the life.**—Life in the absolute sense, in its power to awaken spirit and body. Hence, as well the principle of resurrection (Hunnius, Luthardt), as its essence and result (Meyer). As the vital principle of the resurrection, He exerts a purely quickening influence, which branches into two forms: *a. He who believes on Him, if he have died* [ἀποθάνῃ, past], *shall live*, shall continue to live, shall rise again; *b. he who is still living*, who through belief on Him becomes truly alive, *shall never die, i. e.* shall not become a prey to death and the sense of mortality.* The life of Christ is the author of the resurrection in a two-fold sense; it is the root of the waking of the physically dead, because it is the power which effects the moral awakening,—the power which rouses into spiritual life. They that live in Him shall not die; and the dead are not dead, but live again. In both cases, undoubtedly, the saying has reference to the same believer; the two propositions do not resolve themselves, as ancient commentators declare, into the parallel: "for *dead* believers I am the resurrection, for *living* ones the *remedium mortis.*" It is true, however, that the two propositions indicate, after Euthymius and others, the two-fold point of view; whether one be already dead (Lazarus) or still living (Martha, Mary). In both cases, the *spirituo*-physical or whole life-agency of Christ is meant. The dead rise spiritually and corporeally to the new life of the resurrection. The living are not swallowed up in the death of the

* [So also Meyer, and Alford who remarks that ἀναστήσεται is pedagogically used to lead on to the requisite faith in her mind, and doubts whether it *could* be used of a recall into *human* life. Hengstenberg refers the word *mainly* to the final resurrection, and *subordinately* to the translation to Paradise, which he includes in the *first* resurrection (Apoc. xx. 5 ?); but Lazarus must have been already in Paradise (comp. *to-day* in Luke xxiii. 43).—P. S.]

* [The phrase οὐ μὴ—εἰς τὸν αἰῶνα, ver. 26, is in itself ambiguous and may mean either *not forever*, or *never*. The first and literal rendering would give a very plain sense: *He that liveth* (physically) *and believeth in Me, will not die* (physically) *for ever, i. e.* will be raised again. But in all other passages in which the same phrase occurs (ch. iv. 14; viii. 51, 52; x. 28; xiii. 8; 1 Cor. viii. 13), it is equivalent to *never*, like the Hebrew לֹא־לְעוֹלָם (Ps. lv. 22; Prov. x. 30), with an emphasis on the negation: *surely not, in no wise, by no means* (see Winer, p. 407, on the force of the double negation in Greek). We must then suppose that Christ in ver. 26 either spoke of *spiritual* death, or overlooked *physical* death as a vanishing transition to real and eternal life.—P. S.]

world either spiritually or bodily (inasmuch as they transport with them the germ or the concrete body of the resurrection).

Therefore we are not to attach a merely spiritual meaning to the two propositions, just because Jesus is speaking of faith,—as, for instance: he that believeth on Me shall rise again spiritually, and he that hath received life shall retain it for ever; which would, *implicite*, involve the idea of the resurrection (Calvin). Neither is the first sentence to be referred to the resurrection of the body and the second to that of the spirit (Lampe, Olshausen, Stier). Comp. chap. vi. 51; viii. 56.*

Believest thou this?—Christ had said: *Every one* that liveth and believeth, and had thus laid down a general rule. Now comes the application of it to her. If she believes this, she believes on Him.

Ver. 27. **I have believed that Thou art the Christ, the Son of God.**—It is apparent that Martha does not thoroughly comprehend the grand thoughts in the words of the Lord; she, however, takes for granted that He is designating Himself as the Raiser of believers from the dead, and perceives that this is involved in a belief on the Messiah. She therefore utters a joyful confession of her faith in Him,—Ἐγὼ πεπίστευκα, with emphasis. She does not believe this now for the first time; she has already become a believer, being convinced *a.* that He is the *Christ*, *b.* as the Christ *the Son of God;* she believes in the full sense of the term, not simply in accordance with the theocratic idea of belief (Meyer), although she has not yet attained to a developed Johannean knowledge; *c. that cometh* [ὁ ἐρχόμενος] *into the world* (Present), that is: Who is even now continually engaged in the unfolding of His Messianic glory and work. Observe the truthfulness of Martha, which will not permit her to repeat Christ's expressions word for word, but moulds her confession into conformity with the measure of her faith. And yet this is enough. Confessions differing in outward form or expression may agree internally and in substance.

Ver. 28. **And when she had so said, she went away.**—Martha knows enough for the moment. With womanly instinct (such as especially belongs to her practical nature) she does not enter upon a deeper investigation of the great thoughts of Jesus; sufficient for her is the practical thought, that He meets her boldest hopes with the assurance that the resurrection is not merely a *distant resurrection-time*, but rather a *present resurrection-power* resident in His person.

And called Mary, her sister, secretly.†—On account of the Jews who were present. It appears that Mary was still sitting in the interior of the house, surrounded by the Jews. Therefore Martha called her *secretly*,—λαθρά, a word, no doubt, indicative of a whisper: therefore she simply said: **the Master is here**—which Mary well understood; and therefore: **He calleth thee.** She was to go out to Him. The prudence of Jesus, who remained standing outside, is met by the prudence of Martha; common fear, however, is not to be attributed to either. He must remove His disciples from the influence of the Jews; and they, by going out to Him, must make confession of their faith in Him. It was, moreover, the rule of the Lord to avoid making a parade of His miracles, though He did, on this occasion, finally welcome the *eventual* notice of the Jews. Remarkable consonance of human prudence and divine assurance. We must not suppose that Martha simply gathered the mandate: *He calleth thee*, from the expectations that Jesus excited in her own breast (Chrysostom, Tholuck [Brückner, Stier]); she tells of a behest of Jesus (Lücke, Meyer).*

Ver. 29. **As soon as she heard that.**—Mary, as the more important personality, now steps into the fore-ground, although Martha, as we see from ver. 39, again makes one of the group.

Ver. 30. **Now Jesus was not yet**, *etc.*—See note to ver. 28. Jesus might have been assured from the circumstances of the case, that there were Jews in the house of mourning; it was needless for Martha to apprise Him (after Meyer) of the fact.

Ver. 31. **The Jews . . . followed her, thinking that she was going to the tomb to weep there.**—It was a custom much practised among the Jews and Greeks, to sit down and mourn by the graves of their dead (Wetstein, on this passage; Geier, *De luctu Hebr.*). They therefore went with her, doubtless regarding the scene of mourning which they expected to witness, as a ceremony that had to be performed in compliance with Oriental custom. Even in these points the false way of the ancient world, which gratified its feelings by a common lamentation over the dead, stands contrasted with the truth of life, which demands solitude for its grief. Of course the too great isolation of mourners is to be guarded against as much as the other extreme.

Ver. 32. **Mary . . . fell down at His feet.**—The first stroke of character which distinguishes her from Martha. The second is, that she says nothing further than: **Lord, if Thou hadst been here, my brother had not died.** While Martha added to these words: *and even now I know, etc.* (ver. 22), Mary bursts into tears. Martha may at first strike us as the one who possesses the greater joy in believing, but Mary is the more human and warm in her feelings, and there is more of devotion in the expression of her faith. Her kneeling posture and her tears are more eloquent than the words of Martha. The saying that both utter, constitutes a precious trait from life. They made this remark to each other over and over again at the

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* [Comp. Godet *in loc.* (II. 333), who justly says that it is impossible here to separate the moral and the physical sense in the words *resurrection* and *life.* I subjoin the remarks of Trench (*Miracles*, p. 322) on this glorious declaration: "*I am the Resurrection and the Life;* the true Life, the true Resurrection; the everlasting triumphs over death, they are *in Me*—no distant things, as thou spakest of now, to find place at the end of the world; no things separate or separable from Me, as thou spakest of lately, when thou desiredst that I should ask of another that which I possess evermore in Myself. In Me is victory over the grave, in Me is life eternal: by faith in Me that becomes yours which makes death not to be death, but only the transition to a higher life."—P. S.]

† [Alford: "Her calling her sister is characteristic of one who (Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes raised, though of a very faint and indefinite kind. προσδοκήσασά τι ἀγαθὸν ἀπὸ τῶν λόγων αὐτοῦ (Euthymius.")—]

* [So also correctly Alford and Godet.—P. S.]

death-bed of Lazarus: *if He were here, etc.* Bengel: "*Ex quo colligi potest, hunc earum fuisse sermonem ante fratris obitum: utinam adesset Dominus Jesus!*"

Ver. 33. **He was vehemently (indignantly, angrily) affected (stirred up) in (his) spirit and troubled himself** [ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν.—Comp. ver. 38 ἐμβριμώμενος ἐν ἑαυτῷ, but also the weeping between, ἐδάκρυσεν, ver. 35. Note first of all the perfect participation of the Lord in our natural feelings and His sympathy with our sorrows (Heb. ii. 17; iv. 15), in opposition to the stoic apathy, yet at the same time His perfect control over passion and grief and its violent outbreak.—P. S.]—He was deeply perturbed in spirit. The ἐνεβριμήσατο τῷ πνεύματι (see Matt. ix. 30; Mark i. 43; xiv. 5) makes the passage one of exceeding difficulty. The affection here depicted is explained in three ways: 1. as anger, 2. as grief, 3. as a general affection of the mind, in which there is a combination of different emotions.*

1. Of ANGER. "βριμάομαι with all its compounds has in the classics as well as in the fathers of the Church (and the Byzantines) the signification: *to snort* (of horses), *to mutter* (of Hecate), *to express anger, to threaten angrily.*"† But again, anger is variously understood:

a. He was angry, in respect of His divine nature, with His human spirit (πνεῦμα) in its passionate emotion (πάθος). So Origen, Chrysostom [Cyril, Theophylact, Euthymius Zigab.], recently Merz [Alford]. This conception is doubly untenable: in the first place, it condemns the human sentiment of grief; and secondly, it creates a conflict in the consciousness of the Lord. [It is also inconsistent with the act of weeping, which follows, ver. 35, and with the parallel expression ἐν ἑαυτῷ,—*in Himself*, ver. 38, which proves that τῷ πνεύματι cannot be the *object*, but must be the *sphere* of the emotion=*in His spirit.*—P. S.]* Hilgenfeld and others fall upon the same interpretation, with a different conception of it, in imputing a gnostic Christology to this Gospel.

b. He was angry at the power of sin and death (Augustine, Erasmus and others, Luthardt).† Not to be excluded, but too abstract by itself.

c. At the unbelief of the Jews [Erasmus, Scholten, Wordsworth], and also the sisters (Theodor of Mopsueste, Lampe [Kuinoel], Wichelhaus]). But the sisters were *not* unbelieving.

d. That He was unable to avert the death of Lazarus (De Wette). This would be impious and is contrary to the connection.

e. At the misconception of His enemies and the want of comprehension displayed by His friends (Brückner). There was, at the moment, no special occasion for such a feeling.

f. At the mingling of the hypocritical tears [crocodile tears] of the Jews with the true tears of Mary (Meyer). Against this, comp. ver. 45 ["Many of the Jews . . . *believed* in Him"].‡

g. This description of anger has, in the interest of negative criticism, been caricatured by Strauss and others.

2. Of GRIEF. In the passages, Matt. ix. 30;

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* [Lange translates: *regte sich tief auf im Geiste, stirred Himself up in His spirit;* Noyes and Alford: *was greatly moved in His spirit.* The E. V. *groaned in spirit*, expresses more the feeling of grief and pain than of indignation and wrath (though Trench on *Miracles*, p. 325, strangely asserts the very reverse); comp. 2 Cor. v. 4: "We that are in this tabernacle do *groan*, being burdened." Webster defines *groaning:* "to give forth a low, moaning sound, to utter a mournful voice, as in pain and sorrow," and says nothing of anger. The E. V. translates the verb in four different ways: *to charge straitly*, Matt. ix. 30; Mark i. 43; *to murmur*, Mark xiv. 5; *to groan*, John xi. 33, 38.—P. S.]

† [So the Vulgate: *infremuit spiritu;* Luther: *Er ergrimmete im Geiste, was wroth at, moved with indignation.* βριμάομαι and ἐμβριμάομαι (from the root βρέμω, *to rush, to roar*, φριμάω, *fremo, to roar, to bluster;* comp. βρίμη, *anger*, βριμώ, *The Angered*, a name of Persephone or Hecate), when not used of uttering a sound (snorting, murmuring), always express an emotion of *anger* or *indignation*, and are equivalent to ὀργίζεσθαι and ἀπειλεῖν. Passow and Pape know no other meaning. Gumlich has abundantly proved it in the *Studien und Kritiken* for 1862, pp. 260-269. Sophocles, in his Lexicon of Byzantine Greek (Boston, 1870, p. 453), gives the meaning *to be greatly moved*, but without any authority except the two passages in John xi., which are under dispute. Meyer confidently asserts (p. 431): "*Nie anders als vom heftigen* ZORN (violent anger) *wird* βριμάομαι *und* ἐμβριμάομαι, *wo es nicht das eigentliche Schnauben oder Brummen (Aesch. Sept.* 461, *Luc. Necym.* 20) *bezeichnet, bei Griechen*, LXX. *und im* N. T. (Matt. ix. 30; Mark i. 43; xiv. 5) *gebraucht.* S. Gumlich, p. 265 f." Hengstenberg agrees: "*Es ist längst festgestellt, dass* ἐμβριμᾶσθαι *keinen anderen Affect bezeichnen kann als den des heftigen Zornes.*" Alford: "ἐμβριμάομαι can bear but one meaning, that of *indignor* ('*infremuit*,' Vulg.),—the expression of *indignation* and *rebuke*, not of *sorrow.*" Trench (p. 325): "It is nothing but the difficulty of finding a satisfactory object for the indignation of the Lord, which has caused so many modern commentators to desert this explanation, and make the word simply and merely an expression of grief and anguish of spirit. Lampe and Kuinoel defend the right explanation; and Lange (*Theol. Studien und Kritiken*, 1836, p. 714 sq.) has many beautiful remarks in an essay wherein he seeks to unite both meanings." Godet: "*Il est généralement reconnu, à cette heure, que le terme* ἐμβριμᾶσθαι (*de* βριμάζειν, *hennir, rugir*) *ne peut désigner qu'un frémissement d'indignation.*" But all this does not yet settle the precise meaning in this verse. See below. The verb is generally transitive and constructed with the dative of the person or thing against which the angry feeling or rebuke is directed; but here and in ver. 38 it is used intransitively; πνεύματι being not the *dat. obj.*, but the *dat. instrum.* or *loci.*—P. S.]

* [The Greek interpreters usually take τῷ πνεύματι—τῷ πάθει (as dative of the *object*), but Cyril refers it (as *instrumental* dative) to the Holy Ghost or the divine nature of Christ, by which He indignantly rebuked His rising human sympathy. (ἐμβριμᾶται τῷ πνεύματι, τουτέστι τῇ δυνάμει τοῦ ἁγίου πνεύματος ἐπιπλήττει τρόπον τινὰ τῇ ἰδίᾳ σαρκί.) In a milder form Dean Alford renews the Greek interpretation without its stoic repulsiveness. He thinks that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them so as to be able to speak the words following.* He considers this self-restraint as merely physical, requiring indeed an act of the will, and a self-troubling, but implying no deliberate disapproval of the rising emotion which immediately after is suffered to prevail. Webster and Wilkinson likewise explain ἐνεβριμήσατο of a violent repression of emotion. But this is clearly refuted by the explanatory ἐτάραξεν ἑαυτόν, and by the fact that Jesus did shed tears immediately afterwards. His effort at self-restraint then would have failed, which is incredible.—P. S.]

† [According to Augustine, Cornelius a Lap., Olshausen, Trench and Gumlich, Christ was indignant at *death as the wages of sin;* according to Nic. Lyra, Melanchthon, Ebrard, Luthardt and Hengstenberg, at the *power of death*, the terrible foe of the human race, who dared here to confront and threaten his great Conqueror. Nic. Lyra: *Fremitus Christi procedebat ex indignatione ejus contra diabolum, per cujus suggestionem mors intravit in mundum, quam erat cito debellaturus.* To the same effect is Luthardt's remark (II. p. 217): "*Ueber den Tod und den der des Todes Gewalt hat, Seinen Gegner von Anfang an, ergrimmte Er, dass er Ihm solches angerichtet, so in Seinen nächsten Kreis gedrungen und so Ihm Selbst wie drohend entgegengetreten war. Und das Ergrimmen Jesu ist wie ein Gegendrohen, das sich in der Auferweckung dann versinnbildlichte. Es sind gleichsam die ersten gegenseitigen Ankündigungen des letzten äussersten Kampfes.*" Comp. my notes to Lange's view below.—P. S.]

‡ [Meyer urges the preceding words ὡς εἶδεν αὐτὴν κλαίουσαν—καὶ τοὺς Ἰουδαίους κλαίοντας, as indicating this contrast and cause of the indignation; but this is not applicable to the second use of the verb in ver. 38, although ver. 37 clearly shows that the indignation must have had some reference to the unbelief of the Jews.—P. S.]

Mark i. 43, anger is out of the question. Tholuck: "This verb is equally comprehensive with the corresponding German '*grimmen*,' *i. e.* originally, an inward convulsive emotion of anger, grief, *etc.* Hence Luther renders: *Er ergrimmete*, which he himself explains by *σπλαγχνίζεται*."* Yet Tholuck observes that the signification of *grief* is not supported by usage, but only by analogy.† In favor of this view are—Nonnus, Buzer, Grotius and others, Lücke.‡ Tholuck, in the early editions of his Commentary, and Ewald: an emotion of great strength, analogous to the *στενάζειν τῷ πνεύματι* of Jesus, Mark vii. 34 (comp. Mark viii. 12).§

3. A GENERAL AFFECTION of the spirit, in which different sentiments combine and alternate.‖ This construction is supported: (1) by the choice of the expression, since the Evangelists are familiar with other terms for the definite emotion either of anger or of grief; (2) by the addition: *τῷ πνεύματι*. The nature of the *spirit* renders it impossible for any single *psychical* emotion to rule within it; the spirit is the all-embracing unity of the many-parted life of the soul.¶ (3) By the psychological experience, that when the soul is in a state of intense excitement, it is seized at once by the most diverse emotions (see the quotation from Göthe's *Iphigenie*: "*Es wälzet sich ein Rad von Freud' und Schmerz durch meine Seele*"—"A wheel of joy and grief revolveth through my soul."—*Leben Jesu*, p. 1125). (4) By the situation. The weeping of Mary could excite nought but the most heart-felt sympathy. But the tears of the better sort among the Jews were mingled with the tears of the unbelieving. A scene of human lamentation over death presented itself—sympathy in view of the power of death was aroused. Jesus had not to bar out this sympathy; still it was necessary that He should stand on His guard against it—and rouse Himself in indignation against it. Thus His emotion was converted into an ecstatic anticipation of victory. I had at first chosen the expression: *Er schütterte sich—He convulsed—agitated Himself.* It is significant of violent agitation. But the one upon which I finally settled seems preferable: *Er regte sich tief auf, He stirred Himself up from the deep.* He moved Himself in the spirit to such a degree that the disciples perceived His agitation in His bodily appearance,—hence: *He convulsed Himself; He billowed up,—He surged up.* A divine storm of the spirit [*ein Gottesgewitter des Geistes*] passed through His breast, under which His human nature quaked. The *fremere* invariably arises out of the depths.

[It is not inconsistent with this interpretation of Dr. Lange, if we emphasize *sin* and *death* as the chief *object* of Christ's mingled emotion and commotion. In this heart-rending scene of mourning: the grave of the departed friend, the broken hearts of the beloved sisters, and the tears of their sympathizers, Jesus saw a miniature photograph of the world of human suffering caused by the terrible curse of sin; all the graves and all the mourners passed in endless procession before His vision; He felt the combined misery and woe of the human family ("*der Menschheit ganzer Jammer fasste Ihn an*"); He was moved at once with holy indignation at sin which caused all this dreadful desolation, and with tender sympathy for the sufferers, which latter feeling found vent in tears.—**And troubled (shook) himself**, *ἐτάραξεν ἑαυτόν*. This is not quite the same with the passive form *ἐταράχθη τῷ πνεύματι*, which is used on a similar occasion, John xiii. 21, but it expresses the external manifestation of the inward commotion by a voluntary act. Hengstenberg (II. 261): "Jesus excites Himself for the energetic conflict with Death, the evil enemy of mankind." Comp. Meyer, Luthardt, Godet, *in loc.* Augustine, Bengel and Wordsworth derive from the expression the inference that Christ's affections were not *passions*, but voluntary emotions (*voluntariæ commotiones*), which He had entirely in His power, and that the emotion here spoken of was therefore orderly, rational, full of dignity and directed to proper ends.—P. S.]

Ver. 34. **Where have ye laid him?**—Manifestly, the impulse to work the miracle is completed by what has been going on in His inner life.—**Come and see.**—The answerers—Martha and Mary.

Ver. 35. **Jesus wept** ['Εδάκρυσεν ὁ 'Ιησ.].—Two little words: a whole verse, of infinite value. Significant and pertinent verse-division. On the way to the grave, Jesus weeps. After He has troubled Himself in spirit and has made good His stand against all sympathy with Jewish lamentations for the dead, He is at liberty to give Himself up to His fellow-feeling with the sisters; the tear follows His passion, as a summer rain succeeds the thunder-storm. The objection, that Jesus could not weep if He had a real presentiment of the miracle that He was about to perform, carries with it a doubt as to the compatibility of the divine and the human nature; it is also contradicted by human experience itself.* Not only the succession of feelings, but likewise the truth and disinterestedness of feeling, are explained by a fact, in accordance

* [As now used, however, *ergrimmen* always signifies in German violent emotion of anger, indignation.—P. S.]

† [Tholuck and Lücke refer to *βριμάσσω*, *to shake with petulance*, *βράσσω*, *to ferment* (intransitive), and *to shake violently* (transitive), also to the Hebrew רָעַשׁ.—P. S.]

‡ [Among American commentators, Owen takes this view: A deep feeling of grief, and not a rebuking of such a feeling.—P. S.]

§ [Ewald (*Com.* I. 323) translates: *Er erbrauste im Geiste und erschütterte sich*, and explains that Jesus, like a hero of old, like a Jacob, gathering up the deepest powers of his mind, went forth to the conflict and in the conflict burst out in tears. Comp. Ewald's *Life of Christ*, p. 486.—P. S.]

‖ [Dr. Lange has more fully demonstrated this comprehensive interpretation in a treatise on the words: *ἐνεβριμήσατο τῷ πνεύματι*, in his *Miscellaneous Writings*, vol. iv. pp. 194 ff. (originally published in the *Theological Studies and Criticisms* for 1836); comp. also his *Leben Jesu*, II. 2. p. 1125. Tholuck (7th edition) substantially adopts Lange's interpretation: "We shall, then, include a feeling of horror also, *etc.* Hence we assume *κινεῖσθαι* to be the established philological signification, as one of the most ancient commentators, the translator of the Peshito has done."]

¶ [Meyer thinks that John might as well have written *τῇ ψυχῇ* (xii. 27); Godet (II. 329) distinguishes *πνεῦμα* as the seat of religious, *ψυχή* as the seat of natural emotions. There is certainly a difference. Here and xiii. 21, when speaking of the treason of Judas, and Mark viii. 12, Jesus was moved in the *spirit*; while when speaking of His approaching passion He says: "My *soul* is troubled," John xii. 27.—P. S.]

* [Neander: "The sympathizing physician in the midst of a family drowned in grief—will not his tears flow with theirs, though he knows that he has the power of giving immediate relief?"—P. S.]

with which the deepest grief may invade the mind when it is occupied with the anticipation of joy, and *vice versâ;* nay, more;—these opposite emotions may even succeed each other with the rapidity of lightning, like a "wheel of fire" in swift revolution. "Chrysologus supposed that Jesus wept for joy; Isodorus Pelus., because the raising of Lazarus would summon him from repose back to the unrest of life (this was the decision even of the *Concilium Toletanum*) *etc.* All these explanations of the fathers of the Church are utterly unnatural." HEUBNER.

[This sentence is the shortest, and yet one of the most significant verses in the Bible. It stands by itself unconnected by any particle with what precedes or what follows. It describes what was seen, and intimates what was felt. Jesus knew that He would shortly raise Lazarus, but in true sympathy He opened His heart to the *present* grief which opened to Him a picture of the universal desolations of the king of terrors; and with a sympathizing heart, not with a heart of stone, He raised the friend to life again. He felt and acted like a man before He gave a proof of His divine power; so He slept just before He stilled the storm (Matt. viii. 24). But His grief was moderate. Δακρύειν signifies a gentle weeping, the expression of a calm and tender grief; it differs from κλαίειν, the crying and wailing of the sisters and their friends, ver. 33, which implies "not only the shedding of tears, but also every external expression of grief" (Robinson, sub. κλαίω). It is remarkable that the very Gospel which most clearly reveals the divinity of Christ, notices this truly human trait of His character. As far as we are informed, Jesus wept or shed tears on three occasions: tears of tender friendship and silent grief at the grave of Lazarus (ἐδάκρυσεν); tears of bitter sorrow and loud lamentation over unbelieving Jerusalem in view of the approaching judgment, Luke xix. 41 (ἔκλαυσεν); and bloody tears of agony and sacerdotal intercession in Gethsemane when He bore the burden of the sins of all mankind and wrestled with the powers of darkness, Luke xxii. 44 (comp. Heb. v. 7, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων). The eternal Son of God in tears! What a sublime contrast; what a proof of His true humanity, condescending love and tender sympathy. How near He is brought in His tears to every mourner. How far more natural, lovely and attractive is a weeping Saviour than a cold, heartless, unfeeling stoic!* By His conduct at the grave He has sanctified tears of sympathy, provided only we sorrow not immoderately as those who have no hope (1 Thes. iv. 13). His tears over Jerusalem and in Gethsemane should call forth our tears of repentance and gratitude. —P. S.]

Vers. 36, 37. **Behold how he loved him.**—This even the Jews could see, without comprehending the full significance of His tears. It is certainly the intention of the evangelist to distinguish these kindly disposed Jews from the others who thus express themselves: **Could not he who opened the eyes of the blind man,** *etc.* (ver. 37). According to Chrysostom and most of the ancients, as also Luthardt and Meyer, this speech has something of malice in it;* according to Lücke, Tholuck and others, it is well meant. The idea of malice is supported by 1. the manifest intention to spread abroad an accusation against Jesus, to the effect that He was either unable (want of power) or unwilling (want of love) to avert this death; 2. the circumstance that their words occasion again the convulsive self-agitation of the Lord, and, so to speak, constrain Him to brace Himself anew in the spirit. 3. Here, as in ver. 46, John distinguishes the malicious Jews from those of the better sort by τινὲς δέ. ["John seldom uses δέ as a mere copula, but generally as *but*, see vers. 46, 49, 51." Alford]. Hence arises the conjecture that they, starting from the assumption of the powerlessness of Jesus in this case, are desirous to cast a shadow of doubt even upon the healing of the blind man (Meyer). Still less is it to be expected that these citizens of Jerusalem should cite the previous raisings of the dead in Galilee (Strauss) rather than the healing of the blind man, which last was an event of recent occurrence in Jerusalem, still fresh in the memory of all,—an occasion of admiration to some, and to others of Pharisaical offence.† Their words are the cause of fresh agitation on the part of the Lord, now, however, He is stirred not only in spirit but in Himself, *i. e.* the emotion is felt in the *soul-life* also.

Ver. 38. **To the tomb. It was a cave.**—[An indication of the comparative wealth of Lazarus and his sisters that they had a family vault, such as is here implied. The poor were buried in common places. The large concourse of mourners from Jerusalem, and the very costly ointment with which Mary anointed the feet of our Lord (xii. 3), lead to the same conclusion.—P. S.] On the Israelitish graves see Com. on *Matt.* chap. xxvii.‡ On the grave of Lazarus,

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* [After the appearance of Christianity, the heathen notions about the rightfulness of human affections underwent a silent revolution, and the rigor of Stoicism was broken. Comp. the beautiful passage in Juvenal, *Sat.* 15, quoted by Trench:

> . . . . *Mollissima corda*
> *Humano generi dare se natura fatetur,*
> *Quæ lacrymas dedit: hæc nostri pars optima sensûs.*—P. S.]

* [Alford and Godet take the same view. The second emotion of indignation (πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ver. 38) seems to have been provoked, partly at least, by this exhibition of unbelief, as the οὖν indicates.—P. S.]

† [Trench, Alford and Godet rightly regard it as a mark of historical accuracy that these dwellers in Jerusalem should refer to a miracle performed there and still fresh in their memory rather than to the former raisings of the dead in distant Galilee, which they probably may have heard of, but naturally would not thoroughly credit on mere rumor. Says Trench: "A maker up of the narrative from later and insecure traditions would inevitably have fallen upon those miracles of a like kind, as arguments of the power of Jesus to have accomplished this." Comp. the pointed remarks of Godet (II. 342) against Strauss.—P. S.]

‡ [Also the art. *Gräber* in Winer's *R. W. B.*, art. *Tomb* in Smith's *B. D.* (Hackett and Abbott's ed., vol. iv. pp. 3277 ff.), Robinson, *Researches*, I. pp. 349 ff., and Capt. C. W. Wilson, *Remains of Tombs in Palestine* (in Quarterly Statement of the Palest. Exploration Soc., Lond. 1869). The Jewish sepulchres were out of town, away from the living, and either natural caverns or artificial, excavated by man's labor from the rock, with recesses in the sides, wherein the bodies were laid, occasionally with chambers one above another, and closed by a door or a great stone to prevent the numerous jackals and beasts of prey from tearing the bodies. Many of these tombs still remain. Robinson, I. p. 352: "The numerous sepulchres which skirt the valleys on the north, east, and south of Jerusalem, exhibit for the most part one general mode of construction. A doorway in the perpendicular face of the rock, usually small and without orna-

which is said still to exist, see the books of travel (Robinson, II. p. 310).*—**And a stone lay upon** [or **against**] **it.**—'Επέκειτο may mean: *upon* or *before*, according as the grave is to be conceived of as a perpendicular vault (such were entered by means of steps), or as a horizontal one. That the tradition makes it a perpendicular sepulchre is not conclusive proof that it was so; yet the expression ἄρατε τὸν λίθον, seems also to testify in favor of a perpendicular grave. In Matt. xxviii. 2 the term is ἀπεκύλιτε.†

Ver. 39. **Lord, by this time he stinketh** [ἤδη ὄζει].—The fearful reality of the grave, in which her brother has lain four days, disturbs the practical woman and shakes her faith. She thinks a scandal may result from the bursting forth of the odor of corruption,—especially in the presence of so many people from Jerusalem. For it follows from the reason she assigns for her remark, that she does not already perceive this odor: **for he hath been dead four days.** [Lit. *he is now the fourth day* (*viz.* as a dead man), τεταρταῖος *quatriduanus*, an adjective marking succession of days, but used only proverbially, like δευτεραῖος, τριταῖος. δωδεκαταῖος.—P. S.]‡ "It is a proverb in the Talmud and the Targum, that corruption sets in the third day after death" (Tholuck after Wetstein). As "*the sister of the dead man*" [ἡ ἀδελφὴ τοῦ τετελευκότος] she shudders at the thought of seeing her brother in a putrefying state, of witnessing the exposure of that countenance upon which corruption had already set its seal. We cannot, from the words of Martha, draw the inference that a previous embalming of the body by wrapping spices about it, had not taken place; the customary anointing might, however, have been deferred by the sisters, because, almost unconsciously to themselves, a spark of hope was smouldering within them, as they anxiously expected the coming of Jesus. Hence, likewise, Mary had saved the precious ointment of spikenard. There is no more foundation for the statement that at this particular moment Martha, influenced by the utterances of Jesus, vers. 23-26, had merged her hope of a special raising of Lazarus in a higher stretch of faith (Meyer), than there is ground for questioning the momentary tottering of her hope (Tholuck). This only can be said: she is so agitated by the fear lest her brother appear as a putrefying corpse, that she is unmindful for the instant of the duty of submission to the word of Christ, and delays the execution of His command.

Ver. 40. **Did I not tell thee?**—Not only the words, ver. 25, but the whole of His sayings from ver. 4.—**The glory of God** appears at such time as He reveals Himself in His wonder-working might. Manifestly, therefore, they had faith in the words of Jesus as they took the stone away (41).

Ver. 41. **Jesus lifted up His eyes to heaven.**—We have already adverted to the grand aim of this form of the miraculous healing of Jesus. The Jews in Jerusalem are to see in a great sign, not only the miraculous power of Jesus but also His connection with their God in the working of this miracle. Hence the unreserved outpouring of the prayer. But the prayer is a thanksgiving: **I thank thee.** He is confident of being heard, and this presupposes earlier prayers.* So that when He says: **I knew that thou hearest me always**, an intimation is given us of an uninterrupted life of prayer, a continual union, in prayer, of the will of Jesus with the will of the Father—a union resulting in the continual working with Him of God's omnipotence. Thus Christ accomplishes His miracles as the God-Man; not in pure divinity, or as a super-human God, without the Father (see ch. v. 19, 26; vi. 6), nor in simple humanity amidst sporadic entreaties.†

At the same time this saying introduces the following utterance: **but because of the multitude standing around,** *etc.*—Those who, like Baur, have inferred from these words that the prayer of Jesus is debased to a mock-prayer have failed to comprehend the grand idea of it.‡

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ment, leads to one or more small chambers excavated from the rock, and commonly upon the same level with the door. Very rarely are the chambers lower than the doors. The walls in general are plainly hewn; and there are occasionally, though not always, niches or resting-places for the dead bodies. In order to obtain a perpendicular face for the doorway, advantage was sometimes taken of a former quarry; or an angle was cut in the rock with a tomb in each face; or a square niche or area was hewn out in a ledge, and then tombs excavated in all three of its sides. All these expedients are seen particularly in the northern part of the valley of Jehoshaphat, and near the tombs of the Judges. Many of the doorways and fronts of the tombs along this valley are now broken away, leaving the whole of the interior exposed."—P. S.]

* [Robinson (vol. I. p. 432, Am. ed.) says: "The monks, as a matter of course, show the house of Mary and Martha, that of Simon the leper, and the sepulchre of Lazarus. The latter is a deep vault like a cellar, excavated in the lime-stone rock in the middle of the village, to which there is a descent by twenty-six steps. It is hardly necessary to remark, that there is not the slightest probability of its ever having been the tomb of Lazarus. The form is not that of the ancient sepulchres; nor does its position accord with the narrative of the New Testament, which implies that the tomb was not in the town."—P. S.]

† [Meyer leaves it undecided whether ἐπί here is to be rendered *upon* or *against*, *before*, the cave: "ἐπέκ. ἐπ' αὐτῷ *kann auch heissen:* ER LAG DARAN, DAVOR (*vgl. Homer, Od.* vi. 19: θύραι δ' ἐπέκειντο), *so dass ein horizontaler Eingang gedacht sein würde. Zu entscheiden ist nicht.*"—P. S.]

‡ [Olshausen, Luthardt and Trench agree with Lange that the words ἤδη ὄζει, which were spoken *before* the opening of the tomb, indicate only the *conjecture* of Martha, which was erroneous, and assume that He who sees the end from the beginning watched over the body of Lazarus in His providence that it should not hasten to corruption. But the fathers (*e.g.* Augustine: *resuscitavit putenten*), Calvin (*alios Christus suscitavit, sed nunc in putrido cadavere potentiam suam exserit*), Stier, Owen, Alford and Wordsworth take the judgment of Martha as a statement of a sensible *fact*, on the ground that the very act of death is the beginning of decomposition, and that there is no more monstrosity in the raising of a decaying corpse than in the restoration of the withered hand. Godet also is of this opinion: "*Il est plus naturel de voir dans ces mots l'expression d'un fait positif et dont elle a fait elle-même l'experience.*" As an expression of fact it has been turned to apologetic account against the hypothesis of a mere trance or swoon; but the miracle is sufficiently attested without this by the veracity of Christ and of John.—P. S.]

* [So also Meyer and Alford. Others suppose that petition and thanksgiving coincided (Merz, Tholuck), still others that Jesus thanked in anticipation of the miracle as if it was already an accomplished fact (Godet, comp. Hengstenberg).—P. S.]

† [Trench (p. 330): "The power (of working miracles) was most truly His own, not indeed in disconnection from the Father, for what He saw the Father do, that only He did; but in this, His oneness with the Father, there lay the uninterrupted power of doing these mighty works. . . . The thanks *to* God were an acknowledgment that the power was *from* God."—P. S.]

‡ [Baur calls the prayer a *Scheingebet*, Weisse a *Schaugebet*, conceived by the evangelist in the apologetic interest for the divinity of Christ (Strauss, Scholten). Such impious nonsense arises from utter ignorance of the singular intimacy

In presence of the Jews of Jerusalem, Jesus calls upon their God as His Father, and is heard.* Thus Moses, in pursuance of God's instructions, produces his credentials as the ambassador of the God of Israel, before his nation and before Pharaoh (Ex. iv. 8 ff; chap. vii. 9); and thus Elijah on Mount Carmel, before the priests of Baal and the backsliding people, petitions the God of Israel for the decisive sign from heaven which shall corroborate the truth of the Israelitish faith, 1 Kings xviii. 36 ff. For this cause, the design of this prayer is so distinctly emphasized: **that they might believe that Thou didst send Me.**—That prayer may not have a reflexive reference to the hearers of it, is a tenet which finds prayer only in pantheistic moods; it would, if consistently acted upon, abolish the idea of motherly, ecclesiastical, judicial prayer (the oath), of prayer offered in performing miracles and of prayer generally.

Ver. 43. **Lazarus, come forth!**—Properly: Lazarus, hither! forth! [δεῦρο ἔξω, without a verb, *huc foras! Ici, dehors!* The simple grandeur, brevity and force of this resurrection call corresponds with the mighty effect, and may be compared to the sublime passage in Genesis: *Let there be light! And there was light.* Cyril calls it θεοπρεπὲς καὶ βασιλικὸν κέλευσμα.—P. S.] According to Origen [and Chrysostom] the moment of awakening preceded the thanksgiving of Jesus and the call merely occasioned the forthcoming of the recipient of new life. But, manifestly, the loud call with a powerful voice and majestic utterance should itself be recognized as the moment of awakening.†

Ver. 44. **Bound hand and foot with grave-clothes.**—Since the dead man was so wrapped up, even his face being covered, there happened, according to Basilius (θαῦμα ζε θαῦμα ἐν θαύματι), Chrysostom and many others, Lampe, Stier, a miracle within a miracle,—namely, that Lazarus was able to go forth in spite of his wrappings.‡ Others, again, have assumed that he was wrapped about after the fashion of the Egyptians, his hands and feet being bandaged separately (Olshausen, De Wette). Lücke supposes him to have been wrapped from head to foot so closely that his freedom of motion was not impeded.§ From our passage the windings certainly seem to have been partial; whether they were applied in the Egyptian style or not. Such might also have been the idea of the sisters, particularly as the ceremonies of anointing and interment had not yet been completed. But it is obvious that the miracle of new life might be carried out in a miraculous walking, similar to somnambulism. And indeed it was necessary that the forthcomer should be disencumbered of his wrappings, in order that he might move with perfect freedom,—in accordance with the words of Jesus: **Loose him and let him go.**—*i. e.* go home independent of aid. We cannot adopt the inference of Grotius; he holds that Christ did not accompany him: *ne quasi in triumphum ducere videretur.*

[The terms ἄφετε ὑπάγειν, as Godet observes, have a triumphant tone, like the order to the cripple: "Take up thy bed and walk" (ch. v. 8). Trench: "St. John here breaks off the narrative of the miracle itself, leaving us to imagine their joy, who thus beyond all expectation received back their dead from the grave; a joy, which was well nigh theirs alone, among all the mourners of all times,

> 'Who to the verge have followed those they love
> And on the insuperable threshold stand,
> With cherished names its speechless calm reprove,
> And stretch in the abyss their ungrasped hand.'

He leaves this, and passes on to show us the historic significance of this miracle in the development of the Lord's earthly history, the permitted link which it formed in the chain of those events, which were to end, according to the determinate decree and counsel of God, in the atoning death of the Son of God upon the cross."—P. S.]

DOCTRINAL AND ETHICAL.

1. *Christ the Resurrection and the Life,* the principle of the future resurrection:

a. The foretokens of the principle: the miracles of transformation and the histories of raisings from the dead in the Old Testament, and the raisings of the dead effected by Jesus.

b. The appearance of the principle in the revivifying life and spiritual resurrection of Christ.

c. The operations of the principle until the first resurrection and until the general resurrection.

2. *Faith* in Christ, the Son of God, embraces the resurrection.

3. The *mysterious, holy affections* in the life of the Lord. The sensational life in the spirit or the innermost and highest emotion, within which all feelings revolve;—supreme compassion for the misery of men, supreme indignation at the unbelief of the world. The Lord's bracing of Himself against all sympathy with ungodly sorrow, while at the same time fully sympathizing with the godly sorrow of men.

4. THE RAISING OF LAZARUS.

Different *interpretations:* (1) Lazarus was *apparently* dead (Paulus, Ammon, Schweizer and others); (2) the account a myth (Strauss); either a misunderstanding of a conversation concerning the resurrection, held with the two women of Bethany on the occasion of the death of Lazarus (Weisse); or a remodelling of the story of the raising of the young man at Nain (Gfrörer); or a dogmatico-allegorical representation of the

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between Christ and the Father, which is so often asserted in this Gospel (ch. v. 19-21, 36, 37; viii. 16, 18, 29, 42; x. 25, 30, 38) and illustrated on this occasion. By virtue of this intimacy He, the only Begotten, never addressed God as "*our* Father," but as "*My* Father" or "Father" simply, and stood in *constant* communication with Him so that His prayers assumed, as it were, the character of reflection and mutual consultation, and were *always* answered.—P. S.]

* [So also Godet: "*En rendant grâces à Dieu devant tout le peuple avant de faire le miracle, Jésus met positivement Dieu en part dans l'œuvre qui va se faire; cette œuvre devient par là celle de Dieu même. Jehovah, le Dieu d'Israel, sera désormais le garant de sa mission,—ou le complice de son imposture.*"—P. S.]

† [So also Hilary (*nullo intervallo vocis et vitæ*), Meyer, Alford, Trench. So in the general resurrection the dead will come forth from their graves when they hear the quickening *voice* of the Son of Man, ch. v. 28, 29; comp. the "shout," 1 Thes. iv. 16; and "the last trump," 1 Cor. xv. 52.—P. S.]

‡ [Also Augustine: *processit ille* VINCTUS: *non ergo pedibus propriis, sed virtute producentis.*]

§ [So also Meyer, Trench, Owen. Alford is uncertain.—P. S.]

δόξα of Christ (Baur).*—At the grave of Lazarus modern skeptical criticism manifestly celebrates its own dissolution—every man tells a different story.

Omission of the history in the Synoptists: (1) The synoptists were not acquainted with it (Lücke and others). (2) It lay beyond the circle of their statements (Meyer). (3) It was omitted out of consideration for the family of Bethany (Herder, Schulthess, Olshausen, Lange, *Leben Jesu*, II. 2, p. 1133). Meyer assures us that this last explanation runs counter to the mind and spirit of that first age of Christianity (he should say rather: to the spiritual bravado of the Montanists and Circumcellians). Comp. John xii. 10.

Instrumentalities of the miracle. a. The general one: Christ the resurrection and the life, the principle of raisings, quickenings, of the dead. *b. The special one:* Christ, now entertaining a presentiment of His own death and resurrection. It was necessary that Jerusalem and the Supreme Council should behold a sign of His glory beaming very near to them; this robbed them of all excuse. *c. The most special one:* The faith of the sisters and of Lazarus, and the expectation of all,—especially of the dying man,—that Jesus would come and manifest His power and willingness to help; an expectation which Lazarus preserved in death, as Jesus Himself carried down to death His confidence in His own resurrection (see my *Leben Jesu*, II. 2, p. 327 and 1127 ff.).

The form of the miracle: A prayer for the hearing of the God of Israel, as a testimony to the Lord in the face of Jerusalem.

Its import: The crown of His raisings from the dead, the presage of His resurrection, the first flashing of His δόξα from the Mount of Olives over Jerusalem.

5. "As regards the *moral application*, there is no need for allegorical interpretation such as is found in Jerome, Augustine, Bourdaloue, H. Martin, *etc.* This allegorical interpretation is obviously without historical foundation; it is unnatural,—and to make Lazarus, the friend of Jesus, the type of a sinner utterly dead and even stinking,—is also unseemly." HEUBNER.

HOMILETICAL AND PRACTICAL.

The raising of Lazarus as the most glorious of the revivifying miracles of Jesus: 1. In respect of the peculiar circumstances attending it in comparison with the previous raisings of the dead; 2. in respect of its intrinsic significance, as demonstrating that Christ is the Resurrection and the Life, or as a demonstration of His glory; 3. in respect of its decisive effects.—Or: the raising of Lazarus in respect of its essential features: 1. The introductory conversation; 2. the walk to the grave; 3. the prayer of thanksgiving; 4. the awakening call; 5. the appearance of the dead man; 6. the effect of his resurrection.—The arrival of Jesus on the fourth day after the burial of Lazarus. Or: Jesus, coming as a Saviour, never comes too late.—How the banished and fugitive Jesus from Peræa and those haughty scorners of Him, the Jews from Jerusalem, meet again at the grave of Lazarus.—The different kinds of condolence on the death of a member of a family: 1. The condolence of the world in general; 2. the ceremonious condolence of Pharisees; 3. the hearty condolence of relatives and friends; 4. the heavenly condolence of Christ.—Christ waiting before the village, or the divine power of Christ in His human weakness,—the type of the Christian life.—The greatest precaution combined with the most joyful anticipation of victory.—Martha and Mary at the grave of Lazarus. Comparison of the two, 1. At their first meeting with Jesus (Luke x. 38), 2. at the second here, 3. at the third in the history of the anointing.—The saying of both: *Lord, if Thou hadst been here, etc.*—The *if* of mourners in view of the dead. *If* this and that had happened: 1. In what degree *sinful?* As an expression of grief that will not be reconciled to the dispensation of God. 2. In what degree *warranted?* As an expression of pain investigating the causes of the suffering. 3. In what degree *salutary?* As an expression of humiliation before God on account of actual neglect.—The trial of faith imposed upon Martha.—The deliverance of Martha from petty household cares by means of the deep distress and mighty aid.—Christ the Resurrection and the Life: 1. What this means: *a.* the Life unto resurrection; *b.* the Resurrection unto life. 2. What this signifies to believers: *a.* to the dead; *b.* to the living.—Believest thou this?—The confession of Martha in reply to the question of Christ touching her faith.—How Martha here already subordinates herself to Mary, whom she before desired to tutor (she takes a still more subordinate position in the history of the anointing,—serving silently).—"The Master is here:" 1. The Master is here 2. and calleth thee.—The presageful visit to the grave, prelusive to the most presageful visit to the grave of Jesus.—The weeping of Mary and the weeping of the Jews: 1. In itself; the external similarity, the internal diversity; 2. in its signification: thus voices mingle in the songs of the sanctuary, tears in our houses, different spirits in the company of Jesus.—The twice-repeated convulsion of Jesus in spirit: 1. The occasion, 2. the mood, 3. the fruit.—The sensational life of Jesus.—The heart of Jesus in its full revelation: 1. In the full revelation of its love, 2. of its holiness, 3. of its divine power.—How the Lord Himself must guard His temper before His great work.—The moving and yet so salutary sight of the grave.—Our graves.—In their relation to the grave of Christ.—The temptation of Martha.—The prayer of thanksgiving and its signification: 1. In relation to the Lord: reliance on God; 2. with reference to the Jews: a miracle in fellowship with their God, as a testimony against them and to them; 3. in relation to the mourners: the divine consecration of their human joy.—The call of Christ three ghostly words, instinct with vital power: 1. The name, 2. to Christ, 3. forth.—The voice of Christ.—The infinitely significative and comprehensive nature of the human voice.—The unique heaven-tone (the peal of love and lightning-flash of life) in the voice of Christ.—The decidedness of Christ in all His

* [Dr. Lange omits the disgraceful explanation of Renan, who here resorts to the theory of a downright imposture. See above, p. 330.—P. S.]

vital traits,—even in His voice.—The appearance of the living man in the garments of the grave, a type of the new life of the Christian in the old vestments of death.—What is expressed by the words: "Loose him and let him go": 1. How the adoring amazement of the chronicler is lost in silence; 2. how Christ gives Lazarus credit for full vital strength; 3. how He diverts attention from Himself to him who has been raised up.—The three evangelical stories of Bethany.

STARKE: CANSTEIN: Jesus comes soon enough because He always brings salvation with Him, though to us He often seems to come too late.—HEDINGER: Everything is possible to the power of God: it quickens physically and spiritually those who have lain in the grave for an hour or for a thousand years,—who have sinned for a long or for a short time.—To comfort the mourning is a part of godliness.—QUESNEL: We comfort one who has lost his brother by death, and have little or no compassion for him who has lost his God.—OSIANDER: See how faith wrestles and battles with unbelief!—God is rich above all who call on Him and can do infinitely more than we ask.—BIBL. WIRT.: The greatest consolation of Christians in all kinds of misery and so in peril of death, is the resurrection of the dead, 1 Cor. xv. 54; Heb. ii. 14.—He who believes not on Christ is dead ere he dies.—Ver. 28. Ah, how fitting it is for one friend to call the other to Christ!—It is often better to preach Christ in secret than to proclaim Him publicly.—Ver. 29. HEDINGER: Love tarrieth not.—Ver. 31. ZEISIUS: Those whose hearts are very heavy—and particularly those that are sorely tempted—should not be left alone.—Ver. 32. CANSTEIN: A believing knowledge of Jesus worketh holy reverence toward Him and deep humility.—The misery of men moves Jesus' pity. We too, after His example, should pity the wretched.—ZEISIUS: We may weep and lament for them that are asleep in Jesus,—but with moderation; and we may comfort ourselves, on the other hand, with the future, joyful resurrection, 1 Thes. iv. 13, 18.—Ver. 35. Thus He wept over Jerusalem (Luke xix. 41) and in the garden of Gethsemane, Heb. v. 7. He first gives a sign of His true humanity and then of His divinity.—Ver. 41. *Ibid.*: Learn here from Jesus, when thou art about anything of importance, not to enter upon it without prayer.—Ver. 43. OSIANDER: A testimony to the divine majesty of Christ.—Ver. 45. QUESNEL: It is good for us to visit pious people; sometimes our salvation depends thereon.—GERLACH: Jesus begins here, as He often does, with words purposely mysterious and sifting; they sound like a general consolation uttered in view of the future resurrection.—It was the grand aim of Jesus in many of His discourses to exhibit the unity of the spiritual and bodily resurrection; He therefore raised up the bodies of the dead.—The resurrection of the wicked is not a true resurrection, but the second death.—He calls the dead as He would a living man, as God calls that which is not as though it were, Rom. iv. 17.

LISCO, ver. 33: The affections of believers have not the mastery over them; they are not passions.—BRAUNE: Mourning has a good name in the Old Testament; Abraham, Isaac and Jacob mourned. And Paul writes (Rom. xii. 15): "Rejoice with them that do rejoice, and weep with them that weep." Comp. Phil. ii. 27.—From the God of all comfort cometh the gift of consolation.—Ver. 27. In *this* belief is contained her all. Lest her defective conception should deprive her of the enjoyment of salvation.—Mary, ver. 32. Not another word,—only tears; they speak louder.—*He was convulsed, etc.* What a glorious glimpse of the great heart of Jesus John gives us here!—Scripture mentions eight persons who were raised from the dead: the son of the widow of Sarepta, by means of Elijah (1 Kings, xvii. 22), the son of the Shunamitess by Elisha (2 Kings, iv. 35), a dead man who was cast into the grave of Elisha (2 Kings, xiii. 21), the young man of Nain (Luke vii. 15), the daughter of Jairus (Matt. ix. 25), Lazarus, Tabitha by Peter (Acts ix. 40), Eutychus by Paul (Acts xx. 9).—GOSSNER, ver. 17. Yet He never fails to come.—No Christian dies.—It is true a child of God may outwardly suffer all manner of things,—but that is to be sick; that is not death.—*Mary.* She arose, not to go to the dead, but to Him who was her life.—Mary spoke in the same tone that her sister used. For it is customary for one thing to infect another. One man may discourage and dishearten another.—Another time He said on a similar occasion: Weep not! Namely, for the consolation of the widow of Nain. But here He weeps Himself. By His tears 1. He heals (hallows) ours, 2. He wipes them away.—The mighty voice of the Saviour a type of His almighty grace.

HEUBNER: The longer faith is obliged to wait, the stronger faith grows by waiting and trial,—the more glorious is the help afforded (Wichelhaus).—Ver. 24. A general belief in a certain truth is indeed of no avail. This does not touch a man. It must become a faith personally applied to and personally concerning us.—"Believest thou this?" A proof-question for every one.—"The inner relationship of the heart to Jesus must remain a secret to the world, although we should freely confess Jesus" (Wichelhaus).—The Master calleth *thee.* It is a question of personal relationship.—Ver. 29. Who may delay when Jesus calls him?—What divine strength human tears possess!—Ver. 43. The voice that we now hear is the authoritative word of the Awakener of the Dead, who hath the keys of hell and of death.—Like a spirit Lazarus comes forth, that at the sight of him all may be seized with trembling and awe, as they think of the invisible world thus brought near to them.—The dead man vouchsafes no narrative to our ears. "He had nought to say in words of this earth" (Herder).—SCHLEIERMACHER: The Jews. Such sympathy in the common incidents of life as is manifested even by men who do not share our feelings in regard to the things which are most important and which we have most at heart, should not be condemned by us as devoid of sincerity.—The grief that locks itself up within itself is selfish, inasmuch as it separates a man from connection with his brethren.—That which can rise so high (to God), that which is capable of such communion with the universal fountain of life, is also removed beyond the power of death. If thou believe, thou shalt see the glory of God.

MALLET: Jesus' wrath and tears.—Tears are not only the signs of love, interest, grief; they are also infallible signs of human impotence and weakness. Thus tears here reveal His holy love, but they conceal His might and glory.—She called the grave the place of corruption,—the Lord calls it the place of glory.—The Jews. There is a power in the rays of the sun. They wake the vital germ within the grain of corn and call a new, beautiful and manifold life into being. But the same sun-beam draws poisonous vapors out of bogs and morasses. It summons life from the one,—death from the other.

[CRAVEN: From ORIGEN: Ver. 41. *Then they took away the stone;* Some delay had arisen; it is best to let nothing come between the commands of Jesus and doing them.—*Jesus lifted up His eyes:* We should pray after Christ's pattern—lift up the eyes of our heart above present things in memory, in thought, in intention.——From HILARY: Vers. 41, 42. Christ's prayer did not benefit Himself, but our faith; He did not want help, but we want instruction.——From AUGUSTINE: Ver. 22. Martha does not say, Bring my brother to life again, but *I know whatsoever Thou wilt ask, God will give it Thee*—*i. e.*, what Thou wilt do is for Thy judgment and not for my presumption to determine.—Ver. 25. *He that believeth in Me:* Faith is the life of the soul.—Ver. 34. *Where have ye laid him?* He knew, but He asked to try the faith of His people.—Ver. 35. *Jesus wept:* Wherefore did He weep, but to teach men to weep?—Ver. 39. *Take ye away the stone:* Mystically, Take away the burden of the law, proclaim grace. [?]——From CHRYSOSTOM: Vers. 20, 28. Martha does not take her sister with her because she would speak with Christ alone; when her hopes had been raised by Him she called Mary.—Ver. 29. In her devotions to (trust in?) her Master, she had no time to think of her afflictions.—Vers. 35-38. That He *wept* and *groaned* are mentioned to show the reality of His human nature.——From BEDE: Vers. 32, 33. Mary did not say so much as Martha, she could not speak for weeping, (but her *tears* were as effective as the *words* of her sister.—E. R. C.)——From ALCUIN: Ver. 17. Our Lord delayed for *four days* that the resurrection of Lazarus might be the more glorious.—Ver. 25. I am the Resurrection, because I am the Life.—Ver. 26. Jesus knew that she believed, but sought a confession unto salvation.—Ver. 35. *Jesus wept* because He was the fountain of pity.—Vers. 43, 44. Christ *awakes*, because His power it is which quickens inwardly; the disciples *loose*, because by the ministry they who are quickened are absolved. [?] (*through* the ministry they are delivered from the bondage of sin.—E. R. C.)——From THEOPHYLACT: Ver. 28. *The Master is come and calleth for thee:* the *presence* of Christ in itself a call.—Vers. 33-35. He *groaned*—*wept:* Jesus sometimes gave His human nature free vent, sometimes He restrained it: He acted thus—1. to prove that He is very man; 2. to teach us the due measure of joy and grief—the *absence* of sympathy and sorrow is brutal, the *excess* is womanly [better: heathenish.—P. S.]—Ver. 43. *He cried with a loud voice*—the symbol of that trumpet which will sound at the general resurrection.——From BURKITT: Vers. 21, 22-38. *Faith* and *infirmity* mixed together: *faith*, in Martha's firm persuasion of Christ's power; *infirmity*, in her limiting Him as to *place* and *time*.—Ver. 28. Christ's meek answer to Martha's passionate discourse.—Ver. 30. The earnestness of Christ to finish His work—He went to the grave before entering the house.—Ver. 35. *Jesus wept* partly *from* compassion, partly *for* example—1. *from* compassion, (1) to *humanity* debased by sin to death, (2) to *Lazarus* whom He was about to bring back to a sinful and suffering world, ((3) to the sorrowing sisters.—E. R. C.); 2. *for example*, to bring tears from us—(1) at the sight of others' woes, (2) at the graves of our friends.—Ver. 39. *Take ye away the stone:* Our hands must do their utmost before Christ will help.—Ver. 43. Our Lord did not say *Lazarus, revive*, as to one dead; but *Come forth*, teaching us that they are alive to Him who are dead to us.——From M. HENRY: Ver. 17. *When Jesus came:* Promised salvations though they often come *slowly*, always come *surely*.—Ver. 19. The home of Martha and Mary a house of mourning.—Grace will keep sorrow from the *heart* (chap. xiv. 1) not from the *house*.—Where there are *mourners*, there ought to be *comforters*.—They comforted them *concerning their brother*, speaking (probably), 1. of the good name he had left behind; 2. of the happy state to which he had gone.—Ver. 20. The different temperaments of Martha and Mary, as manifested by their different conduct.—Ver. 21. *If Thou hadst been here:* We are apt to add to our troubles by fancying what *might have been*.—Ver. 22. When we know not what in *particular* to ask, let us in *general* refer ourselves to God. When we know not what to pray for, the Great Intercessor knows and is never refused.—Ver. 23. The comforting answer of Jesus. *Thy brother shall rise again*, directing Martha's thoughts forward to what *shall be*.—Vers. 25, 26. Note 1. The sovereign power of Christ, *I am the Resurrection and the Life;* 2. the promise of the new Covenant, (1) what it is, *life* (*a*) for the *body, a blessed resurrection*, (*b*) for the *soul, a blessed immortality*, (2) to whom made, *believers in Him*.—Ver. 27. Martha's *Creed;* observe 1. The *guide* of her faith, *the word of Christ;* 2. The *ground* of her faith, *the authority of Christ;* 3. The *matter* of her faith, *that* Christ *was* (1) THE CHRIST—the *anointed One*, (2) *The Son of God*, (3) *The One who should come, ὁ ἐρχόμενος*.—Vers. 29-31. The (gracious) *haste* of Mary; she did not consult 1. the decorum of her mourning, 2. her neighbours.—Vers. 29-32. Mary's abounding love for Christ; though He had seemed unkind in His delay she takes it not amiss.—Vers. 31-33. The Jews who followed Mary led to Christ by the beholding of the miracle; it is good to cleave to Christ's friends in their sorrows, for thereby we may come to know Him better.—Ver. 33. The *tears* of Mary; the tears of devout affection have a loud, prevailing voice with Christ.—*He was troubled, i. e., He troubled Himself;* He was voluntary both in His *passion* and His *compassion*.—Ver. 35. *Jesus wept*, showing that He was *a man of sorrows and acquainted with grief*.—Vers. 39, 40. Martha's (momentary) distrust, and Christ's gentle reproof and re-assurance.—Ver. 41. The prayer

of Christ teaches us in praying—1. to call God, *Father;* 2. in our prayers to praise Him.—Ver. 42. The objects of His *public* thanksgiving—1. to obviate the (possible) objections of His enemies that He wrought miracles by *charms* or the power of Satan; 2. to corroborate the faith of His friends.—Ver. 43. *Loud voice*—1. *significant* of the power put forth; 2. *typical* of other works of resurrection—(1) of the *gospel call*, (2) of the Archangel's trumpet at the last day.—Ver. 44. The miracle was wrought—1. *speedily*, 2. *perfectly*, 3. with the additional miracle, that Lazarus *came forth* though *bound* hand and foot.——From SCOTT: Ver. 41. We cannot raise the spiritually dead, but we should remove the stones and the grave clothes.——From STIER: Ver. 21. *Lord, if Thou hadst been here;* thus does man look back with *if* in all his heavy trials.—Ver. 22. Martha at this point a heroine in faith, but only for a moment.—Ver. 24. The implied dissatisfaction of the bereaved one with the mere promise of a resurrection at the last day—("*Half-faith* always does what Martha here does." DRAESEKE).—Ver. 25. I am the Resurrection—1. *because* I am the Life; 2. *as* I am the Life—in the same most intrinsically true, and already prevailing, sense.—Vers. 25, 26. He that believeth in Me shall receive a life which death cannot invade. When the *living* bury *His living* nothing should be heard but resurrection joy.—Ver. 33. *He groaned in the spirit* (ἐνεβριμήσατο τῷ πνεύματι): The *sorrow* of Jesus on account of sin, and His *wrath* against death.—Ver. 44. *Loose him:* The relics of the (spiritual) grave are (in the case of the spiritually quickened) to be removed, by the Lord's appointment, through the ministry of men.——From BARNES: Ver. 26. *Believest thou this?* The time of affliction a favorable period to try ourselves whether we have faith.—Ver. 28. *The Master:* A title which Jesus claimed for Himself, Matt. xxiii. 8, 10.—Ver. 35. *Jesus wept:* Learn—1. that the most tender friendship is not inconsistent with the most pure religion; 2. that it is right to sympathize with the afflicted; 3. that sorrow at the death of friends is right; 4. the tenderness of the character of Jesus.—Ver. 40. *The glory of God:* The power and goodness displayed in the resurrection.——From MELVILLE: Ver. 25. *I am the Resurrection and the Life;* Christ the cause and the origin of the immortality of our bodies and our souls.——From HALL: Ver. 28. *Secretly* for fear of the unbelieving Jews: Christianity doth not bid us abate anything of our wariness.——From A PLAIN COMMENTARY (Oxf.): Ver. 20. The blessedness of Martha in going forth to meet her Lord.—Ver. 30. By His remaining without the town, the whole body of friends brought to Him (and to the beholding of the miracle.—E. R. C.)——From HUTCHESON: Ver. 24. Men believe great things that are *far off*, when their faith proves weak in a less matter of *present* trial.——From WILLIAMS: Vers. 38-41. God created man by a word, without effort; but recalls him to life not without many groans and tears and intercessions.——From RYLE: Vers. 20-27. To know how much grace believers have, we must see them in trouble.—Ver. 21. A strange mixture of emotions—1. reproachful passion; 2. love; 3. faith; 4. unbelief.—Ver. 24. *General* faith is easier than *particular.*—Ver. 31. Those who came to comfort, themselves blessed.—Vers. 33-35. He *saw* weeping and He wept (as the consequence of His real humanity); He still retains His human nature.—Ver. 36. *Behold how He loved him!* Of all graces, love most arrests the attention and influences the opinion of the world.—Ver. 40. *Said I not unto thee:* The best believers need reminding of Christ's sayings.——From OWEN: Vers. 25, 26. *He that believeth in Me, etc.:* Our Lord's commentary on the preceding words, *I am the Resurrection and the Life.*

Vers. 41, 42. The duty of *public thanksgiving* for gracious answers to prayer*—1. that God may be glorified by the one benefited before others; 2. that others may be led to glorify Him.]

* [Is not the address recorded in these verses simply a *thanksgiving* spoken in respect of a previously offered *private prayer?* Is it not probable that the prayer was being offered during the period of delay beyond Jordan, throughout the travel to Bethany, and in the *groanings* at the sepulchre?—E. R. C.]

C. *Two-fold result of the raising of Lazarus. The believing Jews. The obdurate ones as betrayers. The high-priestly prophecy, or the extinction of the ancient Urim and Thummim. Demoniacal policy and Divine counsel. Jesus now in the wilderness of Ephraim, as He was in the wilderness at the beginning of His ministry.*

(VERS. 45-57.)

45 Then many [Many therefore] of the Jews which came [who had come][1] to Mary,
46 and had seen the things which Jesus [what he] did, believed on [in] him. But some of them went their ways [went away] to the Pharisees, and told them what things [*omit* things] Jesus had done.
47 Then [Therefore] gathered the chief priests and the Pharisees a council [the Council, or, the Sanhedrin][2] and said, What do we [shall we do, or, are we to do]?
48 for this man doeth [worketh] many miracles [signs]. If we let him thus alone [thus go on], all *men* [*omit men*] will believe on [in] him; and the Romans shall [will]

49 come and take away both our place and nation. And [a certain] one of them, *named* [*omit named*] Caiaphas, being the [*omit* the] high priest that same [*omit*
50 same] year, said unto them, Ye know nothing at all, Nor [do ye] consider that it is expedient for us [for you],[3] that one man should die for the people, and that
51 the whole nation perish not [and not the whole nation perish]. And this spake he [he spoke] not of [from] himself: but being high priest that year, he prophesied [gave the high-priestly prophetic decision] that Jesus should [was about to] die
52 for that [the] nation; And not for that [the] nation only, but that also he should [that he might also] gather together in [into] one [body, or, people] the children of God that were [are] scattered abroad.
53 Then [Therefore] from that day forth they took counsel together[4] for [*omit* for]
54 to put him to death. Jesus therefore walked no more [longer] openly [freely] among the Jews; but went [departed] thence unto a [into the] country near to [*omit* to] the wilderness, unto a city called Ephraim, and there continued [so-
55 journed, abode] with his [the] disciples. And [Now] the Jews' passover [the passover of the Jews] was nigh at hand [*omit* nigh, or, at hand]: and many went out
56 of the country up to Jerusalem before the passover, to purify themselves. Then sought they [They sought therefore] for Jesus, and spake [said] among themselves, as they stood in the temple, What think ye, that he will not come to the feast?
57 Now both [*omit* both][5] the chief priests and the Pharisees had given a commandment [issued commandments or, ordered],[6] that, if any man [any one] knew where he were [was], he should shew *it* [give information, or, make it known], that they might take [seize] him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 45.—[Οἱ ἐλθόντες is the true reading, supported by Origen, and adopted by Alford, Tischendorf, *etc.*, instead of τῶν ἐλθόντων of Cod. D.—P. S.]

[2] Ver. 47.—[συνέδριον means the Sanhedrin, the great council of the Jews. See Exeg.—P. S.]

[3] Ver. 50.—[Tischendorf (ed. 1869), Alford, Westcott and Hort read ὑμῖν in accordance with B. D. L., *etc.*, instead of ἡμῖν. Lange follows here the text. rec.—P. S.]

[4] Ver. 53.—[Tischendorf supplies συνεβουλεύσαντο by ἐβουλεύσαντο in accordance with Sin. B. D.—P. S.]

[5] Ver. 57.—καί is omitted by Lachmann and Tischendorf in accordance with many Codd. Yet it is recommended by Cod. D. and others, and was perhaps omitted because men failed to recognize the great intensification of the persecution of Jesus expressed in this mandate. Since the decree in question must be disseminated throughout the land, we also consider the reading ἐντολάς, in accordance with B. M., *etc.*, to be correct. [The first καί after δεδώκεισαν, which in the E. V. is rendered *both*, must be rejected on the authority of ℵ. A. B. K. L. M. U. X., Alford, Tischendorf, Westcott and Hort.—P. S.]

[6] Ver. 57.—[The singular ἐντολήν of the text. rec. as a correction (because but one is mentioned) must be set aside for the plural ἐντολάς, *orders*, on the authority of Cod. Sin. and B., *etc.*—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 45. **Many of the Jews therefore.**—A new split in the Pharisaical party in Jerusalem itself. The important effect of the raising of Lazarus is observable in the fact that many of these Jews became believers. Some, however, of those who witnessed the miracle at Bethany, separate from the believing portion and confirm themselves in their obduracy, giving notice of the event to the Pharisees, *i. e.*, here, the hostile members of the Sanhedrin. Origen held these individuals to be friends of Jesus, whose intentions in giving the information were good. On the other hand the view of Euthymius, who regarded them as malevolents, is the one generally entertained. According to Euthymius, they denounced Him as a sorcerer (γοέτης); according to Theophylact, as a sacrilegious person, who had disinterred a corpse. These hypotheses overlook the possibility that the hardened denunciators held the same opinion to which Caiaphas gives utterance ver. 50, and considered Jesus to be merely a dangerous man. And thus their notification is apprehended by the generality of people. Meyer impugns the assumption of hostile intention on the part of these men; it is οἱ ἐλθόντες [who had come], says he,—not τῶν ἐλθόντων [the reading of D. and text. rec.—P. S.] But in this construction the evangelist would say, that the Jews who came to Bethany constituted a plurality of the whole body of Jews. The better plan would be, perhaps, to distinguish among the spectators friends of Mary, sharers of her sentiments; these had come to Mary and were θεασάμενοι. The Jews were well aware of the deadly enmity of the Pharisees towards Jesus; if these informants had been friends, they must have witnessed for Jesus with heroic martyr-courage, and they would have secured a firm and conspicuous station in the evangelical history.

Ver. 47. **The high priests and the Pharisees therefore assembled the Sanhedrin.**—See Comm. on *Matthew*, chap. v. p. 113, Am. Ed.; Winer, Art. *Synedrium*.

1. The NAME: συνέδριων, talmudic: סַנְהֶדְרִין, *Sanhedrin.**

* [*Sanhedrin* is more accurate than *Sanhedrim*, though this is more frequently used (even by Alford). The rabbinical attempts to trace it to a Hebrew root are futile (see Buxtorf, *sub verb.*); it is formed from the Greek συνέδριον (σύνεδρος, ἕδρα), a sitting together, an assembly, a council. Winer's article is more scholarly than the article *Sanhedrim* in Smith's *Dictionary of the Bible*. Lange has conveniently brought together all the necessary information on the subject.—P. S.]

2. SIGNIFICATION: the supréme, theocratico-hierarchical Court of the Jews, resident at Jerusalem.

3. COMPOSITION and ORGANIZATION. It consisted of seventy-one members forming three classes (chief priests, elders, scribes). At that time it was composed of Pharisaic and Sadducean elements (Caiaphas, the high-priest, belonged to the Sadducean party). The Sanhedrin had a president (הַנָּשִׂיא), ordinarily the high-priest, who was assisted by a vice-president (אַב בֵּית דִּין). There is not sufficient proof that a third functionary, styled חָכָם, stood at the left of the high-priest (Vitringa).

4. SESSIONS. *Extraordinary:* in urgent cases at the house of the high-priest. *Ordinary:* held daily (with the exception of the Sabbath and feast days), of old in a session room adjoining the temple, called *Gazith*, but in later times (from a period of forty years before the destruction of the temple) in places near the temple-mount.

5. MATTERS COMING UNDER THE COGNIZANCE OF THIS COURT AS A FORUM: Matters concerning a whole tribe, a false prophet, the high-priest, or an arbitrary war, or blasphemy.

6. PUNITORY POWER. Formerly: Infliction of capital punishment (stoning, burning, beheading, hanging); later: excommunication and recommendation for capital punishment.

7. ADMINISTRATION. Connection with the minor courts; highest court of appeal from these; intercourse with them through surrogates and apparitors.

8. EXTENT OF AUTHORITY: Legislation, administration, justice.

9. HISTORY. According to the Talmudists this court originated in the institution of Moses, Num. xi. 24. That, probably, was but prelusive. So, too, the supreme court of Jehoshaphat, 2 Chron. xix. 8. Increased importance of this institution after the exile. The γερουσία in the time of the Seleucidæ (2 Macc. i. 10); the first decided mention at the time of Antipater and Herod (Joseph. *Antiqu.*, xiv. 9, 4). A session of the Sanhedrin is called.

What shall we do [or, **What are we to do**, ποιοῦμεν]?—The indicative, *i. e.*, something *must* be done.—**For this man.**—Implacable hatred. They no longer protest against the many signs of Jesus; but nevertheless they contemptuously say: *this man.* Doubtless the expression—*many miracles*, is also intended to obliterate the simple recognition of the grand raising of the dead. At the same time an expression of fear that He would perform yet other miracles.

Ver. 48. **If we let Him thus alone.**—The policy of fear and anti-christianity. It is a *wicked* and *empty* fear that all will believe on Him; a *wicked* and *empty* fear that thence troubles will arise that will cause the Romans to invade the country; a *wicked* and *empty* fear that they will then make an end of the Jewish commonwealth. There is, moreover, in each one of these considerations a co-operative element of falsehood; hence it is likewise a trebly hypocritical fear. And a fear, in sooth, which thinks itself justified by its motives, in carrying on hostile proceedings against a prophet of God, a doer of many miracles. In fine, a fear that occasions the very mischief it considers itself bound mischievously to avert. Weisse and Strauss have regarded this hierarchical portrait as an improbable one. Analogies at once suggest themselves; for instance, Ultramontanism confounds the Reformation with Anabaptism, Socialism, Communism, Antichristianity,—and is itself the parent of those very things which it seeks to foist upon the other.

They will take away both our place and nation [καὶ τὸν τόπον καὶ τὸ ἔθνος]. Ἀροῦσιν according to Euthymius and many others, ἀπολέσουσιν, according to Nonnus and others: they will wrest from us; this certainly is more in accordance with their egotistical sentiment which considers everything lost when the hierarchical rule is gone. Tholuck is in favor of: annihilate,—because Judea was already a Roman province. But the hierarchy still exercised rule. *Our*, ἡμῶν. Meyer: placed first, with the emphasis of egotism. Τὸν τόπον variously construed: 1. *As the temple*, as the central sanctuary (Origen, Lücke [De Wette, Hengstenberg] and others, after Acts vi. 13; 2 Macc. v. 19); 2. as the country, "*Land und Leute*" [Luther] country and people—(Bengel, Luthardt, and others);* 3. as the holy city [the seat of the Sanhedrin and the whole hierarchy], in favor of which, 2 Macc. iii. 18, 30. Chrysostom, Meyer.† Be it observed that the temple with the holy mountain and the holy city form a concrete unit, as the residence of the theocratical hierarchy. However, the expression is also an unconscious prophecy, like the subsequent remark of Caiaphas.

Ver. 49. **And a certain one of them, Caiaphas.** Καϊάφας. See *Comm. on Matt.* chap. xxvi. 3. Also Luke iii. 2. It must be observed that the Sadducees, to whom Caiaphas belonged, have already begun to take part in the hostility against Jesus; having probably long despised Him, their active enmity is doubtless excited by the raising of Lazarus. They now, in the person of Caiaphas, take the foremost rank in the persecution; subsequently we see them for a time take the lead even of the Pharisees in hostility towards the Christian Church (Acts iv. 1, 2).

Being high-priest that year [τοῦ ἐνιαυτοῦ ἐκείνου]. Different interpretations:

1. Bretschneider, Strauss [Schenkel, Scholten]: It is the erroneous idea that the high-priestly office changed hands from year to year. [But whoever was the writer of this Gospel, he shows sufficient familiarity with Jewish customs and localities throughout, to manifest that he was incapable of making such a mistake.—P. S.]

2. Baur: The Pseudo-John supposed Caiaphas and Hannas to have discharged the office alternately [very arbitrary].

3. Tholuck: "The repetition of τ. ἐνιαυτοῦ ἐκ. vers. 49, 51; ch. xviii. 13 cannot be understood otherwise than thus: namely, that the high-priest who once in the year offered the joint sacrifice for the people (Heb. ix. 7), must himself declare that in that year *a greater and more universal joint sacrifice should be offered.*" Yet John himself refers the saying not to the high-

* [Alford: *Our local habitation* and national existence.—P. S.]

† [So also Grotius, Ewald, Bäumlein, Godet.—P. S.]

priestly, but to the prophetic position of the high-priest.

4. Lücke: In that *memorable* year, the *death-year* of the Redeemer, Caiaphas was at the head of affairs (and the Evangelist deemed it superfluous to add to the mention of this fact a reference to the duration of the office).* This suffices; yet the expression undoubtedly contains also an intimation to the effect, that the high-priestly-office was debased at that time by the frequent alternations it sustained. See *Leben Jesu.*

Ye know nothing at all. Οὐκ οὐδέν. As he is aware that he is giving utterance to the inmost wishes of the greater part of them, he can, with an appearance of righteous indignation, revile them, without apprehending the taking of much offence.

Ver. 50. **Nor consider that it is expedient** [συμφέρει] **for us**—*us* of the Sanhedrin†—**that one man should die for the people** [ἵνα—according to divine purpose—εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, **and not the whole nation perish,** καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Thus the Jewish priesthood expired with an unconscious and unwilling prophecy of Christ's atoning death, which it typically foreshadowed. Stier and Luthardt see in this a sublime irony of a most special Providence in the very centre of the world's history.—P. S.] The ὑπέρ, *in commodum, for the benefit,* becomes also an ἀντί, *instead of,* in consequence of the concluding clause: "*and that not the whole nation* (λαός, the whole mass of the people) *perish.*"‡ "Analogous sentences are collected by Schöttgen and Wetstein." The devilishness of this pseudo-political maxim as conceived by Caiaphas, is contained in the idea that Jesus shall be a *guiltless* and *involuntary* sacrifice to secure the good of the nation. This diabolical notion causes the proposition to assume, in this sense, an ultra-heathenish, superstitious and lying aspect. It is the completed idea of the most revolting heathen Moloch-sacrifices, into which Israel lapses when at the very acme of its legalistic zeal for putatively pure Judaism. See *Leben Jesu* II., 2, p. 1138.

Ver. 51. **But being high-priest that year, he prophesied**—*i. e.*, unconsciously to himself, the wicked decree, as *he* apprehended it, had the significancy of an official prediction, and, as such, a higher sense. Various interpretations:

1. In the sense of בַּת־קוֹל (De Wette). There is undoubtedly something of a kindred nature in the *Bath Kol;* yet that is here insufficient, and it belongs to another sphere. See Herzog's *Real-Encyklopædie* [I. 719].§

2. An involuntary prophecy, like that of old, contained in the involuntary blessing of Balaam (Lücke, Tholuck).* The cases are certainly allied; they differ, however, in that in the case of Balaam, a distinction must be made between his common consciousness and his inspired mood (wherefore his words of blessing are not susceptible of a double interpretation, as is his character), while in Caiaphas we have to distinguish between his consciousness and the unconscious expression, mirroring a higher truth, and hence bearing a double meaning.

3. A sentence in accordance with the appointment of the high-priest, to prophesy by the Urim and Thummim, *i. e.*, to utter the decision assignable to divine causality. *Leben Jesu* II., 2, p. 1137. [So also Alford. This view is confirmed by the repetition of the phrase ἀρχιερεὺς ὢν τοῦ ἐν. ἐκ. But this reference to the Urim and Thummim does not exclude the second view.—P. S.] "The high-priest," says Meyer, "was considered in ancient Israelitish times as the bearer of the divine oracle, the organ of divine revelation (Ewald, *Antiquities*, p. 385 sq.), which he obtained by examination of the Urim and Thummim (Ex. xxviii. 30; Lev. xxvii. 21). It is true that this examination was discontinued in later times (Joseph. *Ant.* III., 8, 9)—the high-priestly office being in all things shorn of its glory; yet even in the prophetic age there still existed a belief in the prophethood of the high-priest (Hos. iii. 4); we find also in Josephus *Antiq.* VI., 6, 3, the ancient high-priesthood represented as the bearer of the oracle,"*etc.*, [p. 444 *f.*, 5th ed.] The high-priest was not the organ of divine *revelation*, but of divine *decision;* for the people whose king was God, must be able in all cases to have the mandate of its King. Now the decision was, if auspicious (as Philo,† idealizing the priest, represents him as a prophet), a prophecy of blessing; but if the high-priest was an unenlightened man, his oracle became the utterance of a curse. The decision might also, in itself, be the fountain sometimes of fortune, sometimes of misfortune. But even in the latter case there was attached to it the blessing of a divine judgment, that brought deliverance to the pious (rabbinical passages of unconscious predictions in Schöttgen).

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* [So also Meyer and Alford. Comp. xviii. 13, where the expression is repeated.—P. S.]

† [Lange follows Lachmann in reading ἡμῖν. But the true reading is ὑμῖν, *for you*, see TEXT. NOTES.—P. S.]

‡ [There is here a slight mistake, as will be seen by referring to the Greek text. Caiaphas uses λαός in the first, and ἔθνος in the last clause. Meyer distinguishes between ἔθνος, the people as a *nation*, and λαός, the people as a political or theocratic society. Or, to speak more accurately, λαός usually signifies the *chosen* people (Matth. i. 21; ii. 4, 6, *etc.*), ἔθνος, a nation among the nations (comp. below ver. 52 οὐχ ὑπὲρ τοῦ ἔθνους μόνον); Matth. xxiv. 7, "nation against nation;" xxv. 32, "*all* nations," *etc.*). Yet λαός is also used for a great crowd or multitude, like ὄχλος, John viii. 2; Luke xxiii. 27, "a great company of people," *etc.*—P. S.]

§ [The Talmudic term, *Bath Kol*, lit., "the daughter of the voice," means the echo of a heavenly voice of revelation, or a divine oracle which the Rabbins imagined to receive, or which they were accustomed to derive from accidental circumstances and lots. It arose after the extinction of the prophecy and is a bastard substitute for it. John would not use of this the verb ἐπροφήτευσεν.—P. S.]

* [So also Trench and Wordsworth. Similar instances of involuntary prophets or witnesses to the truth we have in Pharaoh, Saul, Nebuchadnezzar, Pilate. God uses bad men as well as good ones for His own ends; He can speak wisdom even through the mouth of an ass, and confound the philosophers. Trench says: "There is no difficulty in such *unconscious* prophecies as this evidently is. How many prophecies of the like kind,—most of them, it is true, rather in act than in word, meet us in the whole history of the crucifixion! What was the title over our blessed Lord, 'Jesus of Nazareth, the King of the Jews,' but another such scornful and contemptuous, yet most veritable prophecy? Or what again the robe and the homage, the sceptre and the crown? And in the typical rehearsals of the great and final catastrophe in the drama of God's providence, how many Nimrods and Pharaohs, antichrists that do not quite come to the birth, have prophetic parts allotted to them, which they play out, unknowing what they do; for such is the divine irony; so, in a very deep sense of the words,

'*Ludit in humanis divina potentia rebus.*'"—P. S.]

† [*De creat. princ.* II., p. 367.]

That Jesus was about to die [ἤμελλεν ἀποθνήσκειν]. Ὅτι. The subsequent observation is not merely a pious reflection of John, as Lücke represents it; it is declaratory of the decisive providence of God, which caused the wicked decree to be so worded that it must express at the same time, unconsciously to the speaker, a *divine* sense, containing the real doctrine of salvation,—the doctrine of the redemption of man by the death of Jesus. **To die for the nation.**—The ὑπὲρ τοῦ λαοῦ (ver. 50), with its hierarchico-national sound, is here changed, in accordance with the last words of Caiaphas, into ὑπὲρ τοῦ ἔθνους.

Ver. 52. **And not for the nation only, but that he might also gather together into one [people] the children of God that are scattered abroad.**—Christian universalism, conditional, however, upon divine ordinance, as defined in the Bible, and upon human faith.—[Ver. 52 is an addition of the Evangelist to the unconscious prophecy of Caiaphas to prevent a limitation of the benefits of Christ's death; comp. 1 John ii. 2: "He is the propitiation for our sins; not for ours only, but also for the sins of the whole world."] *The children of God.* Interpretations:

1. The future children of God. [Among the heathen. Prophetic and proleptic, like x. 16]. (Euthymius [ὡς μέλλοντα γενέσθαι], Meyer [Alford, Trench: Those who should hereafter become His children. So also Calvin, in a predestinarian sense (to which Meyer assents): *Filios ergo Dei, etiam antequam vocentur, ab electione æstimat.*—P. S.]

2. Children of God, who are longing for Christ (Messner [Tholuck, Luthardt, Godet]).

3. Children of God by nature, who are such without first becoming so through Christ (Hilgenfeld [contrary to i. 12; iii. 3, 6, *etc.*])

4. The children of God generally, among the Jews,—they being in reality scattered by the hierarchy, jealous for the λαός,—as among the heathen, whose religious men have been scattered abroad since the building of the tower of Babel. The antithesis is: dying for the *nation* as a *unit;* dying in order to the gathering of the people of God from all places whither they have been scattered. The fundamental idea is the bringing together (this expression does not refer to place) of all the children of God into *one, i. e.*, into *one nation*, in antithesis to the λαός of Caiaphas. Comp. Ephes. ii. 14. In that passage the fundamental idea is the union of believing Jews and Gentiles, as ch. x. 16; here the fundamental thought is the union of the scattered sheep. Caiaphas said: the nation is perishing—therefore He must die; John says: He, doubtless, has by His death created the true, real λαός. Christ is the union of this people.

Ver. 53. **From that day forth** they held assemblies of their council, having in view His death: meetings for the murder of Christ. Before this time inferior courts, as well as the Sanhedrin itself, have *occasionally* sought to bring about His death (chh. v. and viii.); before now, individual Pharisees have sought to thrust Him aside by means of their standing tribunal of zealotism (chh. ix. and x.); before this, too, His adherents have been threatened with excommunication,—have been actually excommunicated (ch. ix.) Now the question how He shall be put to death, becomes a settled and ever recurring subject of debate in the Sanhedrin. It is clear that Jesus has long been considered by them as under the ban; apparently, fear of the people has deterred them from inflicting public and formal excommunication upon Him, although this is involved in the mandate issued subsequently to this session.

Ver. 54. **To a city called Ephraim.**—Jesus can no longer appear openly among the people without exposing Himself to the danger of being seized and prematurely sacrificed. It only remains to Him to reflect upon the true way of sacrifice. For this purpose He retires to the city of Ephraim, a small place, whence He can easily withdraw into the wilderness for security and contemplation.—**Into the country.**—The country in antithesis to Jerusalem.—**Into a region near the wilderness.**—Ἔρημος generally denotes the wilderness of Judea. In reality, however, it is a uniform desert tract between Jerusalem or the hill-country of Judea and the valley of the Jordan; its centre is formed by the wilderness of Judea between Jerusalem and the Dead Sea, to the right of the brook of Kidron; this wilderness is continued southwards in the deserts of Engeddi, Siph and Maon, and northwards in those of Tekoa, Jericho (with Mt. Quarantania) and Ephraim, which last appears as the northern extension of the whole desert region of Judea. Thus it was, in effect, *one* wilderness in which Christ dwelt at the beginning and the close of the years of His ministry. Ephraim was probably situated not far from Bethel, since it is several times associated with Bethel in historical events and records. With regard to the site of Bethel, it is Robinson's belief that he recognized it in the ruins of Beitîn (*Biblical Researches*, II., p. 127 [Am. ed., vol. I., p. 449]). "Bethel," he remarks, "was a border city between Benjamin and Ephraim; at first assigned to Benjamin, but conquered and afterwards retained by Ephraim. According to Eusebius and Jerome, it lay twelve Roman miles from Jerusalem, on the right or east of the road leading to Sichem or Neapolis (Nâbulus). From Beitîn to el-Bîreh we found the distance to be forty-five minutes, and from Bîreh to Jerusalem three hours, with horses." In an easterly direction, not far from Bethel, Robinson passed the night at the village of Taiyibeh. "Here the proximity of the wilderness was plainly discernible." In particular, there is here a rocky valley, "overgrown with furzy plants and sage, interspersed with the fragrant Zaeter." For a description of the desert itself see Robinson. The village of Taiyibeh is considered by some to be identical with the ancient Ephraim [the same with Ophrah (Josh. xviii. 23; 1 Sam. xiii. 17) and Ephron (2 Chr. xiii. 17) of the Old Testament. So besides Robinson, Van de Velde and Stanley. The latter says (*Sinai and Palestine*, p. 210): 'Further still, the dark conical hill of Taiyibeh, with its village perched aloft, like those of the Apennines, the probable representative of Ophrah of Benjamin, in later times 'the city called *Ephraim*,' to which our Lord retired, 'near to the wilderness,' after the raising of Lazarus."—P. S.]

Since Jesus was now resolved to repair to Jerusalem with the next Galilean and Peræan paschal caravan, *i. e.* since but *one* step remained for Him, to surrender Himself publicly to the Messianic hope entertained by the pious among the people and now purified by Him,—possessing a distinct foresight, however, of the death resulting upon this step, accompanied by the succumbing of the party of believers to the hierarchical party—(see *Leben Jesu* II. p. 1140)—Ephraim was the place exactly fitted for a temporary sojourn. Hence He could at need withdraw into the desert; here He could collect His disciples and prepare them for the last journey (see *Comm. on Matthew*, p. 360, Am. Ed.); here He could join either the caravan coming across Samaria to Bethel or the one passing through Jericho on its way from Peræa (see Tholuck, p. 316). Comp. Jos. xv. 61; xvi. 1; xviii. 22; 2 Kings ii. It was in the vicinity of Jericho, according to the Synoptists, that Jesus attached Himself to the festive train from Peræa, having, it is probable, previously received His friends from the Galilean company that passed through Samaria.

Ver. 55. **And the passover of the Jews was at hand.** The nearness of this feast occasioned many to go out of the Jewish country (χώρα not simply that region, as Bengel supposes, but the *country* in contrast to Jerusalem) beforehand up to Jerusalem, because they had to purify themselves (Lightfoot) before the feast, by means of the prescribed sacrifices and ablutions (Num. ix. 6; 2 Chron. xxx. 17 ff.).

Ver. 56. **They sought therefore for Jesus.** We gather from this, in the first place, how eagerly all the people were expecting the appearance of Jesus at the feast. They had hoped to find Him already in Jerusalem. Hence, then, it likewise follows that no special reference is had to people from the country about Ephraim. We therefore translate the ὅτι οὐ μὴ ἔλθῃ: *that He will not come* (with Meyer), but not: *that He has not come* (Vulgate and others). Some appear to take it for granted from the condition of things that He will not come, while others question this decision. Manifestly, it is like a sort of betting whether He will come or not. The occasion of this conduct was the mandate of the high-priest, which had been spread abroad throughout the land by means of special orders of the Sanhedrin (see the Textual note) and in accordance with which every one who knew of the abode of Jesus, was bound to give information of it. This mandate —a kind of interdict—of course presupposes excommunication. There seems to have been at that time not a single traitor among the peasants and dwellers in the deserts of Ephraim. Subsequently, however, this decree formed a point for Judas to fasten on. He probably silenced his conscience at first with the cry, that he must be an "obedient son" of the hierarchical Church, or a "loyal subject" of the spiritual authorities. The decree may be regarded as the result of the session ver. 47 (comp. ver. 58, Meyer). The anteposition of δεδώκεισαν, with reference to the decree, is emphatic. We must observe that this edict was at all events designed as an interdict,—a fact of special importance to the friends of Jesus; no one should receive Him into his house without giving information of Him, *i. e.* without hostility to Him. In all probability the command was issued with a particular view to the family of Lazarus. See Chap. xii. 10.

DOCTRINAL AND ETHICAL.

1. It has been early demonstrated by John in the history of Nicodemus, that a sincere law-zealot, Jew and Pharisee may believe and be saved. Here he gives prominence to the fact that many Jews believed after witnessing the raising of Lazarus. And this was the second great spiritual miracle connected with the external mighty miracle of the raising of Lazarus: with one impulse many Jews believed on Him. Some, indeed, of those who at first were overpowered by the grand fact, may probably have apostatized. At all events, there was a remnant of unbelievers. To these the savor of life unto life did here become literally a savor of death unto death.

2. The Jews who go from Bethany, from the grave of Lazarus, to the Pharisees, to show them what Jesus has done, are thus become precursors of Judas; in a general sense, types of apostates. They all come—from Bethany; they all go—to the Pharisees; they all, with hostile intent, report what Jesus has done.

3. The council of blood. The policy of fear. It occasions what it means to avert. The policy of timidity became a policy of intimidation, terrorism. Probably the rough words of Caiaphas to his colleagues were further serviceable in terroristically beating down any attempt on the part of the friends of Jesus, Nicodemus and Joseph of Arimathea, to dwell upon His many miracles (comp. Gerlach on this passage). It is not likely that these men had any share in the subsequent determined deliberations of the Council of Blood. Once they expressed their positive disapprobation (see Luke xxiii. 51), probably on this very occasion. To this the minute account of this session is no doubt attributable.

4. On the road of ultra-Judaism the Jews have relapsed into the worst heathenism. Pursuant to the counsel of Caiaphas, they relapsed, as regards their intentions, into the Moloch-sacrifice. After the destruction of Jerusalem, at the conquest of Massada, into the suicidal despair of the Hindus (Josephus, *De bello jud.*, VII.; chh. VIII., IX.); with their Talmud into a mythology which, in comparison with that of Greece and Rome, is utterly odious. Thus, too, Christian Judaism [Romanism] usually relapses into the most abominable heathenism.

5. Even Caiaphas, then, has with tolerable plainness set forth the maxim: the end justifies the means.

6. The extinction of the Old Testament office of high-priestly prophecy in the sentence of Caiaphas. Caiaphas must unconsciously sketch the principal features of Christian dogmatics and soteriology. The fearful double meaning of his speech with regard to his intention and the meaning of the Spirit. What it proves: 1. Prov. xvi. 1:* Man is master of his intention; that is his own; not so, however, the full import

* [Luther's translation reads differently from our English version, *viz:* "Man indeed proposeth in his heart, but from the Lord cometh what the tongue shall speak."]

of his words. In the domain of speech the co-operating and counteracting rule of divine providence begins. 2. The symbolical ministry becomes, even in its ungodly tendency, an unconscious prophecy of the real ministry of the Spirit; the false, official high-priest a prophet of the true High Priest and His sacrifice. In what relation do these types stand to the former typism? They are types moulded by the irony of divine dispensation from the elements of human perversity. The school of truth is perfected in the *mouth* of these wicked priests, while the school of falsehood is perfected in their *heart*. Hence they are able to blaspheme with words of prayer, to prophesy with words of demoniacal policy. Caiaphas prophesied. "Roman Catholics apply this to popes; popes, though wicked, might still be the organs of truth, as Stolberg remarks in his History of the Religion of Jesus. Our church teaches only—that the Word of God and the Sacraments retain their own virtue even when administered by unregenerate preachers." Heubner. But here also a relative soundness of the Church as a body must be assumable.

7. The Urim and Thummim are likewise expressive of the truth that decision and resolution are needful in all cases, while, on the other hand, endless vacillation is the greatest evil. Therefore God hardens Pharaoh's heart with the view of expediting matters, and Judas also receives the command, "What thou doest, do quickly." The temporal hardening of the people of Israel, however, was designed to prevent their eternal obduracy, Rom. ix.-xi.

8. The work of Christ, regarded by His enemies as a scattering and destroying of the ancient people of God, resulted in the creation of a new and real people of God, gathered from abroad.

9. Christ in the wilderness at the beginning and the end of His career. In the beginning He resolved not to appear publicly under the title of the Messiah, to avoid the Messianic conception of His nation. Now the time had come for Him to issue from the desert for the purpose of surrendering Himself to the Messianic faith of His people, in the state of purification to which He had brought it.

10. Christ the subject of interest and conversation with all the people, while they are occupied with services of ordinances and legal works of purification. How is this? An ultra-montane mind cannot rid itself of the thought of the Evangelical Confession; moreover, the friends of Jesus are present in the camp of legality.

11. The mandate of the Supreme Council: the interdict. Men should show where Christ was. Soon He showed Himself and afterwards all Christian church-steeples pointed upwards to Him. And thus Luther is no longer hidden in the Wartburg, but is everywhere proclaiming himself to the hierarchy.

HOMILETICAL AND PRACTICAL.

The decisive effect of the raising of Lazarus.—Bethany and its quiet family the starting point of the decision: 1. The starting point of the positive separation between the friends and the enemies of Jesus; 2. of the palm-entry; 3. of Judas, as 4. of the faithful anointing of the dying Christ.—Sincere consciences are liberated from dead ordinances by facts of life.—The "some" also believed that Jesus had raised Lazarus; they believed it and trembled with fear and rage. Comp. James ii. 19.—Even the new life of Lazarus to some a savor of death unto death.—And thus every important awakening is a soul-danger (of offence) for those whose attitude towards the truth is a false one.—Treachery a main-spring of unbelief.—The conference of the Supreme Council about the raising of Lazarus: 1. The wicked lack of counsel of some; 2. the hellish counsel of the high-priest; 3. the silenced voice of the pious counselors (Nicodemus, Joseph of Arimathea); 4. the heavenly counsel of divine Providence.—How selfish fear ever brings on by its superstitious proceedings the very trouble it would avert by arbitrary acts (the parents of Œdipus).—He who thinks to escape some fate by wicked ways of his own choosing, incurs the doom he flees.—The Supreme Council also prophesied in its own fashion,—like the high-priest; the former conversely, Caiaphas unconsciously.—The recognition of the works of Christ uttered by the Supreme Council: He doeth many signs.—The saying of Caiaphas in its twofold sense.—The irony of divine Providence as exercised over human perversity, Ps. ii. 4.—The ministry of the letter a type of the ministry of the spirit; thus, too, unconsciously, official—things and words are manifoldly typical.—Christ, by His death, the Rescuer of the ancient people, the Creator of a new people.—They would kill Him because He made alive.—This the main reproach that the slaying ordinance has to make against vitalizing faith.—How the Supreme Council has become a standing court of inquisition against Christ.—Jesus, outlawed and banished, in the wilderness.—The Jews who have repaired to Jerusalem, do not converse about their Jewish rites and ceremonies, but about Christ.—The conjectures (bets), as to whether He will dare come or not.—The champion of God; and Israel with Philistinish thoughts concerning Him.—The Jewish edict and interdict, ver. 57.—How all the world fulfils this commandment: 1. How enemies show where Christ is; 2. friends.—How Christ gives information concerning Himself. See Matt. xxvi. 64.—How far the edict was ineffectual or rather accomplished the reverse of its design.

STARKE, HEDINGER: How wise worldly-minded people and knavish men think themselves, when they imagine that they are able to quench the word and kingdom of Christ by their false, famous strokes of state!—CRAMER: It is possible even for councils and assemblies of the learned to err.—It is never well to make church matters affairs of state.—ZEISIUS: The Jews thought that if they did but put Christ out of the way, their repose and prosperity would be lastingly secured, and it was thus that they lost both their temporal and spiritual good things.—BIBL. WIRT.: God often punishes the wicked with calamities which they thought they had averted.—CANSTEIN: It is almost a daily occurrence for men to plunge into disaster while essaying to ward off some imaginary evil.—*Ibid.*: It is the way of worldly-minded politicians to measure all things by the standard of profit and gain, not by that of truth, righteousness and justice; and this, while in

most cases the prosperity of the country is declared to be the grand reason for such a course, though in reality they are actuated by nothing but selfishness.—OSIANDER: The false church is cruel and blood-thirsty.—O happy country, that receives the Son of God in His persecution!

GERLACH: "That He should die instead of the whole nation, a cleanse-offering, as it were, to avert the ruin that else would threaten the entire nation.—It seems that superstition was mingled with the unbelief of the Sadducee, or that he feigned it while in company with the Pharisees. (Not the Sadducees, however, but the Essenes, were at variance with the old system of sacrifices).—Not merely for the Jews whom Caiaphas meant, but also that He should gather God's elect into His flock from among the heathen, whilst this wicked high-priest believed that the dispersion of His followers would be the natural accompaniment of His death. (Quite right. This, however, is the first antithesis present to the mind of the evangelist: In the sense of Caiaphas the meaning is: if Christ die, the Jewish nation lives, in the ordinary sense,—while the higher sense of the ambiguous expression was; if Christ die, the nation lives as a redeemed people, and thus a great nation is formed from the scattered children of God).—LISCO: The decision of Caiaphas, *that the end justifies the means*, that necessity is here an excuse for injustice.—They feel that *one* must fall: the kingdom of purity and truth, or the kingdom of falsehood and hypocrisy; and this last, in their avaricious lust of dominion, they desire to save.

GOSSNER: They are forced to say it themselves: *this man doeth many miracles.* This is true, to be sure,—*but*—of what consequence is a single man? (thinks Caiaphas) it is the *many*, to whom regard is due. The world cares nothing for the small ones of the earth; it thinks: what if they be unjustly dealt with, so long as the others are satisfied?—Ver. 55. To His last hour He was a faithful church-goer and observer of religion. If He for once missed a feast-day, the people immediately inquired: where is He?—Ver. 57. They wished to prepare themselves a festive joy, and to do God a service by slaying His Son at the Passover.—*He should show it.* An obedient son of the devil was Judas, who conscientiously obeyed this command of hell and delivered Jesus into their hands. "The church hath commanded it." Thus Judas might (fain would) think.

HEUBNER: The assembly should have met for the recognition of Jesus. It was the duty of the Supreme Council to be the first to accept Jesus and to call upon the nation to accept Him. But from this very college proceeded the rejection of Jesus. The power of self-interest, and avarice, make men blind to the strongest proofs of divine power,—deaf to the voice of God.—Vers. 49, 50. How are the weal of the masses and the right of the individual to be united? Impure state-craft never discovers the right means for accomplishing such a result.—The same words have an entirely different sense in the mouth of the wicked and the meaning of the Holy Ghost.—Ver. 54. This concealment of Jesus also belonged to His state of humiliation. The Light that lightened all men must withdraw itself.—Often it was a hidden country, valley, that received Christ's faithful ones until the wrath of the enemy was overpast.

SCHLEIERMACHER: Evil should be overcome only by good. But to do evil that good may come is the grossest perversity and the worst depravity into which man can fall.—Involuntarily he prophesied, and in uttering the counsel of human depravity, he declared at the same time the counsel of eternal wisdom and love,—the counsel of Him who gave His Son for us while we were yet sinners.

BESSER, ver. 43: They went their way to the Pharisees who were a net spread, Hos. v. 1.—Once, on the threshold of the Promised land, Israel was blessed through the prediction of a prophet who would fain have cursed; him the strength of the Lord overpowered, putting words into his mouth which confirmed the promise made to the Patriarchs and renewed through Moses, Num. xxiii. 24. Thus Caiaphas, willing to curse, must now, a second Balaam, on the threshold of the New Covenant, pronounce a blessing upon the true Israel, confirming the prediction of the law and the prophets concerning the expiatory death of the Lamb (see, however, the note to ver. 51).—"Caiaphas and Pilate condemned Jesus, but both must testify of Him in words exceeding the sense which they consciously attached to them; here Caiaphas witnesses to the *high-priestly* death of Christ,—there Pilate testifies to His *kingdom*, in the superscription of the cross" (BENGEL).—John reads the names of many scattered ones already written in God's heart as children; he gazes with opened eyes into the holy mission movement of the whole reconciled world, *which movement shall not end* until all that the Father hath given the Son are *brought together*.

[CRAVEN: From ORIGEN: Ver. 47. This speech an evidence of their *audacity and blindness*.—Ver. 51. Not every one who prophesies is a prophet, as not every one who does a just action is just.—Ver. 54. *Jesus therefore walked no more openly among the Jews:* It is praiseworthy when struggles are at hand (pressed upon us) not to avoid confession or refuse to suffer; and it is no less praiseworthy to avoid giving occasion for such trial. If we do not avoid our persecutor, when we have the opportunity (without sin), we make ourselves responsible for his offence.——From GREGORY: Vers. 50–53. That which human cruelty executed against Him, He turned to the purposes of His mercy.——From AUGUSTINE: Vers. 47, 48. They were afraid of losing temporal things and thought not of eternal life, and thus they lost both.—Ver. 54. He would show by example that believers do not sin by retiring from the sight of persecutors.——From CHRYSOSTOM: Ver. 51. The power of the Holy Ghost in drawing forth a prophecy from a wicked man.—The virtue of a (divinely appointed) office.—Ver. 56. His enemies made the *feast* time, the time of His death.——From ALCUIN: Ver. 56. Men may seek Jesus with bad intent.——From THEOPHYLACT: Vers. 55-57. While engaged in *purifications* they were plotting our Lord's death.——From BURKITT: Vers. 45, 46. The different effects produced by this miracle.—Ver. 48. Opposers of Christ color their enmity with spe-

cious pretences.—Ver. 50. A most wicked speech: as a *judge* he regarded not what was *lawful* but as a politician consented to what was (apparently) *expedient*.—It is unlawful to (strive to) promote the greatest national good by unlawful means.—Ver. 51. It is consistent with the holiness of God to make use of the worst of men in declaring His will.—Ver. 53. The baneful effects of evil counsel, especially from leading men.——From M. HENRY: Ver. 47. The witness of the Sanhedrin for Christ.—Ver. 48. The success of the gospel the dread of its adversaries. When men lose piety they lose courage. Pretended fears are often the color of malicious designs.—Vers. 49, 50. Carnal policy commonly sets up *reasons of state* in opposition to rules of justice.—That calamity which we seek to escape by sin, we take the most effectual course to bring upon us.—*That the welfare of communities is to be preferred before that of individuals*, is a true or false maxim as it may be employed; it is *expedient* and *honorable* for an *individual* to hazard his life for his country, but it is *devilish* for *rulers* to put an innocent man to death under color of consulting the public safety.—Ver. 51. Caiaphas *prophesied*—1. God often employs wicked men as His instruments; 2. prophecy in the mouth is no infallible evidence of grace in the heart.—Vers. 51, 52. The enlargement of the Evangelist on the prophecy, teaching—1. *for whom* Christ died, (1) the Jews, (2) *the children* of God scattered abroad, (*a*) then living, (*b*) throughout all time; 2. *the purpose* of His death concerning these, *to gather them together in one*.—Christ's dying is—1. the great *attractive* of our hearts; 2. the great *centre* of our unity, (1) by the merit of His death recommending all in *one* to the favor of God, (2) by the *motive* of His death drawing each to the love of every other.—Ver. 53. Evil men confirm themselves and one another in ill practices by conference.—Ver. 57. It is an aggravation of the sins of rulers when they make their subjects the instruments of their unrighteousness.——From SCOTT: Vers. 47-57. No devices of man can derange the purposes of God; whilst hypocrites and worldlings pursue their own projects, Christ still communes with His disciples (ver. 54) and orders all things for His own glory and their salvation.——From BARNES: Vers. 50, 51. God may—1. *fulfill* the words of the wicked in a way they do not intend; 2. make their wicked plots the means of accomplishing His purposes.——From A PLAIN COMMENTARY (Oxford): Ver. 51. The unworthiness of the *individual* does not affect the sanctity of *his office*.——From RYLE: Ver. 46. Seeing miracles will not necessarily convert souls, Luke xvi. 31.—Vers. 47-57. The power of unbelief; ecclesiastical rulers are often the foremost enemies of the gospel. Ver. 50. What is *morally wrong* can never be *politically right*.—Ver. 53. The conclusions of great ecclesiastical councils are sometimes wicked.—Ver. 54. Christ *retires* Himself for a season before His last great work; it is well to get alone and be still, before we undertake any great work for God.—Ver. 55. What importance bad men sometimes attach to outward ceremonial. The religion which expends itself in zeal for outward formalities is worthless.——From OWEN: Ver. 52. *Gathered in one, i. e.*, into *one* spiritual nation or people.

[Vers. 47-50. The blinding power of hate.—Ver. 54. Christ never acted *recklessly* nor in *bravado*, nor in the spirit of one *seeking martyrdom*; He hid Himself from danger when duty did not require exposure.]

III.

ANTITHESIS BETWEEN FAITHFULNESS AND APOSTASY IN THE CIRCLE OF DISCIPLES ITSELF. THE LIFE-FEAST OVER LAZARUS AN ANTICIPATORY CELEBRATION OF THE DEATH OF JESUS. THE ANOINTING (OF THE MESSIAH, AT THE BEGINNING OF THE SIX DAYS' WORK OF HIS PASSION, THE NEW SIX DAYS' WORK FOR THE REDEMPTION AND GLORIFICATION OF THE WORLD).

CHAP. XII. 1—8.

(Matt. xxvi. 6-16; Mark xiv. 3-11; Luke xxii. 3-6.)

1 Then Jesus [therefore], six days before the passover, came to Bethany, where Lazarus was which [who] had been dead,[1] whom he [Jesus][2] raised from the dead.
2 There they made him a supper [dinner];[3] and Martha served: but Lazarus was
3 one of them that sat [reclined] at the table with him. Then took Mary a pound of ointment of [pure] spikenard, very costly, and anointed the feet of Jesus, and wiped [dried][4] his feet with her hair; and the house was filled with the odour of
4 the ointment. Then saith [Judas Iscariot] one of his disciples, Judas Iscariot, Simon's *son* [*omit* Simon's *son*],[5] which should betray him [who was about to be-
5 tray him], Why was not this ointment sold for three hundred pence [denâries],[6]
6 and given to the poor? This [however] he said, not that [because] he cared for the poor; but because he was a thief, and had the bag [kept the purse], and bare

7 [laid hold of, took away] what was put therein. Then said Jesus, Let her alone; against the day of my burying hath she kept this [Suffer her that she may keep
8 this for (or, until) the day of my burial].[7] For the poor always ye have [ye have always] with you; but me ye have not always.[8]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—[In Cod. Sin. B. L. X. ὁ τεθνηκώς is wanting, on which account Lachmann and Alford have bracketed the words, and Tischendorf, Westcott and Hort have omitted them. Probably this purposely significant term was employed as expressive of the fact that a man who had lately been dead did, by means of the miracle of Christ, appear as one of the guests at the feast. It is, however, superfluous, the fact being sufficiently indicated without it.—P. S.]

[2] Ver. 1.—[Tischendorf, Alford, *etc.*, read 'Ιησοῦς in accordance with Sin. A. B. D. E. G., *etc.* The text. rec. omits it. —P. S.]

[3] Ver. 2.—[δεῖπνον should perhaps be better translated *dinner* or *feast*, than *supper*, for it was the chief meal of the Jews, as also of the Greeks and Romans, taken after the work and heat of the day early in the evening and often prolonged into the night. ἄριστον is *breakfast, lunch*.—P. S.]

[4] Ver. 3.—[ἐκμάσσω or ἐκμάττω, *to wipe off, to wipe dry*, in poets and later prose writers, for the Attic ἀπομόργνυμι and ἐξομόργνυμι.—P. S.]

[5] Ver. 4.—Instead of 'Ιούδας Σίμωνος 'Ισκαριώτης in accordance with Codd. A. Q. and the Recepta, Tischendorf simply reads 'Ισκαρ. in accordance with Cod. B. and several minuscules. Σίμωνος appears doubtful, being now become superfluous. Omitted also from the Sin. [Tischendorf, ed. 8, Alford, Westcott and Hort read Ιούδας ὁ 'Ισκαριώτης, without Σίμωνος.—P. S.]

[6] Ver. 6.—[A δηνάριον (Lat. *denarius*—10 asses), a Roman coin, is equal to the Attic drachma, about 15 or 17 cents of our money. Three hundred *denarii* therefore are about £9 16s. sterling, or from 45 to 50 Am. dollars. The E. V. gives a very false idea of the value of this ointment. *Dimes* or *shillings* (in the New York sense) would come nearer.—P. S.]

[7] Ver. 7.—Instead of εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετήρηκεν [*hath kept*] αὐτό (comp. Mark xiv. 8), Lachmann and Tischendorf [Alford, Westcott and Hort] read in accordance with ℵ. B. D. K. L. and others, Vulgate and other translations and Fathers: ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τηρήσῃ [*may keep*]. The Sin. likewise.

[8] Ver. 8.—The eighth verse is wanting in Cod. D. "and might be suspected of having been introduced from Matt. xxvi. 11; Mark xiv. 7, if it came before ἄφες, and the characteristic order of the words were the same as in the Synoptists (πάντοτε first)." Meyer. Here, however, the complete preponderance of Codd. is alone decisive in favor of the verse. [Tischendorf, ed. 8, Alford and Westcott and Hort retain it.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Jesus therefore came.**—The οὖν is certainly not designed merely to resume the story of Jesus (Meyer); neither does it declare simply that Jesus went consciously and freely to meet death (Luthardt). It is preparatory to the fact that Jesus Himself showed Himself to the Sanhedrists in the most public manner. The edict commanding that information should be given of the hidden Jesus, was answered by Him with the palm-entry. (Starke, from harmonistic interest, supposes two anointings in Bethany, one at the house of Simon, two days before the Passover, the other at the house of Lazarus, six days before the Passover.)

Six days before the Passover.*—See *Comm. on Matt.*, ch. XXVI. [Am. ed., p. 454 ff., and Robinson's *Harmony*, pp. 207 and 212 ff.—P. S.] The 15th of Nisan was the dying day of Jesus, a Friday; six days before, therefore, was the Sabbath (the 9th of Nisan). We learn here that a day intervened between the departure of Jesus from Ephraim (and Jericho) and the palm-entry on Sunday; this day is passed over by the Synoptists, who place the palm-entry in immediate connection with the departure from Jericho. In accordance with the more exact statement of John, we must suppose that Jesus left Jericho on Friday, in company with the festive caravan, and arrived in the neighborhood of the Mount of Olives. Here they rested during the Sabbath. On the evening of that day, after the legal Sabbath time, the meal was prepared for Him at which the anointing occurred.*

Upon the difference which Meyer and others pretend to discover between John and the Synoptists see the *Comm. on Matthew;* see the same on the motives which induced the Synoptists to transpose chronologically the story of the anointing, and make it introductory to the history of the Passion.

Meyer reckons with Ewald from the 14th back to the 8th of Nisan; he also asserts, however, that it was a Sabbath, in accordance with the false assumption that Jesus died on the 14th of Nisan, and yet on a Friday. Grotius, Tholuck, Wieseler and others fix upon Friday, because the law regulating a Sabbath day's journey forbids the arrival in Bethany on the Sabbath. Hence, according to Tholuck, the feast was on Friday evening. But certainly the caravan of pilgrims to the feast might be encamped on the Sabbath around the Mount of Olives, and thus extend itself into the vicinity of Bethany. Theophylact and Lücke are in favor of the 9th Nisan. Others reckon it to have been Sunday (De Wette) others Monday (Baur). The matter is confused by prejudice respecting the difference between John and the Synoptists, and by the different ways of reckoning,—from the 14th or 15th Nisan. (Upon the calculation of this date see Jacobi, *Stud. u. Kritik.* 1838, No. 4; Wieseler, *Chronol.*, p. 377; Wichelhaus, *Leidensgeschichte*, p. 147.)

The *trajectio verborum* πρὸ ἓξ ἡμερῶν instead of ἓξ ἡμέραις πρό seems to have been made for the

* [πρὸ ἓξ ἡμερῶν τοῦ πάσχα, instead of ἓξ ἡμέραις πρὸ τοῦ πάσχα, is no Latinism (*ante six dies*, instead of *six dies ante pascha*), but very frequent in later Greek writers (Philo, Josephus, Plutarch, Appian, *etc.*), see Winer, p. 518 f., 7th ed. The same combination is formed with μετά, and in local specifications, comp. ch. xi. 18, ὡς ἀπὸ σταδίων δεκαπέντε. Greswell (as quoted by Alford) defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as πρό or μετά may be used), but *inclusive* of the day or month or year of the occurrence specified.—P. S.]

* [Wordsworth: "This Supper at Bethany was probably on the Sabbath before His death. It was on a Sabbath—*the* Sabbath before *that great* Sabbath, on which Christ *rested* in the grave and fulfilled the Sabbath, and prepared the grave as a place of rest for all who pass from this life in His faith and fear." He also allegorizes on the meaning of Bethany, a house of passage, as prefiguring the passage to the spiritual banquet in Paradise.—P. S.]

sake of emphasis: perchance, before the great six days' work or Hexaëmeron of this passover.

Where Lazarus was.—Made prominent as a continual living sign of the glory of Jesus; also in particular as a motive for the anointing of Mary, for the palm-entry, and for the hatred of the Sanhedrin.

Ver. 2. **There they made Him a dinner** (feast).—See the parallel passages in Matthew and Mark. The Jews were fond of giving entertainments at the close of the Sabbath. The following points in John's statement are characteristic:

1. The representation of the feast as a festive celebration of the raising of Lazarus in the circle of the brother and sisters of Bethany.

2. The distinct delineation of the three,—Lazarus sits with the guests; he is therefore perfectly well; Martha serves at table, in accordance with her way, and as hostess; Mary glorifies the feast by the extraordinary anointing.

3. The manner of the anointing. "A vase of precious ointment," says Matthew; "of pure, precious nard," says Mark; "a pound of ointment of pure precious nard," says John (comp. the precise mention of the one hundred pounds of spices, ch. xix. 39, and other precise accounts; for instance, ch. xxi. 11). According to Matthew, she anoints the head of Jesus; likewise according to Mark,—breaking the flask, however; according to Matthew, she pours it on his head, —so, too, according to Mark; John gives prominence to the fact that she anointed the feet of Jesus and dried them with her hair. Manifestly this latter item does not exclude the former ones; to John, however, this strong expression of adoration and devotion is the main point.

The trait reported by John reminds us of the anointing of the feet of Jesus by the great sinner; from this similarity, as well as from the name of Simon in Luke, some have taken occasion, utterly without ground, to identify this history with that related by Luke ch. vii. 37 ff. Furthermore John mentions that the house was filled with the odor of the ointment.

4. John, who gives the most explicit account of the act of Mary, pursues the same course with regard to the censure encountered by that act. According to Matthew, *the disciples* were angry, —according to Mark, *some* had indignation,—according to John, *one* of the disciples, *Judas*, Simon's son, the Iscariot, lifted up his voice. It is John alone, too, who distinctly characterizes Judas as a *thief*. We arrive at the conclusion that the murmuring originated with Judas, that it infected some of the disciples; but that the disciples generally were, by their silence, more or less concerned in this sin. John seems best to have understood Mary who, in her feeling, was in advance of the entire circle of disciples. On the other hand, John omits the promise for Mary, that her deed should be proclaimed in all the world; he mentions, however, the exceedingly significant saying: she hath kept the ointment for this day.

Ver. 3. **A pound.***—According to Olshausen, this unwonted measure of ointment employed by her was an expression of love; Meyer corrects him: she did not anoint *with* the pound, but *from* it. But John writes,—she took the pound and the house was filled with the odor; Mark writes that she broke the vase. Had not the anointing in its heroic measure given rise to the appearance of prodigality, Judas would hardly have ventured to speak, and would have still less met with assent among the disciples. "Who knows whether it was a Roman or a Greek pound? And the ancient Greek pound was but half as large as the Roman pound, while that, again, does not equal our pound." Braune. Comp. *Comm. on Matthew*. p. 463, Am. Ed.

Anointed the feet.—"The anointing of the *head* at feasts was a customary thing, and might have been passed over by the Evangelist in order to mention the unusual demonstration of love for which the remainder of the ointment might be employed. To wash the feet with tepid water, and then to anoint them with costly oil, is mentioned in the Talmud *tr. Menachoth* as a duty of maid-servants." Tholuck. Braune gives prominence to the fact, that the anointing of the feet was also particularly noticeable to John, since he reclined by the side of Jesus and the anointing of the feet took place close behind him.

Ver. 5. **For three hundred denâries** [*i. e.*, between forty-five and fifty dollars gold. See TEXT. NOTE 6.—P. S.]. See *Comm. on Matthew*. The precise estimation is characteristic. Indicative of the wealth of the family. [Utterly inconsistent with Hengstenberg's hypothesis of the identity of the historic Lazarus with the poor Lazarus of the parable.—P. S.]

Ver. 6. **He kept the purse,** γλωσσόκομον, cash repository.* Luther, significantly and expressively: *the purse* (*Beutel*). The common cash-box, made up by male and female disciples (Luke viii. 3), to supply the common wants. Alms for the poor likewise (ch. xiii. 29) were of course taken from this coffer. This keeping of the cash must have been connected with a corresponding talent possessed by Judas; that talent, however, was, in its turn, connected with the temptation that made him a thief; and thus a connection exists between his chiliastic views of the kingdom of Christ and the despondency which led him to turn traitor (see *Comm. on Matthew*, ch. x.). He proved himself a thief by his management of the coffer. *He laid hold* of what was put therein. He put aside for himself a portion of what others offered. Βαστάζειν may mean: *he bore, kept* (*portabat*) what was donated (Vulgate, Luther, Lücke, *etc.*, Luthardt), [De Wette, Alford, Ebrard, Hengstenberg, Ewald, Godet], and *he bore away, stole* (*auferebat*), he abstracted the deposits (Origen, Nonnus and others, Meyer). Stress has been laid upon the article, as opposed to the latter view. It is inconceivable that Judas should have purloined everything. Be it observed that βα-

* [The Greek λίτρα, the Latin *libra*, *a pound*, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a *mina* (see Friedlieb, *Archäol. der Leidensgesch.*, p. 33, quoted by Alford). The Roman *libra* was divided into 12 ounces, and was equivalent to nearly 12 ounces avoirdupois.—P. S.]

* [Lit., a tongue-box (from γλῶσσα and κομέω) or reed-case for keeping the tongues or mouth-pieces of pipes and flutes; then any kind of chest, or box, or pouch, or purse for money. Found only in late writers. Mark the striking contrast between the money-box of Judas and the alabaster box of Mary, his thirty pieces of silver and her three hundred denâries, his love of money and her liberality, his hypocritical profession of concern for the poor and her noble deed for the Lord, his wretched end and her blessed memory throughout the Christian world to the end of time.—P. S.]

στάζειν also means *to lay hold of, to touch, to handle.** We adopt this intermediate signification: he laid violent hands on the money and especially on the alms. His lusting after the three hundred denâries renders him not simply heartless towards Mary's beautiful act, but it also makes him a hypocrite.

With reference to the apparent singularity of his being intrusted by Jesus with the purse, the following considerations are to be pondered:

1. The common purse itself, doubtless, did not acquire considerable importance before the final departure from Galilee; 2. the appointment of the cashier was probably a general determination of the disciples rather than a matter with which Christ particularly concerned Himself. Compare the institution of deacons, Acts. vi. 3. 3. The disciples must learn by experience that their reliance upon the brilliant talent of Judas —in accordance with this trust, doubtless, he was introduced by their intercession into the circle of the apostles (see *Comm. on Matthew*)—was even in this point premature. 4. Jesus committed the bag to him, not indeed to deprive him of all excuse for his treason (Chrysostom and others), but He committed it to him having respect to his destiny, and because such a character might better be cured by confidence than by mistrust. 5. We are guilty of a wondrous over-estimation of the cashiership in relation to the apostolic dignity, if we think that a man intrusted with the former is beset with greater difficulties than one upon whom the latter is conferred. The Lord in a measure intrusted Judas with Himself and His life; it was a small thing for Him to commit the money-bag to his keeping. So the grand question would again be: wherefore He called him (hereupon comp. *Leben Jesu*, II., p. 693 and 700). Since Jesus could venture to have Judas for His apostle, He might well risk having him for His cashier. 6. The history, it is probable, was also intended to be expressive of the standard by which the purse was here estimated in relation to higher good things, and it should be a significant warning to the Church not to reckon upon the security of an accumulation of external church-property.

Ver. 7. **That she may keep this** [τηρήσῃ, spoken proleptically, and therefore, like all similar expressions of our Lord, somewhat enigmatically] **for the day of my burial.**—See the TEXTUAL NOTES. We do not understand the reading of Lachmann as Meyer does: *Let her alone that she may* (not give this oil, a portion of which she has just used to anoint My feet, to the poor, but) *keep it for the day of My embalming*. Meyer means, namely, on the actual day of burial. In this we can detect nought of the "odor of the ointment." The sense is: Permit her *to keep* the ointment (which she might already have used at the burial of Lazarus and which would not keep well in thy bag) for the day of My burial (which is now ideally present with the outbreak of thy malignity). In this we, at the same time, read the declaration that she, though without being clearly conscious of His approaching death, did entertain a foreboding presentiment of it and offered this great sacrifice of love as her farewell to Him. Baumgarten-Crusius: Suffer her, that she may have kept; Luthardt: that she has reserved. These explanations too are grammatically proper in the sense: leave her this, do not grudge her this, —that she has kept it and is even now saving it from your bag for the anointing of My body unto death. We are of opinion that the τηρεῖν also contains an allusion to the infidelity of Judas; a reference which, as well as the numerous authorities, recommends this reading; and we deny the need for the explanation that the reading originated in the necessity for meeting the objection urging the later occurrence of the embalming (Lücke.)

Ver. 8. **For the poor,** *etc.* See *Com. on Matthew* on the same passage.

* [Meyer, while substantially agreeing with Lange, objects that βαστάζειν means *to seize* only in the literal sense of ψηλαφᾶν (Suidas).—P. S.]

DOCTRINAL AND ETHICAL.

1. See the *Comm. on Matthew* and *Mark*. *The anointing of the Messiah, the Anointed One,* previous to His public procession as the Messiah and entry into Jerusalem: (1) By whom anointed? The Christ by a grateful, presageful Christian woman. (2) Wherewith anointed? With flowing ointment, with precious balm, the offering of devoted love. (3) How anointed? On the head and feet. The hair which adorned the head of His disciple, appropriated to His service. (4) Whereunto anointed? To His high-priestly sacrificial death as the completion of His life-work (to the six days' work of His Passion, as the preliminary condition of His Sabbath). With a foreboding presentiment, half consciously, half unconsciously, well known to the Spirit of God.

2. *The six days before the Passover* (until the death of Jesus) the six days of Christ's great toil and labor. Comp. Isa. lxiii. 1 ff. and the symbolism of the number six in ch. ii. 6.

3. *The post-celebration of the raising of Lazarus* at the same time the pre-celebration of the death of Jesus. This connection makes the death of Jesus appear in a peculiar sense a sacrifice for His friends and His friend in Bethany.

4. *The festive celebration of the Bethanian family* in honor of the Lord a symbol of the feasts of the living communion in the Church, and of the heavenly feast.

5. The involuntary similarity in the anointing of the *great disciple* and that of the *great sinner* [Luke vii. 36.—P. S.] The contrast and its equalization. The disciple as a sinner,—the sinner as a disciple,—at the feet of Jesus.—If the washing of a pilgrim's feet denoted the termination of the little journey of a day, so the anointing of the feet of Jesus with oil might be indicative of the end of His glorious life-pilgrimage. Thus too did the great sinner anoint the feet of Jesus, wetting them with her tears—those feet which had drawn near to rescue her. But in our anointing there is a predominant reference forwards, to the death of Jesus, in accordance with His explanation.

6. The *contrast* between the heavenly offering and life-portrait of *Mary* and the hellish malice and death-portrait of *Judas*. Faith's half-conscious presentiment of the death of Jesus and of its import, within the breast of Mary. The

already half-conscious thought of the betrayal to death in the soul of Judas. The evangelic hearty acquiescence of Mary in the Passion of Christ. The anti-christian self-will of Judas in his obduracy. The deed of the innermost heart and the words of the outermost hypocrisy. Over against the first ripe Christian woman stands the first ripe anti-christ. Heaven and hell in their manifestations drawn up in close opposition.

7. The *silence* of *Mary*, the *speech* of *Jesus*.

8. Christ suffers no sort of hypocrisy to obtain dominion in His Church; neither hypocrisy of prayer nor of fasting, nor humanistic eleemosynary hypocrisy.

9. The doctrine of Judas is at bottom self-destroying. If every one should sell the precious ointment, in order to give it to the poor, it would be rendered *worthless*. Judas must therefore assume: the ointment is too good for Christ; it is for people of higher rank, or the moment is not one of sufficient importance. Pauperism.

10. Antithesis between the fixed affairs and exercises in the kingdom of God and the unique, irrecoverable moments; and the subordination of the former to the latter.

11. An evangelic flash of light, illuminating the subject of church-property, the temptations of administration and the dangers of an increase of property in the common treasury (see Acts v. 1).

12. The gradual hardening of Judas at the two feasts of the glory and grace of Christ. Great operations of grace are succeeded in false minds by a great reaction of wickedness.

HOMILETICAL AND PRACTICAL.

In what way Jesus, upon the edict of the Sanhedrin commanding that information should be given against Him, Himself appears by making the palm-entry into Jerusalem.—The six work-days or Passion-days of Christ until Easter.—The feast at Bethany or the trio (Lazarus and his sisters) in three different meetings with the Lord: 1. The visit of Jesus: Lazarus probably at his business, Martha serving, Mary learning at Jesus' feet [Luke x.]. 2. The return of Jesus: Lazarus in the grave, Martha busy about the grave of Lazarus, Mary with her tears at the feet of Jesus [John xi.]. 3. The departure of Jesus: Lazarus at the table, participating in the feast, Martha the festive hostess, Mary with the costly ointment at Jesus' feet [John xii.]. Or: 1. The school of the word; 2. the battle-ground of distress; 3. the feast of salvation.—The festival in Bethany compared with the festival of the Lord's Supper. Agreement, difference.—The house was filled with the odor of the ointment.—The anointing in its signification: 1. The expression of the most heartfelt gratitude, 2. of the most solemn veneration and homage, 3. of the deepest humility, 4. of the most devoted love, 5. of the holiest sorrow, 6. of the boldest confidence.—How Mary by her spirit of sacrifice manifests her budding courage in the face of the cross and death.—The disciples, a ripe Christian heart, uncomprehended even in the circle of the disciples, and in advance of most of the disciples.—Mary and Judas.—The two in their participation in the death of Jesus. —Self-denial, in its heavenly brilliance, over against selfishness, in hellish darkness.—The connection of fanaticism and avarice in the soul of Judas (after the prelude of Balaam).—How the secrets of hell come to light face to face with the secrets of heaven.—The Lord's defence of Mary in its eternal signification: 1. A defence of a festive spirit in opposition to hypocritical sadness, 2. of great love-offerings in opposition to a hypocritical reckoning, 3. of holy spending (prodigality) in opposition to a hypocritical pauperism.—The perception of the unique moments of life.—The censure of Judas, merely as a rude disturbance of the feast, immoral and reprehensible; on the other hand, the reproof of Christ gentle, mild, in accordance with the festive spirit and intelligible in its hidden sharpness to the disturber of the peace alone.—The separation between Christ and the poor made by Judas, was opposed to the spirit of Christ (see Matt. xxv. 35). For: 1. In the true veneration of Christ consists the most effectual caring for the poor; 2. true care for the poor ministers to Christ in the poor.—While, therefore, Christ accedes to the separation of Judas, He at the same time pronounces His judgment upon the false, externalized care of the poor. (Externalized poverty itself is forever at your heels; it is inexterminable; but Christ, meanwhile, is vanishing from you).—The contradiction in the censure of Judas. If Christ should not be anointed with the precious ointment, who then should? People of rank? Manifestly, the Lord has grown small and poor in his sight, and the polite world rich and great.—The offence of Judas: 1. The fair, festive joy augments his gloom, 2. the celebration of the honor of Jesus his envy, 3. the princely munificence his avarice, 4. the mild reproof his exasperation against Him, 5. the heavenly calmness with which Jesus saw through him the dark self-confusion in which he surrendered himself to the influences of Satan.—The false antithesis which Judas makes between Christ and the poor: 1. It asperses the Lord; 2. it asperses poverty.—A prelude to pauperism.—The judgment upon this pauperism: 1. It loses the Christ; 2. it retains the poor.—How the spirit of Christ is victorious over the disturbances of the feast.

STARKE: ZEISIUS: Though Christ gave place for a time to the rage of His enemies, He, nevertheless, returns in accordance with His divine vocation; duty, therefore, must not be abandoned by a teacher or by any Christian on account of danger.—HEDINGER: Love spares no expense.—CANSTEIN: All Christ's friends, when they have been awakened by Him, sup with Him in the kingdom of grace (Rev. iii. 20), and when He shall have aroused them from bodily death at the last day, they shall sit with Him at His table in the kingdom of glory, Luke xvi. 22; xxii. 30. —That which is spent on Christ is not wasted but well employed.—CRAMER: Even in extreme persecution God does not leave His own without comfort and refreshment.—A friend of Christ gladly lays out all that he has, even to the very choicest of his possessions, in testimony of his love to his Saviour.—Nothing more shameful than

ingratitude.—Zeisius: Hypocrites always find something to censure in the works and conduct of honest Christians.—*Ibid.:* Judas is a true type of wicked church-patrons, directors, managers of ecclesiastical estates, who, under cover of all sorts of specious reasons, secure to themselves the funds, benefices and revenues and do not restore them).—Christ espouses the cause of His people and defends them faithfully.—Piscator: Men, impelled by the Holy Ghost, frequently perform an important action without comprehending its significance.

Braune: What a feast was that where the noble Simon, gratefully rejoicing in his health, was host; Lazarus, the visible trophy of life's triumph over death; friend Martha, personating business-like alacrity, is the waitress; but where Mary, as thoughtful love, brings precious oil, and Jesus, the Son of God, going to a death upon the cross, appears as guest, to refresh Himself on the way! *Here is a table prepared for Him in the presence of His enemies, and His head is anointed with oil,* Ps. xxiii. 5.—To John, Bethany is as *one* house, and families friendly to Jesus (the house of Simon the leper, the house of Lazarus and his sisters) are as *one* family.—1 Tim. vi. 10.—Like Mary, prevent death, that death may not prevent thee and cut off thine opportunity.—Gossner: *Mary.* With her what was outward proceeded from within, as it always should be.—The odor of her ointment, *etc.* How the glorious odor of the gospel fills all Christendom, and particularly the house of a heart that receives it.—Judas betrayed that he would rather have money in his purse than his Saviour in his heart.—Yes, to such lengths do abuses go that the thief, avarice, covetousness, the devil, steals into the apostolic college.—Ointments were preserved among the household treasures until burial.—It is true that we have Jesus always with us in the poor, but His presence with us is not always to be felt. Therefore when He discloses Himself so perceptibly, as if we saw Him, as if He were corporeally and visibly present, we must profit by this occasion and not forsake Him for the sake of outside works that can be performed at another time.

Schleiermacher: The human kindliness and pleasantness of the Redeemer.—As Christians, who have become what they are by the death of the Lord, death itself must remain a something continually present to us all. But gladsomeness of heart is just what turns even the continual thought of death into something that does not annoy us in the cheerful moments of social life.—Mallet: The odor of the ointment. Thus the house had suddenly become the very opposite of the grave (there a savor of mould,—here a savor of life).—The days of glory and the cross in Jerusalem stand in the closest connection with the occurrences in Bethany.

[Craven: From Augustine: Ver. 6. Judas was already a thief, and followed our Lord in *body,* not in *heart:* wherein we are taught the duty of tolerating wicked men in the Church (for a season.—E. R. C.)—It is not surprising that Judas who was accustomed to steal money from the bag, should betray our Lord for money.—In the person of Judas are represented the wicked in the Church.——From Alcuin: Ver. 1. As the time approached in which our Lord had resolved to suffer, He approached the place He had chosen for the scene of His suffering.—Ver. 2. The Lord's Supper is the faith of the Church working by love.—Martha *serveth,* whenever a believing soul devotes itself to the worship of the Lord.—Lazarus is one of them that sit at table when those who have been raised from the death of sin, rejoice together with the righteous, in the presence of truth, and are fed with the gifts of heavenly grace.——From Burkitt: Ver. 1. Our Lord's example teaches us that although we are bound by all lawful means to preserve ourselves from the violence of persecutors, yet when God's time for our suffering is come we ought to set our faces cheerfully toward it.—Ver. 3. When strong love prevails in the heart nothing is adjudged too dear for Christ.—Vers. 4-6. How does a *covetous* heart think every thing too good for Christ.—Vers. 5-7. Men may, through ignorance or prejudice, censure those actions which God commends.——From M. Henry: Ver. 1. As there is a time when we are allowed to shift for our own preservation, so there is a time when we are called to jeopard our lives for God.—Ver. 2. *Martha served:* Our Lord had formerly reproved her for being *troubled with much serving,* she did not therefore leave off all *serving* as some who being reproved for one extreme run into another.—Better a *waiter* at Christ's table than a *guest* at the table of a prince.—*Lazarus—sat at the table with Him:* Those whom Christ has *raised up* to a spiritual life, are made *to sit together with Him,* Eph. ii. 6.—Ver. 3. The act of Mary manifested a *love*—1. *generous,* 2. *condescending* (self-humbling), 3. *believing.*—God's *Anointed* (Messiah) should be our *Anointed*—with the ointment of our best affections (and service). Honors done to Christ are to God and men an offering of a *sweet smelling savor.*—Ver. 4. It is possible for the worst of men to lurk under the disguise of the best profession.—Vers. 4, 5. Coldness of love to Christ in professors of religion is a sad presage of final apostasy.—Ver. 5. Here is—1. a *foul iniquity* gilded over with a specious pretence; 2. *worldly wisdom* passing censure on *pious zeal;* 3. *charity to the poor* made a color for opposing an act of piety to Christ.—Many excuse themselves for *laying out* in charity, under pretence of *laying up* for charity.—Proud men think all *ill advised* who do not *advise with them.*—Ver. 6. *Judas the purse-bearer:* Strong *inclinations* to sin *within,* are often furnished with strong *temptations* to sin *without.*—*He was a thief:* The reigning love of money is *heart-theft,* as much as anger and revenge are *heart-murder.*—Judas who betrayed his trust, soon after betrayed his Master.—Ver. 7. *Against the day of My burying hath she kept this:* Providence often *so* affords opportunity to Christians that the expressions of their pious zeal prove to be more *seasonable* and *beautiful* than any foresight of their own could make them.—Ver. 8. The good which may be done *at any time,* ought to give way to that which cannot be done but *just now.*——From Stier: Vers. 4, 5. The censure of Judas echoed by the other Apostles (see Matt. xxvi. 8, 9; Mark xiv. 4; also the *ye* of ver. 8): 1. "Censure infects like a plague;" 2. Could we but know the wicked ori-

gin of many of the judgments which we thoughtlessly echo, the Judas-heart from which springs many of the current criticisms of books and things (and men)—how should we recoil from them!—An example of those views and judgments which have their foundation in the *principle of utilitarianism* falsely applied—1. to the wounding of pious hearts; 2. to the damage of that justifiable *cultus* which, (1) aims worthily to express the sentiments of reverence and love, (2) is in itself productive of highest blessing.—An example of—1. the "cold judgments passed upon the virtuous emotions of warm hearts;" 2. the more or less conscious or unconscious censures of the artless outgoings of honest feelings; 3. the narrow-minded criticism of others according to our own mind and temper; 4. that slavish spirit which metes out all good works by rigid rule.—Vers. 7, 8 (see also Matt. xxvi. 10-13; Mark xiv. 6-9). Christ's *affectionate* and *sympathetic* justification of the *wounded* Mary;—1. He surpasses the blame of the disciples by His own instant praise and consolation; 2. Behold the moral *æsthetics* in the estimation of human acts which He teaches and requires—He commends the *deed* as deriving its value from the state of the soul thereby expressed; 3. He corrects the errors of human judgment as to what is great and noble in human works—the *greatness of the result* gives them not their value, but the *intention;* 4. Observe the deepest ground of His verdict—*she hath done it* UNTO ME (Matt. and Mark)—love for Him (for God) the first, and most essential regulating measure of all good and lovely works.—Be confident, misunderstood soul—He knows thee and thy purpose; even if His disciples blame, He will justify thee both now and hereafter.—Ver. 7. The *beautiful work* (*καλὸν ἔργον*) of love elevated, interpreted and glorified into a *prophetic act;* Jesus establishes from its *providential significance* its *moral propriety.* (?)—Ver. 8. No *agragrian law* can abolish the poverty which is ever being reproduced; we must, indeed, *give* with the wisdom of charity, but without hoping that *giving* will make poverty cease. ——From BARNES: Ver. 6. *He was a thief and had the bag:* Every man is tried according to his native propensity—the *object* of trial is to bring out a man's native character.—Vers. 4-6. Learn that—1. it is no new thing for members of the Church to be covetous; 2. *such* members will be those who complain of the great waste in spreading the gospel; 3. this passion will work all evil in a Church (even the betrayal of our Lord, Ver. 4).—— From WILLIAMS: Vers. 3-5. Observe the nature of the action selected by our Lord as the one above all others that should receive an earthly memorial (Matt. xxvi. 13); it was—1. wrought in a *private room;* 2. an expression of loving, reverential *thanksgiving;* 3. not to please men, but for the simple purpose of doing honor to Jesus.—Ver. 5. But for the reproof of Judas the costliness of Mary's offering had not been known and honored—the evil eye (and tongue) of the wicked serves to do honor to God's servants.——From A PLAIN COMMENTARY (Oxford): Ver. 3. Can we wonder at the *love* of Mary? Lazarus was at the table!—Vers. 2, 3. Christ at the table with the Leper who was cleansed (Matt. xxvi. 6) and with the dead man whom He had raised to life—a figure of His Church when he who is cleansed and he who is raised from the death of sin, sit with Christ, and eat and drink in His kingdom which is filled with the odor of His Death.—(*Altered* from WILLIAMS).—Vers. 5-7. The offering of Mary *the most expensive* she could procure: Our Lord's commendation is—1. the abiding warrant for munificence on every similar occasion; 2. the perpetual rebuke of those who think that anything is good enough for the House of God, while they deny themselves in no luxury at home. — Ver. 6. Christ suffered Judas to remain amongst the Apostles—teaching us not to look for a Church (or a ministry) where *all* shall be saints.—Ver. 8. The *poor* always with the Church, in order that His people may always show them kindness for His sake.——From RYLE: Ver. 2. The *supper* a type of the marriage supper of the Lamb.—Ver. 5. A specimen of the way in which wicked men often try to *depreciate* a good action, by suggesting that something better might have been done.—Ver. 6. Multitudes, like Judas, excuse themselves from one class of duties by pretended zeal for others—they compensate neglecting Christ's cause by affecting concern for the poor.—It is the successors of Mary and not of Judas who really care for the poor.—*He was a thief,* and yet an Apostle—*privileges* alone convert nobody.—A man may go far in Christian profession without inward grace. — Ver. 7. Christians do not always know the full meaning of what they do—God uses them as His *instruments.*—Ver. 8. The existence of pauperism is no proof that States are ill-governed or that Churches are not doing their duty.—Relieving the poor is not so important a work as doing honor to Christ. (During His absence from us is He not honored by our ministering to the poor (Matt. xxv. 40, 45)?—E. R. C.)—Ver. 8. *Me ye have not always:* These words overthrow the Romish doctrine of transubstantiation.——From OWEN: Vers. 4, 5 (in connection with Matt. xxvi. 8; Mark xiv. 4). How pernicious, even upon good men, may be the example and influence of one, who with apparently charitable motive decries the benevolence that would surrender all for Christ.—The Evangelist does not seek to cover up the disgrace brought upon the family of Christ by having cherished so long in its number this bad man: it is thus (by their honesty) that the sacred writers manifest the truthfulness of their statements.—Ver. 8. The inference is clear that it is a Christian duty to relieve the wants of the poor.]

IV.

ANTITHESIS BETWEEN THE HOMAGE OF PIOUS JEWS AND FESTAL PILGRIMS, AND THE HIGH-PRIESTS WITH THEIR ADHERENTS, WHO DESIRE TO DESTROY THE LORD'S FRIENDS AS WELL AS HIMSELF. THE PRINCE OF PEACE AND THE PALM-BRANCHES.

(VERS. 9–19.)

(Matt. xxi. 1-11; Mark xi. 1-10; Luke xix. 29-44.)

9 Much people[1] of the Jews therefore knew [learned] that he was there: and they came [thither] not for Jesus' sake [on account of Jesus] only, but that they might 10 see Lazarus also, whom he had raised from the dead; But the chief priests con- 11 sulted that they might put Lazarus also to death. Because that by reason of him [For on his account] many of the Jews went away, and believed on [were going away and believing in] Jesus.

12 On the next day much people that were [had] come to the feast, when they heard 13 [hearing] that Jesus was coming to Jerusalem, Took [the] branches of [the] palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord [Blessed *is* he that cometh in the name 14 of the Lord, even (*καί*) the king of Israel].[2] And [But] Jesus, when he had found 15 [having found] a young ass, sat [set himself] thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. [Zech. ix. 9.] 16 These things[3] understood not his disciples [his disciples did not understand] at the first: but when Jesus was glorified, then [they] remembered they that these 17 things were written of him, and *that* they had done these things unto him. The people [multitude] therefore that was with him when[4] he called Lazarus out of his 18 [the] grave [tomb], and raised him from the dead, bare record [bore witness]. For this cause [On this account] the people [multitude] also met him, for that [because] 19 they heard that he had done this miracle [wrought this sign]. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? [Ye see that ye accomplish, or, effect nothing:][5] behold, the world[6] is gone [has run away] after him.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9.—[Noyes translates ὄχλος πολύς, *the great multitude*, Conant: *a great multitude*. Alford retains the A. V.]

[2] Ver. 13.—Lachmann in accordance with D. K. X., Origen, *etc.*: ὁ βασ. Since even B. L., *etc.*, read: καὶ ὁ βασ., the omission of the article seems unfounded. [The reading καὶ ὁ before βασιλεὺς is adopted by Tischendorf in ed. 8, Alf., Westc. and H., and supported by ℵ[1] *et* [cd] B. L. Q., *etc.*—P. S.]

[3] Ver. 16.—[Lachmann in accordance with A. D., *etc.*, inserts δέ; Tischendorf, Alf., W. and H. omit it by authority of ℵ. B. L. Q., *etc.*—P. S.]

[4] Ver. 17.—For ὅτι B. [?] D. E.* K. L., Lachmann, Tischendorf [formerly]; for ὅτε A. E.** G. M., and many others. Since ἐμαρτύρει receives additional weight, the eye-witnesship greater emphasis by ὅτε, and the preponderance of Codd. is in favor of it, this reading seems preferable. [Tischendorf, ed. 8, for *contextual* reasons, prefers ὅτι; although he affirms that not only ℵ. A. E.[2] G. H. M. Q., *etc.*, but also B., give ὅτε, which is adopted by Alford, Westcott and Hort. If we read ὅτι, the translation would be: *The multitude that was with him bore witness that he called Lazarus out of the tomb, and raised him from the dead.*—P. S.]

[5] Ver. 19.—[*Viz.*, with our cautious, undecided, hesitating policy. Bengel: *Approbant Caiphæ consilium* (xi. 50). The sentence is generally taken as an interrogation (also by Lange and Alford); but it seems to be more forcible as a direct assertion.—P. S.]

[6] Ver. 19.—[Or, the *whole* world. In D. L. Q. X., ὅλος is inserted; Tisch. omits it, in accordance with ℵ. A. B. Γ. Δ. Λ. Π., *etc.*—P. S.]

EXEGETICAL AND CRITICAL.

See the *Commentary on Matthew*, ch. xxi.; on *Mark* x.; on *Luke* xix. It has been shown there that there are no actual differences (the existence of which is claimed by Meyer and others) between the narrative of John and the accounts of the Synoptists, irrespective of the fact that the latter have in effect blended the two halves of the journey, from Jericho to Bethany, and from Bethany to Jerusalem, into *one* journey, without mentioning the intervening rest. Consequently a double entry (Paulus, Schleiermacher) is still less conceivable: on these points comp. the construction of the facts in *Matthew* [p. 368, 371].

Ver. 9. **A great multitude of the Jews.**—The Jews in the national sense (especially the in-

habitants of Jerusalem, as the word is generally understood) were, at the same time, most of them Jews in the Pharisaic sense, and here also John understands the expression in this latter sense, not, however, necessarily of "the Jewish opposition" (Meyer [and Alford]). The raising of Lazarus had created a great sensation among these Jews in Jerusalem; it had inclined many of them to believe, so that the whole party of the Pharisees seemed about to go over to Christ, ver. 19.

They came thither.—All the people streamed forth to Bethany. Some already believed, and wished above all things to see Jesus again; others were desirous of seeing Lazarus, *i. e.*, they were on the high road to faith. This pilgrimaging began as early as Saturday evening, see ver. 12.

Ver. 10. **But the high-priests took counsel.**—The state of matters seemed so desperate to the high-priests (Caiaphas, Hannas and the innermost circle of chief-priestly intimates in the Sanhedrin) that they consulted together as to how they might make away with Lazarus also, the living memorial of the miraculous power of Jesus. The consequence of the counsel of blood: 'It is expedient that *one* man should die,' thus begins to make itself manifest. It ever demands more blood, as is proved by the history of the hierarchy. Upon similar, secret murderous plots see Acts xxiii. 12; xxv. 3. Of course, as Lampe remarks, the Sadducean party, of which Caiaphas was a member, were specially interested in putting Lazarus aside, he being a living witness to the truth of the resurrection. Comp. Acts iv. 1, 2.

Ver. 11. **Many of the Jews were going away;** ὑπῆγον.—Lampe and others: They apostatized. Meyer combats this interpretation. The apostasy is indeed merely a consequence of their going away to Bethany; nevertheless it is intimated.

Ver. 12. **On the next day.**—On Sunday morning. See *Comm. on Matthew.* Here, too, the diversity between John and the Synoptists continues; John mentions that part of the palm-procession which issues from Jerusalem, while the Synoptists give prominence to the portion accompanying Jesus, *i. e.*, the Galilean. Since the same story is here told us by the Synoptists and by John, it becomes very evident that it was John's intention to supplement their accounts. However, the Synoptists themselves distinguish between a part of the procession that preceded Jesus, and a part that followed Him. By the former attendants those seem to be meant who set out from Jerusalem intending to bring Jesus into the city. John, on the other hand, likewise discriminates between two divisions (vers. 17 and 18),—citizens of Jerusalem and festal pilgrims who are already in Jerusalem.

A great multitude that had come to the feast, hearing, *etc.*—Believing pilgrims to the feast, already present in Jerusalem. Be it observed that, according to John, the Hosanna movement, the solemn proclamation of Jesus as the Messiah, originates with these festal pilgrims. Jerusalem herself seems to receive the Lord as her King. According to Tholuck, these were Galilean pilgrims; this is contradicted by the fact that the Galilean festive train is just approaching from Peræa; but a considerable portion of the Galilean pilgrims may have already entered Jerusalem or its environs, and may thus turn back to join in escorting Jesus. The acclamation, according to Ps. cxviii. 25, 26, "where the Messiah is greeted as coming ἐν ὀνόματι κυρίου. A reception such as is allotted to kings and conquerors, 1 Macc. xiii. 51; 2 Macc. x. 7." Tholuck.

Ver. 13. **They took the branches of the palm-trees** [τὰ βαΐα τῶν φοινίκων].*—A lively view of the well-known palm-trees, which then, as the reporter vividly reminds us, stood on the road leading from the city to Bethany. This notice is wanting in Luke; Matthew mentions only branches of the trees; Mark speaks of things strewed in the way; we are indebted to John alone for the precise information; and therewith for the terms: *Palm-Sunday*, *Palm-entry*, and the symbolism of the palm-branch. "As the pomegranate tree is the symbol of the secretly flowing fulness of blessing, so, on the other hand, the palm-tree represents the overflowing horn of plenty and is the symbol of all fulness of strength and outward prosperity: thy stature is like to the palm-tree, thy breast like clusters of dates, Sol. Song vii. 7. Hence Tamar† a favorite name for women, Gen. xxxviii. 6; 2 Sam. xiii. 1; xiv. 27. Hence the palm has from ancient times been regarded as the escutcheon and sign of Israel. Coins of the times of the Maccabees have on one side the palm, and on the other a vine branch as tokens of the land. Also on the medals of the Emperor Titus, struck at his command in countless numbers from the spoil of Jerusalem and distributed among the Roman army, the 'Captive Judah' is portrayed as a woman sitting under a palm-tree." (*Bibl. Naturgesch.*, publ. at Calw., p. 343.) By the biblical palm we are generally to understand the date palm. Elim, the camp of the seventy palm-trees, Ex. xv. 27; Num. xxiii. 9; the palm-branches at the feast of tabernacles, Lev. xxiii. 40; Jericho, the city of palms, Deut. xxxiv. 3; Jud. i. 16; the righteous a flourishing palm-tree, Ps. xcii. 13; Sulamith, Sol. Song vii. 8. According to these stages of the symbol it is expressive of refreshment, blessing, festival, new life or victory; 1 Macc. xiii. 51 a sign of victory.

Hosanna.‡ Matthew: "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" Mark: "Hosanna! Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!" Luke: "Blessed be the king that cometh in the name of the Lord! Peace in heaven and glory in the highest!" Here (as in the account of the resurrection) the variations more decidedly attest the reality of this scene of intense excitement than would a uniform account. It is the liturgy of ecstatic life. Some cry thus, others thus; each evangelist reports in accordance with his own hear-

* [The article τῶν (not τά), which is omitted in the E.V., indicates, as Lange and Meyer explain, that the palm-trees were on the road, or perhaps that the custom was usual at such festivities (Alford).—P. S.]

† [תָּמָר, the palm-tree.—P. S.]

‡ [Ὡσαννά, from the Hebrew, means σῶσον δή, *save now*, and is originally a formula of supplication, but conventionally one of triumphant acclamation and joyful greeting to a deliverer.—P. S.]

ing or that of witnesses. Be it observed that in John the Hosanna precedes the mention of the ass's colt, while in the Synoptists it is subsequent to that. Naturally, because the Hosanna with which, as with the watch-word of the day, the festal pilgrims from Jerusalem approach, is not communicated until later to the festal train from Galilee and Peræa. In this the new disciples are in advance of the old ones; hence too more rapturous.

Vers. 14-16. **And Jesus having found a young ass,** *etc.* See *Comm. on Matthew:* the quotation Zech. ix. 9. Freely cited. That upon which alone the evangelist lays stress, is the contrast between the devout homage paid to Jesus, and His humble equipment, mounted upon a young ass (ὀνάριον),—found, as it were, by accident,—together with the prediction concerning this fact in the prophet. Hence he also gives prominence to the circumstance that the disciples did not then understand this fulfilment of prophecy. Hence the highly emphatic, thrice repeated ταῦτα, "*these things,*" ver. 16. That the fulfilment of the prophecy was directed by God and not by men, is expressed by the first and the third *ταῦτα*. Exactly so men did unto Him, and even the disciples did not so much as understand it. Even if Jesus was conscious of the fulfilment of that prophecy, the unsuspicious co-operation of men proves it to have been the dispensation of God. At a later stage of enlightenment the import of this moment was revealed to the disciples also. And here it cannot be merely the fulfilment of a type which is spoken of. It is the fulfilment of a prediction concerning the Messiah; in a typico-symbolical form, doubtless, *i. e.*, the prophet has predicted the entrance of the Messiah in insignificant equipment; but to him the ride upon the ass's colt was typically the symbol of the gentle and humble accoutrement of the Prince of Peace,—*i. e.*, the investment of his prediction.

Ver. 17. **The multitude therefore . . . bore witness.**—An antiphony is formed between the eye-witnesses of the raising of Lazarus (inhabitants of Jerusalem, of Bethany, and others) and the people who have come, as believers, from Jerusalem to meet Him. This antiphony is likewise indicated in Mark (where in our translation we read: and they that went before and they that followed). Luke, too, has indicated that the disciples who formed the escort of Jesus praised Him on account of His wondrous deeds. Here John supplements; he informs us that the raising of Lazarus was the leading motive for the ascriptions of praise to Jesus in the Palm-procession. This motive was passed over by the Synoptists for the same reason which induced them to pass over the raising of Lazarus itself.

Ver. 19. **The Pharisees therefore said.**—According to Chrysostom, thus spoke the secret friends among the Pharisees. But it is manifestly the language of despairing rage. Comp. the similar expression of displeasure on the part of John's disciples, chap. iii. 26. They reproach each other for not having taken more energetic measures. In the great movement they, as they hyperbolically express themselves in their excitement and fear, believe they already see the apostasy of the whole nation from the hierarchical party. This moment of despair on the part of the Pharisees is the corresponding contrast to the triumphal procession of Christ. But that Christ better understood the import of this procession is proved not only by His weeping in the midst of the triumphal entry, according to Luke, but also in the subsequent portrayal of the mood of Jesus by John himself.

DOCTRINAL AND ETHICAL.

1. See *Comm. on Matthew, Mark, Luke,* on the Palm-entry.

2. As Jesus, at the beginning of His ministry, issued from the wilderness resolved to avoid, during His official pilgrimage, the unpurified Messianic name among His people,—connected, as it was, with all false Messianic hopes,—in order, by His actual self-revelation in prophetic anonymousness, to purify the Messianic hope of His nation, and the Messianic conception,—so now He has come forth from the wilderness with the determination of surrendering Himself to the purified Messianic faith of His disciples in the nation, *i. e.*, to the nation itself, in respect of its present festive enthusiasm. In both cases He acts, according to the command (ἐντολή) of the Father, in perfect obedience; according to the principle of truth, as personal Wisdom, in perfect freedom. But He foreknows the event; He knows that in the fluctuations of dynamical moods in His nation the curse shall at first outweigh the blessing, or the demoniacal spirit that came to Him as a tempter in the wilderness, according to Matt. iv., shall circumvent and overpower the heavenly enthusiasm with which He has inspired His people; that He consequently shall be betrayed, that He goes to meet His sacrificial death, but that then, when the propitiatory effect of His death has been manifested in His resurrection, the blessing shall preponderate over the curse, for His people as well as for the whole world. And thus the Palm-procession has a twofold import. In reference to the Lord, it is the free surrender to His people, in His real Messianic dignity, unto death, and, therewith, the free surrender to the disposition of the law itself—a veiled type of His sacrificial procession to Golgotha; hence, also, the symbolical pre-celebration of His Easter passage, in the resurrection, back to the Mount of Olives, and up to the Throne of glory, of His triumphant entry into the world and His kingly appearing to judgment. But in reference to the world itself, it is the surrender to a legal enthusiasm of His people, which cannot protect Him from death, but changes to treachery, and His surrender to the people of true believers, with which surrender His real glorification in the world begins. In the former relation we have to distinguish the extolled Christ who became the Crucified One, and the crucified Christ who became the Risen One; in the latter relation the symbolic Hosanna of those who were under the temporary influence of a spirit of enthusiasm, and the real Hosanna of the children of the Spirit.

3. In the celebration of the raising of Lazarus by the Palm-entry is concentrated the celebration of the whole official pilgrimage of Christ,

particularly in His thaumaturgic activity. See Luke xix. 37.

4. To the symbolism of sacred springs and mountains is annexed the symbolism of trees which are especially hallowed. The fig-tree, under which Nathanael sat, the symbol of peace, of calm life and of quiet contemplativeness (chap. i. 48), is here joined by the palm-tree, the symbol of blessing and victory, of peace, of kingly state and royal grandeur and glory; subsequently, however, chap. xv. 1 ff., the symbol of the vine is set forth in detail: see Friedreich, *Symbolik und Mythologie der Natur*, Würzburg, 1859, p. 332: the Palm-tree.

5. "Thus Zechariah, in one of his visions (chap. ix. 9), describes the Messiah, in wretchedness and lowliness approaching His people. That this—and not the *bringing of peace*—is the meaning of this symbol—has been convincingly shown by Hengstenberg (*Christologie des A. T.* on the passage, iii. 1. Second edition). Christ designs by facts to recall this prophecy; the young ass's colt in the prophet forms a climax to ὄνος (Ewald, Hengstenberg), and as this (ὄνος) presents to our view what is already contained in עָנִי, not gentleness, but *lowliness*, so the colt is expressive of the same in a higher degree. Seeing that John omits not only the significative predicates צַדִּיק, נוֹשָׁע, but also the πραΰς of the Septuagint and of Matthew, the simple riding upon this colt must have been significant enough,—namely, as a symbol of lowliness,—for great men and kings ride only upon horses." Tholuck.

To this we have to remark: (1) the idea of lowliness as condescension is not necessarily connected with wretchedness; (2) in Zechariah the symbol of humility is evidently a symbol, at the same time, of gentleness and peace, vers. 9, 10. (3) If John, therefore, pretended to see in His mounting of this animal merely a sign of lowliness, then would Matthew's interpretation of the prophet be more correct than his. (4) But this is the more out of the question since, according to John, the people that wish to glorify the Lord, put Him upon the young ass. In accordance with the she-ass of Balaam, we should see in the ass a symbol of the presageful in the irrational creation. In Friedreich's *Symbolik und Mythologie der Natur* are various interpretations without result. Here we have to do with the ass merely as the beast of peace.

6. John too intimates, with *εὑρών*, that the choice of the ass' colt proceeded from Jesus. But he lays special stress on the fact that the people, not thinking of that prophecy, did thus with Him; thus he emphasizes the providential direction of the event, which took care that the prophecy should be fulfilled, consciously to the Lord, but unconsciously to the disciples and the people.

7. The great contrast. The victorious kingdom of Christ seemed to have arisen, the whole nation was apparently going over to Him with Hosannas; the hostile party was in despair. Then the treachery of Judas brought the fearful turning. But what explanation is to be found for the treachery of Judas in the present posture of affairs? Judas saw that Jesus did not *utilize* the triumphal entry for the founding of a worldly kingdom, and he now gave up His cause for lost. Exactly the opposite to this contrast is formed by the triumph of enemies after the crucifixion of Christ. Hell is jubilant, Christ dies, His disciples fear. And now Nicodemus and Joseph desert the Sanhedrin and go over to Christ, as Judas, after the Palm-entry, forsook the company of the disciples and went over to the enemy. Appearances, therefore, are not decisive in the situations of the kingdom of God. Exalted moments of triumph are admonitory to extreme prudence; on the other hand, the greatest calamities are accompanied by the announcement of an approaching wondrous festival in honor of the victory of divine help and wisdom.

HOMILETICAL AND PRACTICAL.

See *Comm. on Matthew, Mark, Luke*.—The great movement and meeting between Bethany and Jerusalem, or the Communion of the Gospel and the Communion of the Law: 1. Jerusalem comes to Bethany; 2. Bethany comes to Jerusalem.—Christ's great victory over the Jews a sign of eternal promise.—*To kill Lazarus also*, or the consequence of violence in the domain of the spirit and faith.—The Palm-entry according to John. 1. Its cause (vers. 9–11); 2. its form (vers. 12–18); 3. its effect, ver. 19.—Antithesis of life and death in the story of Lazarus: 1. In contemplating the life-miracle of the Prince of Life susceptible hearts become alive; alive to such a degree that all Israel seems to quicken; 2. the mortal hatred of dead Pharisee hearts towards Christ seeks to kill Lazarus also, and with the breath of death breathes upon the people (even upon the flock of disciples, especially Judas).—The scattering of palm-branches, or triumphal homage to the Victor: 1. As Victor and King in the kingdom of the Spirit, in the believing heart, the believing people, the whole world receptive of salvation; 2. as Victor over, and Destroyer of, the kingdom of darkness in the heart, in the church, in the world (here and hereafter); 3. as Victor and Conqueror with the spoils of victory (His are souls entirely; His the people of the peoples—their marrow).—The world in its destiny as the new heaven and the new earth.—As Sunday precedes the week-day, so the Palm-entry precedes the last great work of Christ: 1. As a refreshment for the work; 2. as the survey of the work; 3. as the warranty for the success of the work.—The Hosanna of the people of Jerusalem: 1. In the old time (Ps. cxviii. 26); 2. on Palm Sunday; 3. at Pentecost; 4. in the time of the Reformation.—The riding-beast of Balaam and the riding-beast of Christ, a sign: 1. How dumb nature, (*a*) loudly contradicts all false prophets, and (*b*) is wiser than they. 2. How it is (*a*) serviceable to the King of truth, and (*b*) is rendered worthy and consecrate by Him.—The important, minute fulfilments of ancient prophecies in the life of the Lord.—The Spirit of Christ in the Old Testament specially glorified by the prophecy under our consideration: 1. The prophet knew in spirit the wonderful humility and meekness of Christ; 2. he saw in spirit a people, spiritual enough not to be offended in a Prince of Peace on the ass's colt.—The grand antiphony on the Mount of Olives, or the greet-

ings and counter-greetings in the kingdom of faith: 1. From heart to heart; 2. from congregation to congregation; 3. from church to church; 4. from world to world (from star to star, or between heaven and earth).—The Pharisees' hour of despair: 1. Why they despair (on account of the triumphs of Christ); 2. how they despair (they lose head after having lost heart, and dispute among themselves); 3. who comes to their aid in their despair (Satan and treacherous disciples); 4. whereunto that helps them (into ever deeper despair).—The kingdom of darkness, the shadowy foil of the kingdom of light.—*Ye see that ye prevail nothing, etc.*, or how the hierarchy prophesies concerning its own downfall; 1. In vain all our plots; 2. all the world sides with Him.—Behold, thy King cometh unto thee.—*He cometh;* 1. *He* cometh; 2. He *cometh.*

STARKE, QUESNEL:—Only Satan's spirit, yea, Satanic envy, would fain destroy the works of the Spirit of God.—Miracles arouse human hearts, but they do not convert; that belongs to the word of the Lord, Luke xvi. 29.—*Ibid.:* Jesus leaves to the kings of earth their magnificence which they need as a cloak for their weakness. Humility and lowliness are the best adornments of a King who is fighting only against pride, and who wills to triumph over sin and death.—CRAMER: In the school of Christianity there is much to be learned and remembered, even though it be not yet understood; for we do not believe *because* we understand, but *that* we may finally understand.—ZEISIUS: Believers increase in the knowledge of Christ and in understanding of the Holy Scriptures.—CANSTEIN: As a general thing, the fulfilment of prophecies first exhibits their true meaning.—HEDINGER: We should praise God's work and the grace of Him who hath called us to His wonderful light.—ZEISIUS: Christ, His honor and doctrine, must be boldly confessed, even though His enemies be like to "burst" with envy and malice.—Honor to whom honor is due.—CRAMER: Envy does not injure Christ, but His enemies themselves.—The whole world runneth after Christ, is still the language of the wicked; O that it might soon come to pass in the greatest fulness!

LISCO: The manner of His entry showed Him to be not an earthly prince, but a King of Peace. —Ver. 16. BRAUNE: Thus what seemed lost for the present has become a blessing for the future. —Palm branches are true peace branches. The palm is verily the noblest tree; it is ever reaching upwards, without lavishing its strength in side-branches, and it proves itself of the utmost utility in leaf, fruit and wood.—Yet there was a little band of believers hidden in unbelieving Jerusalem; some of the seven thousand of God, whom Elijah saw not, came forth.—GOSSNER: *Wished to kill* Lazarus. This is the religion of Caiaphas and Herod. It spares nothing. Everything that is feared must be thrust out of the way.—Instead of reporting Him to the magistrates, as they were commanded to do, ch. xi. 57, they bring Him as their King.—Jesus always finds more faith and love among the people than among those who hold themselves above the people.—The state of our King consists in simplicity and lowliness. He comes with such condescension that even the meanest need not fear but may gather confidence.—All wrath is put away; He is all meekness and goodness.—*Behold, the whole world, etc.* O that this would come to pass today! Truly, it is written, Gen. xlix. 10.

HEUBNER:—Those that were healed or raised by Jesus were standing witnesses to His glory.—Jesus accepted applause; He knew it to be the road to shame. And He then endured shame as having the prospect of eternal glory.—SCHENKEL: How Christ as a King is continually coming to His people: 1. What Christ as the coming King brings us; 2. what we as His people should bring Him.—BESSER: *Ye see that ye prevail nothing;* behold, the world runneth after Him. Even in this angry speech somewhat of a prophecy lies hidden, and that which we are about to read is a prelude to the fulfilment of this prophecy.

[CRAVEN: From AUGUSTINE: Ver. 9. Curiosity brought them, not love.—Ver. 10. O blind rage! as if the Lord could raise the *dead*, and not raise the *slain.*—Vers. 12, 13. See how great was the fruit of His preaching, and how large a flock of the lost sheep of the house of Israel heard the voice of their Shepherd.—Vers. 13-15. Christ was not the king of Israel, to exact tribute and command armies, but to direct souls and bring them to the kingdom of Heaven.—For Christ to be king of Israel was a condescension, not an elevation—a sign of His pity, not an increase of His power.—From CHRYSOSTOM: Ver. 13. This is what more than any thing made men believe in Christ, *viz.*, the assurance, that He was not opposed to God, that He came from the Father.—From BEDE: Vers. 13-15. Christ does not lose His divinity when He teaches us (by example) humility.—From BURKITT: Ver. 9. It was the *sin* of many that they flocked after Christ rather out of *curiosity* than *conscience.*—Vers. 10, 11. Such as have received special favor from Christ must expect to be made the butt of malicious enemies.—Nothing so enrages the enemies of Christ as the enlargement of His kingdom.—Vers. 14, 15. That it might appear that Christ's kingdom was not of this world He abandons all outward magnificence.—Ver. 19. In the day of Christ's greatest solemnity there will be some who will neither rejoice themselves nor endure that others should.——From M. HENRY: Ver. 9. *Much people came not for Jesus sake* only: yet they came to see *Jesus*—there are some in whose affections Christ will have an interest in spite of all the attempts of His enemies to misrepresent Him.—Ver. 10. The *consultation* of the Chief-priests a sign that they neither *feared God* nor *regarded man.*—Vers. 12, 13. Those who have a true veneration for Christ will neither be ashamed nor afraid to own Him before men.—Those that met Him, were they *that were come to the feast;* the more regard men have to God and religion in general, the better disposed they will be to entertain Christ. —Tidings of the approach of Christ and His kingdom should awaken us to consider the work of *the day*, that it may be done in the day.—The *palm-branch* was—1. a symbol of triumph; 2. carried as a part of the ceremonial of the feast of Tabernacles—its use on this occasion intimates that all the feasts, especially that of Tabernacles, pointed to Christ's gospel. (It *may* have been so

in the purpose of God. E. R. C.)—Ver. 13. The language employed was that of Psalm cxviii. 25, 26; high thoughts of Christ are best expressed in Scripture words.—Thus must every one bid Christ welcome into his heart—we must *praise* Him, and be *well pleased* in Him.—Ver. 14.—This was—1. *More of state* than *He* used to take—showing that, though His followers should be willing to take up with mean things, yet it is allowed them to use the inferior creatures; 2. *Less of state* than the great ones of earth usually affect—manifesting that His kingdom was not of this world.—Ver. 16. See—1. the imperfection of the disciples in their *infant* state; 2. their improvement in their *adult* state.—The Scripture is often fulfilled by the agency of those who have no thought of Scripture in what they do.—There are many excellent things both in the Word and Providence of God which disciples do not at first understand.—It becomes Christians when they are grown to maturity in knowledge frequently to reflect upon the weakness of their beginning.—Such an admirable harmony there is between the *Word* and *works* of God that the remembrance of what is *written* will enable us to understand what is *done*, and the observation of what is *done* will help us to understand what is *written*.—Ver. 17. They who wish well to Christ's kingdom should proclaim what they know.—Vers. 17-19. This miracle reserved for one of the last that it might confirm those that went before, just before His sufferings; Christ's works were not only *well done*, but *well timed*.—Ver. 19. They who oppose Christ will be made to see that they prevail nothing.——From SCOTT: Ver. 10. There is nothing so wicked and infatuated that men who have engaged in persecution, will not attempt to escape defeat.——From BARNES: Ver. 10. When men are determined not to believe the gospel, there is no end to the crimes to which they are driven.——From A PLAIN COMMENTARY (Oxford): Ver. 10. Notice the rapid *growth* of sin. Vers. 12-15. Royal even in its lowliness is the mysterious pageant!——From RYLE: Vers. 9-11. People will think for themselves when God's truth comes into a land.—Ver. 13. From "Hosanna" to "Crucify Him," there was an interval of only a few days! Nothing so soon caught up as a popular applause.—Ver. 16. Men may be true Christians and yet very ignorant on some points.—In estimating others we must make great allowance for early training and association.]

V a.

ANTITHESIS BETWEEN THE GENTILE GREEKS FROM ABROAD WHO DO HOMAGE TO CHRIST, AND THE MAJORITY OF THE JEWISH PEOPLE THAT FALL AWAY FROM CHRIST IN UNBELIEF AND OCCASION HIS RETURN INTO CONCEALMENT. SYMBOLISM OF THE JEWISH PASCHAL-FEAST, OF HELLENISM, OF THE GRAIN OF WHEAT. THE GLORIFICATION BY SUFFERING AND DEATH, OR THE SPIRITUAL SELF-SACRIFICE OF CHRIST IN THE TEMPLE.

VERS. 20—36.

(Chap. xii. 24-26. Laurentius-Pericope; vers. 31-36. Elevation of the Cross.)

20 And [But] there were certain Greeks [Ἕλληνες, Gentile Greeks, not Ἑλληνισταί, Greek Jews] among them that [those who] came up [made pilgrimage up to Jerusalem] to 21 worship at the feast. The same [These] came therefore to Philip, which [who] was of [from] Bethsaida of Galilee, and desired [asked] him, saying, Sir, we would see 22 [wish, or, desire to see] Jesus. Philip cometh and telleth Andrew: and again [*omit* 23 and again][1] Andrew [cometh] and Philip [, and they] tell Jesus. And [But] Jesus answered them, saying, The hour is [hath] come, that the Son of man should be glori-24 fied. Verily, verily, I say unto you, Except a corn [the grain] of wheat fall into the ground and die, it abideth alone [isolated, by itself alone]: but if it die, it bringeth 25 forth much fruit. He that loveth his life [his own soul, τὴν ψυχὴν αὐτοῦ][2] shall lose it; and he that hateth his life [his own soul] in this world shall [will] keep it unto life 26 [ζωήν] eternal. If any man [any one would] serve me, let him follow me; and where I am, there shall [will] also my servant be: if [ἐάν without καί][3] any man [any one 27 shall] serve me, him will *my* [the] Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: [!][4] but [But] for this cause[5] 28 came I unto [I came to] this hour. Father, glorify thy name. [!] Then came there a voice from heaven, *saying* [*omit saying*], I have both glorified *it*, and will glorify *it* again.

29 The people [multitude] therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake [hath spoken, λελάληκεν] to him.

30 Jesus answered and said, This voice came not because of me [for my sake, δι' ἐμέ],

31 but for your sakes [δι' ὑμᾶς]. Now is the judgment of this world: now shall [will]
32 the prince of this world be cast out. And I, if I [shall][6] be lifted up from the
33 earth, will [shall] draw all *men* unto me [myself, πρὸς ἐμαυτόν]. This he said, signifying what death he should die [by what manner of death he was about to die,
34 or, what kind of death he was to die]. The people [multitude, therefore, οὖν] answered him, We have heard out of the law that [the] Christ abideth for ever: and how sayest thou [how then dost thou say], The Son of man must be lifted up? who
35 is this Son of man? Then Jesus [Jesus therefore] said unto them, Yet a little while is the light with you [within you].[7] Walk while [as][8] ye have the light, lest darkness come upon you [that darkness may not overtake you, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ]: for [and] he that walketh in [the] darkness knoweth not whither he
36 goeth. While ye have [the] light, believe in the light, that ye may be the children of light [become sons of light, ἵνα υἱοὶ φωτὸς γένησθε].

These things spake [spoke] Jesus, and departed, and did hide [and, having departed, he hid, or, withdrew] himself from them.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 22.—Instead of *καὶ πάλιν, etc.* [text. rec.], Lachmann and Tischendorf read ἔρχεται Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν, in accordance with Cod. Sin., A. B. L., *etc.*

[2] Ver. 25.—[ψυχή, *soul* (distinct from πνεῦμα, spirit) should be distinguished here from ζωή, *life*, and be translated as in ver. 27. Lange renders: *sein Eigenleben*, his *self-life*. See the Exeg. Notes.—P. S.]

[3] Ver. 26. [The text. rec. with A. Γ. Δ., *etc.*, inserts καί before the second ἐάν; in ℵ. B. D. L. X. Lat. Syr., *etc.*, καί is omitted, which agrees with the E. V. In Luther's Vers. the καί is translated, but Lange omits it.—P. S.]

[4] Ver. 27. [Lange (with Chrysostom, Grotius, Lampe, Thol., Ewald, Godet) takes the words πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης, *interrogatively*, as if we had here a reflective monologue, instead of an address to the Father. In this case a colon must be put after *say*, and an interrogation mark after *hour*. So also Lachmann in his Greek Testament. But I take the words (with the E. V., Meyer, Alford, *etc.*,) as a veritable prayer which corresponds to the prayer in Gethsemane, Matt. xxvi. 39, and the Messianic prayers in the Psalms: "My soul is troubled, Lord, help me" (Ps. vi. 3, 4; xxv. 17; xl. 12, 13; lxix. 1).—P. S.]

[5] Ver. 27.—[Lange inserts after *this cause* the gloss: *in order to be troubled.* But the meaning of διὰ τοῦτο is disputed. See Exeg. and Crit.—P. S.]

[6] Ver. 32.—[The rendering of ἐάν by *when* (ὅταν) instead of *if*, is inaccurate. It does not *necessarily* imply doubt. Herrmann (*Vig.*, p. 832) explains the phrase ἐὰν τοῦτο γένηται, thus: *Sumo hoc fieri, et potest omnino fieri, sed utrum vero futurum sit necne, experientia cognoscam.* I cannot quite agree with the note of Alford: "The Lord Jesus, though knowing all this, yet in the weakness of His humanity, puts Himself into this seeming doubt, 'if it is so to be;' comp. Matt. xxvi. 42." I would say rather that the stress is laid on ἑλκύσω as a *certain fact*, and ἐὰν ὑψωθῶ expresses, in a conditional form, the necessary antecedent condition. Just so ἐάν is used in John xiv. 3: ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι, κ. τ. λ.—P. S.]

[7] Ver. 35.—Instead of μεθ' ὑμῶν [*with you*, text. rec. with A., Chrys., Cyr.,] should be read ἐν ὑμῖν, *within you*, in accordance with ℵ. B. D. K. L., *etc.*—P. S.]

[8] Ver. 35.—The reading ὡς instead of ἕως [text. rec.] has the overwhelming authority of A. B. D. L., *etc.*, in its favor, Lachmann, Tischendorf [Alford]. So likewise, ver. 36. The close of ver. 36 also recommends ὡς, rather than ἕως, since Jesus departs with this very word.

EXEGETICAL AND CRITICAL.

Ver. 20. **Certain Greeks** [Ἕλληνες].*—By these we are 1. not to understand (after Semler and Baumgarten-Crusius [Calvin, Ewald],) Jews who spoke Greek [Hellenists]; this view is contradicted by the name, comp. ch. vii. 35, the whole scene and the deduction of Christ, vers. 23 and 32,—the reference to the universal extension of His ministry. 2. Not perfect or pure heathen (after Chrysostom, Euthymius, Schweizer), against which interpretation ἀναβαινόντες† militates,—but, as this very word proves, 3. *proselytes of the gate* [half Jews, or Judaizing pagans], like the treasurer, Acts viii. 27. See *Comm. on Acts* [p. 155, Am. ed.]. "If they were from Galilee, which was partly inhabited by Gentiles, we might imagine them to have been previously acquainted with Philip; yet (Grecianized) Syrians inhabited the country from Lebanon to Lake Tiberias (Josephus, *De bello Jud.*, III. 4, 5); Peræa had Greek cities (Joseph. *Antiq.*, XVI. 11, 4), *etc.* Philip's consultation with Andrew must be attributed to the unusualness of seeing the Master hold intercourse with Gentiles (Matt. x. 5)—for the uncircumcised proselytes of the gate were still so considered—(Acts x.)." Tholuck. On this we remark that it is not altogether probable that these Gentiles were from Galilee, or from any part of Canaan, because in that case they might easily have had an earlier opportunity of seeing Jesus. Furthermore, Jesus had already had dealings with the Gentile captain at Capernaum, and the Canaanitish woman; the disciples, however, might for reasons of policy, hesitate for a while before bringing the Lord, after He had just been proclaimed King of Israel, into contact with Gentiles, in the sight of all the Jews. For, doubtless, the scene occurred within the area of the temple, *i. e.*, the porch. Perhaps Jesus was, by the mediation of His disciples, to be called back into the court of the Gentiles. This locality is supported by 1. the testimony of the Synoptists, that in the days subsequent to the Palm-entry Jesus abode continually in the temple; 2. the character of these Gentile visitors to the temple; 3. the concourse of people, ver. 29. (Contrary to all indications Michaelis and others have shifted the scene to Bethany; Baur places it "in the idea of the author!"). As to the day, the thirty-sixth verse

* [Bengel: *Præludium regni Dei a judæis ad gentes transituri.*]

† [The present indicates *habitual* pilgrimage to Jerusalem. P. S.]

seems to indicate that it was the last of the three days of Jesus' stay in the temple, *i. e.*, Tuesday (see DOCTRINAL AND ETHICAL NOTES, No. 1).

[These God-fearing Greeks, who (in their groping after "the unknown God," embraced the monotheism and the Messianic hopes of the Jews, without being circumcised) belonged to the church invisible, to the children of God scattered among the heathen, x. 16; xi. 52, and were the forerunners of the Gentile converts. Stier: "These men from the West at the end of the life of Jesus, set forth the same as the Magi from the East at its beginning; but they come to the *cross* of the King, as those to His *cradle.*" We find such chosen outsiders under the Old Testament, as Melchisedek, Jethro, Job, Ruth, king Hiram, the queen of Sheba, Naaman the Syrian. Augustine, exclusive as was his system, yet adduces the case of Job as an example of genuine piety outside of the visible theocracy, and infers from it that among other nations also there were persons "*qui secundum Deum vixerunt eique placuerunt, pertinentes ad spiritualem Jerusalem*" (*De civit. Dei* xviii. 47).—P. S.]

Ver. 21. **These therefore came to Philip.**—Philip might be accidentally in the court of the Gentiles, and hence, as the first of the disciples who was forthcoming, be charged with the communication of their request to the Lord. It is still remarkable, however, that both Philip and Andrew had Greek names and, according to tradition, their labors were likewise in part among the Greeks.

Sir, we wish to see Jesus.—[Κύριε, not in the higher sense, yet with reverence]. The expression of their desire is threefold: 1. The solicitation; 2. the respectful manner of addressing even the disciple of the celebrated Master; 3. the strong and yet modest expression of the wish. *To see* can here mean nothing less than: *to speak with.* (Goldhorn: They wished to propose to Him that He should go to the Hellenists. A misapprehension of the proselytes and also of the situation. Brückner: They wished merely to see Him. Too literal). As proselytes of the gate they shared Israel's hope and the enthusiastic feelings of the people.

Ver. 22. **Philip cometh and telleth Andrew.**—Meyer: Philip was of a deliberate disposition.* The other characteristics of Philip are in no wise indicative of a deliberate man. The case was of sufficient importance, as an official question, for two disciples, and Mark iii. 18 we find these two in close contact; John vi. 7, 8, however, they even act in concert, as in this place, and in measure, likewise, in "foreign affairs."—**Andrew cometh and,** *etc.*—Andrew seems to take the lead.

Ver. 23. **And Jesus answered them.**—The following discourse is framed so decidedly for the Greeks that we cannot assume their request to have been denied by Jesus (Ewald [Hengstenberg, Godet]),—such a proceeding would, moreover, be unprecedented; neither can we hold that the admission of the Gentiles had been resolved upon, but that the voice from heaven changed the scene (Meyer). De Wette thought the answer unsuitable. Tholuck, in accordance with the usual conception, supposes the meeting between Jesus and the Greeks to have preceded this discourse; Luthardt: the disciples had given Jesus occasion to speak in presence of the Greeks. The scene certainly seems to have changed; either the Greeks must have immediately followed the two disciples to Jesus, or else Jesus directly accompanied the disciples to the Greeks. He seems to have intentionally avoided addressing Himself particularly to the Greeks, preferring to discourse in their presence to the circle of disciples, with special reference to them and their desire. For at this moment and in this place it was of the utmost importance that He should withhold from His enemies every pretext for reproach.

* [So also Bengel: *cum sodali, audet*, when associated with a companion, Philip makes bold and does it.—P. S.]

Ver. 23. **The hour is come.**—From the visit of the Gentiles Jesus deduces the preparation of His mission for the Gentiles, *i. e.*, His resurrection. From the nearness of the period when the bounds which have encompassed Him shall be removed, and His ministry be rendered a universal one, He infers His imminent death. Universalness and resurrection are for Him reciprocal ideas; universalness and preceding death are for Him inseparably connected, ch. x. 15, 16; ch. xvii. And so this saying also again recalls the barrier which hinders Him from surrendering Himself to full communion with the Greeks. But the decisive hour which is to conduct Him across this barrier is at hand; it announces itself in this petition. The hour, however, is not His hour of death by itself, but that together with the hour of His departure out of this world. The two are comprehended in one, as in the idea of exaltation, vers. 32, 34, and ch. iii. 14. Thus Christ saw in the Samaritans (ch. iv.) and in the Gentile centurion (Matth. viii. 11) a distant indication of the future approach of the believing Gentiles; here the future of the believing Gentile world, the future of its access to Him, is before Him in its nearest representatives as an incipient present (comp. ch. xiii. 31).

Be it observed that here it is the *glorification* of the **Son of Man** that is spoken of, not simply that of the Son of God, as ch. xi. 4. The glorification of the Son of Man is the exaltation of Christ in His human nature above death (a transit from the first stage of human life to the second), above the limits of the servant to the boundless liberty of the lord; above a qualified working by individual words and signs to unqualified activity through the Spirit. It is a development of His inner wealth, according to ver. 24; a personal lifting up, according to ver. 32; a local, but at the same time a universal one, according to ver. 33. For the Greeks, whom we conceive to have been true Hellenes, a peculiar significance attached to the announcement that Christ as the Son of Man should be manifested in His glory. This glorification presupposes a suffering of death, in accordance with a law of nature (ver. 24) and in accordance with an ethical law obtaining in this world, ver. 25.

Ver. 24. **Except the grain of wheat fall into the ground and die,** *etc.* [ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει].—First oxymoron. A fundamental truth is again announced with **verily, verily.** We assume the subsequent

words to have been intended to correct the Greek view of the world, just as those contained in ch. xviii. 36 are applicable to the ideas entertained by the Romans. Human nature does not attain in this world a true and essentially beautiful appearance by the aid of poetry and art; but it arrives at the true and the beautiful by passing through death into a new life (see 1 John iii. 2). The grain of wheat here symbolizes the new life which must proceed from death in order to appear in its richness, its fruit. Hence the thought is no mere elucidation of the preceding sentence. It advances from the idea of the personal glory of Christ in the new life (the glorification of His human nature) to the idea of His glorification in the universal Church. Thus even nature protests against the Hellenic fear of death, against the Hellenic isolation of the personality in the outward individuality. In the way of death, not only does the single grain of wheat develop into many, but these many, as fruit for nourishment and new seed, appear as an infinite power, a universal life. It is evident that this symbolism of the grain of wheat is indirectly illustrative of simple death in the physical nature itself. This death, however, is in particular a symbolism of the ethical, sacrificial death. [Alford: "The symbolism here lies at the root of that in ch. vi., where Christ is the BREAD *of life*."]

Ver. 25. **He that loveth his own life** [Lange translates: *Eigenleben;* better: **his own soul,** ὁ φιλῶν τὴν ψυχὴν αὐτοῦ], *etc.*—Comp. Matth. x. 39; xvi. 25; Luke ix. 24; xvii. 33. This is the watch-word of Christ, and it should be that of His people also, Matth. x. 38, 1 John ii. 6. The egoism that clings to the outward life of appearance, and lives for that, loses its true life which is conditional on surrender to God; the spirit of sacrifice which does not cleave to its life of self, nay, which hates it in its old form in this old world, *i. e.*, joyfully sacrifices it, the sooner the better, and even hates it, if it be about to become a hindrance—regains it unto a higher, eternal life. That ψυχή must here mean *soul* in our conception of the word, does not result (as Meyer maintains) from the distinction made between ψυχή and ζωή (αἰώνιος); for the latter is expressive not simply of an endless duration of natural life, but of divine life. The declaration Matth. xvi. 25 ["for whosoever will save his life, τὴν ψυχὴν αὐτοῦ, shall lose it," *etc.*] is undoubtedly intended as the rationale of the foregoing ἀπαρνησάσθω ἑαυτόν, and hence it is proved that ψυχή means "self" as well as "life" (Tholuck).* But the reason of this is that the false love of life is one with, and has its root in, false self-love. With the life of self the selfishness of the soul, the false self, must be sacrificed; thus with the life in God, in the true self, new life also is gained. But the point in question is the sacrifice of *life*, since the opposite is *death*. On the μισεῖν comp. Luke xiv. 26. Augustine; "*Magna et mira sententia, quemadmodum sit hominis in animam suam amor ut pereat, odium ne pereat; si male amaveris, tunc odisti, si bene oderis, tunc amasti.*"—**Unto life eternal.**—First promise.

Ver. 26. **Follow me.**—Indicative of the way of suffering and death so readily forgotten by the disciples, as they witness the fresh homage rendered him by the Greeks; a way which Hellenic worldly-mindedness in particular must henceforth tread.

And where I am, there, *etc.*—Not simply on the same road (Luthardt); that is expressed in the preceding sentence; nor only in the Parousia (Meyer), but first in the state of humiliation, of death, then in the state and land of δόξα, beyond death,—the idea of the raising of the servant being thus involved (see ch. vi. 39, 44, 54; xvii. 24; 2 Tim. ii. 11, 12). Second promise.

Him will the Father honour [τιμήσει].—Third promise. The Father Himself will esteem him as a personality connected with Himself and exalted above death.

Ver. 27. **Now is my soul troubled** [Νῦν ἡ ψυχή μου τετάρακται].*—The agitation of soul experienced by Jesus has been already introduced by the whole train of thought from ver. 24. Primarily, indeed, Jesus fixed His eye upon the great goal of the death-road; now the road itself engages His attention. Another thing the Greeks must learn by His example, *viz.*, neither to be fanatically enthusiastic about the conditions of death, nor to turn away their eyes from them in cowardly dread. He therefore gives free utterance to His emotion. This change of mood is, however, not unlooked for in the life of the Lord. In the perfect life of the spirit the most blissful moods pass, in the sublimest transition of feeling, into the saddest. Thus in the Palm-entry (Luke xix. 41), thus here, thus after the high-priestly prayer, thus at the Supper, ch. xiii. 31. On the other hand, the saddest moods likewise pass into the most blissful. Thus at the departure from Galilee (Matt. xi. 25), thus at the Supper (ch. xiii. 31), thus in Gethsemane (John xviii. 15 ff.), thus on the Cross (see *Comm. on Matthew*, ch. xi. 25; comp. Luke xii. 49, 50). The difference between the ἡ ψυχή μου τετάρακται and the ἐτάραξεν ἑαυτόν, ch. xi. 33, does not lie in the antithesis of πνεῦμα and ψυχή (as Olshausen affirms; since the latter passage does not treat of a ταράσσεσθαι τῷ πνεύματι), but in the fact that there the psychico-corporeal agitation is an effect of His indignation in spirit, an act of His spirit (Origen: τὸ πάθος ἦν ἐρχόμενον τῇ ἐπικρατείᾳ τοῦ πνεύματος), while here it is an affection of suffering inflicted upon Him by the objective situation. It is the horror of death which the contemplation of death brings upon the inward life of feeling. The soul may and must be thus troubled,—prepared, as it were, for its death; but not so the καρδία (ch. xiv. 1, 27). So then, the subject under consideration is neither the trichotomy nor the dichotomy, body and soul (Tholuck), but the antithesis of passive and actual consciousness, or of the life of feeling and the will. The thought of death moves Him as the law of His death, as of the death of all His followers who must be baptized with His baptism into His death. And doubtless this, rightly understood, is a feeling of divine wrath, not as confronting Jesus within

* [Alford: "The word *soul* (or, *life*) is not really in a double sense: as the wheat-corn retains its identity, though it die, so the soul: so that the two senses are in their depth but one. Notice that the *soul* involves the *life* in both cases, and must not be taken in the present acceptation of that term."] P. S.]

* [Bengel: *concurrebat horror mortis et ardor obedientiæ.*]

His conscience, but as perceived by Jesus in the law of death governing sinful humanity, to which law He has submitted Himself. A "momentary abhorrence of the pains of death, induced by human weakness" (Meyer), must be out of the question, inasmuch as abhorrence involves an active inclination of the will. We might with equal truth talk of an innocent abhorrence of suffering or the cross. (Beza, Calov, Calvin: *Mortem, quam subibat, horroris plenam esse oportuit, quia satisfactione pro nobis perfungi non poterat, quin horribile dei judicium sensu suo apprehenderet.*) Schleiermacher gives special prominence to the thought, that to Jesus the coming of the Hellenes was attended with the full presentiment of the fact that His people would reject Him, and that the salvation of the Gentiles was conditional upon the great judgment on the Jews. That was the great tragic grief of Paul also (Rom. ix.; comp. 2 Cor. xii. 7). We have seen how, also in Gethsemane, Christ's sufferings were especially grievous to him as a being betrayed and delivered up (see Comm. on *Matthew*, ch. xx. 17; Note 8).

And what shall I say? *etc.* —[On the punctuation compare the TEXTUAL NOTE.—P. S.]. It is difficult to suppose with Euthymius [*ἀπορούμενος ἀπὸ τῆς ἀγωνίας*] and others (Lücke, Meyer, *etc.*, even Calvin [Alford]), that Jesus is uncertain what to pray for; that in this uncertainty He at first prays: **Father, save me from this hour**; but then, in the subsequent words, retracts "this momentary wish of a human abhorrence of death." In opposition to this view: 1. the assumption of such an *uncertainty* on the part of Jesus is not justified by Rom. viii. 26; 2. the presentation of such a retracted wish would be explained neither by the words, Heb. v. 7, nor by the prayer in Gethsemane; 3. the idea of a self-correction is inappropriately applied to Jesus. We prefer, therefore, the interrogative explanation with most Greek exegetes and Erasmus (Lampe, Tholuck [Ewald, Godet], *etc.*), the interrogative interpretation of *πάτερ, etc.* After Jesus has revealed His quaking heart to His auditors He can also show them how He works off the affection, that they in like situations may behave similarly. They too should accord to grief its sacred right. We cannot discover that such a reflection is incongruous with this mood replete with emotion, as Meyer maintains. Comp. ch. xi. 42. They may thus see that He stands at the junction of two ways. What shall I say? He asks them. Hence the subsequent words are part of the question. Would you advise Me to give utterance to My feeling in these words: Father, save Me? *etc.*

From this hour.—Meyer: "The hour of suffering is made present to His mind as if He had actually entered into it." But He has indeed actually entered it, for here as little as in Gethsemane is He speaking of the hour of external death in itself alone (comp. Comm. on *Matthew*). It is the convulsion itself in its death-like might. In Gethsemane, when He was similarly and yet more powerfully affected, He could conceal Himself in some measure from His most intimate friends; it humiliates Him to be obliged to stand here before representatives of the Gentile world who are to greet in Him the King of Glory, in this sad figure. [?] But He is directly able to reconcile Himself to this juncture, and with the question there begins already His elevation above the nameless grief which has come upon Him from the historical world.

But for this cause I came into this hour. —[*But:* Christ controls and corrects the natural shrinking of His true humanity from the horrors of death by the consideration that He came to this world for the very purpose of enduring death for the redemption of the world. To do full justice to the deep commotion of our Lord on this occasion and in Gethsemane of which this was a foretaste, we must keep in view the vicarious nature of His passion by which He bore the sins of the whole world.—P. S.] *For this cause* [*διὰ τοῦτο*], not that by My mortal sufferings Thy name may be glorified (Lücke, Meyer), but in order to be thus troubled, and in order to appear before you in this commotion. He knows: 1. that grief itself has its holy aim, and 2. that the humiliation in His grief, like every one of His humiliations (see the Baptism, the conflict in Gethsemane), is connected with a glorification, to the glorification of the Father. And because in His grief He has just sacrificed Himself to the Father, He can now pray as follows.*

Ver. 28. **Father, glorify Thy name** [*δόξασόν σου τὸ ὄνομα*].—The *σου* emphatically comes first, yet not in antithesis to an "egotistical" reference of the preceding prayer [Meyer]. It expresses the idea: it is *Thy* cause and for *Thine* honor that there should be a compensation for this humiliation also. Whereby is the Father to glorify His name: 1. Greek exegetes [and Alford]: by His death (Comp. chap. xxi. 18); 2. Bengel: *quovis impendio mei;* 3. Tholuck: by the bearing of fruit, ver. 34; chap. xv. 8. The most obvious explanation is: by the issue of this mood itself. By this the name of the Father, *i. e.*, the one God of revelation, must be glorified in presence of the Greeks in particular. And this purpose was served by the heavenly voice, in and for itself, irrespective of its purport; a form of revelation exactly suited to the exigencies of the Gentile disciples.

Then came there a voice from heaven. —The evangelist, in writing *οὖν* here, expresses the assurance of his faith. The answer to Christ's prayer could not fail. We must first distinguish the VOICE *itself* from its PURPORT, because the voice, in the abstract, was a glorification at once of the Father and the Son. INTERPRETATIONS OF THIS WONDER:

1. "Since Spencer many (Paulus, Kuinoel, Lücke, *etc.*) have apprehended this heavenly voice to be the Jewish *Bath-Kol* (בַּת קוֹל, *daughter of a voice*), and this has been regarded as a voice issuing from a peal of thunder—according to modern rationalistic interpretation (as in his time

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* [This interpretation of *δια τοῦτο* (*to endure this suffering*) is also defended by Grotius, De Wette, Luthardt, Ebrard, Godet, Hengstenberg, Wordsworth. Olshausen supplies: *that the world may be saved*, which is not sustained by the connection, but results necessarily from the atoning death of Christ. Alford, with Lampe and Stier, supplies: *ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης*, I came to this hour for the very purpose that I might be delivered from it, or that, by going into and exhausting this hour, I might pass to My glorification. But this interpretation is not very clear, and would in consistency require the interrogative punctuation of the preceding clause, which Alford opposes.—P. S.]

Maimonides) the subjective interpretation of a peal of thunder on the part of Jesus and His disciples." Tholuck. However "the *Bath-Kol* itself cannot be traced to a peal of thunder, and how much less the voice mentioned here, where the narrator expressly excluded the idea of thunder" (the same). Still it is remarkable that by the Bath-Kol a derivative voice is to be understood, one developed from another, the echo of a voice, a voice in the second power, *i. e.*, the transformation of an apparently fortuitous sound into a spirit-voice by the interpretation of the Spirit conformably to the situation (comp. Tholuck on this passage; Lübkert *Stud. u. Krit.*, 1835, III.; Herzog's *Real-Encyklopædie: Bath-Kol*).

2. A voice actually issuing from heaven, considered by John as an objective occurrence.

a. Acoustic. The voice sounds directly over Christ's head; hence those who stand at some distance from Him perceive only a heavenly talking, those still further removed, but a sound as of thunder (ancient commentators). But in the case of *purely* objective sounds as loud as thunder, even those at a distance must have understood the words as well. Untenable, likewise, is the interpretation which affirms that the σαρκικοί soon forgot the more exact impression of what they had heard (Chrysostom).

b. Resembling thunder, so that the precise words sounding through these tones were unperceived by the insusceptible (Meyer). There is a lack of clearness in this reasoning in the case of a purely objective voice, for in such case perception would depend upon the acuteness of the hearing, not upon the degrees of spiritual susceptibility.

c. Of an angelic nature, mediated by angelic ministry (Hofmann). Apart from the arbitrary interpretation of an intensified doctrine of angels, this would afford not the slightest explanation of the voice.

d. A *spirituo-corporeal* [a spiritual and celestial, yet audible] voice, which was understood more or less according to the corresponding frame of mind (Tholuck; my *Leben Jesu*, II., p. 1207).*

Manifestly, the voice now heard by Jesus is entirely analogous to the voice at His baptism (see Comm. on *Matthew*, the baptism of Jesus, and at His transfiguration (see Comm. on *Matthew*, the Transfiguration). Its distinguishing point is the circumstance of its sounding here openly above the temple, in the hearing of all the people and of the Greek proselytes, and the trait of its striking even the insusceptible with the force of a sound like thunder, ringing upon the ears of the more susceptible with a beauty of tone which they can liken only to angelic voices, while Jesus, and with Him doubtless the most intimate of His disciples, perceive the perfectly distinct expression of the words which even contain an antithesis. Just this latter trait of a twofold gradation converts the event into a revelation concerning the nature of celestial voices. In the voice heard by Samuel, and not by Eli (see the note in Tholuck, p. 333), the subjective, ecstatic condition of the voice was clearly conspicuous, as in the case of the two angels seen by Mary Magdalene, and not by the disciples, this contrast became apparent in reference to miraculous visions. In the history of Paul there is a proportional, simple gradation between Paul himself, who sees the Christ within the shining light and hears the word of His voice, and the attendants who perceive only the brilliant light and the sound (see *Apostol. Zeitalter*, II., p. 115). But here a twofold gradation appears: the hearing of Christ and His intimate friends, the hearing of the people, the hearing of others. The ecstatic conditions of such a hearing are clearly manifest, Acts ix. 7; comp. chap. xxii. 9. The condition upon which an apprehension of the voice by those not standing in the centre of revelation (as here Christ; Acts ix., Paul) depends, is spiritual connection, fellowship of feeling,—sympathy; this results especially from the *rapport* between Christ and the Baptist at the baptism in Jordan. But the objectivity of the voice which proceeds from the living God is proved by sensuous evidence which it creates and procures. Tholuck: "Voices from heaven, as in this place, are found also, Dan. iv. 31; 1 Kings xix. 11, 12; Matt. iii. 17; xvii. 5; Acts ix. 7; x. 13; Rev. i. 10; iv. 5, where we read of φωναί together with βρονταί;—on this Züllich: articulate sounds contrasted with the inarticulate thunderings."

PURPORT *of the voice:* **I have glorified it, and will glorify it again** [Καὶ ἐδόξασα καὶ πάλιν δοξάσω. Πάλιν is no mere repetition, but an intensification of the glorification]. Meyer makes the first sentence of the voice refer to the works of Jesus hitherto, the second to the impending. glorification through death to δόξα. Taking into consideration the antithesis, chap. x., and the existing state of matters, we assume that the consummated glorification of the name of God refers to His revelation in Israel, closing of course in the labors of Christ, and the new glorification of His name to the impending revelation of God in the Gentile world, this of course being conditioned by the death and resurrection of Jesus.

Ver. 29. **The multitude therefore**, *etc.* PERCEPTION *of the voice.* 1. The comprehension of it was probably not confined to Jesus, but was shared by His disciples, or by some chosen ones among them. 2. For the surrounding people the voice had a tone like thunder. Is this expressive simply of the third degree of susceptibility? Perchance it contains also an intimation of the judgment impending over the people of Israel. 3. To this hearing the hearing of others seems to form an antithesis. Those hear a voice of thunder; they, on the other hand, angelic speech. Is it not possible that by these others the Greek proselytes are meant? Such a thing is not positively expressed. Be it observed, however, that it is these very men whom Jesus seems to answer in the subsequent speech. At all events, their attitude towards the people is that of a more susceptible minority.

* [So also the ancients, and, among modern commentators, Olshausen, Kling, Stier, Meyer, Luthardt, Godet, Alford. Lange mentions only incidentally (sub. 1) the rationalistic interpretation of actual thunder and no more (Paulus, Kuinöl, Ammon, *etc.*). Hengstenberg (II., p. 320 ff.), otherwise so uncompromisingly *anti*-rationalistic, likewise assumes natural thunder which was identical with "the voice from heaven," and through which God spoke to Christ. But then it could not have been mistaken by some for the voice of an angel. It was clearly a supernatural phenomenon, a spiritual manifestation from the spiritual world, clothed in a symbolic form, an articulate sound from heaven, miraculously uttered, heard by all, but variously interpreted according to the degree of spiritual susceptibility.—P. S.]

Ver. 30. **This voice came not** [was not audibly uttered] **for my sake, but for yours.**—The disciples were really no longer in need of this attestation of Jesus. Neither was it needed by that portion of the people that believed on Him on account of the raising of Lazarus. From the words immediately following it seems to be spoken with special reference to the Greeks. Hence He continues:

Ver. 31. **Now is the judgment of this world,** *etc.*—The Jewish world is assuredly included; the words, however, relate pre-eminently to the heathen world. Therefore Satan is spoken of as **the prince of this world** who is now being cast out. The words are explanatory of the heavenly voice: *I will glorify it again.* Judgment was also now proclaimed to the world. It proclaimed itself with His woful feeling of death; it was put in execution by His death, made manifest by His resurrection, published and appropriated to the world by His Holy Spirit (chap. xvi. 11). The judgment upon the world should, however, be the world's salvation; a judgment in which it was judged but as an ungodly world, its prince (2 Cor. iv. 4; Eph. ii. 2; chap. vi. 12) being cast out of it and Christ in his stead assuming the sovereignty over it. In the rabbins, Satan, as regent of the heathen world, bears the name; *Prince of the world** (according to Lightfoot, Schöttgen and Eisenmenger. Delitzsch, *Bibl. Psychologie*, p. 44). The expulsion from heaven (Luke x. 18) is not again meant here. Satan had penetrated into the Paradise of the first man when he tempted the first of the human race; when he tempted Christ in the wilderness he had ventured into heaven itself (the heaven of spiritual life) as a tempter. With the victory of Christ over Satan in the wilderness, the latter fell from heaven like lightning; and upon this transaction rested the victories of Jesus' disciples over demons in Israel (see *Leben Jesu*, II., 3, p. 1070; III., p. 428). Now Satan is likewise cast out of the world, the *κόσμος οὗτος*, *i. e.*, the old pre-Messianic and non-Messianic world—with special reference to the Gentile world whose highest *cosmical* formation is the very Hellenism that is confronting Him. Satan's empire over the world is shattered with the death and resurrection of Jesus. He is indeed still tarrying and working over the earth (Eph. ii. 2); here he retains his Ἔξω, the air and wind regions of the human world as far as it is not yet spiritual, whence he reacts upon the church of Christ. Subsequently he is cast upon *the earth* (Rev. xii. 9), *i. e.*, he possesses himself of traditional, ancient ordinances, now deadened—lifeless. But in time to come he is also cast out of the earth into the bottomless pit, Rev. xx. Thus this saying opens up a perspective of the final judgment, whilst Hilgenfeld has pretended to discover in it a negation of the last judgment (together with other favorite gnostic ideas).

Ver. 32. **And I, if I shall be lifted up** [κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς]. See chap. iii. 14; viii. 28. As in those passages both events are understood by the lifting up; the lifting up upon the cross and the lifting up upon the heavenly throne; in this place, pre-eminently the latter.* This double meaning of the word (Erasmus, Tholuck, *etc.*), is disallowed here by Meyer; he particularly denies that there is any reference to the crucifixion (the Fathers, most of the ancients, Kling, Frommann), maintaining that the ἐκ τῆς γῆς conflicts with such an interpretation, though indeed it is that of John himself. However, the crucifixion itself in its inward essence was an exaltation of Christ above the earth. With the dethroning of Satan, the dark usurper in the world, the enthroning of Jesus corresponds; hence: "*And I.*" With the breaking of the Satanic principle and the power of the spirits of darkness by the expiatory and redemptive death of Christ, the full power of the Christian spirit releases itself; then comes the Holy Ghost, ch. vii. 39; xiv. 26 ff.

Will draw all men unto Myself [πάντας ἑλκύσω πρὸς ἐμαυτόν].—**All** is referred: 1. by Chrysostom, Cyril, Calvin, Lampe, to the antithesis of Jews and Gentiles, after ch. x. 16; 2. by Lutheran theologians to all who hear the preaching of the Gospel and do not resist the drawing of Christ; 3. by individual Reformed theologians to the elect; 4. Meyer: without restriction.† We suppose it to be indicative of the totality of the nations in antithesis to the firstlings of the Greeks who have here inquired after Him; similarly: *I will draw them* forms a contrast to the *announcement sent* by these individuals. It is the attraction of the cross,—its medium the preaching of the crucified One,—made effectual by His Spirit, which draws the nations to baptism and death with Him, and to new life. But the ἑλκύειν of the Son does not here assume the place of the ἑλκύειν on the part of the Father, ch. vi. 44 (Tholuck); for the drawing of the Son is the *gratia convertens* in *vocation* which joins the drawing of the Father in the *gratia præveniens* or *fore-ordination.* All must experience the powerful drawing of calling grace; yet it is a drawing without moral compulsion because it is a drawing of free love calling unto freedom. The emphasis contained in πρὸς ἐμαυτόν (comp. ch. xiv. 3) signifies of course: *to Myself.* They will not stay with Philip or Andrew, or require the mediation of a Jewish or priestly church.‡

Ver. 33. **Signifying what kind of death he was to die** [ποίῳ θανάτῳ ἤμελλεν ἀποθ-

* [שַׂר הָעוֹלָם. Paul calls Satan ὁ θεὸς τοῦ κόσμου τούτου, 2 Cor. iv. 4, ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, Eph. ii. 2.—P. S.]

* [The deepest humiliation of Christ is at the same time His highest exaltation; His crown of thorns is His crown of glory. The double meaning of ὑψωθῆναι is in keeping with John, comp. ii. 19; iii. 3; iv. 10; xi. 51. Alford: The Saviour crucified, is in fact the Saviour glorified; so that the exalting to God's right hand is set forth by that uplifting on the cross.—P. S.]

† [Some infer from πάντας the apocatastasis or final restoration of all men. But in all such passages *all* must be explained in accordance with other passages where *faith* is expressly laid down as the indispensable *condition* of salvation. Chrysostom finds in ἑλκύσω an intimation of deliverance from the chains of Satan. It rather implies the strong and irresistible power of Christ's love. This attraction of the cross is one of the richest themes for effective evangelical sermons. See the HOMILETICAL Department.—P. S.]

‡ [I add the note of Alford on ἑλκύσω: "by the diffusion of the Spirit in the church: manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (vi. 44), but now the Son Himself to Himself. Then it was, 'no man can come except the Father draw him;' now the Son draws *all.* And, to *Himself*, as thus uplifted, thus exalted;—the great object of faith; see ch. xi. 52."—P. S.]

νήσκειν].—Not simply a Johannean interpretation (Meyer) or a mere hint perchance (Tholuck). For the death of the cross was not only objectively the condition of the lifting up of Christ; it is also subjectively the strongest and the single decisive attraction to the exalted Christ (ποῖος θάνατος!).

Ver. 34. **That the Christ abideth forever** [ὁ Χριστὸς μένει εἰς τὸν αἰῶνα].—A people is spoken of that recognizes the Christ in Jesus. They have heard out of the *law* [ἐκ τοῦ νόμου], *i. e.*, by the reading, as well as by the explanation of the Holy Scriptures generally, that the Messiah should *abide forever*. This conception was occasioned in them by passages such as Ps. cx. 4; Isa. ix. 7, and the like. According to Meyer also Dan. vii. 13. But with this last passage in their minds, Christ's being lifted up from the earth could not have appeared strange to them, for there the Son of Man is brought to the Ancient of Days before whom His kingdom is given to Him. Neither was that passage popularly supposed to refer to the Messiah. According to Meyer it was likewise from the Danielic passage that they took the expression: *the Son of Man*, and put it into His mouth; such an explanation of their use of the term is entirely unnecessary since Jesus has just entitled Himself the Son of Man (see ver. 23)—(although even Tholuck can remark, in opposition to Luthardt, that this reference to Christ's words is too remote).* Neither is it alone the distinction of the earthly and the spiritual Messianic hope which here comes under consideration, even though an elucidation is found in the fact that Jonathan translates the אֲבִי־עַד, Isa. ix. 6, precisely as the people express themselves: "He that abideth forever, the Messiah;" the Septuagint, however, has it: πατὴρ τοῦ μέλλοντος αἰῶνος." Tholuck. But the people, as also the disciples, lack as yet all discrimination between the first and the second coming of Christ. They imagine that if the Messiah had but come (with the breaking forth of the "Messianic travail-pangs," perchance) the Kingdom of Glory would at once be ushered in with His residence at Jerusalem. At this they first stumbled,—that their Christ should be removed again from the earth, like Enoch and Elijah. But manifestly at this also, that He has again exchanged the name of Messiah for the designation of the Son of Man. And hence they ask: who is this Son of Man? Meyer considers their meaning to be: Who is this anti-Scriptural Son of Man who is not to abide in accordance with Daniel, but is to be lifted up from the earth? Thus too Tholuck. But in that case they would not ask: who is this Son of Man? but, how does that agree with the Son of Man? The first offence, namely at His being lifted up, concerns the *spiritual* and *heavenly* side of the Messianic picture set up by Christ; the second concerns that universality in the idea of the *Son of Man*, which they doubtless feel. The Greeks, evidently, have again excited their Jewish jealousy, manifested on a former occasion, ch. vii. 35. Especially prominent in the response of the people is this practical trait; their carnal Messianic hope prevents them from having the slightest suspicion of what is impending over the Messiah, and hence also over them in their relation to Him during the next days. To this the answer of Christ has reference.

Ver. 35. **Yet a little while is the light among you.**—[τὸ φῶς refers to Christ Himself; see ch. i. 4, 5, 7, 8; vii. 33; viii. 12; ix. 4, 5.—P. S.] Jesus does not enter upon a theological disquisition with the view of convincing them of their error in stumbling at His sayings, because the reason of their stumbling lies in their want of obedience to His word, in their lack of true surrender to the light. In the path of this surrender they should be freed from stumbling. Thus He practically lays hold of them in the centre, the conscience. They have not the slightest suspicion or presentiment of what awaits Him and them. Therefore: **Walk as ye have the light** (ὡς stronger than ἕως),* in accordance with the fact that the light is about being taken from you, unless, by submissive faith, ye appropriate it permanently to yourselves as inward light.

That darkness may not overtake you, [ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ].—Namely unprepared, and so to your destruction. The great night of temptation came upon them on the day of crucifixion, and to those who confronted it unsuspiciously, with their outward Messianic hope, it likewise became an inward night of apostasy and ruin.

He that walketh in the darkness.—He that *acts* then, *walks* then (comp. ch. xi. 10). This περιπατεῖν is expressive of the fault by which outward darkness is converted into inward obscurity.—**Knoweth not whither he goeth.**—The figure drawn from outside life is strikingly demonstrative of the fate of the Jews. They knew not whither they went—into perdition, into dispersion to the ends of the world, into the curse of judgment until the end of time. Antithesis to Christ's going to the sure goal of glory.

Ver. 36. **Believe in the light that,** *etc.*—Faith here especially conditional upon obedience. The stumbling of these believers on the Messiah proved that they had not yet true faith in the sense of submissive obedience. The walk should be in conformance to the light, *i. e.*, with trust in the light.—**That ye may become** [not be] **sons of light** [ἵνα υἱοὶ φωτὸς γένησθε. It is by believing in the light that men become sons of light]. Then should the inward light of illumination conduct them safely through the outer darkness, Luke xvi. 8. It is most fitting that these should be the last words of Christ to the believing portion of the people. Nothing but trust in that light which had risen upon them in Him, could lead them safely through the fearful night of trial.

And He departed and hid Himself from them [καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν].—This moment coincides, as regards the main point, with the departure from the temple described by the Synoptists (see *Comm. on Matthew*, p. 415, Am. Ed.) Meyer [and Alford]: "Pro-

* [Alford refers to the still remoter passage in the discourse with Nicodemus, ch. iii. 14, and "perhaps in the other parts of Christ's teaching which have not been recorded." The reference to ver. 23 ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου, is sufficient.—P. S.]

* [Alford: ὡς, *as*, not exactly "*while*" (E. V.): walk, according to your present state of privilege in possessing light: which indeed can only be done *while it is with you*.—P. S.]

bably to Bethany [Luke xxi. 37], in order to spend the last days of His life, before the coming of His hour, in the circle of the disciples." These last days of His life amounted at the utmost to two. On Tuesday evening Christ left the temple; on Thursday, towards evening, He returned to Jerusalem to celebrate the Passover.

DOCTRINAL AND ETHICAL.

1. John's description of the close of the public ministry of Christ forms a most important supplement to the description of the same given by the Synoptists, Matth. xxiii. 39; Mark xiii. 1; Luke xxi. 38. They depict pre-eminently the departure of Jesus from the hostile portion of the people (with the exception of Luke, whose account in this respect is less definite), while John delineates His departure from the more friendly portion. But if we regard the Palm-entry as the introduction to this history, then John has supplemented an account not only of the immediate occasion of the Palm-procession, but also of the grand acme of it,—the coming of the Greeks and the glorification of Jesus by the voice from heaven within the precincts of the temple itself. In accordance with this presentation of the subject, we should conjecture that the introduction of the Greeks took place on the great, festive Monday when Christ displayed His glory in the temple undisturbed (see *Leben Jesu*, III., 1, p. 1200). It were possible so to incorporate these words (descriptive of His stay in the temple) with the Johannean account, that we should find in the ἀπελθὼν ver. 36 an intimation of the farewell discourse of Jesus, Matth. xxiii. together with the preceding great contests on the Tuesday. But since the denunciatory discourse, at all events, which Matthew records as pronounced against the Pharisees by Jesus, was followed by His still longer stay in the temple over against the treasury, according to Mark and Luke,—since Matthew is induced by the *order of affairs* to alter the historical sequence, not so, however, John,—since, furthermore, the definite announcement, in the temple, of His speedy death, nay, the very presentiment of death which has already entered His soul, seem to presuppose His final, open rupture with the Hierarchs on the great day of contest, Tuesday,—we now assume this conference of Jesus with the Hellenes, the glorification consequent upon it, and His charge to the people, to be significant of the last grand sunbeam which His presence shed on Mount Zion; the very reference to the remnant of day-light still illumining the nation is apparently indicative of the decline of this, the last day of His public ministry. These proselytes of the gate remind one involuntarily of the tradition (protested against indeed) that Luke was one of the seventy disciples. Comp. Luke xxiv. 18 ff.

2. The last facts recorded by John do not present the motive for Christ's departure from the people and the temple as distinctly as do those related by the Synoptists; nevertheless, the cause is intimated by the final question of the people that recognize Him as the Messiah. They have not the faintest foreboding of the state of matters, and even their lofty enthusiasm of the day of Palms begins to be obscured again by Judaistic expectations. This exhibition of the mind of the multitude seems to the evangelist sufficiently expressive; but he too subjoins his explanation in his epilogue on the public ministry of Jesus and the motive for His retirement.

3. Remarkable is the glorious, threefold climax with which, according to John, the public ministry of Jesus closes: 1. The anointing of Jesus in Bethany before His official Messianic entry into Jerusalem; 2. the Palm-entry itself, originating particularly with festal pilgrims going forth to Bethany out of Jerusalem; contrasted with this, the despair of the Supreme Council; 3. the announcement of the Greeks, and the glorification of Jesus through the voice from heaven, upon Mount Zion itself, in the hearing of the whole nation,—together with the proclamation from His own mouth of His redemptive death, His glorification for all nations, and the universal Gospel.

4. Christ's last words of farewell to the people on the temple-mount a gentle warning, according to John, and yet also an earnest explanation of Jewish stumblings. Therefore did Jesus return no answer to these stumblings themselves. Obedience from the heart unto truth alone can free from the prejudices of tradition.

5. At the moment of the consummated apostasy of the sacerdotal party from the Christ on Zion, the first Gentiles most significantly made their public appearance as His disciples. The hypothesis of Sepp assuming them to have been a deputation sent to Jesus by king Abgarus of Edessa, after the well-known account of apocryphal sound in Eusebius, cannot avail to enrich this event.

6. THE HELLENES. A literal fulfilment of the predictions of the prophets, especially of Is. ii.; also a fulfilment of the type contained in the history of the wise men from the East. A foretoken of the ensuing conversion of the proselytes of the gate, then of the Gentile world itself.

7. The pure historical truth, the clear picture of the situation in the intercession of the disciples Philip and Andrew.

8. THE HOUR. To the Lord the presentiment of His death is connected with the presentiment of His glorification. Be it observed that John regards even the humiliation of Jesus unto death as a particular form of Christ's exaltation, and that not simply in the ironical sense of the being lifted up upon the cross. It is the perfect exaltation of Jesus in His love, to the perfect glorification of the grace of God.

9. Stier very ingeniously remarks: "For this He now appeals—not to the testimony of the prophets, but to a secretly prophetic mystery of nature (as a proof also that His discourse is aimed at the Greeks as well as the Jews) which yet on the instant shines transfigured in His mouth." *Symbolism of the grain of wheat.* See Note on ver. 24. The word concerning the grain of wheat has a threefold reference: (1) It declares a universal law of life: *a death-like metamorphosis*, as a condition whereon depends the renewal of life, is a type of the fundamental law in the kingdom of God, which law provides that we by a priestly surrender of our own wills to the will of God do obtain new kingly life in God. (2) The law of life of sinful humanity; in God's kingdom

of this earth real death is a condition of the transition from the old life to the new; a symbol of the propitiatory sacrificial death of Christ for the reconciliation and glorification of the world; likewise of the death of thank-offering in which believers die with Christ in order to walk with Him in new life. (3) In the most special sense, the law of life of the regeneration of Hellenism, whose peculiar essence consists in a fleeing from death and the cross in the embellishment of the present life (*Leben Jesu*, II. p. 1203; III. p. 665).* The Greek's aim is levelled at beauty of appearance. Even these Greeks, religious though they be, betray themselves with the expression: "*We wish to see Jesus.*" Essentially eternal youth, beauty and glory in the new world are attained by the Christian only through death.

Hence the butterfly alone does not suffice for a symbol of immortality; the symbol of the grain of wheat must be added to it. The butterfly symbolizes the capacity of man for a paradisaical, death-like metamorphosis which yet is not dead and is merely a symbol of an individual renewal; the grain of wheat symbolizes the renewal of life through death,—and that a renewal which is at once its infinite enrichment and extension, and its glorification in spirit. Jesus did not indeed see corruption, but He drew very near to it; and thus it is, at bottom, with the grain of wheat; it passes through the semblance of corruption, but, in respect of its innermost kernel, its life leaps out from corruption into the metamorphosis of the butterfly, just, as on the other hand, the butterfly must strip itself of a corruptible something—the dead pupa. Christ has glorified both forms of transit from the old to the new life. Moreover all the chief moments in the life of Christ are prefigured in the history of the grain of wheat: Christmas, Good Friday, Easter, Ascension, Whitsuntide.

10. The two oxymora, vers. 24, 25; the three promises, vers. 24-26. See the EXEGETICAL and CRITICAL NOTES.

11. Ver. 27. The first presentiment of the death of Jesus in the temple a fulfilment of the foretoken of His baptism, the announcement of His baptism of suffering (Luke xii. 50); again, a foretoken of the mortal conflict of His soul in Gethsemane, the sure prophecy of His death; crowned, therefore, as a great moment in the pathway of His humiliations, with a glorification,—like the baptism, like the announcement of His sufferings (Matt. xvi. 21 by the transfiguration chap. xvii. 1), like His conflict in Gethsemane, like His death. We have too mean an idea of the emotional life of Jesus if we refer these moods to a fear of death. See EXEGETICAL and CRITICAL NOTES on ver. 23 and the conclusion of that on the first clause of ver. 27. The present moment denotes nothing less than the mental self-sacrifice of Jesus in the temple.

12. The voice within the precincts of the temple. See EXEGETICAL and CRITICAL NOTES.

13. Ver. 31. The DIFFERENT STAGES in the SUBJECTION of SATAN, the prince of this world. See EXEGETICAL and CRITICAL NOTES. The death of Jesus a judgment, glorified by the Spirit. See John xvi. 1. The foundation and beginning of the separation between Satan and the world; 2. the foundation and beginning of the separation between believers and unbelievers; 3. the foundation and beginning of the union of all the godly. "The anabaptists cited this verse (31) among others as a proof that the powers that be are not of divine ordinance. See the refutation in Gerhard, *Loci theol.* 13, p. 260." HEUBNER.

14. Ver. 35. WHO IS THIS SON OF MAN? It was as little their desire to find the doctrine of the Son of Man in their Christology, as to discover in it the doctrine of the Son of God. They would have no true Son of Man, no Redeemer revealing divinity in the perfection of manhood and humanity, no suffering Messiah; they wanted an orientally superhuman and godlike Son of David, displaying the perfect and exact medium of a divinity broken through humanity, of a humanity broken through divinity;—the ideal of all benumbed orthodoxistic systems, a rigid, everlasting symbol of the God-Man, which should be the central point of the rigid symbolism of the kingdom of God, beyond which symbolism they desired never to pass. (See *Leben Jesu*, III. p. 608.)

15. Vers. 35, 36. The gentle and impressive farewell words of Jesus to the believing portion of the people in the evening of His public ministry. But once more should He re-appear as a prisoner among the people; like a setting sun, to shed upon them for the last time the radiance of His life. (*Ibid.* p. 668.)

HOMILETICAL AND PRACTICAL.

See the DOCTRINAL NOTES.—The Greek proselytes, or Judaism a leading of the Gentiles to Christianity: 1. In the historical sense; 2. in the spiritual sense.—The advance of the Gentiles at the recession of the Jews in the history of the kingdom of God: 1. Historical; 2. typical.—The last discourse of Jesus in the temple for the benefit of the Greeks, compared with the last discourse of Jesus in the temple for the benefit of the Jews (according to Matthew).—The two signs in the meeting of Jesus with the Greeks within the temple limits: 1. The sign seen by Jesus in the appearance of the Greeks: a sign of decision, a sign of death, a sign of life. And that in accordance with the Old Testament and the law of the spirit. 2. The sign given by the Father to the people about Jesus.—How the Lord was troubled also by grief at the impending rejection of His nation when He saw the coming of the Gentiles (see the conclusion of the note on the first clause of ver. 27).—The humiliation and glorification of Jesus in the temple an image —a reflection—of His whole life (especially of the baptism, the transfiguration, His soul-passion in Gethsemane, His death).—The great

* [Comp. the beautiful verses of Nic. Lenau (from Savonarola's Christmas sermon):

"*Die Künste der Hellenen kannten*
Nicht den Erlöser und sein Licht.
D'rum scherzten sie so gern und nannten
Des Schmerzes tiefsten Abgrund nicht.

Dass sie am Schmerz, den sie zu trösten
Nicht wusste, mild vorüberführt,
Erkenn' ich als der Zauber grössten,
Womit uns die Antike rührt."—P. S.]

change in the great emotional life of the Lord: 1. How often it appears (see note on first clause of ver. 27); 2. what it denotes: the strength, extent, earnestness, buoyancy and holiness of His spirit.—Even the humiliation of Christ already an exaltation of Him, or the beginning of the full revelation of the glory of His inner life: 1. In His obedience; 2. in His confidence; 3. in His love.—Made specially prominent by John as a precursory exaltation.—The anticipatory solemnization of the Christian sacrificial feast upon the eve of the Jewish one.—Christ and the Greeks (Christianity and Hellenism): 1. The application of the Greeks: *a.* Courteous form (through Philip and Andrew); *b.* purport: we would *see* Jesus. 2. The word concerning the *grain of wheat.* Concerning the life of this world; concerning the following of Christ.—Messianic traits in our history: 1. The *teaching* Christ (vers. 24-26); 2. the *high-priestly* Christ (vers. 27, 28, first half); 3. the *royal* Christ (vers. 28-32); 4. the wholly *undivided* Christ (vers. 33-36).—The saying concerning the grain of wheat and the succeeding sayings: 1. A sermon on salvation, as a word concerning Christ; 2. a sermon on repentance, as a word for us; 3. a sermon of consolation, as a word concerning suffering and dying Christians.—The Christian life in three decisive traits: 1. In the three truths concerning the grain of wheat, life, service; 2. in the three demands of Christ; 3. in the three promises.—The soul-passion of Jesus in the temple a foretoken of His soul-passion in Gethsemane.—The self-sacrifice of Christ in the temple: 1. Its occasion: the announcement of the Gentiles; 2. its form: assumption of the feeling of death; by anticipation, therefore, of death itself; 3. its result: the voice, the future of Christ.—The three voices from heaven in attestation of the Lord: 1. By Jordan; 2, on the Mount of Transfiguration; 3. in the temple.—The prospect of death and of glory as *one* undivided prospect with Jesus. The import of this to the Christian.—The two stumbling-blocks to the believing Jews in the word and life of the Lord: 1. His removal to heaven unto divine glory; 2. His humanity and devotion to mankind.—The farewell words of Jesus to the better portion of the Jews like the solemn, tender, parting gleam of the sinking sun.

STARKE: It was not without the special providence of God that so great a multitude of strangers from the Gentiles were at Jerusalem in those days;—to the end, namely, that in this way the truth of the revealed glory of Christ might, through approved witnesses, not from the Jews alone, but also from the Gentiles, be published and corroborated throughout the world.—LAMPE: This desire (of the Greeks) typified the fulfilment of the prophecies in which it was predicted that the nations should cleave unto Him (Christ), Gen. xlix. 10; Hag. ii. 7, 8.—O shame, that heathen who have not God's word, outstrip Christians in inquiring after Christ, though these latter call themselves after His name!—(Philip and Andrew.) Preachers must agree in this, the leading of souls to Christ.—Ver. 24. ZEISIUS: Christ's death is the world's life.—HEDINGER: He who would live in Christ must first die unto flesh and sin.—Ver. 25. *Ibid.*: Much lost to gain a thousand-fold more.—ZEISIUS: How many servants Christ hath and yet so few true and constant followers!—Ver. 27. Soul, if thou be not cheerful and joyous, but, on the contrary, sad and dejected, look upon thy Saviour,—He in His infirmities was as thou art; courage! as He conquered, thou too shalt conquer in Him.—*Ibid.*: No better remedy for all suffering, nay, for death itself, than fervent prayer after the example of Christ.—OSIANDER: Even the cross and tribulation add fresh glory to the name of God; therefore we also should take such upon us with thorough willingness.—Ver. 29. LAMPE: O how diverse are the hearers of the Gospel!—Ver. 30. (The voice of God.) CANSTEIN: We must take for granted that we too are concerned in everything that it says.—Ver. 31. Heb. ii. 14.—Ver. 32. CRAMER: Christ is the true magnet that draweth us after itself.—Ver. 35. HEDINGER: To-day, to-day is certain,—to-morrow is uncertain.—ZEISIUS: The greater the light was, the thicker the darkness of wrath fallen upon the despisers of grace.—Am I too a child of light?—GERLACH: Jesus warns His disciples likewise not to surrender themselves now to earthly hopes of a carnal glory; He indeed is going to His glorification, but the way lies through death and resurrection.—The goal of suffering and death,—that of Christ and hence His people's also,—is glorification.—MY SOUL IS TROUBLED. To the end that He may the more decisively counteract the carnal hopes of His disciples, He openly announces the state of His feelings.—THE VOICE. As, at the conclusion of the Old Covenant, Moses spake and God answered him aloud (Ex. xix. 19), so the New Covenant is here solemnly concluded before all the people, the Son offering Himself to the Father and the Father accepting His sacrifice.—THE PRINCE OF THIS WORLD. It stands to reason that this is no denial of the devil's power to tempt the people of Christ after His exaltation; as little do the words of Jesus: "It is finished," declare that there are no more battles to be fought by Christ and His Church. But the power of the prince of this world has now become impotency in respect to the faithful; individual Christians, as well as the Church of the Lord as a body, are now in faith on Christ sure of their ultimate victory.—He had striven to subdue the carnal transport of joy by the mention of His mortal sufferings (ver. 24), and seeks with equal earnestness to show that His death itself, His deepest humiliation, would constitute the strongest centre of attraction for the hearts of men. Hence in this instance the double meaning attaching to the term "lifted up" is expressive of the following facts: His deepest humiliation should be His very exaltation,—the most horrid shame His highest honor; and so afterwards in the incidents attendant upon His death everything significantly came to pass after this fashion (purple, crown, chap. xix. 2; kingly title, chap. xix. 19-22), which very circumstances are mentioned by John with peculiar emphasis.—LISCO: Fruits of the death of Jesus.—The true and only way to serve Christ is to follow Him.—To the impenitent the Gospel is thunder; to him who thirsts for salvation it is an angel; to him on whom salvation has been bestowed, it is Jesus Himself

and His heavenly Father.—By means of the Redeemer's passion and death, judgment is passed upon the world.

BRAUNE: This scene constitutes most truly the close of Christ's public ministry. Gentiles approach Jesus, divining that they behold in Him the Light of the Gentiles, whilst His nation rejects Him; here a divine voice attests Him in Jerusalem at the close of His ministry, as by Jordan at its beginning; and before the conflict, He is stirred with a sense of victory.—He speaks here, as at the commencement of the high-priestly prayer, John xvii. 1.—IT ABIDETH ALONE. It doth not increase; no slender verdant stalk, no rich ear is given it, wherewith to rejoice in the brightness of the sun, and to make glad the eyes of the world.—Seed-time and harvest, suffering and glory are mated for Himself and His people.—The glimpse of the rich harvest ensuing from the seed of His death, draws His soul into that conflict, whose first traces are perceptible in His lamentation, Luke xii. 50, and whose culmination is reached in Gethsemane. The Baptist cried: "Behold the Lamb of God!" This title was given to Christ, not simply under the cross, but from the beginning; and thus, side by side with the assurance of victory, the anguish of conflict threaded His life. Divine life did not stifle or abolish human feeling; and this must needs struggle against the sufferings which were pressing upon Him,—against death. (? But doubtless the struggle consisted 1. in His working off His emotion, and in His submission, 2. in His resurrection.) Jesus was the *original* man, not an *unnatural* man; not *dis*-humanized, but the *ideal* of *pure* human nature. His grief was the misery of all who despised Him, *etc.*—Follow Him. He requires the act of obedience.—FATHER, GLORIFY, *etc.* That was a sublime moment on earth, in perfect unison with that heaven, whence a voice resounded.—Are there not, then, organs of perception for the higher regimen of the world? Ephes. v. 8.——GOSSNER: Thus He gives death an entirely different form. It is, namely, nothing but a passage; the goal is glorification.—AND WHERE I AM. Where Christ stayeth, there do we stay also.—Thus it is betwixt the Saviour and the soul. He comes to us with truth, and we go to meet Him with our faith.-Ver. 37. Gone is gone. One trembles when one sees His blind people upon the very verge of losing the light for ever because it loves darkness so much.

HEUBNER, ver. 23: Everywhere the future opens wider to the God-fearing man than to the common eye.—THE HOUR. Jesus calls the whole period of His final suffering an hour; it was the great hour for the world, when, by His passion and death, the liberty and life of mankind were obtained; He suffered the natal pangs of the whole world in order that He might bring a new world into being.—The missionary discourse of James is glorious: *The attractive power of the cross of Christ*, Nuremberg, 1820.—Josephus can not depict in colors dark enough the confusion, the anarchy, into which everything lapsed in the Jewish nation. This was the consequence of the rejection of Jesus.—Any enlightenment that fails to lead to a new and holy life is no true enlightenment.

SCHLEIERMACHER: On the grain of wheat, reference to John xvi. 7, 14; xiii. 34.—We know that it is only His redeeming and sanctifying love, diffusing itself amongst us and taking root within ourselves, from which depends the fruit that He shall bear.—We should know and love no other honor than that which comes to us from God, the Father of our Lord Jesus Christ and of us.—It is still true that we can enter into the kingdom of God only through tribulation.—His soul could not but be troubled by the reflection that the very greatest and most glorious event, the salvation of the human race, should not be brought about without the deepest ruin (of the Jewish nation, in particular),—that heavenly light should force a way for itself only by a hard conflict with the darkness. It is the same sorrow that filled Him when He gazed upon Jerusalem and said: "Jerusalem, Jerusalem," *etc.*; the same sorrow that He would fain have communicated to others when He said: "Daughters of Jerusalem, weep not," *etc.* And this sorrow—that the word of life could not come unto the Gentiles except after the Jews had rejected Himself, the Prince of life—was natural to His soul at the moment when Greeks desired to see Him.—We too should keep fast hold of the maxim, *that for this cause we are come into every hour*, namely, that the alone-wise counsel of God may be executed in us and through us, that all things may be fulfilled whereby the glorification of Him whom God has sent for our salvation may be accomplished.—"*Glorify Thy name.*" In this every wish of ours should centre. To us also the name of the Most High should be glorified in His ways.—In our speculations let us ever hold fast that which is far greater than speculation,—namely, that we walk in the light and believe on the light.

BESSER: The glorification of the Son of Man comprehends three things: 1. the perfection of His obedience in the sacrifice of His love; 2. exaltation to the glory proper to Him; 3. the exhibition of His name as that of the Saviour of mankind, the gathering of a holy church, the outpouring of the Holy Spirit.——BENGEL: "A son of thunder (Mark iii. 17) is well able to hear voices of thunder (Rev. iv. 5; x. 3). The saying of the Lord: 'now is judgment passed upon the world,' was deeply graven on his soul."—RICHTER: The mission to the Gentiles is a glorification of Christ.—The Father does but see how one is affected towards His Son whom He would have us resemble.—First one walks by the light, then one believes in it, and thus one becomes a child of light.

[CRAVEN: From AUGUSTINE: Vers. 20, 21. Lo! the *Jews* (some of them) wish to *kill* Him, the *Gentiles* to *see* Him.—Behold them of the circumcision (some of them, ver. 13), and them of the uncircumcision, once so wide apart, coming together in one faith of Christ.—Ver. 23. Christ took occasion from this request of *some* Gentiles to see Him, to announce the approaching *fulness* of the Gentiles.—Ver. 24. That *grain* of wheat was He; to be *mortified* in the unbelief of the Jews, to be *multiplied* in the faith of the Gentiles (and in the subsequent faith of the Jews also. E. R. C.)—Ver. 26. They *serve* Christ, who seek not their own things but the things of Christ, *i. e.*, who *follow* Him—love Him for His own sake and think it a rich reward to be with Him.—Ver. 27. *Now is my soul troubled:* Thou of Thy

love wast of Thine own will troubled to console those who are troubled through the infirmity of nature, that the members of Thy body perish not in despair.—Ver. 31. There is a judgment, not of *condemnation*, but of *selection*, which is the one here meant—the *selection* of His own redeemed. —*Now shall the Prince of this world be cast out:* The devil never ceases to tempt believers; but it is one thing to *reign within*, another to *lay siege from without*.—Vers. 32-35. The Jews understood that our Lord spoke of His own death; it was not wisdom imparted, but conscience disturbed, which disclosed the meaning of His words.—Ver. 36. When He hid Himself, He consulted our weakness —He did not derogate from His own power.—— From CHRYSOSTOM: Ver. 26. *Where I am, there shall also my servant be;* death shall be followed by resurrection.—What greater honor can an adopted son receive than to be where the *Only Son* is?—Vers. 27-33. As He draws near to the cross His human nature appears—Christ had a body free from *sin*, but not from *natural infirmities*.—Ver. 22. The Father draws (ch. vi. 44) by the Son Who draws.—*I will draw*, He says, as if men were in the grasp of some tyrant from whom they could not extricate themselves.——From BEDE: Ver. 24. He Himself, of the seed of the Patriarchs, was sown in the field of this world, that by dying, He might rise again with increase; He died *alone*, He rose again with *many*.—— From THEOPHYLACT: Ver. 25. It were harsh to say that a man should *hate* his soul, so He adds, *in this world*, *i. e.*, for a particular time, not forever.

[From BURKITT: Vers. 33, 34. Jesus arms His disciples against the scandal of the cross, by showing the great benefit that would result from His death—1. (to Himself—He was to be glorified, E. R. C.) 2. to all mankind.—As corn *unsown* never increases, but if sown brings forth a crop; so if Christ had not died He would have had no Church, whereas His death made Him fructify.—Observe how plainly our Lord dealt with His followers.—Ver. 25. The surest way to attain *eternal* life is to lay down our *temporal* life when the glory of Christ requires it.—Ver. 26. If any man profess himself to be My servant, let his conversation correspond with his profession.—All that will be Christ's servants must be His *followers*, *i. e.*, they must—1. obey His doctrine; 2. imitate His example.—Christ's servants must not expect better usage than their Master received.—God will crown the fidelity of Christ's servants with the highest honor.—Vers. 27, 28. Their *trouble* is no *sin;* Christianity does not make men senseless.—The fear of death, especially when accompanied with apprehension of the wrath of God, is most perplexing and soul-amazing.—Vers. 31, 32. The double effects of Christ's death—1. the judgment of this world; 2. the drawing all men unto Him.—Learn that—1. Satan is the Prince of this world, not by *right* but by usurpation; 2. this usurper will not quit his possession unless he be cast out; 3. Christ by His death has cast him out.—There is a twofold lifting up of Christ—1. *ignominious*, when He was hung upon the cross; 2. *glorious*, in the preaching of the gospel: *meritoriously* by His death, *instrumentally* by the preaching of His gospel, He draws all men unto Himself.—All persons are naturally unwilling to come to Christ, they must be *drawn*.—All men are not *effectually* drawn to Christ, but by the preaching of the gospel they are called (so drawn) as to render those who do not come inexcusable.—Ver. 35. Note—1. A *privilege* enjoyed, *the light is with you*, (1) a *personal* light, Christ, (2) a *doctrinal* light, the gospel; these brought with them the *light* (*a*) of *knowledge* answering our darkness of *ignorance*, (*b*) of *holiness* answering our darkness of *sin*, (*c*) of *joy* answering our darkness of *misery;* 2. The *time* of enjoying this privilege limited, *yet a little while is the light with you;* 3. A duty enjoined, *walk whilst ye have the light*, *i. e.*, walk according to—(1) the *precepts* of the gospel, (2) its *privileges*, (3) its *supplies of grace*, (4) its *hopes:* 4. A *danger* threatened to neglecters, *lest darkness come upon you*, a darkness of (1) judicial blindness, (2) error, (3) horror and despair, (4) the blackness of darkness forever.——From M. HENRY: Vers. 20-22. The Greeks having a desire to see Christ were industrious to use the proper means; they that would have the knowledge of Christ must seek it.—They made their application to one of the disciples; they that would see Christ by faith must (should) apply themselves to His ministers.—It is good to know those who know the Lord.—Ver. 25. Behold—1. the *fatal* consequence of an inordinate love of life; 2. the *blessed* recompense of a holy contempt of life.—Our *life in this world* includes all the enjoyments of our present state; these we must *hate*, *i. e.*—1. *despise* them as vain, 2. *dread* the temptations that are in them, 3. *cheerfully part* with them when they come in competition with the service of Christ.—Ver. 26. The Greeks desired to *see Jesus;* He lets them know that it was not enough to *see* Him, they must *serve* Him.—Christ fixes for His servants both their *work* and their *wages:* 1. their *work*, to attend—(1) *His motions—let him follow Me*, (2) *His repose—where I am, let my servant be*, (*a*) in the *assemblies of the saints*, (*b*) in *heaven* in thought and affection: 2. their *wages*, they shall be—(1) happy with Him; (2) honored by His Father.—Ver. 27. Trouble of soul sometimes (often) follows great enlargement of spirit.—Note—1. The *sin* of our souls was the *trouble* of His soul; 2. The trouble of *His* soul was designed to ease the trouble of *our* souls.—Holy mourning is—1. consistent with *spiritual* joy; 2. the way to eternal joy.—*What shall I say:* He speaks *like one at a loss;* He was in all points tempted like as we are.—When our souls are troubled we must take heed of speaking unadvisedly, and debate with ourselves *what we shall say*.—It is the *duty* and *interest* of troubled souls to pray to God, and in prayer to eye Him as a *Father*.—Prayer against trouble may consist with *patience* and *submission*.—He calls His suffering *this hour*, intimating that the time of suffering was—1. a *set* time, 2. a *short* time.—*For this cause came I unto this hour;* it should reconcile us to our darkest hours that we were all along designed for them.—Ver. 28. Father, *glorify Thy name;* here is—1. More than bare submission, a *consecration of His sufferings to the glory of God;* 2. A *mediatorial* word—a *tender* of His sufferings as satisfaction for the wrong done the Father's glory by our sin.—What God *has done* for His own glory, is an encouragement to us to expect what He will yet farther do.—

Ver. 29. *God speaketh once, yea twice, yet man perceiveth it not*, Job xxxiii. 14.—Ver. 30. The supports granted to our Lord in His sufferings were *for our sakes*.—Vers. 31, 32. Two things designed by the death of Christ—1. that Satan should be conquered; 2. that souls should be converted.—Christ's death *the judgment of this world*, a judgment—1. of *discovery* and *distinction*; 2. of *absolution* to the chosen ones; 3. of *condemnation* against the powers of darkness.—Satan is here styled the *Prince of this world*, because he rules over the men of the world by the things of the world.—Christ *reconciling* the world to God by the merit of His death, broke the *power of death* and cast out Satan as a *destroyer*; Christ, *reducing* the world to God by the doctrine of His cross, broke the *power of sin*, and cast out Satan as a *deceiver*.—The bruising of Christ's heel was the breaking of the serpent's head, Gen. iii. 15.—Ver. 32. Christ *all in all* in the conversion of a soul—1. it is Christ who draws; 2. it is to Christ we are drawn.—He does not *drive*, but *draws*.—Ver. 34. Great knowledge in the *letter* of the Scripture may be abused to serve the cause of infidelity.—In the doctrine of Christ there are *paradoxes* which to men of corrupt minds are *stones of stumbling*.—Christ's *dying*, was as consistent with His *abiding forever*, as the setting (eclipse) of the sun is with its perpetuity.—Ver. 35. The Jews had *the light*; they had—1. Christ's bodily presence; 2. His preaching; 3. His miracles.—It is good for us to consider what *a little while* we have the light.—*Walk while ye have the light*; as travellers who make the best of their way *forward*.—Our life is but *a day* and we have *a day's journey* to go.—The best time of walking is while we have the light.—*Lest darkness come*; lest you lose your opportunities.—The sad condition of those who have sinned away their day of grace—they know not *where* they go nor *whither* they go.—Ver. 36. They that believe in the light *shall be children of light*—1. sons of God, Who is *light*; 2. heirs of Heaven, which is *light*. —*Jesus departed and hid Himself:* He justly removes the means of grace from those that quarrel with them.——From SCOTT: Vers. 20, 21. They who are nearest the means of grace often ripen fastest for vengeance, whilst sinners come from afar to inquire after Christ.—Ver. 31. In the death of Christ *faith* beholds the world judged, Satan vanquished, his slaves liberated, and his work destroyed.—Vers. 34-36. An obedient faith is better suited to our condition than disputatious speculations.

[From STIER: Vers. 23-36. The Lord's *last public* declaration concerning His death.—Vers. 20, 21. *We would see Jesus*, a great missionary text; the *Greeks* (Ἕλληνες) were *heathens* (?)—unconsciously they speak in the name of the world of heathenism, the highest desire of which in all times has this for its goal—to find and know *a Jesus*.—Ver. 24. The Greeks were to behold the Cross succeeding the triumphant entry—He presents beforehand the solution of the mystery, He explains in brief His (philosophic) *system*.—Not only *prophecy* in Israel, and the *presentiments* of the heathen world, but *Nature* also speaks of the mystery of a *redeeming death*.—The inmost kernel of the *seed* and *harvest* parables.—*Wheat* is specified, partly because it is the most *precious* grain, partly because it more effectually than any other perishes in pushing forward the almost invisible germ, (partly because the most productive).—The germ of St. Paul's resurrection doctrine in 1 Cor. xv.—Ver. 25. That which holds good of Christ in its peculiar sense, is a type for us and is fulfilled in us to a similar victory and blessedness.—Ver. 26. *Where I am, there shall or should also My servant be:* Both an *added condition* and a *promise*.—What shall be done to the man whom the Blessed and Only Potentate, the King of all kings, the Creator of the universe, the *Father* of Jesus Christ, delighteth to honor!—Vers. 27, 28. A prelude to Gethsemane—the *lamentation*, the *petition*, the *resignation*.—All the typical appeals and supplications of the Psalms reach in the lips of our Lord their *Messianic meaning*.—The *two opposites* pressed hard upon Him, perfectly *combined* but *separated in utterance*—the cry (desire) for help and (spirit of) submission.—The entering into *this hour* is the being brought out of it, the *suffering* is the *deliverance* (?).—Ver. 28. The glorification is not of the Father Himself but of His *Name*—of the revelation of Himself in the *Son of Man* (see ver. 23).—Ver. 28. The *three* accrediting voices from heaven—at the *beginning*, the *middle*, the *end* of the Messiah's course—all in relation to the assumption on His part of His *destiny of death*.—Ver. 29. "Before men will see (hear) and believe in God they will resort to all kinds of imaginations of thunder and angels." HAMANN.—Ver. 31. Our dogmatic theology has much to do before full justice will be done to *all* the relations of the mystery of the Cross—the revelation of love, the vindication of right, the reconciliation between the world and God, the mortification of sin in the flesh, the abolition of death, *the breaking down of Satan's power*.—The ungodly world is in a certain sense *judged* in its prince, even while it is *saved*.—The casting out of Satan goes on from age to age down to the final victory.—Ver. 33. *What death* (ποίῳ θανάτῳ) comprehensively expresses all that our Lord had said concerning the *significance*, the *power*, and the *fruit* of His death.—Vers. 32, 33. "*The attraction of the Cross.*" (JAMES, of Birmingham). —I will draw them *unto Me*, through the *Cross*—*first*, to Me *on the Cross; ultimately*, away from earth into heavenly places.—*Before* the glorification of Christ, the Father draws to the Son; *afterwards* the *Son Himself* draws immediately.—Does not the Lord actually *draw* all men?—*drawing* is no *enforcement*.—*Children of light* is not a mere Hebraism—a new *race* (γενεά) was to be born of the light.

[From A PLAIN COMMENTARY (Oxford): Ver. 24. The whole World is but one mighty Parable to which the Gospel supplies the clue.—Ver. 27. The Humanity of our Lord—*Soul* as well as Body—becomes more and more apparent as His Cross draws nearer in sight.—Ver. 35. Men walk in darkness *because the god of this world hath blinded their minds*, 2 Cor. iv. 4; the light is around them, the darkness is *to* them and *within* them. ——From BARNES: Ver. 26. *Let him follow Me*, *i. e.*, 1. imitate Me; 2. do what I do; 3. bear what I bear; 4. love what I love.——From RYLE: Ver. 24. The *death* of Christ the *life* of the world. —Death is the way to spiritual life and glory.—

"By *abiding alone* Christ meant that if He did not die, He would be *alone* in Heaven with the Father and the elect Angels, but without any of the sons of men." (GILL.)—Ver. 25. The object of Jesus in thus speaking—1. to prevent His disciples from looking for good things in this world; 2. to teach them that like Him they must sacrifice much in the hope of glory in the world to come.—Ver. 26. However little we know of the life to come we do know that we shall be *with Christ.*—Honor from men, Christians may not have; honor from the Father shall make amends for all.—The clearest (and most blessed) conception we can form of Heaven is *being with Christ and receiving honor from God.*—Never did Jesus keep back the *Cross*, or bribe men to follow Him by promising temporal comfort or happiness.—Ver. 27. The possibility of much inward conflict without sin.—The weight of the world's imputed sin laid on our Lord's soul.—"By Thine *unknown* sufferings, good Lord, deliver us." (LITANY of the GREEK CHURCH).—"*What shall I say?* is the language of highest perplexity and anxiety; the Lord found deliverance in prayer." (ROLLOCK).—Ver. 28. *Glorify Thy Name*—the highest, greatest thing we can ask God to do.—Ver. 31. Satan is a vanquished enemy.—Ver. 32. "The passion of Christ began to draw souls at once, as in the case of the penitent thief and the centurion." (EUTHYMIUS).—Ver. 34. A half knowledge of Scripture will account for a large portion of mistakes in religion.—Vers. 35, 36. The duty of using present opportunities.——From OWEN: Ver. 25. The import of the mask of discipleship well understood by the early Christians when a profession of Christ was attended with fearful persecution.—Self-sacrifice and a readiness to sacrifice all things for Christ now demanded.—Ver. 26. A beautiful correspondence between the words *follow Me* and the promise of attainment to the presence of our Lord in His glorified state.—Ver. 32. *All* of every nation—both Jew and Gentile.—*Unto Me*—to the state of dominion and glory to which He was raised.—From WHEDON: Ver. 31. The Cross is the test and discriminator of the responsible character and final destiny of the race—the *Cross* becomes a *throne of judgment.*]

V *b*.

ANTITHESIS BETWEEN SELF-HARDENING ISRAEL AND THE WORLD, THAT BOTH STANDS IN NEED OF SALVATION AND IS READY TO RECEIVE IT,—OR THE WITHDRAWAL OF CHRIST AND THE EVANGELIST'S REVIEW OF HIS OFFICIAL LABORS.

(CHAP. XII. 37-50.)

37 But though he had done so many miracles [had wrought so many, or, so great
38 signs][1] before them, yet they believed not on [in] him: That the saying of Esaias [Isaiah] the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed' [Isaiah liii. 1]?
39 Therefore [On this account, or, For this cause] they could not believe, because that
40 [*omit* that] Esaias [Isaiah] said again, 'He hath blinded their eyes, and hardened[2] their heart; that they should not see with *their* eyes, nor [and] understand with
41 *their* heart, and be converted [turn themselves],[3] and I should heal[4] them.' These things said Esaias [Isaiah], when [because][5] he saw his glory, and spake [he
42 spoke][6] of him. Nevertheless among the chief rulers also [Yet even of the rulers] many believed on [in] him; but because of the Pharisees they did not confess him
43 [*omit* him], lest they should be put out of the synagogue [excommunicated]. For they loved the praise [glory] of men more than [rather than at all][7] the praise [glory] of God.
44 [But] Jesus cried [aloud] and said, He that believeth on [in] me, believeth not
45 on [in] me, but on [in] him that sent me. And he that seeth [beholdeth] me seeth
46 [beholdeth] him that sent me. I am come a [*omit* a, *ins.* as] light into the world, that whosoever [every one that] believeth on [in] me should not abide in [remain
47 in the] darkness. And if any man hear my words, and believe [keep *them*][8] not
48 I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him [his judge (with him)]: the word that I have spoken, the same shall [will] judge him
49 in the last day. For [Because] I have not spoken of [from] myself; but the Father which [who] sent me, he gave me a [*omit* a] commandment, what I should

50 say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said [hath said unto me, εἴρηκέν μοι], so I speak.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 37.—[Τοσαῦτα may be understood of magnitude: *so great, such* (comp. Matt. viii. 10; Luke vii. 9; Rev. xviii. 17; Gal. iii. 4), or of multitude: *so many* (Matt. xv. 33; John vi. 9; xiv. 9; xxi. 11). Lücke and De Wette decide for the former, Meyer and Alford for the latter. Lange translates *such*.—P. S.]

[2] Ver. 40.—[Tischendorf gives ἐπώρωσεν, instead of the πεπώρωκεν of Lach., in accordance with A. B.* K. L. X., *etc.*, and also ℵ. II., as amended from ἐπηρώτησεν.]

[3] Ver. 40.—[Tischendorf and Alford give στραφῶσιν in accordance with ℵ. B. D.; the text. rec. reads ἐπιστραφῶσι according to A. D.[2] E. F., *etc.*]

[4] Ver. 40.—The Future ἰάσομαι is to be preferred to the Subjunctive ἰάσωμαι, in accordance with the decided preponderance of authorities, Lachmann, Tischendorf. [ℵ. A. B. D., *etc.*]

[5] Ver. 41.—Ὅτι [*because*] is to be adopted in the place of ὅτε [*when*, text. rec., E. V.] in accordance with [ℵ.] A. B. L., *etc.*, Lachmann, Tischendorf [Alford, Westcott and Hort].

[6] Ver. 41.—[See Exegetical Notes].

[7] Ver. 43.—[See Exegetical Notes].

[8] Ver. 47.—Καὶ μὴ φυλάξῃ instead of καὶ μὴ πιστεύσῃ, in accordance with Codd. [ℵ.] A. B. K. [L. M.], *etc.*, Lachmann Tischendorf [Alford, Westcott and Hort]. Jesus goes away after uttering this saying. [ℵ. T. Δ. Λ. and Verss. give ἕως, in this verse; in ver. 36, ℵ. B. D. L. give ὡς.—P. S.]

EXEGETICAL AND CRITICAL.

The entire section is an epilogue of the Evangelist on the public ministry of Jesus and its result in the Israelitish nation; a result already announced by the lamentation, chap. i. 11. Even the concluding words from ver. 44 are to be regarded throughout as an epilogue (according to Coccejus and many others, Lücke, Tholuck, Olshausen, Meyer).

We reject therefore as unfounded 1. the supposition of Chrysostom and all the ancients (among the moderns Kling), that Jesus once more addressed the people publicly in these words; 2. the modification of this hypothesis in Lampe and Bengel, who affirm that on His departure from the temple, in the very act of withdrawal from the Jews, He shouted out these words to them from afar; 3. the conjecture of Besser and Luthardt, who hold that He uttered these remarks respecting the Jews in the presence of the disciples; 4. finally, the fancy of De Wette, who supposes these reminiscences to have grown under the hand of the Evangelist into a regular discourse—one, however, not delivered by Jesus. The main support of assumptions of this kind has been found in the ἔκραξε καὶ εἶπεν, ver. 44. But the first word is employed by John in the sense of loud, public declarations (chap. i. 15; vii. 28, 37), and does not necessarily signify a shout from a distance, or a final, vehement outcry. And as for the aorists, it is not necessary to regard them, with Tholuck, as resumptive Pluperfects. On the contrary, the whole is a *résumé en gros* of the life of Jesus, in which summary the account of the unbelief and obduracy of the great mass of the Jewish people and its rulers is contrasted with the account of Christ's holy testimony to Himself.

Ver. 37. **But though He had done such,** *etc.*—Τοσαῦτα, Lücke, De Wette: So *great;* Meyer, Tholuck: so *many*, so too the E. V. Its proper signification is: such signs as those He did; hence the nature of the signs itself determines whether so *great* or so *many* should be understood. The passages chap. vi. 9; xiv. 9; xxii. 11 certainly seem, as Meyer remarks, to be in favor of the interpretation: so *many;* yet the generalness of the term is doubtless indicative of quality as well.

Yet they did not believe in Him.—In disobedience to the purpose of God in the signs, and to the divine attestation of Jesus.

Ver. 38. **That the word** [ὁ λόγος] **of Isaiah,** *etc.*—"It is in the very presence of unbelief and of hinderances cast in the way of the kingdom of God that both Jesus and the apostles most frequently appeal to the word of prophecy. For prophecy exhibits the divine ὡρισμένον (comp. Luke xxii. 22 with Matt. xxvi. 24), while it demonstrates the fact that even these seeming contradictions in history must be co-included in the divine counsel, chap. xiii. 19; xvii. 2." Tholuck. The passage is Is. liii. 1 according to the Septuagint. According to Meyer, Jesus is introduced in this passage as addressing God, κύριε. According to Luthardt, it is a lament of the Evangelist and of those like-minded with him, and ἀκοή means the message that we actually receive from Jesus. If, however, we adhere to the context, it is the lament of the prophet, in his own name and that of his colleagues, over his time. But the emphasis is upon the words: that it **might be fulfilled.**—Herewith, undoubtedly, the lament of the prophet becomes indirectly, and as a type, the lament of Christ (comp. Ps. xxii. 1). The prophets might lament over two things: 1. That men did not believingly receive their ἀκοή (the message heard by them—the prophets—or the message which penetrated the ears of the hearers); and 2. that men did not suffer their prophetic wonders whereby they made plain the arm of the Lord, *i. e.*, interpreted the great deeds of God, to be the means of revealing to them these deeds in their significance. All this unbelief which opposed itself to them as an incipient hardening, is now fulfilled in the perfect obduracy manifested by the Jews towards Jesus: towards His preaching and His revelation of the arm of the Lord in His miracles (by the arm of the Lord, Augustine and others incorrectly apprehend Christ Himself); hence the lament of the prophets is also fulfilled in the words of Jesus and His people. The saying is most significantly chosen from the beginning of the prophecy about the suffering Messiah, Is. liii. The hardening began to be accomplished in the face of the sufferings of the prophets; its fulfilment is completed in the crucifixion of Christ on the part of the Jews and in the rejection of the Crucified and Risen One.

Ver. 39. **On this account they could not believe, because Isaiah said again.**—According to Meyer διὰ τοῦτο—ὅτι, *therefore*, on this account, has reference to what has gone before, *i. e.* the saying of ver. 38 contains the ground for the saying ver. 40. On the other hand, according to Theophylact and many others, also Tholuck and Luthardt, διὰ τοῦτο is preparative;—it announces the cause, *i. e.* the inability to believe of ver. 39 explains why they did not believe according to ver. 38. This interpretation seems to be supported by the sequence of the dicta; first Is. liii. 1, then Is. vi. 10, and Tholuck remarks: "After the fact of their unbelief is declared, the reason of it is assigned in the fate of hardening decreed them by God." But their divinely decreed destiny, as a judicial infliction, presupposes their guilt in voluntarily choosing unbelief, as it is also remarked by Tholuck: "The fact that the guilt of the parties involved is not excluded in such an *actus judicialis Dei* in the Scriptural sense, is most plainly set forth by the history of Pharaoh, in which it is said in six places: he hardened himself, and in six others: God hardened him." Moreover it is not necessary to regard Is. liii. as the thought-sequence of Is. vi.; with regard to *facts* the train of ideas may be inverted, and thus it is doubtless here. Fast upon the οὐκ ἐπίστευσαν follows the οὐκ ἠδύναντο πιστεύειν as a judgment. Undoubtedly, therefore, διὰ τοῦτο is to be explained in accordance with Meyer. As in the prophet the preaching of the prophet was the object by means of which the judgment of hardening should be brought upon Israel, so in the evangelical history it was the manifestation of Jesus by word and deed. That which might and should have been a savor of life to the Jews, became a savor of death to them; and herein was accomplished their judgment of hardening. As the most speaking type of this judgment the passage Is. vi. 9, 10 is repeatedly cited: Matt. xiii. 14; Acts xxviii. 26; Rom. xi. 8 (comp. Luke ii. 34).

The quotation from Is. vi. 9, 10 varies from the letter of the original text, but in a way that is agreeable to its sense. There the prophet is commissioned to occasion obduracy by his preaching; here it is said, by way of historical report: He hath hardened them. *I. e.* the secondary or instrumental cause mentioned by Isaiah is omitted by the Evangelist, because in the latter, Christ, in accordance with ver. 41, is at once the secondary cause and the author of this hardness. According to Isaiah, God is the author or efficient cause, in His revealed form, His δόξα; according to John, Christ is the author, in His divine glory, as the Christ of the Old Testament. Hence there is no foundation in the text for the assertion of Meyer (and Tholuck) that not Christ, but God, is to be understood as the subject; the interpretation of Morus and others who consider the nation itself as the subject, likewise does violence to the text. According to Meyer, on the other hand, Christ is, in the sense of the Evangelist, the speaker in Isaiah, God the hardener, while ἰάσομαι has reference to Christ. The assumption that the hardener cannot also be the healer, is a groundless one. According to Tholuck ἰάσομαι should also be referred to God, having, as a negligence in expression, remained in the first person; Grotius and others, and Luthardt are correct in considering the whole as referring to Christ. The "negligence" is, however, conscious breviloquence; to be supplemented is: and as it is further written, That I should heal them. This turn, however, has its foundation in the fact that the negation of καὶ ἰάσομαι, *etc.* is not to lapse into the historical past like the items of the hardening, and that there is present to the mind of the Evangelist a distinction between Christ as the retributive God of revelation and the historical Saviour.

Ver. 41. **These things said Isaiah because** [ὅτι] **he saw his glory.**—Meyer: "According to Is. vi. 1, it was indeed the glory of *God* that was seen by the prophet (God sitting upon His throne, attended by seraphim, *etc.*); in accordance with the idea of the Logos, however, the theophanies are appearances of the Logos." Rather, the Logos who is about becoming incarnate, is Himself one with the δόξα of the Father, although this again in the abstract is distinguished from the δόξα of Christ (comp. Heb. i. 3); and hence too the δόξα of God is one with the Angel of the Presence (see Luke ii. 9), although Christ again has also His divine-human δόξα. His essential estate is the μορφὴ θεοῦ. The seeing of Christ on the part of the prophet was not cognitive (Origen), but visionary (Tholuck). Vatablus and others have, in opposition to the context, referred αὐτοῦ to God.—**And he** (not dependent upon ὅτι, the prophet) **spoke of Him.**

[Alford: "Αὐτοῦ *of Christ.* The Evangelist is giving his judgment,—having had his understanding opened (Luke xxiv. 45) to understand the Scriptures,—*that the passage in Isaiah is spoken of Christ.* And indeed, strictly considered, the glory which Isaiah saw *could only* be that of the Son, who is the ἀπαύγασμα τῆς δόξης of the Father, whom no eye hath seen."—Wordsworth: "The Evangelist here says that Esaias (Is. vi. 1-9) saw the glory of the *Son.* St. Paul says (Acts xxviii. 25) that he heard the words of the *Holy Spirit.* There is one glory, therefore, of the Holy Trinity: and the glory of the Father is the glory of the Son, and is the glory of the Holy Ghost. (Theoph.) The glory of the Ever-blessed *Trinity* appeared to Isaiah, when he heard the Angelic *Holy, Holy, Holy* (Is. vi. 3); and the glory of the Trinity is here called the glory of Christ, because Christ is God. (*Cyril*).—There is a remarkable resemblance to this passage in the Book of Revelation (Rev. iv. 8-11), compared with Rev. v. 12-14, where the glory ascribed to the *Holy Trinity*, and the worship paid to the Holy Trinity, is ascribed and paid to *Christ;* and is therefore a clear evidence of His Divinity."—P. S.]

Ver. 42. **Yet even of the rulers many believed in him.**—The Evangelist limits and explains the preceding sentence. In relating that many even of the rulers (Sanhedrists) believed on Christ, he cannot mean such people as Nicodemus and Joseph of Arimathea (Meyer). We must appreciate the fact that John distinguishes between the wider sense of the word "believe" (chap. viii. 30) and its more limited sense (chap. vii. 5; xx. 27). Manifestly, it is belief in the wider sense of the term, inward

historical recognition ("almost faith"), that is here meant. The Evangelist then proceeds to explain how it happened that the great commotion and awakening in the nation did not ripen into a great conversion.

But because of the Pharisees they did not confess (*it* or *him*), *etc.*—The counteraction of Pharisaism in its broadest sense is meant. They did not confess, did not come forward with the confession of their belief, for fear of *excommunication.* But excommunication seemed so frightful to them because they loved honor among men better than any (ἤπερ emphatically) honor with God. This means in the first place objectively the honor which men bestow by their recognition, in contrast to the honor given by God. This signification is, however, not exclusive of the subjective sense in which we interpret that honor of men to be of a human kind, but the honor of God of a divine sort, 2 Macc. xiv. 42; Rom. iii. 23.

Ver. 44. **But Jesus cried aloud and said.**—A perfect antithesis to the honor-seeking partyism of the Jews, which was the cause of their unbelief, is now presented to us by the Evangelist in Jesus' testimony to Himself, as the expression of His mental disposition or mind. *In the first place, the setting forth of the person of Christ was free from ambition; it was a setting forth of the glory of God.* He sought singly and alone the glory of God. Belief in Him should be a belief in the living God to the same extent as if it were no belief in Christ, *i. e.* as if belief in His human, individual appearance were fully merged in the divine glory of revelation of which He was the Mediator. And thus, also, in correspondence with the above, His appearance should be to those who saw Him the image of the appearance of the Father who sent Him.

So, moreover, the sending of Him was free from selfish aims; being designed purely for the salvation of those to whom He was sent. Being, as Light that came into the world, in principle purely a shining of God, so He was, in respect of His aim, absolutely the deliverance of believers from darkness, ver. 46.

Further, therefore, the operation of Christ was likewise purely and exclusively of a redeeming species without admixture of a condemning agency. This shining unto salvation and deliverance from darkness is in so great and exclusive a degree the aim of His mission that He is able to say: he that shall have heard My word and not have kept it (which will be proved at the Day of Judgment) shall not be judged by Me. *I. e.* He came solely and alone (in His one appearance as the Saviour of the world) *to save.* But the word of God which the unbeliever has not kept, but which holds him fast in the evil consciousness of his unbelief; the consciousness within him of the divine mission that he has slighted—that shall judge him at the last day (the ἐσχάτη ἡμέρα, comp. chap. vi. 39, 40).

And this is then, finally, purely and absolutely a judgment of God, devoid of any humanly turbid, individual admixture, because He has not spoken of Himself, but entirely in accordance with the ἐντολή of God by which He was conducted;—and that, as it regards the purport (the εἰπεῖν) of what He said, as well as the form, the human treatment and argument (the λαλεῖν). The ἐντολή, however, is not simply the commission laid upon Him at His sending; it is God's law for Him—a law continually in operation, fitting itself to each moment; it is the voice of God within Him ("an individual court of appeal"). But as this life-law of the speech of Christ is principally a commandment of God, so it is, in regard to its end and aim, eternal life; *i. e.* it contains, imparts, is productive of, eternal life; it develops into eternal life in the obedience of faith. And Christ, being fully conscious that He stands, with every word, between the God who has commissioned Him and the eternal life of the soul, says nothing in false selfism, but gives utterance to all things as the Father has told them to Him. *I. e.* even in expression, His word is thoroughly in accordance with God. So Christ could testify of His works that they were pure from all self-seeking and selfism, as though He vanished out of each one; disappearing first as a principle, in presence of the causal all-agency of the personal God, and then theologically before the aim of bringing salvation to souls as the perfect Mediator. This is one side of the divine-human revelation—and this, as a clear mirror, is contrasted by John with the sombre picture of that ambitious, selfish, utterly falsified party righteousness which rejected the Lord. In contemplating this we may not overlook the other side, namely, that this pure revelation of God was accomplished by the very perfection and perfect distinctness of the human individuality of Christ.

DOCTRINAL AND ETHICAL.

1. The pause between the end of the prophetic and the beginning of the high-priestly ministry of Christ, is marked by the Evangelist with an epilogue, which excites the certain expectation that the close of the second half of the Gospel will also be furnished with its epilogue, as a conclusion to the entire Gospel and also as a companion piece to the prologue (see the Introduction and chap. xxi.)

2. Had Jesus been simply a Prophet, His work would have been accomplished with the announcement of judgment made by Him within the temple after the rulers of the people had tempted Him and hardened themselves against Him within that building (see Comm. on *Matt.* p. 418, *etc.* Am. Ed.). But the bond of fellowship with His nation, the bond of high-priestly compassion, now drew Him forth again from His concealment to the hour of the Paschal sacrifice.

3. *The grief* of the disciple that Israel hardened himself in face of the full and perfect unfolding of the life of the prophetic Christ, ver. 37.

4. *The pacification* of the Evangelist in submissive contemplation of God's word and providence, vers. 38-41. Analogous is the *lament* of the Prophet and *his pacification* in which the Evangelist merges himself.

5. *The lament of the Prophet* (Is. liii.) abstractly considered. The unbelief of the Jews in the time of Isaiah impenitently opposed itself to the preaching of the prophets as well as to the arm of the Lord,—His wonders and signs of judgment. Hence the prophet saw in the sufferings

of the prophethood the type of the suffering servant of God, the Messiah. And hence the greatest of the Evangelists, in passing to the sufferings of Christ, reverts to that lament of the greatest of the prophets. He knows that lamentation to have had its perfect fulfilment in the face of the sufferings of Christ and in those sufferings. Isaiah, in prophetic spirit, saw the beginnings of unbelief of the Messianic promise, the beginnings of impenitence and obduracy, the beginnings of the suffering prophethood and of judgment accelerated by the preaching,—and depicted the future in advance; John witnessed the fulfilment of all this in the life of Jesus.

6. *Unbelief*, as an *unwillingness to believe*, was punished even in Isaiah's time with the *inability to believe*, the judgment of obduracy. It is the solicitous operation of the word of God which, with a holy and even healing purpose, drives the beginnings of judgment towards their completion. The Evangelist, like the Prophet, becomes tranquillized in adoring this judgment.

7. The Evangelist, with equal meaning, explains the unbelief of the Jews, which brought about the sufferings of Christ, by the introduction to Is. liii., and the judgment of impenitence upon the Jews by the vision Is. vi. Consequent upon the judgment of impenitence was the destruction of the city, the climax of which was reached by the burning of the temple; Isaiah himself had seen the temple totter at the revelation of the glory of Christ, the house being filled with smoke at the appearance of the seraphim. Hence these are doubtless symbolical angels of fiery judgment, as, in like manner, the cherubim are symbolical angels of divine providence under its historical veil, in great storms especially; an explanation certainly more obvious than the usual interpretation of שָׂרָף.

8. Christ, in the Old Testament, the manifestation of the δόξα of God, as also the Angel of the Presence (see Notes on ch. i. 14).

9. But the Evangelist is also necessitated to assign the human, ethical reason for that divine judgment in the unbelief of his nation. He therefore repeatedly gives prominence to the *inclination* to believe, found not only in the greater part of the people but also in many of its rulers. It is a fact of the highest significance that fear of the Pharisees, of the enmity of the Pharisaic party against Christ, was the ruin of everything and prepared for the nation its tragic fate. It is a statement of startling gravity that all the causes of the general apostasy were concentrated in the one sin of fear; and that the different phases of fear: the fear of man, the fear of spectres, the fear of shame and suffering, were concentrated in the one form: the fear of Pharisaic excommunication. Such fearful ruin can the dominion of a Pharisaic terrorism effect. This has been again demonstrated by the history of the Reformation. And the true courage of belief and conviction is as holy and replete with blessing as that fear, in spite of all its pretended holiness, is fatal and damnable. The emotion of fear was, however, grounded on the impulse of ambition, slavish devotion to the honor of Jewish patriotism, irreproachable orthodoxy, Pharisaic righteousness. Yet the ultimate reason of this wordly ambition in hypocritico-spiritual apparel, was the lack of a knowledge and sense of honor with God, the lack of true, inward spiritual life and of a prayerful spirit,—spiritual lethargy, spiritual death under the mask of the most fiery life.

10. In contrast to the gloomy picture of fatal and damnable ambition presented by Pharisaic Judaism, which denied the honor of God in Christ and finally blasphemed it and covered it with shame on the cross, appears the *bright image of the mind and self-presentation of Christ*. He sought nothing for Himself, with human selfism and selfishness, but made His life a pure sacrifice for the glory of God and the salvation of the world. So it is with His personality: it is the pure ideality of His essence as the manifestation of God, ver. 44. Thus with the sending of Him: it is the pure ideality of His appearance: the glorification of the manifestation of God, ver. 45. With His aim: it is the pure ideality of the transfiguration of the substantial world, of the enlightenment of the darkened world of sin, ver. 46. With His operation: it is the pure ideality of redemption, ver. 47. With the judicial operation of His word: it is the pure ideality of His coming to judgment, ver. 48. So it is with the motive, the aim and even the expression of His word, *i. e.* the pure ideality of His obedience, life and conduct even to the expression of His word itself, vers. 49, 50.

11. We may sum up this résumé of the self-presentation of Jesus in these words: Jesus was the pure, perfect, divine-human hypostasis; transparent as crystal in respect of the motive of His life, the manifestation of the Father, hence pure devotion, in His love, to that portion of the world that will receive salvation,—the pure outpouring of eternal life. He was, however, just this complete personality because His presentation by the Father was equally distinct with His own presentation of the Father; *i. e.* He was the complete divine-human individuality, the complete character. And He gave proof of His perfect personality as well as of His perfect individuality because He, in perfect subjectivity, continually transformed the general ἐντολή into the momentary ἐντολή of His consciousness, or kept the will of God in unison with His own will. (Comp. *Leben Jesu*, II. p. 1292.)

HOMILETICAL AND PRACTICAL.

The Evangelist's retrospect of the public ministry of Christ and its apparently frustrated result.—This retrospect in the light of prophecy.—*Yet* they believed not. The *yet* of unbelievers and the *yet* of believers, Ps. lxxiii. 1: 1. An antithesis in which the reality of human freedom is expressed; 2. the glory of divine judgment and divine grace; 3. decision for eternity; 4. a contrast, as betwixt heaven and hell.—The shocking obduracy of the Jewish nation in view of Christ's full, divine revelation of life.—How unbelief is changed from guilt to judgment: 1. Unwillingness to believe, as a crime demanding judgment; 2. inability to believe, as the judgment upon the crime.—The fault contained in the unbelief of the Jews a warning to all times.—The form of their fault: 1. Fear the cause of their unbelief; *a.* as a fear of excommunication; *b.* of ex-

communication by the Pharisees. 2. Ambition the foundation of their fear· a morbid delight in the fame of piety, righteousness, orthodoxy, *etc.* 3. The want of knowledge, of spiritual life and of a sense of God's honor the foundation of their morbid ambition.—The frightful effects of a Pharisaic ordinance of excommunication: 1. As displayed in our history; 2. in the history of the middle ages; 3. as resulting from the very nature of such an ordinance.—The curse of the fear of man, especially in matters of faith.—The ultimate and deepest cause of all evil the want of a sense of God's glory, Rom. i. 21.—Unholy party spirit in its fatal effects: 1. Characteristics of such party spirit: mutual belying, deception, exciting, fettering. 2. The fatal effects; *a.* fear; *b.* denial; *c.* universal ruin.—The rarity and gloriousness of true frankness in the service of truth.—Christ the Glory of God in the Old Testament.—That the Jews despised the glory which God gives, was manifest in that they despised Christ, who, in His righteousness, revealed the glory of God.—*Jesus cried aloud.* The solemn protestation of Jesus against the charge of having arrogated to Himself a peculiar glory as a false prophet.—The gloriously effulgent picture of the life of Jesus, who rejoiced in sacrifice, contrasted with the selfishness of His contemporaries: 1. They sought their own profit, honor, life, *etc.*; He lived but for the cause of God. 2. They, therefore, were slavishly dependent one upon another; He stood free in God. 3. They, under the mask of zeal for the glory of God, sought to mar and obliterate the radiant image of His glory; Christ glorified the honor of God and His mercy to His enemies by His perfect joyfulness in meeting shame.—Christ the pure manifestation of God: 1. In His essence; 2. in His aim; 3. in His work; 4. in His word. —Christ the pure manifestation of God in the clear distinctness of His personal nature.—What distinguishes Christ's testimony to Himself from all self-praise: 1. His remounting unreservedly to the source of His life, the Father; 2. His single aiming at His life's goal, the salvation of the world.—How the unbeliever is unable to rid himself of the despised word of salvation, bearing it with him, as an inward judgment, to the Last Day, which day shall convert it into an outward judgment also.—The Last Day a revelation of inward judgment.—Christ's clear law of life an admonition to us to make our darkened life-law clear.—Christ's law of life as the law of His freedom.—The Evangelist's retrospect of the prophetic work of Christ a proof that His high-priestly and kingly work was yet to follow.—The deep grief and the sublime pacification of Prophet and Apostle (Isaiah, John) in regarding the unbelief of their times.

Starke, Canstein: What happens, happens not because it has been foretold, but it was foretold because God foresaw that it would happen. —The truth of righteous and divine obduration. —Ver. 42. Hedinger: Blessed is the man to whom the world, with all her rags of honor, is crucified, and who holds her to be worth no more than a thief on the gallows, Gal. iv. 16.—Cramer: True, unfeigned belief must always be in harmony with a man's confession.—Quesnel: Stand we in whatsoever circumstances or situation we may, we are on no account to attach ourselves to them; we must place our dependence on nothing that men can deprive us of, if we desire to obtain and keep that which God alone can give.—Canstein: Christ always appeals to the Father when defending Himself against His enemies. So may faithful servants of the word, finding themselves in contempt and adversity, trust in the ministry which they have received from God.—Ver. 46. The sun is a fair light; Christ, the Sun of Righteousness, many thousand times fairer.—Ver. 47. A loyal servant of the Word is sent only to bring salvation.—Ver. 48. Quesnel: It is never permitted to the servants of Christ to avenge themselves on the despisers of their preaching; it is God's word; at the right time He will judge such conduct.

Gerlach: The guilt of the Jews assumed such magnitude in that they were not only inwardly estranged from Jesus and His revelation, but also, when, by the most glorious miracles, Jesus supported that highest proof (see chap. vii. 17), they yet turned away from Him.—The discourse from ver. 44 is not a single one; in order to show the inexcusableness of Jewish unbelief John subjoins a summary of the Lord's discourses; many reminiscences of former speeches. With ver. 44 comp. ch. vii. 16; v. 19; viii. 42.—With ver. 44 ch. viii. 19; xiv. 10; chap. i.—With ver. 46 chap. i. 5; viii. 12; xii. 35.—With vers. 47 and 48 chap. iii. 17; v. 45, *etc.*—With ver. 49 chap. viii. 28, 38.—With ver. 50 chap. vi. 39, 40; x. 11.—His revelation was nothing but light, life and love.

Braune: Elisha did twelve miracles, Elijah fewer still, and if we reckon up all the miracles of the prophets we find that seventy-four were performed by them; those of Moses are estimated at seventy-six. But although John chronicles but seven, he remarks, chap. xxi. 25, that the world would not contain the books that would have to be written if all the deeds of Jesus should be detailed. (Interesting from a theological point of view; homiletically a quantitative numeration of all the miracles would be unadvisable. As to the Number Seven of John the case is of course quite different). *And yet they believed not on Him.* Awful *yet!*—In sins of conscience the beginning is to fear and flee.—Without confession, faith soon wanes and its light threatens to become extinct.

Gossner: We fear the excommunication of men, but not the excommunication of God, of Christ.—This fear of an unrighteous excommunication may plunge us into eternal perdition, into the eternal excommunication of God.—It is possible for a soul to be saved without external communion with the Church, without sacraments administered by priests, if it be unrighteously shut out from them.—Let us therefore fear nothing but excommunication from Christ in our hearts, nothing but separation from the love of Christ.—Faith is the name of the way that leads from darkness into light.—Ver. 48. The hearing of God's word is never without result; a man cannot remain neutral with regard to it; it is either, or—friend or foe—grace or judgment.—Ver. 50. He preaches with exceeding joyfulness who speaks nothing from himself; when it is His (God's) word and not the preacher's babble or work of art.

HEUBNER: The secret, inward conviction of the divine mission of Jesus makes him so much the more culpable who is ashamed of acknowledging such a conviction.—The confession of the gospel, the confession of Jesus, is of particular worth in times when it involves shame.—How many dangers and hinderances to free confession there are in high positions! The fear of men, and ambition are the mightiest impediments to outspoken belief.—*Pharisees.* Entire parties may exert an influence in the repression and hinderance of the gospel.—To reject Jesus is to reject God.—His judging at some future day shall not be partial, as on account of personal injuries inflicted by unbelievers. The unbeliever will be condemned by his own conscience. Unbelief bears its judge within itself.—Christ left no particle of His duty undone. So it was no fault of His if men would not believe.

SCHLEIERMACHER: There is but *one* honor—and that is the honor which is in God's sight; there is but *one* fear which does not debase men—and that is the fear that says: How should I do this great wickedness and sin against God? But we do commit sin against God and His Spirit, if we seal up within our hearts what we in their inmost depths account as truth, and put a bar to its outgoing and further operation. For as common property and possession the Lord has endowed us with all spiritual gifts.—Some are of opinion that it was the general design of the Lord to turn aside the belief of mankind in great measure from His own person and direct it towards Him who sent Him; others think: All the faith that He demands must be directed to Him and His person alone. Let us avoid the one and the other extreme, whilst we combine the two, for such was the Redeemer's intention.—In view of His Passion and Death saith the Redeemer: I know that His commandment is life everlasting.

BESSER: Perhaps the expression that so frequently and emphatically recurs in the discourses of the Lord, to the effect, namely, that God had *sent* Him, should also serve to designate Him as the *Angel* (Ambassador) of the Lord in the Scriptures of the Old Testament.—STIER: John knows no other true and full belief than that which makes confession.

[CRAVEN: From AUGUSTINE: Ver. 38. It is evident that *the arm of the Lord* is the Son of God Himself.—Vers. 37, 38. God predicted the unbelief of the Jews but did not cause it; He does not compel men to sin because He knows they will sin.—Vers. 39, 40. If any ask why they *could* not, I answer, Because they *would* not—it is the fault of the human will that they *could* not. They well deserved this—God *hardens* and *blinds* a man by forsaking and not supporting him.—Vers. 42, 43. As their faith grew, their love of human praise grew still more, and outstripped it.—Vers. 44, 45. He signifies that He is more than He appears to be.—We believe an Apostle, but we do not believe *in* an Apostle.—Ver. 46. He saith to His disciples, *Ye are the light of the world*, but He does not say, *Ye are come a light into the world that whosoever believeth in you, etc.*; All saints are lights but they are so by faith [reflection] because they are enlightened by Him.—Ver. 47. *I judge Him not*, *i. e.* not *now*; *now* is the time of *mercy*, *afterward* will be the time of *judgment*.—Ver. 49. He Himself is the Word which the Father speaketh.——From CHRYSOSTOM: Vers. 37, 38. The prophets had predicted this very unbelief, and He came [amongst other intents] that it might be made manifest.—*That* is expressive not of the cause but of the event; they did not disbelieve because Isaiah said they would, Esaias said they would because they would.—Ver. 39. *Could not*, a common form of speech among ourselves; we say, *I cannot love such a man*, meaning only a vehement will.—Vers. 39, 40. He does not leave us except we wish Him; we begin to forsake first.—As it is not the fault of the sun that it hurts weak eyes, so neither is God to blame for punishing those who do not attend to His words.—Ver. 43. The praise [glory] of God is publicly to confess Christ; the praise [glory] of men is to glory in earthly things.—Ver. 47. I am not the cause of his judgment, but he is himself by despising My words.—Ver. 48. That this (vers. 46, 47) might not serve to encourage sloth, He warns of a terrible judgment about to come.——From LITANY of the CHURCH OF ENGLAND: Vers. 37-40. "From all hardness of heart, and contempt of Thy Word and commandment, good Lord, deliver us."

[From BURKITT: Vers. 38-41. The reference is to Is. vi. 8; whence a clear argument for Christ's divinity may be drawn.—Ver. 37. Let not the ministers of Christ be discouraged at their want of success, when they consider the small success of our Lord's own ministry.—Ver. 38. Isaiah's complaint of the small success of his preaching, a prophecy of the like success that Christ and His ministers should have under the gospel.—The gospel in all ages has met with more that rejected it than have savingly entertained it.—Vers. 38, 40. When men close their eyes *wilfully*, it is just with God to close their eyes *judicially*.—The infidelity of a people is to be resolved into the perverseness of their own wills, and not to any judicial blindness wrought by God upon them *antecedent* to their own sin.—God's act of hardening was consequential upon their sinning.—Ver. 42. Even in times and places where infidelity most prevails, the ministry of the word shall not be altogether without fruit.—Fear of men has kept many from believing on Christ, and more from confessing Him.—Ver. 43. They valued applause from men, more than God's approving them; no greater snare to draw persons from duty than an inordinate love of their own reputation.—How often is the applause of men preferred before the commendation of God.—Ver. 45. We do not see Christ aright unless we see Him to be truly God.—The Father is not to be seen but in the Son.—Ver. 46. The dreadful judgment denounced by Christ against all unbelievers.—Vers. 46, 47. Learn—1. Christ and His doctrine inseparable; 2. rejecters of Christ and His doctrine shall not escape the judgment of Christ at the last day; 3. were there no other witness against rejecters, the word preached would be sufficient.—The word preached is now the rule of *living*, hereafter it shall be the rule of *judging*.

[From M. HENRY: Vers. 37-41. The honor done to our Lord by the Old Testament prophets.—Two things said concerning untractable Israel

—1. they *did not* believe; 2. they *could not* believe.—*They could not believe* because—1. they *would* not, a *moral* impotency like that of one accustomed to do evil, Jer. xiii. 23; 2. God had *blinded their eyes*, God is not the author of sin and yet, (1) a righteous hand of God sometimes to be acknowledged in the *blindness* of those who persist in sin as punishment for preceding resistance, (2) *judicial blindness* is threatened against those who *wilfully* persist in wickedness.—Vers. 42, 43. Many professed more kindness for Christ than they had, these had more than they were willing to profess.—A struggle between their *convictions* and *corruptions*.—There are more good people than we think there are—some are better than they seem.—The *power of the world* in smothering convictions.—Observe concerning these believers—1. *wherein they failed*—in not confessing Christ; 2. *what they feared*—disgrace and damage; 3. *the ground of* their fear—they loved the praise of men more than the praise of God.—Love of the praise of men—1. as a *by-end* in that which is *good*, will make a man a *hypocrite* where religion is in fashion; 2. as a *principle* in that which is evil, will make one an *apostate* where religion is in disgrace.—Ver. 44. Jesus *cried* [aloud] and said: this intimates His *boldness* and *earnestness* in speaking.—Vers. 44-46. The *privileges* and *dignities* of those that believe, they are brought into—1. an *honorable acquaintance* with God; 2. a *comfortable enjoyment* of themselves.—Vers. 47, 48. The peril of those that believe not; observe—1. who they are whose unbelief is here condemned—those who *hear* and believe not; 2. the constructive malignity of their unbelief—a *rejection* of Christ; 3. the forbearance of Jesus toward them; 4. their certain judgment at the great day.—Vers. 49, 50. The *authority* of Christ—1. His *commission* from the Father; 2. the *design* of that commission—life everlasting; 3. His own observance of the instructions thereof.—Our Lord *learned* obedience Himself before He taught it to us.—Those who disobey Christ despise everlasting life.

[From DODDRIDGE: Vers. 42, 43. Strange infatuation! that the human mind should be capable of believing that there is a God, and yet of preferring the creature before Him.—From SCOTT: Vers. 42, 43. That will not be accounted true faith which does not overcome [worldly] ambition, and induce its possessors to confess Christ before His enemies.—*Chief Rulers* are especially in danger of prevaricating.—From A. CLARKE—Vers. 42, 43. Many persons are liberal in their condemnation of the Jews who are probably committing the same sort of transgression under circumstances which heighten their iniquity.—It is possible for a man to credit the four Evangelists [the entire Bible] and yet live and die an *infidel* so far as his own salvation is concerned.

[From STIER: Vers. 39, 40. The predicted *judicial hardening* [of the Jews] in the fulfilment of which, unbelief itself becomes only a new sign [to us] in proof.—The *guilt* of unbelief rested solely with Israel—Vers. 37-43. Of the *unbelieving* there are, according to St. John, *two classes*—1. the unsusceptible and hardened; 2. those who *confess not* in spite of their [imperfect] *belief*—He knows no other *genuine* and *perfect* faith than that which confesses.—Ver. 50. The commission *is*, in its ground and aim, according to its design and indwelling power, *life everlasting* for all who believe.

[From A PLAIN COMMENTARY (Oxford): Ver. 46. It is evidently implied that He found all the world in darkness.——From BARNES: Ver. 37. The Jews did not believe as a *nation*.—Vers. 42, 43. *True* faith is *active*—it overcomes the fear of man, it prompts to self-denying duties.—Ver. 48. *Hath one that judgeth him:* He will carry his own condemnation with him, *his own conscience* will condemn him.—Learn that—1. a guilty conscience needs no accuser; 2. the words of Christ will be remembered by the rejecter; 3. this [rejection] will be the source of his condemnation; 4. the conscience of the sinner will *concur* with the sentence of Christ in the great day; 5. the word that Christ has spoken will be that by which the sinner will be judged in the last day.—Ver. 50. *His commandment is life everlasting, i. e.* the *cause* or *source* of everlasting life.—The [one] reason of the earnestness and fidelity of Jesus—He saw that eternal life depended on faithful preaching.—Every minister should have a deep and abiding conviction that he delivers a message connected with the eternal welfare of his hearers; under the influence of this belief he should preach fearlessly.—The *close* of the *public* ministry of Christ; such a close as all His ministers should desire to make.

[From RYLE: Ver. 37. Where there is the greatest quantity of *the form of religion*, there is often the greatest proportion of *formality* and *unbelief*.—Ver. 38. It is a singular fact that the very chapter which the Jews have been most unwilling to believe should begin with the question—*Who hath believed our report?*—If the Jews had not been unbelieving, the Scriptures would have been untrue.—"Darkness does not blind men so much as light, unless God renews the mind by His Spirit." [ROLLOCK.]—Remark how *seeing, understanding, being converted*, and *being healed*, are linked together.—Ver. 42. *Many of the Chief Rulers believed:* their faith was only of the *head* and not of the *heart*—they were cowards.—Ver. 43. The same miserable motive is still ruining myriads of souls.—"They were not willing to part with their great places in the magistracy." [POOLE.]—Ver. 48. There will be a resurrection of all faithful servants at the last day.

[From OWEN: Ver. 40. He hath *blinded—hardened;* this He did *mediately* or by the instrumentality of the truth; the indirect agency of truth *when resisted* to render the soul insensible to divine love is equally certain and dreadful in its results as though the effect were produced by a direct agency upon the heart.—Ver. 50. *His commandment* contains in itself the germ and principle of eternal life, and when received into the soul results in everlasting salvation.

[From WHEDON: Ver. 40. Although God was the unwilling cause of their blindness, it was their wicked will that gave to the cause its effect.—Their perverse will transformed His mercy into judgment; his means of softening into results of hardening—thus does the same sun that melts the wax harden the clay.—Ver. 42. A type fulfilled in nearly every age of advancement and beneficent resolution.—Ver. 50. God's divine, authoritative word implanted within our soul *is* eternal life in its very element and essence.]

VI.

THE RETURN OF JESUS FROM CONCEALMENT, IN LOVE TO HIS OWN. THE SEPARATION IN THE CIRCLE OF DISCIPLES ITSELF. THE ABASHMENT AND AGITATION OF THE FAITHFUL. THE SEPARATION AND WITHDRAWAL OF JUDAS. THE FOOT-WASHING OF CHRIST A GLORIFICATION OF HOSPITALITY, AS OF MINISTERING MASTERSHIP. SYMBOLISM AND FOUNDATION OF BROTHERLY DISCIPLINE IN THE CHURCH. THE DYNAMICAL SEPARATION OF THE ADVERSARY FROM THE DISCIPLESHIP OF JESUS.

CHAP. XIII. 1–30.

(Comp. Matt. xxvi. 17–35; Mark xiv. 12–31; Luke xxii. 7–38; vers. 1–15 Pericope for Maundy-Thursday).

1 Now [but] before the feast of the passover, when Jesus knew [Jesus knowing] that his hour was come [coming][1] that he should depart out of this world unto the Father, having loved his own which were (who remained behind) in the world, he 2 [*omit* he] loved them unto the end. And supper being ended [the meal being about to begin, or, having begun][2] the devil having now [already, ἤδη] put into the heart of Judas Iscariot, Simon's *son*, to betray him [put into the heart, *i. e.*, sug- 3 gested that Judas Iscariot, the son of Simon, should betray him]; [3]Jesus [He][4] knowing that the Father had given [him, αὐτῷ] all things into his hands, and that he was come [came forth, ἐξῆλθεν] from God, and went [was going, ὑπάγει] to God; 4 He riseth from supper [the meal],[5] and laid [layeth] aside his garments [the outer 5 or, upper garment];[6] and took a towel and girded himself. After that [thereupon or, then] he poureth water into a [the] basin, and [and he] began to wash the disci- 6 ples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he [so he cometh] to Simon Peter: [,] and Peter [he] saith unto him, Lord, dost 7 thou wash my feet? Jesus answered and said unto him, What I do thou knowest 8 not now; but thou shalt know [wilt learn, understand] hereafter. Peter saith unto him, Thou shalt never [Never shalt thou] wash my feet. Jesus answered him, if I 9 wash thee not, thou hast no part with [in] me. Simon Peter saith unto him, Lord, 10 not my feet only, but also *my* [the] hands, and *my* [the] head. Jesus saith to him, He that is washed [hath been bathed] needeth not save to wash *his* [the] feet [needeth not to wash himself (save his feet)],[7] but is clean every whit [wholly, entirely 11 clean]: and ye are clean, but not all. For he knew who should [was about to] betray him; therefore [for this reason] said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments [upper garment] and was set [had sat][8] down again, he said unto them, Know [Un- 13 derstand] ye what I have done to you? Ye call me Master [the Teacher] and 14 [the] Lord: and ye say well; for *so* I am. If I then, *your* [the] Lord and Master [the Teacher], have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye [also] should do as I have done to you. 16 Verily, verily, I say unto you, The [A] servant is not greater than his lord; neither he that is sent [nor one sent] greater than he that sent [the one sending] him. 17 If ye know these things, happy [blessed] are ye if ye do them [the same]. 18 I speak not of you all: I know whom I have chosen [I chose]: but (*thus it is*) that the Scripture may be fulfilled, "He that eateth bread with me hath lifted up[9] 19 his heel against me." (Ps. xli. 9). Now [From henceforth] I tell you before it come [hath come to pass], that, when it is [hath] come to pass, ye may believe that 20 I am *he*. [He, the Messiah indicated in Psalm xli. 9]. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and [but] he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he [Having said this, Jesus] was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall [will]

22 betray me. Then [*omit* then][10] the disciples looked one on another [at one another]
23 doubting [being uncertain (ἀπορούμενοι)] of whom he spake. Now[11] there was leaning [reclining at the table] on [in] Jesus' bosom one of his disciples, whom Jesus
24 loved. Simon Peter therefore beckoned [beckoneth, maketh a sign, νεύει] to him, that he should ask who it should be of whom he spake [and saith to him, say, who
25 is it of whom he speaketh]?[12] He then [But he][13] lying [leaning back (thus), ἀνα-
26 πεσὼν (οὕτως)] on Jesus' breast saith unto him, Lord, who is it? Jesus [therefore] answered, He it is to whom I shall give a sop, when I have dipped *it* [for whom I shall dip the sop (morsel) and give it to him].[14] And when he had dipped the sop he gave *it* [Having therefore dipped the sop, he taketh and giveth it] to Judas
27 Iscariot, *the son* of Simon [to Judas, the son of Simon Iscariot].[15] And after the sop Satan entered into him. Then [Therefore] said Jesus unto him, That [What] thou doest, do quickly.

28 Now [But] no man [no one of those reclining] at the table knew [understood]
29 for what intent he spake [said] this unto him. For some *of them* thought, because Judas had the bag [kept the purse] that Jesus had [*omit* had] said unto him, Buy *those things* that we have need of against [Buy what we need for] the feast; or,
30 that he should give something to the poor. He then, having received the sop, went immediately out; and [but] it was night.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—In accordance with Codd. A. B. K. Sin. and others, Lachmann, Tischendorf, we should read ἦλθεν, not ἐλήλυθεν. "The Perfect resulted from the recollection of chap. xii. 23." Meyer. [Alford, Tregelles and Westcott and Hort likewise read ἦλθεν, *came, was coming*.—P. S.]

[2] Ver. 2.—B. L. X. Sin., *etc.*; γινομένου instead of γενομένου; a momentous difference. [Lachmann and Alford read γενομένου (*cum cœna facta sit*), but Tregelles, Tischend. ed. 8th, Westcott and Hort give the preference to γινομένου (*cum cœna fieretur*), which is supported by ℵ. B. Origen. Noyes and Conant translate: *supper being served;* Alford: *when supper was begun*. The E. V. (*supper being ended*) is inconsistent with ver. 12, where the Saviour placed Himself again at the table, and with ver. 26, where the meal is still going on. The aorist crept in as the more usual form in disregard of the chronology.—P. S.]

[3] Ver. 2.—The reading ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, in accordance with B. L. M. X. Sin., Copt., Arm., Vulgate, *etc*., received by Tischendorf, affirmed by Meyer to be the correct one, is not entitled to prevail against the reading given by A. D., *etc*., Lachmann [which is the text. rec. followed by the E. V.: εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα παραδῷ (Lachm. παραδοῖ) αὐτόν]. Meyer interprets the above reading: *When the devil had already made his plot* (*taken it into his own heart*) *that Judas should betray Him*, and remarks that this reading was early (so early as Origen) misunderstood to be an account of the seduction of Judas by the devil. Fear was, however, probably entertained that fatalism might find a support in the *Recepta*, and thus originated a conjecture which, however, without its being remarked, must necessarily have a far more fatalistic effect. [The preponderance of authority is in favor of the more difficult reading: εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σ. Ἰσκ., which is adopted by Tregelles, Alford, Tischend., ed. 8th, Westcott and Hort. The text. rec. looks like a rearrangement to escape the difficulty of construction. The subjunctive form παραδοῖ is unusual in the New Testament, but sustained by ℵ. B. D.[1] The text. rec. reads παραδῷ.—P. S.]

[4] Ver. 3.—The words ὁ Ἰησοῦς are wanting in B. D. L. X. Sin., *etc.* Cod. A. and others give them. They might easily have been omitted because they seemed unnecessary in the already involved sentence.

[5] Ver. 4.—[Lange inserts the gloss after *the meal:* "which should now begin, and is hindered by the circumstance that no one performs the hospitable rite of foot-washing." See Exeg.—P. S.]

[6] Ver. 4.—[Lange: *das Oberkleid*. Τὰ ἱμάτια may mean the outer and inner garment, or, as here, and often simply the outer garment, *mantle, pallium* (different from the tunic or χιτών, and worn over it), which was wrapped around the body or fastened about the shoulders, and was often laid aside, comp. Matt. xxi. 7, 8; Acts vii. 58; xxii. 20. There is no necessity to suppose that Jesus literally divested Himself as the basest of slaves.—P. S.]

[7] Ver. 10.—[Tischendorf, ed. 8th, (1869), omits, in accordance with Orig. and Cod. Sin., ἢ τοὺς πόδας, which he gave in the ed. of 1859 in accordance with A. C.[3] E.* G., *etc.*; Lachmann, Tregelles and Alford retain εἰ μὴ τοὺς πόδας, in accordance with B. C.* K. L., *etc.*; Westcott and Hort put it in brackets. Meyer explains the omission from the following καθ. ὅλος. If we read simply οὐκ ἔχει χρείαν νίψασθαι, we would have to translate: *hath no need to wash himself*.—P. S.]

[8] Ver. 12.—Tischendorf: καὶ ἀνέπεσεν in accordance with Codd. [ℵ.] B. C.,* *etc.* In favor of καί are also A. L. and others. [The text. rec. omits the second καί and reads ἀναπεσών.—P. S.]

[9] Ver. 18.—[Instead of ἐπῆρεν (B. C. D. L. Lachm. Treg. Alf., Westcott and Hort), Tischendorf, ed. 8th, reads ἐπῆρκεν with ℵ. A. U. Π.—P. S.]

[10] Ver. 22.—[Tischendorf, Alford, Westcott and Hort omit οὖν in accordance with ℵ.° B. C.; Lachmann gives it according to ℵ.* A. D. L., *etc.* Tregelles retains it, but in brackets. Its insertion is easier accounted for than its omission.—P. S.]

[11] Ver. 23.—[Tischendorf, Tregelles, Alf., Westcott and Hort, omit δέ in accordance with B. C.* L.; Lachmann gives it according to ℵ. A. C.[2] D., *etc.*]

[12] Ver. 24.—[Codd. [ℵ.] B. C. [I.], L. X. Vulgate and Origen read καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν, περὶ οὗ λέγει. The reading πυθέσθαι τίς ἂν εἴη [text. rec.] seems modeled after ver. 25.—[The latter reading has the authority of A. D. Γ. Δ. Λ. Π.; but the former is adopted by Treg., Alf., Tischend., Westcott and Hort.—P. S.]

[13] Ver. 25.—The δέ, omitted by Tischendorf [Treg., Alf., Westcott and Hort] in accordance with [ℵ.] B. C., retained by Lachmann, in accordance with A. E. F. G., manifestly places the conduct of John in a certain antithesis to the expression of Peter. The οὖν in Codd. D. L. M., seems to be exegetical, *i. e.*, it explains how Peter intended his speech; Say, *etc.*, *i. e.*, ask the Master.

[14] Ver. 26.—The reading in Tischendorf in accordance with B. C. L., *etc.*: βάψω τὸ ψωμίον καὶ δώσω αὐτῷ obliterates the more exact sense. The first ἐμβάψας [βάψας with ℵ.] in Lachmann, in accordance with A. D. K. seems to be conformed from βάψας in accordance with the second ἐμβάψας which is in its right place. [βάψας οὖν in accordance with ℵ. B. C. L.; καὶ ἐμβάψας with A. Γ. Δ. Λ. X. Π.,[2] *etc.* Tregelles, Alford, Tischend., ed. 8, and Westcott and Hort agree in reading: ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ—*for whom I shall dip the sop and give it to him*. Lachmann's reading ᾧ ἐγὼ ἐμβάψας τὸ ψωμίον ἐπιδώσω, and the reading of the text. rec.: ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω, which is preferred by Lange, requires the translation *to whom, having dipped the sop, I shall give it*, or, *for whom I shall dip the sop and to whom I shall give it*.—P. S.]

[15] Ver. 26.—[The correct reading is Ἰούδᾳ Σίμωνος Ἰσκαριώτου, according to ℵ. B. C. L. M., *etc.*, Tischend., Alf., Treg., Westcott and Hort., over against Ἰσκαριώτῃ of the text rec., which is conformed to vi. 70.—P. S.]

EXEGETICAL AND CRITICAL.

[Here begins the third main part of the gospel of John setting forth the glorification of Christ as the suffering High Priest and the victorious King. It is subdivided into three sections. The first treats of His private glorification in the midst of His disciples; the foot-washing, the parting discourses and the sacerdotal prayer, chs. xiii.-xvii.; the second His public glorification in His passion and death, chs. xviii. and xix.; the third His full glorification in His resurrection and reappearance among His disciples as the pledge of His abiding presence to the end of time, chs. xx. and xxi. With ch. xiii. we approach the Holy of holies in the earthly life of our Lord. Having completed His prophetic office and public ministry, He spent the evening before His crucifixion in the quiet circle of His disciples and friends, and poured out before them His heart, in full view of the sacrifice on the cross by which He was shortly to show in fact His boundless love to them and to the whole world. Such an evening occurred but once in the world's history: the fullness of eternity itself was condensed into a few fleeting moments. The farewell words of our Lord, chs. xiii. 31-xvii. 26, stand alone even in the Book of books. The nearest approach to them we may find in the parting song and blessing of Moses (Deut. xxxii. and xxxiii.), and the farewell address of Paul to the elders of Ephesus (Acts xx. 17 ff.). A more remote parallel is the prophetic picture in the second part of Isaiah, the prince and evangelist among the prophets, especially ch. liii., where the Messiah is represented as a man of sorrows who bore our griefs and carried our sorrows, who was wounded for our transgressions and bruised for our iniquities. The last words of our Lord to His own combine the deepest emotion with serene repose; they are solemn, weighty and affecting beyond description; they seem to sound directly from heaven, and they lift the reader high above time and space. We have here more than words, we have things, verities, acts of infinite love going out from God and going into the hearts of men. The main idea is: I in the Father, the Father in Me; I in the believers, the believers in Me, sharing My glory; or, as Bengel puts it: I came from My Father in heaven, I fulfilled His will on earth, I now return to My Father. ("*Veni a Patre, fui in mundo, vado ad Patrem*"). No disciple was so well qualified to apprehend, preserve and record these farewell words, as the bosom friend of Jesus who, during their delivery, reclined on His breast and heard the beatings of His heart. He omits an account of the institution of the Lord's Supper, as being already sufficiently known from the other Gospels, but these discourses, as also those in chs. iv. and vi., are full of the ideas of vital union with Christ and the communion of saints, which the sacrament symbolizes. In the same way John omits the form of baptism, but unfolds the underlying idea of regeneration (ch. iii.). Comp. on these wonderful chapters the introductory remarks of Dr. Lange below on ch. xiii. 31 and ch. xvii.*—P. S.]

On the hypotheses of modern criticism (Bretschneider, Strauss, Baur, *etc.*), concerning the history of the foot-washing, see Meyer [p. 492]. On the relation of the Johannean account of the farewell-repast of Jesus to that found in the Synoptists, comp. Comm. on *Matthew*, chap. xxvi. [Am. ed. p. 454 ff., where the English literature on this difficult question of chronology with many additional remarks is supplied.—P. S.]. After that general examination it will here suffice for us to render prominent once more the agreement between John and the Synoptists in those particular passages in which it is disputed. Thus here vers. 1-4; ver. 27; chap. xviii. 28; chap. xix. 31.

Bynäus, Wichelhaus (*History of the Passion*) and Röpe (1856) hold that the repast of the foot-washing was not identical with the feast of the Passover. This view, is, indeed, not tenable in its separation of the two repasts;—there is, however, some truth in it, inasmuch as two divisions in the Last Supper are to be definitely distinguished, of which divisions the Synoptists portray preëminently the second, *i. e.* the institution of the Lord's Supper, while John brings into relief the first section, *i. e.* the Jewish paschal feast,—that which has been transformed into the typical Christian love-feasts. That the Christian Agape, in its distinction from the Lord's Supper and yet in conjunction with the same, was already existent at the time when John wrote his Gospel, is evident from 1 Cor. xi. 17 ff., *etc.*; Jude ver. 12; 2 Pet. ii. 13; probably also from Acts ii. 42, 46; vi. 2. That, moreover, the Agape preceded the celebration of the Supper in the Apostolic Church, is evidenced by 1 Cor. xi. 20, 21 and by the fact that down to Augustine's time the African Church retained the custom of holding a common feast in the Church on Maundy Thursday, previous to the reception of the Lord's Supper; this was the case long after the ordinary Agapes had been separated from the Lord's Supper. (There was doubtless, however, a more decided separation of the Love Feast and the Communion in the Western than in the Eastern Church).

Now if in John's time the Agape already existed in the stead of the Paschal feast, we can readily comprehend that the term ἀγαπᾷν,—an expression which of itself signifies: to testify love,—might have a double meaning in the mouth of John, and thus imply: He showed them His love by the Agape. The mysterious expression of the Evangelist seems to contain still more of design when we consider that τὸ τέλος was likewise indicative of the religious ceremony, the celebration of initiation. The scarce translatable word: *unto the end, unto the decision He loved*

* [The remarks of Ewald, *Johann. Schriften*, I. p. 344 ff., are also worth reading. "What Christ discussed," he says, "with the Twelve in these hours, our Apostle describes here with a vivacity and quiet flow of composition which even surpasses all his former reports of the discourses of Christ, but which after all is doubtless only a weak attempt to fully reproduce the infinite glow of holy love and divine earnestness with which Christ addressed to them His earthly farewell." This is rather a left-handed compliment to John, but it will do for Ewald, who, in his own way, is an enthusiastic admirer of the fourth Gospel and with the intuition of genius looks often deeper into its meaning than many an orthodox commentator. On p. 359 he characterizes these parting discourses as "the greatest and most wonderful" piece of composition.—P. S.]

them (or: His love to them brought on His end together with its [His love's] completion; or, as Zinzendorf has it: He loved Himself to death, brought on death by loving), contains for Christian Greek readers the assonance of the thought: He gave them the Agape in anticipation of the Christian festival of initiation, of Christian initiation into the fellowship of His death by the Lord's Supper.

Since Christ desired to develop the Passover into the New Testament form of the Supper, it was quite significant that He so ordered the feast that the Passover itself took place before the beginning of the 15th Nisan and only the Supper fell into the full feast. Therefore He came early with the disciples to Jerusalem and commenced the celebration before the turning-point of the two days, *i. e.* before six o'clock on the evening of the 14th Nisan; so early was it that the conclusion of the Paschal feast or original Agape was reached before six o'clock, or, at all events, just about that hour. This simple supposition removes all difficulties, especially when it is observed that in those days the accuracy of our measurement of time had no existence.

Ver. 1. **But before the feast of the passover,** *etc.* [Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.]* Different constructions:

1. The first sentence continues to the close ver. 5 [or rather ver. 4—P. S.] and the apodosis begins with the words ver. 4: "He rose from supper" (Griesbach, Matthäi [Bleek, Ebrard, Westcott and Hort] and others). If we make it the evening before the festal eve, or the evening of the 13th Nisan and allow of no pause, the history is continued uninterruptedly through the night until the end of chap. xvii., and the crucifixion follows the next day, on the 14th, still before the feast. This assumption is contradicted by *a.* the exceedingly difficult construction (comp. chap. vi. 22); *b.* the different sense of εἰδώς, vers. 1 and 3; the distinction is entirely blotted out if we consider the second εἰδώς a repetition of the first, and the words: εἰς τέλος, *etc.* a parenthesis. (Bleek: Before the feast, when Jesus knew that His hour was come to depart out of this world unto the Father, having loved His own who were in the world—He did love them unto the end—, when a repast was spread, *etc.*). The Evangelist had in view a *twofold* great antithesis redounding to the glorification of the Lord. The first (ver. 1) glorifies especially His love, whereby in the love-feast itself He revealed His love to the disciples unto the consummation; the second (vers. 2-4) especially glorifies His humility, in which He washed the disciples' feet, although He knew, of Himself, that the Father was already tendering omnipotence to Him and that the Satanic betrayer was amongst the disciples. These two specifically different considerations cannot be mingled without obliterating the sense of the entire passage. *c.* The formal ending of the sentence ver. 1 is equally clear.

2. The first sentence comes to a conclusion with the first verse (Vulgate, Luther, Lücke, Lachmann, *etc.* [Ewald, Hengstenberg, Godet]). Still there are various conceptions:

a. Kling, Luthardt and others connect πρὸ τῆς ἑορτῆς, *etc.* with εἰδώς: *when Jesus knew before the feast of the passover.* But this would render the designation of the time unmeaning.

b. Application of the πρὸ τῆς, *etc.* to ἀγαπήσας (Wieseler, Tholuck) in this sense: *having even before the feast, in His consciousness of His approaching departure* (chap. xii. 23), *loved His own, He loved them more than ever at the end.* In connection with this, Tholuck observes, that it is impossible to interpret ἠγάπησεν αὐτούς with Lücke: *He gave them a proof of His love,* and he maintains that it indicates merely a loving frame of mind. But certainly it may mean a loving mood manifesting itself by a sign. And this admitted, the loving mood relapses into the proof of love.

c. Application of πρὸ τῆς to the entire history. Meyer thinks that if it had been the eve of the feast (the evening of the 14th Nisan) John must have written: τῇ πρώτῃ τῶν ἀζύμων. The chronological turning-point seems to be obscured in this place by the fear of "Harmonistics." Τῇ πρώτῃ τῶν ἀζύμων and πρὸ τῆς ἑορτῆς are the self-same thing. We make πρὸ τῆς, *etc.* relate to the mysterious and significant εἰς τέλος ἠγάπησεν αὐτούς. But before the feast He came forward again (contrast to what has gone before). Then He carried His love to the τέλος. The completed expression of His love brought along with it the completion of His life. In particular, namely, He manifested at the love-feast the humility of His love.

Jesus, knowing [εἰδὼς ὁ Ἰησ.].—The δέ [after πρό at the beginning of the verse] is of great moment here, serving also as an elucidation. Jesus had withdrawn Himself. *But* before the beginning of the feast He was again drawn forth by the consciousness that His hour was come, and by His love to His own, and now He loved them so that the end, or the crisis, was the result. The love-feast brought the crisis. And so, even though the primary reference of the words of the first verse is to the disciples, they also relate to the great mass of His own in the world. He came back and carried out His work of love to the end. He loved Himself to His end, to death, for the paschal feast brought on the decision of the betrayer and hence His death. Ἠγάπησεν, therefore, has reference undoubtedly to the whole love-feast, and the like is true of πρὸ τῆς ἑορτῆς. Before the paschal evening had fully begun, Judas went out into the night; with his departure τὸ τέλος was decided; Jesus' act of love had induced the decision. But the more definite date was the leaving of Bethany for Jerusalem: that was the expression of His love by which the end was occasioned. The reference of the words ἀγαπήσας τοὺς ἰδίους to the foregoing: to depart unto the Father, after He had loved (Meyer), is void of meaning; but the interpretation: "He rendered them the last testimony of His love," likewise withholds from εἰς τέλος its rights.

* [Lachmann, Tischendorf (ed. 8th), Tregelles and Alford agree in making a stop after αὐτούς. But Westcott and Hort, with Griesbach, Matthæi, Scholz, put ἀγαπήσας—αὐτούς in parenthesis and close the sentence with ver. 4.—P. S.]

Ver. 2. **And when the meal had begun,** or, **supper being served** [καὶ δείπνου γινομένου].—The introduction of δεῖπνον without an article is explained by the fact that John has already indicated the nature of the δεῖπνον by the ἠγάπησεν in the first verse. "It seems unfavorable to the idea that it was the paschal meal (Wichelhaus), but as ἀπὸ δείπνου, ἐπὶ δεῖπνον ἰέναι mean: after the repast, to go to table, so δείπνου γινομένου does not mean: when *a* meal took place, but it signifies *when the meal took place* or *was about to take place*, to wit, the repast of this day, and that was the festive meal." Tholuck. Should we even read γενομένου (see the TEXTUAL NOTES), it would not mean: after the repast was over (Luther, Hofmann [E. V.]), but after it had already begun. According to Meyer and many others this meal was not the supper; John, they say, assumes that to be already known to his readers (it having been celebrated on the same evening). Hence, according to Meyer the paschal meal is omitted. According to Baur it is omitted because the author of the Gospel chap. vi. connected it with the second paschal feast of Jesus; according to Strauss the Evangelist knew nothing of the Supper. [According to Schenkel John intended to guard against ascribing a *magical* effect to the Lord's Supper, and to prevent sacramental controversies. But this could have been done more effectually by plain instruction.—P. S.]

The meal having begun, or, **being served.**—That is, they had already reclined, vers. 4, 12. [Not *being ended*, as in the E. V. See TEXTUAL NOTES.—P. S.]

The devil having already put it into the heart of Judas [τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν]—The explanation of Meyer, *when the devil had already made his plot* [had put it into *his* heart], is untenable (see TEXTUAL NOTES).* Strange indeed it would be if the *heart* of the devil were the subject of this announcement, independently of the fact that after all there would be little sense in the statement: the devil had resolved within himself, *etc.* As if such a thing were dependent on the resolve of the devil. The condition of affairs is this: the devil had sown the thought, the ἐπιθυμία, of betrayal in Judas' heart; the wicked *counsel* becomes a firm decree only in ver. 27. It is true that, according to Matthew, Judas had previously been to the high-priests and negotiated with them; this fact, however, does not preclude subsequent waverings and conflicts on the part of the unhappy man. Now while the first antithesis was general in its character and referred to the whole love-feast, this second antithesis is special and has reference to the humility of the love of Jesus which found expression in the washing of the disciples' feet. Yet the words: *the devil having, etc.*, are to be primarily referred as a supplement to the foregoing, in this sense: the brooding treason in the breast of Judas did not hinder the Lord from causing the repast to commence. Perhaps, however, it is likewise intended that the words should mark out Judas as the chief author of the dispute which arose among the disciples on this occasion as to their respective ranks,—a dispute chronicled by Luke. No doubt the unwillingness of each one of the disciples to take upon himself the office of the foot-washing was one of the modes in which their contentious spirit manifested itself (Luke xxii. 24, 27; ancient exegetes; *Leben Jesu*, II. p. 1314). Euthymius Zigabenus sees in the mention of Judas a trait illustrative of the long-suffering of Jesus; the truth of this view Meyer groundlessly denies.

Ver. 3. **Jesus, knowing.**—Albeit He had the presentiment of His glory; namely 1. the presentiment of His elevation to divine power; 2. of His perfected mission resting upon His descent from the Father; 3. of His imminent elevation to the throne of glory.

Ver. 4. **He riseth from supper.**—The contrast of His service with the presentiment of His lofty dignity. He rises to perform the foot-washing. Since this was ordinarily done by slaves previous to the commencement of the meal, in the absence of a slave the duty naturally devolved upon the humblest of the circle. In this assumption lay the *fuse* that kindled the disciples' last strife for preëminence. At all events the dispute recounted by Luke appears to have been in part the occasion of the foot-washing. According to Strauss, De Wette, Meyer and others this is not the place for that dispute. It was, however, natural for it to break out more than once, and we should be attributing too great a piece of inaccuracy to Luke, were we to imagine that his placing of it in the history of the Supper was altogether erroneous. According to Meyer and Tholuck no such cause was requisite to induce Jesus to wash the disciples' feet; they maintain that the act was a purely symbolical one. But this is in opposition to the realism of the life of Jesus and commingles the Old and New Testaments. Symbolism set forth in ceremonies is of the Old Testament. Wichelhaus discovers in the foot-washing an indication that the entertainment was no paschal feast, since, if it had been, the host must have assumed the duty. As contradictory to this view we cannot, with Tholuck, cite Luke vii. 44, affirming that the washing of the feet was not always practiced. The omission of it there is reprehended. Manifestly, the very absence of the host proves that it was the time of the celebration of the Passover. On the evening of the 13th Nisan the host might have charged himself with the foot-washing; on the evening of the 14th Nisan he was obliged to eat in company with his family-circle as the father of the house and was thus prevented from performing the rite in question. For he did not sup with the circle of disciples; here the position of father of the family belonged to Jesus.

Layeth aside His outer garment [τὰ ἱμάτια. Bengel: *eas vestes, quæ lotionem impedirent.*—P. S.]—The prompt and joyous alacrity of the Lord is picturesquely delineated by the rapid succession of the several sentences in designation of the several acts. The fact of His girding Himself contrasts with the expectation that others should have done it for Him.

Ver. 5. **Into the wash-basin** [τὸν νιπτῆρα].—Into the one appointed which stood there. [Grotius: *Nihil ministerii omittit.*] From

* [Alford calls it "wholly unworthy of a scholar and simply absurd." He explains βεβληκότος, *etc. suggested, proposed*, viz., to the mind of Judas.—P. S.]

this trait as well as from the expression: *He girded Himself*, we perceive that the foot-washing was anticipated and had been left undone in default of a servant, or a disciple willing to discharge the office.

And He began [*καὶ ἤρξατο*].—It undoubtedly seems to follow from the relation of ver. 5 to ver. 6, that He had already washed the feet of other disciples when He came to Peter (Meyer), because the whole proceeding is already described ver. 5. But He seems too to have come soon to Peter, since the latter interrupted His work as He was beginning. It would also be contrary to the inversion of orders of rank in the foot-washing if Jesus had begun with a disciple who was in a certain respect the first. Augustine and many Catholic exegetes make Peter the first; Chrysostom and others, on the contrary, conceive Judas to have been the first.

Ver. 6. **Dost thou wash my feet?**—According to Tholuck (with reference to Chrysost.), this is a refusal *from reverence*, only after the reproof of Jesus becoming a refusal *from self-will*. Yet the unmistakable reverence is lacking in a true sense of the extraordinariness and spiritual significance of the action,—is lacking in full submission; thus a germ of self-will lent its influence even here. At all events Peter applied to the action of Jesus the same rule of outward rank, which effectually hindered the introduction into his own mind of the idea that *he* should wash the feet of his fellow-disciples.

Ver. 7. **Thou knowest not now, but thou wilt know hereafter** [*σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα*].—The antithesis of *σύ*, *μου* is sternly met by the antithesis of *ἐγώ* and *σύ*. According to Chrysostom and others, also Tholuck [Hengstenberg, Ewald], *μετὰ ταῦτα* is indicative of subsequent enlightenment [after the day of Pentecost]; according to Luthardt it means: in eternity; according to De Wette and Meyer, the explanation ver. 12 ff. That explanation is doubtless intended in the first instance, not, however, to the exclusion of a progressive experience or knowledge in Christian illumination. Calvin: *Quavis scientia doctior hæc ignorantiæ species* (*est*), *cum Domino concedimus, ut supra nos sapiat.*

Ver. 8. **Peter saith unto Him, Never shalt Thou wash my feet** [*οὐ μὴ . . . εἰς τὸν αἰῶνα*].—Again the self-will of the apostle develops into open contradiction and disobedience,—as on the occasion when Jesus announced that He was about to tread the path of suffering, Matt. xvi. 22. The connection between the two passages is discoverable, on the one hand, in the great attachment and reverence which Peter entertained for the Lord; but, on the other hand, also, in his cleaving to the external glory and sovereignty of Christ and in coveting a share thereof for himself. Christ now began practically with His self-humiliation to turn Peter's moral view of the world upside down; Peter, meanwhile, instead of divining the blessing of the cross enfolded in this act, struggled with anxious forebodings against its pricks. Christ's washing of the disciples' feet was an affair utterly repugnant to his soul. Never; properly—to eternity, into the æon; *εἰς τὸν αἰῶνα.*

If I wash thee not.—In this case too Jesus must give utterance to a threat, as in Matt. xvi. 23, before Peter's strong self-will is brought into subjection. This strong self-will is indicated in the further history of Peter and likewise by the words of Jesus John xxi. 18. Hence the saying of Jesus was true, primarily, in the literal sense; not, indeed, in the sense ascribed to it by Peter, viz., If I do not corporeally cleanse thy feet,—but: if thou accept not my service of love in this washing of thy feet. Peter, had he persistently refused, would have put an end to the relationship between disciple and Master. The entire relationship was made dependent on this single point. No fortuitous thought was thereby involved, but a symbolico-typical act. Insomuch as this is true, Peter's resistance was, in the first place, a negation of the act of religion symbolized by Christ; in the second place, a refusal to have his life purified by the Lord; a fatal protestation,—this latter—against that spiritual foot-washing, for example, which was apportioned him chap. xxi. and without which he could have had no part in Christ; his resistance was, finally, a revolt against that ordinance obtaining in the kingdom,—the law of ministering love and humility in the Church of Christ;—a revolt which would in no wise have fitted him for his place as the first pioneer of that kingdom.

Thou hast no part with Me [*οὐκ ἔχεις μέρος μετ' ἐμοῦ*].*—Matt. xxiv. 51, *etc.* (אֵין חֵ֫לֶק עִם חֵ֫לֶק) *i. e.* in the same kingdom and the same glory of the kingdom, they being founded on loving and serving. According to Maldonatus and others, the menace contains a renouncement of personal friendship; according to Grotius an announcement of the loss of eternal life; according to Bengel, Luthardt and others it signifies: no part in my cleansing. The latter explanation is, however, not demanded, as Tholuck thinks it is, by the ethical and symbolical sense of the washing (in so far as this sense is presupposed, which is certainly to be assumed). The outward washing is accompanied by that which is inward, *i. e.* moral purification; from this, however, the future blessing must be distinguished. Baptism is attended by the renunciation of sin, but the blessing of it is communion with Christ and Christians in this present world; the Lord's Supper is attended by the sealing of reconciliation and the communication of the new life of Christ: but its future blessing is communion with Christ and with Christians in the resurrection. The view represented by Bengel, Luthardt and Tholuck might be designated as one-sided or ultra-Reformed.

Ver. 9. **But also my hands and my head.**—An utterance prompted by the agitation and entire subjection of the disciple. Not for all the world would he lose the fellowship of Jesus. He would be washed by Him as a child; he offers to Him all the uncovered portions of his body: his hands, his feet, his head. A trace of *dictatorialness* is, however, still visible in this act of submission; a fact connected with his apprehension of the action of Christ; he still regards it in too great measure as an outward or legal thing and does not yet fully perceive the simple,

* [The corresponding classical phrase would be *οὐκ ἔχεις* or *μετέχεις μέρος μου*.—P. S.]

spiritual symbolicalness which appertains to it when viewed in accordance with the idea of Christ. Hence *a third reprimand* is necessary, albeit one of dispassionate mildness.

Ver. 10. **He that hath bathed, needeth not to wash himself.**—Not a shade of doubt (as, for instance, by Tholuck) should be cast on the fact that Jesus primarily proclaims a law of the Jewish ordinances relative to purification (Michaelis, *etc.*). But this ordinance consisted not in the custom of bathing before each meal (Wetstein), and then again washing the feet, defiled by the going forth to the meal, or washing the feet again separately on account of their pollution by the bath-water itself (Beza). Rather, the bathing is indicative of the *greater* and *rarer* purification,—the foot-washing of the *minor* and *daily* one, such as was requisite each time that the traveller paused for rest or refreshment. Provided, therefore, that a man had seasonably bathed himself in conformity to the ordinance, he needed, on such an occasion as the present one, nought save to wash his feet. Jesus, then, declares in the first place, on Peter's demanding a bath for his whole body, that he must content himself with the washing of his feet, in accordance with the law which regulated this custom. But at the same time He pronounces the spiritual law of life in conformity to which He would wash the feet of His people spiritually and symbolically. Ye are bathed in the spiritual sense and thus clean in general (although not all of you); hence ye need, in this sense, but the washing of your feet.

What is the meaning of this? A distinction must here be made between the signification of the saying as a rule of Christian ethics, and as the rule of an ecclesiastical ordinance. *Relative to the former.* Origen: they were clean in general through baptism;* it was obligatory merely that the inferior parts, the affections, should be purified. Theod., Herak.: Clean by means of the *doctrine;* their feet must be consecrated to the apostleship. Chrysost.: Clean through the *word* (chap. xv. 3); the washing of their feet signified that they had still to learn *humility*. The latter interpretation is doubtless the true one. As disciples, they had received, in the fellowship and the Word of Christ, the principle of their general purification or regeneration; but they must, by the shaming example of their Lord and Master, be cleansed from ambition and other sins which had clung to their feet, their endeavorings, in their pilgrimage as disciples.

The maxim generalized reads thus for Christians; Justification must be followed by sanctification or daily repentance (evangelical theologians). Connected with this is the symbolical interpretation with reference to the *ecclesiastical* ordinance in Cyprian, Aug. and others: "They were clean through baptism, and had need but of the *Sacramentum pœnitentiæ.*" Only not in a legal sense. The manner in which Christ made the love-feast with the foot-washing a purificative preparation for the Supper, is a vivid type for the evangelical, ecclesiastical ordinance, in accordance with which a purificative, disciplinary preparation or confession precedes the celebration of the Lord's Supper. It is not altogether clear how Tholuck, after De Wette, Lücke (so too Meyer) can protest against the universal, symbolical significance, originally intended, of Christ's words; for together with the primary signification of the act for the disciples, its second universal, Christian, moral signification is established; and the latter contains likewise the ecclesiastical ordinance in embryo. Be it observed, furthermore, *that the declaration relative to the needs of the disciples must by no means be confounded with the enforcement of the example of Jesus upon the disciples* (vers. 14, 15), although the second consideration corresponds with the first.

And ye are clean.—Application of His words to the disciples.—**But not all.**—A hint at the traitor. Since he does not stand in the communion of Jesus and His word, or, figuratively speaking, is not bathed, the foot-washing is vain in his case. "Such further comments on our passage as impute to it a polemical tendency against Peter, in spite of chap. i. 42; vi. 68, *etc.* (Strauss, Schwegler, Baur, Hilgenf.), and even credit Peter with the demand for an Ebionite lavation of the whole body (Hilgenf.), are pure fabrications." Meyer.

Ver. 12. **Know ye what I have done to you.**—Namely, the meaning and significance of it. Herewith begins the introduction to the explanation.

Ver. 13. **The Teacher and the Lord** [*ὁ διδάσκαλος καὶ ὁ κύριος**].—מַר and רַבִּי were likewise the titles given by the Rabbins' scholars to their masters (Lightfoot and others). With the relation of the Master, who was also the Lord (in a theoretico-practical school), corresponded the relation of the disciples, who were also servants.

Ver. 14. **If I then,** *etc.*—If your Lord has performed for you this service of a slave, ye must do likewise to one another. *One another.* Much more should ye, in conformity to your natural coördination, discharge for one another this lowly office of self-denying love. But since the disciples were to be under a life-long obligation to self-abasement in humble love, this act of Christ must also suggest to their minds the spiritual fact of His having ever thus served them in a spiritual sense. The sign of His self-humiliation hitherto in slavery to legal ordinances should thus be to them a presage of His impending self-humiliation unto the death of the slave. And so neither had the Lord in mind the outward copying of His action, but rather the spiritual imitation of it. This imitation in the service of love and humility is to consist, however, specifically in a mutual foot-washing, *i. e.*, in efforts for the purification and emancipation of our brother from the sin that cleaves to him. If we would show our brother the right way and lead him in it as we should, we must do it in the spirit of humility, of subordination in self-denying love; thus done, it is an act of the greatest self-denial. Reprehension or reproof adminis-

* [The reference of ὁ *λελουμένος* to baptism as the "bath of regeneration (Tit. iii. 5; Eph. v. 26)," is also defended by Theodor. Mopsv., Augustine, Erasmus, Olshausen, Ewald, Hengstenberg, Godet, Wordsworth, but wholly denied by Meyer, who, like Lange, sees the purifying element in the *word*, as in chap. xv. 3.—P. S.]

* [The nominative of the title, after verbs of designation; see Winer, p. 172, 7th ed., and Buttman, *N. T. Gr.*, p. 132.—P. S.]

tered from the high horse or throne is no foot-washing.

Hence it is remarkable that the literal foot-washing gradually gained ground as a ceremony in the church at a time when the spiritual foot-washing receded more and more before hierarchical pride, lust of power and austerity (See the Article *Fusswaschung*, by H. Merz in Herzog's *Real-Encyklopädie*, with reference to Bingham, IV. 394). It follows from Augustine's *Epistol.*, 118 *ad Januarium*, that it was in use during his time, though without definite appointment of the day. Bernard of Clairvaux desired to convert the customary Catholic ceremony into a sacrament; without success. Catholic argumentation for the tradition of this rite does not sufficiently discriminate between the ancient custom of hospitality (1 Tim. v. 10), which of course extends forward into Christian times, and the rise of the Catholic ceremony. On Maundy-Thursday Catholic monarchs and the pope symbolically practise it upon twelve poor old men. Upon this Bengel sarcastically comments thus: "*Magis admirandus foret pontifex, Unius regis, quam duodecim pauperum pedes, seria humilitate, lavans.*" Luther counsels the substitution of a bath for the poor men when they really stand in need of one. Yet we cannot avoid recalling the beautiful saying of Claudius touching ceremonies that have become void: "they are little flags, floating above the surface of the waters and showing *where a richly freighted ship hath sunk.*" In the communion of the Moravians the governors of the choir decide as to the practice. The sacramental character of the foot-washing has found an advocate in Fr. Böhmer (*Stud. u. Kritiken*, fourth number, 1850). Tholuck.*

The frequent recurrence of evangelical theologians to this view overlooks these facts:

1. That the Lord desired a *reciprocal foot-washing of all the faithful*, not a one-sided one of inferiors by superiors.

2. That He elevated His foot-washing into a *unique* symbol, expressly substituting for His people the *ethical explanation* and application.

3. That the foot-washing as a sacrament would be a sacrament devoid of any definite word of promise; a circumstance which would, of course, alter the whole idea of a sacrament.

4. That the ecclesiastical consideration of the moral exaction of the Lord is fulfilled in the evangelical preparation or confession.

5. That the foot-washing as a sacrament would constitute a pendant to the Lord's Supper, as the sacrament of sanctification, equally marring with the Catholic confession or absolution in *its* relation to the Lord's Supper. Irrespective of the fact that the outward foot-washing is too climatic in its nature and too closely connected with the difference between sandals and shoes, to be adapted for a universal rite. In many places it is more necessary *to shoe* the feet; in the Polar regions *to warm* them.

The commandment of the Lord; ye shall wash each other's feet, is indicative of the duty of humbly and lovingly helping our neighbor in his daily repentance; with equal distinctness does the necessity for washing the feet set forth the necessity for accepting the assistance of others in our daily repentance. "Humbly to labor for the purification of others" (Meyer, Luthardt).

Ver. 15. **For I have given you an example.**—Now an example is intended not to be outwardly counterfeited, but to prompt to ethical imitation.

Ver. 16. **A servant is not greater,** *etc.*—Comp. chap. xv. 20; Matt. x. 24; Luke vi. 40. With a "*verily, verily*" the humility and self-denial of ministering love here enforces the axiom according to which the servant should look upon himself as being at least as lowly as his master. Well did the Lord foresee the great temptations and errors connected with clerical self-upliftment in His church. See Matt. xx. 25; xxiv. 49.

Ver. 17. **Blessed are ye if ye do them.**—"In conclusion yet another reference to the great gulf that is wont to lie between insight and practice with regard to this very commandment." Tholuck. As with regard to all commandments; here, however, it is particularly damnable. This is a saying spoken by the Lord as if in anticipation of the ceremony of foot-washing. For the ceremony is at all events an expression of intelligence. Suggestive of the "*servus servorum.*" The non-performance of knowledge, then, is in like manner followed by unblessedness. A knowing without doing, *i. e.*, without moral realization in spirit and life, is creative of a shadowy doing in abortive ceremony; in many respects the ceremony may be regarded as the visible type of knowledge that falls short of performance.

Ver. 18. **Not of you all.**—*A second stronger* allusion to Judas. See ver. 10. Tholuck: "According to general interpretation, ver. 18 is connected with ver. 17: a fulfilment of this ministering love is not to be expected from you all. Since this thought, however, does not fit into the connection of the subsequent remarks, we must assume that reference is had to ver. 10,—a looseness which fails to appear surprising in the Johannean style." Yet even here John is sufficiently precise. Meyer, after ancient exegetes (Augustine: *est inter vos, qui non erit beatus, neque faciet ea*), more pertinently refers ver. 18 to the beatitude, ver. 17. The two verses are even implicative of a sharp antithesis: there is one who, instead of washing the feet of his fellow-disciples, ventures to trample his Master under foot. The contrast to faithful, humble, ministering love towards fellow-disciples is found in false, haughty, seditious treason to the Lord and Master.

I know whom I chose.—This sentence—ἐγὼ οἶδα οὕς [Tischend., Alf.: τίνας] ἐξελεξάμην—is differently explained:

1. The emphasis is upon ἐκλέγεσθαι. Election *ad salutem* is meant, either in accordance with the Calvinistic doctrine of decree, or with reference to foreknowledge, agreeably to the teaching of the Lutheran communion. "*Non omnes ad apostolatum electi ad beatitudinem electi sunt*" (Gerhard). Tholuck gives a slightly different explanation: "I know whom I have *really* chosen; thus in 1 John ii. 19 the signification is: 'those who have fallen away from us were—not *really* of us." Yet another interpretation has been attached to this: I know whom *I* have chosen, *i. e.* of My own accord, not at the instigation and intercession of the circle of disciples. But there is no

* [The sect of the Tunkers in Pennsylvania are strenuous advocates of foot-washing.—P. S.]

second ἐγώ to support this. The passage chap. vi. 70 is, however, contradictory of the method of explanation noted above. In this place, as in the former passage, a distinction must be made between the *eternal election of God* and the *historical election of Christ*. That Christ acknowledges having in the historical sense chosen Judas, is proved by the following: "he that eateth My bread." Hence

2. Οἶδα must be emphasized. I know them; I fathom them all and discriminate between them; thus I know even the wretch. The same idea is presented as in chap. vi. 70; it is but developed. But then, according to Meyer, the idea proceeds thus: ἀλλ' with the supplement of ἐξελέξαμεν αὐτούς, *etc.*: but I have made the selection in the service of that divine destiny conformably to which the Scripture had to be fulfilled.* An exceedingly hazardous and fatalistic supplement. Meyer here also fails to discriminate betwen the moment of the calling of Judas and that moment of his germinant apostasy, John vi. 70. [Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν].

But—that the Scripture may be fulfilled.—This *but* contrasts the allusion to the apostasy of Judas, prophesied by the Scripture, with the painful fact that Christ sees through His chosen ones and perceives a traitor among them. It is the ever-recurring antithesis of the human, moral grief of Jesus over unbelief, apostasy, and His religious elevation and pacification in view of that divine providence which directs all things; a mode of pacification in which He has been followed by the apostles and by all Christians of all ages (see chap. xii. 38). Hence the connection of ἀλλ' with τρώγων (whereby ἵνα ἡ γρ. would be resolved into a parenthetic proposition, Semler, Kuinoel) is contrary to analogy (comp. chap. xix. 28, 36). To be supplied is "this happened" (see 1 Cor. ii. 9).†

The Scripture: Ps. xli. 9. A free citation [differing from the Hebrew and the Sept.] without any material alteration of the sense. The expression: *My bread* is changed into: **bread with me.**‡ It was not Christ's intention to represent Himself as the bread-provider of Judas in a literal sense; David, to whom the description is more applicable than to Jeremiah (Hitzig), might with truth thus speak of *his* betrayer. But in a higher sense Judas did indeed eat His bread, subsisting, as he did, upon the blessing of His society. But what Jesus desires to throw into relief is the contrast between the malicious plot of the traitor and the unbounded confidence that prevailed in his familiar association with Judas at the table. This prophecy manifestly belongs to the spiritual types [and was fulfilled in an analogous experience of a higher order]; even that experience of shameful treason allotted to David, the typical Mashiah, must finally, in accordance with divine judgment, be fulfilled in that highest imaginable treason of Judas to the real Messiah. The choice of the passage was likewise suggested by the meal.—**He hath (already) lifted up his heel against me.***—The figure represents a fellow who, having turned his back, makes off with a sudden act of cunning and brutal malice; it cannot be expressive of the throwing of the foot under in wrestling [πτερνίζειν]. We need not enlarge upon the truth that the prophecy of the Scripture is in this instance as little proclamatory of a fatalistic destiny as in similar cases, since the prophecy should be regarded as the ideal consequence of the facts, although it does historically precede them.

Ver. 19. **From henceforth I tell you** [ἀπ' ἄρτι, now, from this time], *etc.*—He intimates that He will tell them repeatedly, and gives His reason for so doing.—**That I am he** [ὅτι ἐγώ εἰμι] has here more of explicitness than chap. viii. 24, to which Tholuck refers. The very Person is meant to whom that passage in the Psalms typically points. When the treachery of Judas stalked forth in all its horridness, the disciples (whose faith might have been shaken by the success of that treachery, Meyer) stood in special need of comfort; this was afforded them when they contemplated the fulfilled word and sentence of God.†

Ver. 20. **He that receiveth whomsoever,** *etc.*—Comp. Matt. x. 40. The original fitness of the saying in this place is confirmed by the preceding: **verily, verily** (notwithstanding that Kuinoel and Lücke consider the words as a gloss derived from Matthew, and that Lampe [Hengstenberg] and others annex them to ver. 16). The connection is resident in the fact that Jesus intends to contrast the future glory of His faithful ones with the picture of the miserable traitor, for the consolation and comfort of those (Melanchthon and others), and for a mirror to the traitor; in connection with the antithesis between those whom He has historically chosen and those, from among these historically chosen ones, whom He will send in the might of the Spirit (between disciples and apostles). They shall be endued with such dignity, they shall communicate such blessing, as though He came Himself; nay, as though, mediately through Him, God Himself came. This dignity is still more powerfully represented in its spiritual ex-

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* [Meyer emphasizes ἐγώ, *I for my part*, in distinction from the *divine* intention (ἀλλ ἵνα), which required that Judas should be included among the chosen. Similarly Alford, who thus states the connection: It might be supposed that this treachery has come upon Me unawares; but it is not so: I know whom I have selected (*viz.*, the whole twelve, vi. 70, not only eleven, as Stier, with reference to xv. 16 assumes): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.—P. S.]

† [Most commentators supply τοῦτο γέγονε after ἀλλά. Meyer, on the contrary, supplies ἐξελεξάμην αὐτούς: *aber ich habe die Auswahl im Dienste des göttlichen Verhängnisses vollzogen, nach welchem die Schrift erfüllt werden musste.* This sounds rather fatalistic, as Lange charges.—P. S.]

‡ [Cod. ℵ. A. D. Vulg. read: ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, B. C. L.: μου τὸν ἄρτον. The Hebrew: אוֹכֵל לַחְמִי; the Sept.: ἄρτους μου; the Vulg.: *panes meos.* Wordsworth falsely refers this to the eating of the sacramental bread. This would be incompatible with the reading μετ' ἐμοῦ, and besides Judas left before the institution of the Eucharist (see below). Augustine says: The eleven disciples ate the Lord who is the bread (*panem Dominum*), Judas the bread of the Lord (*panem Domini*).—P. S.]

* [The præter. ἐπῆρεν (from ἐπαίρω, *to lift up*, the figure being taken from a vicious horse kicking from behind), represents the treason of Judas as an accomplished act. Instead of ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ, the Sept. reads less expressively: ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν, and the Vulg.: *magnificavit super me supplantationem.* Bengel remarks: *Congruit hic sermo imprimis ad lotionem* PEDUM, *et ad morem veterum discumbentium ad* PANEM *edendum.*—P. S.]

† [As Meyer well expresses it: *Durch die Vorhersagung wird, was* ZWEIFELS*grund hätte werden können,* GLAUBENS*grund.*—P. S.]

altedness by being portrayed in the light of the receivers of apostles, *i. e.* of the faithful. By means of them Christ shall appear, God shall be made manifest, throughout the world. And thus the contrast between treason and apostolic worth is also expressed (Hilgenfeld, see Acts ii. 17, 18). According to Calvin Christ means to say: the wickedness of some few who are guilty of unworthy conduct in the apostolic office does not impair the dignity of that office—a conclusion which results but indirectly from this passage and which is but conditionally correct; according to Zwingle, He designs to dissuade the others from imitating the apostasy of Judas;—but of their eventual fidelity He was assured (see ver. 10). [Alford: The saying sets forth the dignity of that office from which Judas was about to fall; and the consideration of this dignity, as contrasted with the sad announcement just to be made, leads on to the ἐταράχθη τῷ πν. of the next verse. Meyer connects ver. 20 with ἵνα πιστεύσητε, ver. 19, *i. e.* to confirm you in this faith, I say to you, etc.—P. S.]

Ver. 21. **One of you will betray me.**—On the relation of John to the Synoptists comp. *Comm. on Matthew* [p. 469 Am. Ed.]; Tholuck, p. 347. In the 21st verse we find the first intimation of the Lord's Supper, together with the beginning of the history relative to the disclosure of the betrayer. Comp. Matt. xxvi. 21. That the conflict here undergone by Jesus [ἐταράχθη τῷ πνεύματι, comp. ch. xi. 33; xii. 27] extended far deeper than that recorded John xi. 33, and that it was not merely "physical compassion," results from the fact that He is here represented not as being stirred up in spirit so that He troubles Himself outwardly, but as being troubled in the spirit itself. The inmost life of His human spirit was invaded by horror at the unprecedented fact of His approaching and imminent betrayal; the sight of the crafty one and of his connection with the circle of disciples, most of whom were without suspicion of his guilt and had trusted implicitly to his fidelity, tempted Him to despise the whole race of mankind and tended to produce in Him an exasperation of spirit which He must summon all His energies to resist. His victory was comprised in the open proclamation, characterized by John both as a testimony and a declaration [ἐμαρτύρησεν καὶ εἶπεν]: *One of you will betray Me.* Strong emphasis is placed, in the first instance, upon the "*one of you.*" The Lord must bring into view the entire accompliceship of the disciples simultaneously with the immeasurable iniquity of the disciple. Such is His object; the saying may not be regarded as barely expressive of "His grief-stirred soul." The horror of spirit from which Christ here frees Himself can not be lightly compared with an emotion of grief having its seat in the soul.

Ver. 22. **Then the disciples looked one on another,** *etc.*—See the Synoptists: they were troubled. They inquire of each other and of the Lord, saying: surely it is not I?

Ver. 23. **On Jesus' bosom** [ἐν τῷ κόλπῳ τοῦ Ἰησοῦ].—Κόλπος, the bellying of the garment over the girdle [Luke vi. 38; Pliny, *Ep.* iv. 22], the bosom, the lap; ethically defined, the breast. They reclined [on divans or couches] in a half sitting posture, facing the low table, the left elbow resting upon the pillow, the feet outward [behind], and the right hand free. So that the person who sat to the right of another seemed to lean upon his breast. (Hardly, however, in accordance with Lightfoot [p. 1095 s. v.] and others, did "the back of his head come into contact with His breast," because in that case the other would have been unable to reach the table with his right hand). The purposed omission of the name proves this person spoken of to have been John; comp. ch. xix. 26; xx. 2; xxi. 7, 20. The traditional name of John: ὁ ἐπιστήθιος. See the Introduction.—**Whom Jesus loved.** In a special sense; hence designative of friendship. Here for the first time do we meet with this ["nameless and yet so expressive"] self-designation, induced by "the hallowed moment, never to be forgotten by him." [Words of Meyer *in loc.* Bengel: "*Optabilius est amari ab Jesu, quam nomine proprio celebrari. Est tamen hoc loco notatio ipsius nominis proprii* (*uti Luc.* ii. 11; *Apoc.* i. 1)." Besides Bengel, Hengstenberg also and Godet discover in the designation ὃν ἠγάπα ὁ Ἰησοῦς a periphrase of the name of John="Jehovah is merciful," *Gotthold.* Godet adds (II. 446) that for this reason Jesus gave to John no new name, as He did to Peter, being content to sanction the significant name which involved as it were a prophecy of his relation to Jesus. Meyer objects on the ground that Ἰησοῦς is used, not κύριος. But see ch. xii. 41.—P. S.]

Ver. 24. **Simon Peter, therefore, beckoneth to this man.**—They were, then, not sitting by each other. The reading: "*and saith unto Him: Say, who is it of whom He speaketh?*" (see the Textual Notes) is to be preferred; insomuch the more since it is more vividly characteristic of Peter. Peter, with his usual impetuosity, presupposes that John already knows. And, without doubt, John had a distinct presentiment of the facts of the case, without, however, allowing himself prematurely to declare his suspicion. See ch. vi. 70. The whole disturbance among the disciples is indicative of an anxious whispering, murmuring, or speaking in an under-tone. In this and similar traits, Baur and others pretended to discover an indication of the intention of giving Peter an inferior position in comparison with John; whereupon, see Meyer [p. 493, foot-note]. It is the perverted fancy of a humanly cunning, egotistical pragmatism that seeks to foist the like base motives of its own invention upon every passage of the Holy Scriptures.

Ver. 25. **Leaning back on the bosom of Jesus.**—Illustrative. Indicative of a low and familiar questioning. [John, who was before reclining on the *bosom* (ἐν τῷ κόλπῳ, ver. 23) of Jesus, now moved his head more closely to His *breast* (ἐπὶ τὸ στῆθος) and whispered the question into His ear; ἐπιπεσών, *having fallen upon, thrown himself upon*, is better supported than ἀναπεσών (although ἀναπίπτω is the usual verb for reclining at table, see notes in Tischend. ed. 8th), and indicates a lively movement corresponding to the excited state of feeling.—P. S.].

Ver. 26. **He it is to whom I shall give the sop.**—*I. e.* whose turn it is that I should give him the morsel. In the first place, we must remove the prejudice denying that the paschal meal is here spoken of; such, for instance, is

Meyer's view. Then the question arises as to what moment of the paschal meal is intended. As regards the order of the Passover (see *Comm. on Matthew*, p. 469, *etc.*), it is a question whether we are to understand by the *morsel* [τὸ ψωμίον] presented, a morsel of the bitter herbs which were partaken of after the first cup, or the morsel of blessed bread distributed by the householder subsequently to the second cup. According to Tholuck, a sop of the bitter herbs wrapped together might also be called ψωμίον. Contradictory to this, however, is the fact that the herbs were not handed round, but that several dipped in the dish at the same time. On account of this latter circumstance Tholuck opines that the ὁ ἐμβάψας in Matthew, spoken with reference to Judas, cannot be conceived to apply to anything but the herbs. But doubtless a weightier meaning attaches to the trait that Judas dipped his hand also into the dish. According to Matthew, Jesus says: *he that dippeth his hand with Me in the dish;* similarly Mark; according to Luke, to whom we owe the greatest number of psychological traits, He even exclaims: *But lo! the hand of My betrayer is with Me on the table.* Hence we persist in regarding this trait—*viz.*, that Judas thrust his hand into the dish simultaneously with the Lord—as an arbitrary movement of his hand in violation of the rite, by which movement his evil conscience betrayed itself (see *Comm. on Mark*, p. 140, Am. Ed.) Hence, too, the token in the Synoptists coincides perfectly with the token in John. It was the presentation of the morsel of bread subsequently to the second cup.

Three things are now conceivable:

First supposition. That Judas received the consecrated bread and, shortly after, the consecrated cup likewise. This, however, is flatly contradicted by the account of John. After the sop Satan entered into him and he went out into the night. It is simply inconceivable that the presentation of the cup took place prior to this movement of Judas; irrespective of the consideration that John would have mentioned such an item. This statement is not invalidated by the different sequence which Luke, in conformity to his view of the facts, observes, if we only rightly understand the construction of Luke. It is doubtless to be apprehended thus. He designs, in the first place, Luke xxii. 15-20, to set before us a picture of the sacred transaction, inclusive of *the celebration of the Passover as well as the Lord's Supper.* Then he reverts to the Lord's dealings with individual disciples on this occasion (vers. 21-38) —and, again, not chronologically, for he first disposes of the betrayer, then recounts the contention of the disciples relative to their respective ranks and, finally, relates the warning of Simon. The story proceeds in its order from the worst disciple to the one of most repute, him who after his conversion is to strengthen his brethren. The account of Matthew and Mark makes the institution of the Lord's Supper succeed the putting aside of the traitor.

Second supposition. Judas did not receive the cup, but he did receive the consecrated bread. It is true that Luke is not here to be taken into consideration in respect of chronology; but John speaks of a sop dispensed by Christ. However, not only are Matthew and Mark against the view now under examination,—albeit simply by giving the precedence to the positive unmasking of the traitor,—but also John, inasmuch as it is not until after the purification of the circle of disciples by the withdrawal of Judas, that he pictures the Lord as yielding Himself up, in entire trustfulness, to communion with the disciples.

Third supposition. Judas did not participate at all in the Lord's Supper. In favor of this: *a.* the destination of the love-feast, to purify the circle of disciples; *b.* the great contrast made by John between the celebration prior to the departure of Judas and after it; *c.* the account of Matthew and Mark. But hence it will result that, after the distribution of the paschal loaf, when Jesus handed Judas the bread with the words: *this is the bread of affliction, etc.*, and after which Judas withdrew, Jesus paused in order then to begin the distribution of the bread for His Supper. It would even be conceivable that Judas was the first and last who received the morsel of the paschal loaf as such: the bread of affliction.

Give the sop when I have dipped it. —According to Meyer, this act was merely a sign for John, whose query was prompted not by curiosity but by affection. Taking this view of the matter, the act would certainly be a somewhat surprising one,—and thanks for an elucidation of the moment are due to the harmony of the Evangelists. Judas, in imitation of the other disciples, asked, at about this time: *is it I?* and Jesus answered him: *thou sayest it.* We are doubtless to conceive of the words: *he it is*, as spoken in a tone sufficiently loud for Judas to hear them;—the betrayer must have sat near Christ since his hand reached the dish. Then, upon his shameless question, followed the direct announcement of Jesus. (On Strauss' preference of Luke, and Weisse's of Mark, see Meyer [p. 494]. Weisse psychologically maltreats the entire narrative of John as a fiction growing out of ver. 18).

Ver. 27. **And after the sop.**—That is, after the reception of the same, he took his resolve, —made up his mind—τότε. [*Then, at that moment;* marking with graphic power and pathos the horrible moment of Satan's entering into the heart of the traitor and taking full possession of him. When Satan entered *into* Judas, εἰσῆλθεν, Judas went *out*, ἐξῆλθεν, from the company of Christ into the darkness of crime and despair.—P. S.] John specifies three periods in the development of the iniquity of Judas; these may be severally designated as the period of the treacherous bent or disposition of mind (ch. vi. 70); as the period of the thought of betrayal (ch. xiii. 2; comp. ch. xii. 1, *etc.*); and as the period of the resolve of betrayal (in this place). He now resigned his will entirely to the will of Satan, becoming the devil's slavish tool. Meyer disputes the interpretation of Theodore of Mopsueste who holds that the consummate hardening of Judas is meant [τὴν κύρωσιν τῶν καταθυμίων τῷ διαβόλῳ λογισμῶν]. But what other designation could the ethical side of the present transaction possibly receive? The only thing is, that the expression is not sufficiently strong for the historical import of the moment; in respect of that, he became the complete tool

of the enemy of Christ in the midst of a posture of affairs the like of which was never seen again. The confounding of the condition of Judas with the state of actual demoniacs (Meyer) must, however, not be ascribed to John. Neither should too great stress be laid upon the distinction of Bengel: *post offulam, non cum offula;* as if the matter of the greatest importance were to guard against the imputation of a magical effect to the sop. In this connection Tholuck remarks that he far rather became an organ of Satan "in consequence of perceiving that he was known and therewith (with the bestowal of the sop) branded." Notwithstanding all this, his hardening did accompany his reception of Christ's last token of love; it was of course no *magical* result, but an *ethical* one. Thus unworthy communicants eat and drink judgment—condemnation—to themselves, and perfect hardening can, as a general thing, take place only in connection with the full operation of the gospel. The unmasking of the traitor was so gentle, so gradual as to allow time enough for repentance; the branding was accomplished by Judas himself, when he arose after the sop and went out. Even at the words: *What thou wilt do, do quickly,* most of the disciples were ignorant as to how matters stood with him.

What thou doest (wouldest do, art about to do), do quickly [ὁ ποιεῖς, ποίησον τάχιον, *lit.*, **more quickly, right soon**].—Ποιεῖς, art on the point of doing. See ver. 6. The comparative [τάχιον] is not only augmentative in reference to the time, but also mitigative in reference to the command.* Thou art already doing it, without any word of Mine; and so be quick about it, and not so lurkingly slow. In point of fact this saying is declaratory of the true expression for the divine judgment of obduracy, in the whole world and to all time. The command in all these judgments is never: do quickly what thou art not yet intending to do, but invariably: *what thou wilt do,* what thou hast already begun to do, do *more speedily.* Those who have really resolved upon evil are, by such circumstances as God has ordained, driven to their goal as in a storm;—and there is a holy reason for this: 1. It is the final attempt at deliverance; if a single spark of resisting power remain, it may be kindled under the pressure of outward decision, whilst it will assuredly expire if a more lingering course be pursued. 2. It is the vital law of what is holy to purify itself, by a crisis, from admixture with such elements of obduracy. 3. The later judgment is, the more fatal it is; although in this case it was fatal enough already. 4. The freedom of divine providence is therein manifested; it knows itself to be in no wise jeopardized by such acts of rebellion.

Therefore the imperative is undoubtedly not permissive in this passage (Grotius and others). And therefore, also, we must likewise take into consideration as a motive the desire of Jesus to be freed from the irksome proximity of the traitor (Ambrose, Lücke). We can not overlook the fact that Jesus invokes the decision for His own sake also (not simply, however, in order that He might accomplish His ὥρα).

But the main consideration for the Lord is the independent purpose which the departing of Judas is designed to accomplish, *viz.:* 1. His holy separation from the wicked one, in the form of a voluntary self-destination on the part of the latter; 2. the purification of the circle of disciples from the dangerous and infective member; 3. the restoration of a confidential circle in which He may open His whole heart. Tholuck: "Now such a reason for desiring his departure is contained in the necessity for expressing before the circle of disciples the feelings that have been awakened in Him by that decision. It is the wondrous prerogative of Supreme Causality to celebrate the loftiest triumphs over the very blackest of individual deeds, in that these, entering into that objective connection which worldly events sustain to each other, issue in something entirely at variance with the end that they were humanly designed to accomplish, Acts iv. 27. But this triumph over evil that is to be converted into a means of good, cannot be expressed in presence of the evil-doer himself, previous to the performance of his deed, without, by such expression, assuming for the evil-doer the character of a solicitation to evil. Rom. iii. 7."

[I add the explanation of Alford on this difficult passage, who agrees substantially with Meyer: "These words are not to be evaded, as being *permissive* (Grotius), or *dismissive* (Chrysostom). They are alike the sayings of God to Balaam, Num. xxii. 20, and of our Lord to the Pharisees, Matt. xxiii. 32. The *course of sinful action is presupposed,* and the command to go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not, ὅ, or εἴ τι, ποιήσεις, but ὃ ποιεῖς—'*that which thou art doing,* hast just now fully determined to put in present action, *do more quickly* than thou seemest willing,'—or perhaps better, 'than thou wouldst otherwise have done.'"—Godet: "*La parole de Jésus à Judas n'est point une simple permission; c'est un ordre. On a réproché à Jésus d'avoir poussé Judas dans l'abîme, en lui parlant de la sorte. Mais Jésus ne le ménage plus, précisément parce qu'il n'y a plus de retour possible pour lui.*"—P. S.]

Ver. 28. **Now no one of those reclining at the table understood,** *etc.*—Preceding observations show that John tacitly excepts himself (Bengel and others). He also qualifies this verse by ver. 29. It was at least impossible for him to share the following conjectures. But his remark proves that even now the circle of disciples as a body did not definitely regard Judas as the traitor.

Ver. 29. [**Because Judas kept the purse.** See note on ch. xii. 6].* **What we have need of for the feast.**—Judas was cashier. Meyer observes: "No necessaries for the feast,

* [Meyer: "The comparative expresses the idea: *hasten* your deed. So often θᾶσσον in Homer."—P. S.]

* [Wordsworth (after Augustine) makes here the practical remark: "Here is the primitive form of a church fund, and thence we learn that when Christ commanded us not to be careful about to-morrow, He did not forbid us to possess money, but He forbade us to serve God in the hope of gaining it, or to forsake righteousness for fear of losing it."—P. S.]

therefore, had as yet been purchased." But it was hardly customary for people to buy necessaries for the eight days' feast *all at once*. This trait, generally cited in favor of the view which defers the beginning of the paschal feast until the evening of the following day, is in reality most decidedly opposed to it (see *Matthew*). No one could pitch upon the idea that the command: *Make haste*, had reference to the making of purchases, if the whole of the next day might be thus employed. So also Tholuck, p. 351. But it is hardly to be supposed that the close of this feast was not until "the tenth hour of the evening." The foot-washing had commenced before six o'clock and the distribution of bread after the second cup occurred about in the beginning of the feast. "And as regards the legal permission to make purchases after the beginning of a feast, we will confine ourselves to the mention of what follows: That the killing, baking and cooking of food for the feast was allowed on the 15th of Nisan is proved by Ex. xii. 16,—to which passage no exceptions are made even by Rabbinical expounders (Jarchi, Aben Ezra, particularly R. Levi); moreover, according to Luke xxiii. 56, purchases were also made; nay, even on the Sabbath, which was still more strictly observed than the feast days, not only almsgiving, but also the making of purchases, upon certain conditions (as for instance, buying on pledge), was permitted (*tr. Schabbat*)." Tholuck. —**Or, that he should give something to the poor.**—Special aid was afforded to the poor in the way of assisting them to procure necessities for the feast.

Ver. 30. **He, then, having received the sop, went out immediately** [ἐξῆλθεν, comp. the εἰσῆλθεν, ver. 27].—The fact of Judas' immediate departure is brought out by John, as though with the view of precluding any misunderstanding; hence it is impossible to suppose that the former participated further in the festive meal. The circumstance is likewise expressive of the full decision of the traitor.

But it was night [ἦν δὲ νύξ].—The *but* is indicative of an antithesis. It was, indeed, rather late to buy provisions for the feast or to give alms to the poor; night had stolen unobserved upon the deeply agitated circle; but still another truth is intimated; viz. that Judas went out into a spiritual night to accomplish the work of darkness. See chap. xii. 35; Luke xxii. 53. [So also Origen, Olshausen, Stier, *etc.* There is certainly something awful in this termination, and its brevity makes it all the more impressive (Meyer). The event had so deeply engraven itself on the mind of John that he remembered the hour. Similar indications of his retentive memory see in chs. i. 40; vi. 59; viii. 20; x. 23. The "night" does not imply that Judas was present at the Lord's Supper (Wordsworth); the contrary may be inferred from ἀγόρασον, ver. 29. The institution of the eucharist took place *after* ver. 30. See note on ver. 26, and Meyer, p. 500. This is now pretty generally admitted among the best commentators. The presence of the traitor would have most seriously disturbed that holy feast of love, and would cut off the right of discipline and excommunication so necessary for the purity and dignity of Christ's church.—P. S.]

DOCTRINAL AND ETHICAL.

1. Love to His own was the motive for the adherence of Jesus to His nation until death, even after that nation had rejected Him. This fundamental motive is at the same time explained by the second and secondary one,—His faithfulness to the law, which made Him at the appointed time keep the paschal feast in Jerusalem. The great difficulties occasioned by the beginning of the 13th chapter are particularly induced by the insertion of the Evangelist's closing reflections, contained in chap. xii. 37-50, in the midst of the grand antithesis contemplated by him. Now this is the form of said antithesis: Jesus, after having spoken His last words of exhortation to the people, departed and hid Himself from them (chap. xii. 37). *But before the feast of the passover He issued forth again* (albeit not amongst the people); *warned by a consciousness that the great hour was come when He should go home to the Father, and impelled by His love to His own whom He left in the world, He gave these a sign of His love, namely His death; by this at once attaining to His own consummation in love and to His end by love.* On the relation of the love-feast, which He celebrates with the disciples, to the passover of the Synoptists, see the introductory note.

2. From the demands of custom as well as from indications in Luke, it results that the FOOT-WASHING was no mere symbol, manufactured by the Lord, but a symbolical example shaped by the force of circumstances. See the closing note to ver. 5. As a symbolical example it can not be a sacrament; it may well be, however, the introduction to a sacrament, that is, to the Lord's Supper. The fulfilment of the foot-washing appears again in a truly evangelic discipline, preparation, and confessional ordinance as a solemnity to be observed previous to the Lord's Supper. This is demonstrated by the fact that Christ, by His foot-washing and love-feast, separated Judas from the communion of the disciples, without employment of legal compulsion, and also instructed the disciples themselves relative to their spiritual standing and reproved them, with a view to purifying, warning and arming them. See ver. 22. But the symbol of the ecclesiastical ordinance is at the same time expressive, as an ethical example, of the two fundamental requisites of Christian sanctification: 1. We should be ready to have our feet washed by the brethren in the name of the Lord,—to accept reproof, instruction, correction from them; 2. we should be ready, as circumstances may require, to perform this service of love in all humility for the brethren. To this must be added, however, the maxim that should be our guide: that the latter, rightly exercised and practised, is still more an act of self-denying love and humility than the former.

3. The washing of the feet, to be effectual, must have been preceded by a *bathing of the entire body, i. e.* baptismal grace and the substantiation and moral actualization of baptism, as the theocratico-social regeneration, in PERSONAL REGENERATION. The disciples in general were benefited by the foot-washing, while in the case of Judas it accelerated the judgment of obduracy.

4. Not only did Christ draw forth the New Testament Flower of the Lord's Supper from the covering which enwrapped it, but He likewise metamorphosed the covering itself—the Passover—into something in keeping with the New Testament by transfiguring it to the CHRISTIAN AGAPE. The discontinuance of the Agape in the Church is productive of a heavy loss of blessing; a loss which, at the utmost need, does but begin to be supplied by Christian union festivals. Still less are our charitable institutions the full and lively expression of that brotherly fellowship in life which is shared by differing Christian ranks.

5. The two great antitheses: Christ, already parted from the world, is drawn back into the world by love to His own, in order that He may give them a last proof of His love, which proof grows into that exhibited in His death itself; Christ, entertaining the presentiment of His omnipotence and confronting disciples within whose circle there nestles, in the person of the betrayer, the canker-worm of Satanic treason, washes the disciples' feet.—Jesus, girded for the foot-washing and washing those feet that have already hastened to the Pharisees to shed His blood, a living warning against those who fancy that they have established a Church, whether Novatian or Donatistic in its form, within whose pale none but saints are found.—The foot-washing the presage of His humiliation unto the death on the cross (Hilgenfeld).

6. Yet the washing of feet, conducted with the holy and startling earnestness employed by Him towards this circle, is, in an equal degree, the living archetype for the spirit in which the sanctuary should be cleansed, and the Christian communion protected by an evangelically severe and free discipline, dealing not in legal thunders, but endued with power to make men quake.

7. THE PORTRAIT OF JUDAS. The stages of his growing obduracy John delineates with a master-hand. See note to ver. 27.

8. THE PICTURE OF THE DISCIPLES. The fact of their not perceiving that Judas was the traitor, even when the end was near, is a proof of the strength of the prejudice entertained by them in favor of his talents and his promising deportment. (See the history of the anointing in the Synoptists; Com. on *Matthew*, p. 463, Am. Ed.)

9. THE PORTRAIT OF PETER. *Before the Lord's Supper.* Piety, love to the Lord, heroic humor, are traits not to be mistaken, but self-will, dictatorialness, eccentricity are likewise unmistakable; self-exaltation, proud modesty that would fain pass for humility. *After the Lord's Supper.* Over-estimation of his spiritual strength, of his joyfulness in confession and death. In both cases a stiff-necked inclination to refuse the full obedience of faith to Christ's words "in order that he may have his say." In this respect also Peter, before his conversion, was symbolical. He repeatedly needed the sternest threats of the Lord and yet he came to himself only when the cock (*gallus*) proclaimed most fearful judgment upon him. Three times did he deny before the cock crowed.

10. THE PORTRAIT OF JOHN, the friend of Jesus: 1. *He reposed on His breast;* 2. not a word, not a gesture, not a mood of the Heavenly Friend escaped him; 3. *he shared* with Him the deep emotions of His soul in grief and horror at evil, in the anticipation of glory; *he saw in His light.*

11. The position of the LORD'S SUPPER in our chapter. See note to ver. 26. On the different hypotheses see Meyer [p. 500 f.]; Paulus and others, after ver. 30; Lücke and others, between vers. 33, 34; Neander and others, after ver. 32; Olshausen, after ver. 38; Sieffert, before the foot-washing; Bengel, Kern, Wichelhaus, after chap. xiv. 31. (These assume Jesus to have at that time just set out for Jerusalem, in order to celebrate the paschal meal.) Meyer: At all events not until after the departure of Judas. See the next Section, ver. 34.

12. On the question as to *whether Judas participated in the Lord's Supper*, see note to ver. 26; Comm. on *Matthew*, chap. xxvi.—Tholuck: "Unquestionably the ancient Church in general conceived of the ψωμίον (Vulg.: *panis*) as the sacramental bread; this view was likewise entertained by the Lutheran Church. The *Form. Conc. Art.* vii. alleges the example of Judas as a precedent for the partaking of the body and blood of Christ by *unbelievers*. That view is at present, however, generally abandoned;—even by Kahnis, *Abendmahl*, p. 10. Comp. the historical part in Bynäus, *De morte Christi*, I. p. 344 f." Comp. Wichelhaus, *Leidensgeschichte*, p. 256 ff.

13. "*What thou doest, do quickly.*" The true formula of the judgment of impenitence. See note to conclusion of ver. 27.

HOMILETICAL AND PRACTICAL.

How the love of Christ to His own in the world decided Him to issue forth from His concealment upon the path of suffering.—How He transformed the paschal feast into a love-feast.—The Passover, as a feast of triumph over the darkness of Egypt, changed into a feast of triumph over the Prince of darkness and his tool.—How, with the revelation of His love at His last love-feast, the Lord accomplished in spirit the journey of His life.—After the example of Christ to depart blessing others.—The beginning of a threefold celebration of love on Christ's part: 1. The passover and love-feast as a feast of parting and death; 2. the Supper as a feast of reconciliation and life; 3. the farewell-discourses as a feast of spirit and knowledge.—The manifestation of Christ's love to His own at the last repast: 1. *The perfect faithfulness* and *devotion* of His love: the return of the defunct Prophet to life, that He may suffer (the transition from the Prophetic to the High-priestly Work. "Until the end"). 2. *The profound humility* of His love (the Foot-washing). 3. *The severity and divine decision* of His love (towards Peter). 4. *The masterhood and animating power* of His love (an example for the disciples). 5. *The fondness* of His love (John, the confidential communication). 6. *The holiness* of His love (the grief and horror excited in Him by Judas; the separation of the latter through the power of the Spirit).—The Foot-washing: 1. as an instructive custom (hospitality); 2. as a beginning of the redemptive self-humiliation of Christ (the Father of the family discharges a slave's office);

3. as an ecclesiastical symbol (preparation or confession); 4. as an example for the Christian life (to suffer one's own feet to be washed; to wash the feet of others).—The purification of the circle of disciples by the foot-washing: 1. The shaming of the whole body of disciples. 2. The correction of Peter. 3. The separation of Judas.—How confidently Christ knew His hour: 1. The hour of glorious home-going as the hour of painful departure. 2. The hour of His death-journey as the hour of His exode to the Father.—The picture of Jesus, girded in readiness to serve as a slave in the circle of disciples: 1. How gracious, free, brisk and serene: a picture of *free* love. 2. What a contrast to His heavenly glory: a picture of the *humblest* love. 3. How entirely expressive of His holy feeling: a picture of *saving* and *awakening* love.—Heaven and hell arrayed against each other for spiritual combat at the paschal meal: 1. The lineaments of hell in the conduct of Judas (reserve, subtleness, gloom, hate, rebellion, despair; which things are one with Satan, the murderer of mankind, the murderer of Christ). 2. The lineaments of heaven in the conduct of Jesus (openness, faithfulness, brightness, love, humility, peace; which things are one with God, the Saviour of mankind, filled with grief and horror at the traitor himself).—The wonderful self-denial in the foot-washing of the Lord: 1. the Master washes the disciples' feet; 2. the Heir of omnipotence performs this service for a circle harboring the betrayer.—Peter's self-will: 1. In his refusal; 2. in his compliance.—Return of these characteristics of Peter's in ecclesiastical time.—The stern word of the Lord to Peter (ver. 8): 1. In its literal sense, or the necessity of obedience; 2. in its figurative sense, or the necessity of sanctification.—How Christ in dealing with Peter, who in his self-will is desirous of laying down the law, gives a legal expression to His Gospel itself.—As the eye of Christ once pierced through His circle of disciples, so His penetrating glance scans His whole Church for evermore. (The Lord knoweth His own.)—The example of Jesus: 1. Wherein appearing; 2. how authoritative (as a law of life for the disciples); 3. of what exclusive (clerical pride, hierarchicalness, an undisciplined condition of His Church); 4. what it requires (humility to perform the heaviest services of love; alacrity in accepting them).—Vers. 16, 17. See above.—It is easier to set forth Christianity symbolically and ecclesiastically, than to practise it morally and humanely.—True symbols should be changed into real life; not life itself into arbitrarily manufactured symbols. —The heavenly wisdom of Christ; how it unites the most careful forbearance with the holiest openness in the gradual unveiling of the traitor. —The word of Scripture concerning the traitor, the everlasting label, the brand of all traitorous ingratitude—especially in unbelief or apostasy from Christ, or from evangelic truth.—The startling contrast between the figure of Judas and the glorious destiny and dignity of the apostles (vers. 19, 20).—The lofty signification of the expression: "Jesus was troubled in spirit;" or how Jesus then, in the midst of the circle of disciples, victoriously fought out His spiritual combat with Satan: 1. The temptation of the evil spirit to scorn of mankind, hatred of mankind, doubt as to the healableness of the human heart, as to God's ruling hand. 2. The victory: A victory of the God-filled *Son of Man* over the Satan-ruled hireling of the legal hierarchy: a victory of trust over despair, of humility over pride, of love over hate, of life over death. 3. The circumstances; this conflict not distinctly known to the disciples, yet felt by them with grisly discomfort.—So it is with the spiritual conflict that Christ carries on His church with Satanic spirits. —The fearful but deserved excitement of the circle of disciples at the awful disclosure of Christ. —At the revelation of the enemy of Jesus, it is the disciple's duty and honor to call himself Jesus' friend (ver. 23).—The sop, a type and expression of the opposite effects of the Gospel.—The presentation of the sop a final, unavailing warning to the conscience of Judas: 1. The final one: *a.* Had there been a spark of honesty in him, he would now have confessed. *b.* Had there been a spark of repentance in him, he would not have tasted the sop amidst these signs. 2. Unavailing: *a.* By the sign that it was he, he became thoroughly exasperated to hatred and turned the bit of blessing into a serpent's bite. *b.* He still continued his falsehood and hypocrisy before the circle of disciples after being unmasked before the eyes of Jesus and the nearest witnesses.—"What thou doest," *etc.* See above. The reserve of Judas a fundamental feature of his ruin. Reserve and pious reticence (see the conduct of John in antithesis to the conduct of Judas): 1. The former shuts his heart to heaven and opens it to hell. 2. The other shuts his heart to the world and hell, and keeps it open for the Lord and His people.—The decision of the wicked a laceration of the inmost life.—The going of Judas out into the night. 1. Into the beginning night. (His sun of peace has set upon him.) 2. Into the midnight. (The fellowship of the wicked awaits him for the work of darkness.) 3. Into eternal night. (Endless despair.)

STARKE: ZEISIUS: The death of the faithful is a going out of the world to the heavenly Father. —The spiritual birth of believers is *of* God, their life *in accordance with* God, their departure out of the world *to* God. Well is it for those who have an experimental knowledge of this and comfort themselves with the thought of it, 1 John v. 19. —A Christian shows politeness to friends and enemies, and renders loving services to both.— HEDINGER: Humility, precious possession.—See that thou come not with an unwashed, *i. e.*, impenitent heart to the table of the Lord.—ZEISIUS: Untimely humility, uncourteous courtesy, unwise wisdom, that refuses obedience to Christ.—It befitteth us always to obey Jesus; but always to know why this or that is done is no part of ours: neither doth it behoove us to wish to know all.— Believers do not know, in time, all of God's workings within them in the grace of sanctification, and how blessedly He is conducting them even when He seems to them to be leading them through misery,—but in a blissful eternity they shall fully know these things and gloriously praise Him.—Ver. 8. It is an abuse of good breeding to set fine manners in opposition to the ways of the kingdom of God. Christ cannot en-

dure that. — Untimely and excessive complimenting is inconsistent with Christianity.—We must tell even our good friends of their faults, Ps. cxli. 5.—Happy is he who here accepts reproof for his sins.—Ver. 9. HEDINGER: Exercises in humility, originating in our own heads, are worthless, like all other self-chosen works.—We must not lay down rules to God in any particular.—Ver. 10. We are, in truth, all washed, but not all clean. The visible Church is, and will continue to be, a mixed mass.—If Christ washed the feet of Judas, His betrayer, oughtest not thou likewise to love thine enemy and do him good? Matt. v. 44.—Many a man has an enemy in his household, and is ignorant of the same.—OSIANDER: Those who preserve the intention of sinning are not clean in the sight of God.—Ver. 15. Pastors and preachers must be exemplars for their flocks.—Ver. 16. Let our earthly rank be high or low, we are but servants of Jesus, and hence may not refrain from rendering every loving service that has need of us, 1 Pet. ii. 16, 17.—QUESNEL: The bare knowledge of God's commandments avails men nothing, but only causes them to be judged the more rigorously.—Ver. 18. The making of bad distinctions is sinful, but the making of good distinctions is Christian. —CANSTEIN: The fulfilment of divine prophecies a grand corroboration of our faith.—OSIANDER: O shameful ingratitude!—That the good are often so shamefully rewarded for many benefits.—Ver. 19. HEDINGER: Time opens many truths, as in temporal, so in divine mysteries.—Ver. 20. Wherein the reception of a servant of God consists.—CANSTEIN: Righteous servants of the divine Word may derive strong consolation from a contemplation of the lofty dignity of their office, and may, by such contemplation, arouse their souls to action.—QUESNEL: The union of Christ with His members is so complete that He receives the good done to them.—Consolation for faithful servants of God,—that some do good to them, even permitting their ministry to be fruitful in them.—HEDINGER: The righteous are not at a loss for signs of the common destruction of a church as well as of the hastening of a soul to ruin.—ZEISIUS: If Christ was so bitterly distressed in spirit at the devilish wickedness of Judas, how is it possible that God should be the cause of the sin and damnation of a single man? —ZEISIUS: Christ did not make His betrayer known at once; He knocked at his soul ever and anon to incite him to repentance.—CRAMER: Christ washed the feet of His betrayer, suffered him at the feast of the paschal lamb, Himself gave him the sop, endured his kiss in the Garden. Learn by this great and unspeakable example of the love, meekness and patience of Jesus, to love *thine* enemies also, and to recompense evil with good.—Ver. 27. HALL: The wicked spirit generally takes occasion to fall upon us with an access of zeal when we have been the recipients of some divine gift.—ZEISIUS: He who deserts God is deserted by Him in return, and he who will not be ruled by His Spirit is given over to the power of the Evil One.—No vice opens the door wider to the devil, who was the first hypocrite, than hypocrisy.—Ver. 30. Satan grants his worshippers no rest; they dare not delay to do evil. —He who withdraws from Christ, the true Light, and loses the light of grace, will assuredly fall into the thickest darkness.—QUESNEL: When the wicked man does evil in the night, the night that he bears within his own heart, is far blacker than that which he chooses for his work of darkness.

HEUBNER: Jesus always knew His time, *i. e.*, what was to be done. He even knew the time of His death.—It is a divinely illumined glance that teaches us rightly to know the time, *i. e.*, God's peculiar purpose with us at a certain time.—Jesus teaches us the duty of setting all our affairs in order before death, of bestowing every proof of love on our dear ones that it is possible for us to give.—At parting, all love's yearnings awake, even though they may have slumbered a little before.—This love, what hate, what falseness and ingratitude were opposed to it.—The nearer thou feelest thyself to God, the more humility have thou.—Spiritually He is ever thus descending and washing us clean.—Jesus' humility is an enigma to the disciples. In like manner the lowly conduct of the righteous is ofttimes surprising to the unconverted.—Ver. 8. He whom Jesus does not sanctify, has no fellowship with Him.—Ver. 9. We must learn true moderation in our zeal and obedience.—Ver. 10. They were clean in Christ; in faith in Him. Judas lacked this faith.—Ver. 13. MASTER=Whose word we believe; LORD=Whose commands we should obey. —*The foot-washing.* It is a customary rite in a few cathedral cities only; in Vienna, for instance, where, on Maundy-Thursday, the emperor washes the feet of twelve aged men. Zinzendorf reckoned it among the sacramental acts, but not among the sacraments. We do not interpret it literally. —The imitation of the act of Christ in spirit: to render services of love that are somewhat burdensome, such as nursing the sick, *etc.*—How glaringly it contrasts with Christ's act when the so-called Holy Father (the pope) suffers his foot to be kissed.—Sad incongruity between knowing and doing.—Ver. 18. Christ's word holds good with regard to many of His servants who eat His bread.—Ver. 21. None can inflict more sorrow upon the heart of Jesus than unfaithful, false disciples.—Ver. 22. The disciples were dismayed: 1. It was a grief and a shame to have such an one in the midst of them; 2. each one was reminded of the danger to his own heart; 3. they must needs stand in dread of such a sad issue to the fate of Jesus.—The most anxious condition for a pious soul: When it becomes uncertain as to its perseverance and state of grace.—It is possible that Judas perceived himself to be discovered when he took the sop and was put into a certain rage by the fact. (Be it observed that it was only at the reception of the sop, or the manner of its reception, that his decision was formed and he was designated as the traitor.)—Ver. 27. *Quod dubitas, ne feceris.* Timorous delay excites the suspicion of wrong.

GOSSNER: Ver. 8. So politeness turns to incivility.—Peter's fault consisted in his liking always to have his own way.—Ver. 9. But Peter now errs on the other side and will not be satisfied with what Jesus here purposed.—Now we want to do (or suffer) too little,—now too much. —The feet that walk upon earth are continually gathering some particles of earth, and intercourse with the world imperceptibly contracts

something from the world.—Peter did not here recline next to Christ: John was nearer to the Lord. From this we see that love has the primacy in the Church of Christ. It may ask questions, and it receives answers, about things that Peter does not know of, and of which it must be the means of his hearing when he desires to know them.—*What thou doest.* Do but quickly accomplish the work of iniquity, that I also may be able perfectly to reveal the work of My grace, the wonders of My love.

GERLACH: How he (John) is always most anxious to exhibit the soul, the spiritual meaning, of things that were already sufficiently familiar to all his readers through the other Gospels and oral tradition. As he, therefore, makes no mention of the institution of holy baptism, but touches upon the internal process of regeneration whose sacrament it is (chap. iii.), so, in like manner, he is silent about the institution of the Lord's Supper, the sacrament of continual and intimate communion with the Saviour, dwelling, by preference, on a former occasion upon the partaking of His flesh and blood (chap. vi.), and now upon the invisible yet genuine union of Jesus with His disciples, and of the disciples among each other in Him.—The world wills His death, and He and the Father will it also. But now that He is dead to the world and will no more manifest Himself to it (chap. xiv. 17, *etc.*)—*i. e.* before His death—He lives entirely in His own. (Conjecture) Jesus first washed the traitor and then came to Peter.—*No part with Me.* He who does not recognize true greatness and dignity in love that humbly serves, is no disciple of Christ's. Coloss. iii. 18.—(Augustine:) He lay on the breast (in the lap) of Jesus. For what is meant by the lap or breast save the part that is hidden?

LISCO: How close Judas was to Jesus; how far removed from Judas was Jesus soon after! He in glory and Judas in perdition.—Jesus the Revealer of hearts.—BRAUNE: Ver. 6. Modesty is praiseworthy; but obedience is still more so. Peter was terrified at his unworthiness in the sight of the holy Saviour, as on that occasion in the ship when he said (Luke v. 8): *Lord, depart, etc.* His speech bears a resemblance to that of the Baptist, Matt. iii. 13. But not all brave words are always seasonable. (We must not fail to observe, however, that in this case the turning-point with Peter was his unreadiness to be reconciled to the spiritual humiliation of Christ and to what of necessity followed—his own self-humiliation.)—The temperament (mental constitution) of Peter did not willingly listen to promises of future knowledge.—2 Pet. i. 5.—Ver. 8. Recalls chap. vi. 53. Applicable to Judas is the saying of Peter, 2 Pet. ii. 20.—Ver. 12. Jesus sought to strip them of pride by means of a child that He placed amidst them (Matt. xviii.), by the parable of the envious laborers, by the repulsion of the sons of Zebedee; He must now make another similar attempt (yet not simply as an attempt). (Herder:) Christianity gained rule only by ministering to all. The noblest bears sway only by understanding how to minister to many,—if it be possible, to all.—Christ walks majestical in lowliness. Follow Him. Trust Him in all dark matters, in all enigmas of Gospel history and of life.—STIER: When it is necessary, love lays its own shoulder to the wheel; it does not rest satisfied with contributing its two pence for the care of the sick and the poor. It willingly performs *burdensome, unusual, despised, nay, loathsome* services, to use Dräseke's expression. But yet the real, spiritual work of foot-washing in the sense of Jesus' words, ver. 10, is described Gal. vi. 1 and 2.—Luther says justly: Now, therefore, this example of foot-washing is particularly meant for those who are in ecclesiastical offices.—Ver. 20. (Rieger.) He inspires them with courage again in view of their future ministry, for it would please the devil to divest all Christ's servants of authority. When some Judas is set up by him, he would fain have men look upon the eleven others as in no whit better; he would be glad if they themselves thought: We are disgraced; no one will put any faith in us now; our whole order is made to stink. But no! the Lord's: Verily, verily, *etc.*, interposes; He can justify us by proving that we are sent from Him.—See GODET (*the Foot-washing*). In the "*Stimmen der Kirche,*" Langenberg, 1852 (p. 214).

[CRAVEN: From ORIGEN: Ver. 8. *The Father had given all things into His hands, i. e.* into His power, for His hands hold all things; or, to Him, for His work.—Ver. 5. Even they who sup with Jesus need a certain washing, not indeed of the top parts of the body, *i. e. the soul*, but its lower parts which cleave necessarily to earth.—Vers. 6-9. Peter often appears in Scripture as hasty in putting forth his own ideas of what is right and expedient.—An instance that a man may say a thing with a good intention, and yet ignorantly to his hurt.—As Peter did not see his own good, our Lord did not suffer his wish to be fulfilled.—Ver. 10. Christ washes their feet after they are clean, showing that grace goes beyond necessity.—Ver. 14. It is not necessary for one who wishes to do all the commandments of Jesus, *literally* to perform the act of washing feet—this is merely an act of custom, and the custom is now nearly dropped.—This spiritual washing of the feet is done *primarily* by Jesus Himself, *secondarily* by His disciples.—Ver. 23. *Whom Jesus loved:* this has a peculiar meaning, viz. that John was admitted to a knowledge of the more secret mysteries of the Word. (?)—Ver. 27. At first Satan did not enter into Judas, but only put it into his heart to betray his Master; let us beware that Satan thrust not any of his darts into our heart, for if he do, he watches till he gets an entrance there himself.

[From AUGUSTINE: Ver. 1. All was now to take place in reality of which the first passover was a type.—We perform a most wholesome journey or *pass-over* when we pass over from the devil to Christ, from this unstable world to His sure kingdom.—*Unto the end, i. e.* that they themselves too might pass out of this world, by love, unto Him their head; for what is *unto the end*, but unto Christ?—Vers. 4, 5. *He laid aside His garments* when, being in the form of God He emptied Himself; He *girded* Himself *with a towel*, when He took upon Him the form of a servant; *He poured water into a basin*, when He shed His blood on the earth with which He washed away the filth of their sins; *He wiped them with the towel*, when with the flesh wherewith He was clothed

He established the steps of the Evangelists—the whole of His passion [humiliation] was our cleansing.—Ver. 12. Let us confess our faults one to another, forgive one another's faults, pray for one another's faults—thus we shall wash one another's feet.—Ver. 29. *Judas had the bag:* the first institution of ecclesiastical property; our Lord shows that His commandment not to think of the morrow does not mean that the saints should never save money.

[From CHRYSOSTOM: Ver. 1. By His *departure* He means His *death*—being so near leaving His disciples, He shows more love for them; He left undone nothing which one who greatly loved should do.—Ver. 7. How useful a lesson of humility it teaches thee.—Ver. 29. How was it that He who forbade scrip, and staff, and money carried bags for the relief of the poor? It was to show thee that even those who are crucified to the world ought to attend to this duty.—Ver. 30. *It was night* showing the impetuosity of Judas.

[From BEDE: Vers. 13, 14. Our Lord first *did* a thing, then *taught* it.—Ver. 17. To know what is good and not to do it, tendeth not to happiness, but to condemnation.——From ALCUIN: Ver. 12. When, at our redemption we were changed by the shedding of His blood, He took again His garments rising from the grave, and clothed in the same body ascended into heaven and sitteth on the right hand of the Father.

[From BURKITT: Ver. 1. Christ chose the time of the Passover to suffer in, that He might prove Himself to be the substance of that type.—Ver. 2. Can we wonder to find friends unfaithful, when our Saviour had a traitor in His own house?—It is no uncommon thing for the vilest sins to be acted by the most eminent professors of religion.—The devil, being a spirit, has a quick access to our spirits and can instil his suggestions into them.—Vers. 4, 5. The most amazing instance of self-denial, for our *encouragement* and *example.*—We ought to be ready to perform the lowest offices of love and service toward one another.—Vers. 6-8. A sinful humility to refuse the offered favors of Christ because we are unworthy to receive them.—Though we are not worthy of *Christ*, and of His *love;* yet Christ is worthy of *us*, and of our *faith.*—The servants of God themselves often cannot understand, *at present*, the dealings of God with them, yet there will come a time for the clearing of them.—Christ washeth all that have an interest in Him both from guilt and pollution.—Ver. 10. All *justified* persons are in God's account *clean.*—The holiest saints, whilst in this world of sin and temptation, do need a daily washing by repentance.—Ver. 17. The necessity of—1. *knowledge* in order to *practice;* 2. *practice* in order to happiness.—Ver. 18. How many are there who by *profession* lift up their *hand unto Christ*, yet who by *treason* lift up their *heel against* Him.—Ver. 20. Christ and the Father account the respect paid to faithful ministers as paid to themselves.—Ver. 21. It is the duty of Christians not rashly to judge one another; but to hope the best of others, and to fear the worst of themselves.—It is possible for secret wickedness to lurk in the *hearts* of those in whose *conduct* nothing has appeared to give a just suspicion.—Ver. 30. Judas went immediately out, *and it was night:* what a warmth and zeal in the devil's cause.—Men given over by God and possessed of Satan are unwearied in sin.

[From M. HENRY: Vers. 1-17. A wise man will not do a thing that looks *odd* and *unusual* but for very good reasons: Christ acted thus that He might—1. testify His love to His disciples (vers. 12); 2. give an instance of His voluntary humility (vers. 3-5); 3. signify to them spiritual washing (vers. 6-11); 4. set them an example (vers. 12-17).—Ver. 1. Our Lord has a people in the world that are *His own* by,—1. gift from the Father; 2. costly purchase; 3. His setting them apart for Himself; 4. their own devotion to Him as a peculiar people.—His own, not *things* (τὰ ἴδια) as cattle which are transferable, but *persons* (τοὺς ἰδίους) as a man's wife and children to whom he stands in a constant relation.—*Having loved His own . . He loved them unto the end:* He *did* love them with a love of *good-will* [benevolence] when He gave Himself for their redemption; He *does* love them with a love of *complacency* when He admits them into communion with Himself.—Those whom He loves, He loves *unto the end; i. e.* 1. with an *everlasting* love; 2. unto *perfection*, He *will perfect that which concerneth them.*—Vers. 4, 5. Christ's love was *condescending.*—The disciples had just before shown the weakness of their love by grudging the ointment that was poured on His head, yet now He gives this proof of His love to them; our infirmities are foils to His kindnesses and set them off.—Ver. 2. The treason of Judas traced to its *original.*—Those that would be conformable to Christ must keep their minds low in the midst of advancements.—Vers. 4, 5. Nothing is below us which may be serviceable to God's glory and the good of our brethren.—Many will do *mean* things to curry favor with superiors, they rise by stooping and climb by cringing; but for Christ to do this to *His disciples*, could be no act of policy or complaisance, but pure humility.—*He riseth from supper;* learn—1. Not to reckon it a disturbance to be called from our meal to do God or our brother a real service—Christ would not leave His *preaching* to oblige His nearest relations (Mark iii. 33), but left His *supper* to show His love to His disciples; 2. Not to be over nice about our meat.—*He laid aside His garments and took a towel;* we must address ourselves to duty as those who are resolved not to *take state*, but to *take pains.*—Vers. 7, 8. Subsequent providences explain preceding ones.—We must let Christ take His own way, both in ordinances and providences, and we shall find in the issue it was *the best way.*—In the refusal of Peter there was—1. A *show of humility;* 2. A *real contradiction* of the will of Jesus.—Christ's answer—1. A severe caution against disobedience; or, 2. A declaration of the necessity of spiritual washing.—Ver. 10. The evidence of a justified state may be clouded, but the charter of it is not taken away.—It should be the daily care of those who are in a justified state to cleanse themselves from daily defilement.—*Ye are clean, but not all:* many have *the sign*, but not the thing signified.—Ver. 12. He adjourned the explication till He had finished the transaction—1. to try their submission; 2. to finish the riddle before He unriddled it.—It is the

will of Christ that *sacramental signs* should be *explained*.—Ver. 13. *Master and Lord*.—1. He is *Master and Lord* that He may be Redeemer and Saviour; 2. It becomes us thus to call Him; George Herbert when he mentioned the name of Christ used to add *my Master*, and thus wrote:

"How sweetly doth *my Master* sound, MY MASTER!
As ambergris leaves a rich scent unto the taster,
So do these words—a sweet content, an oriental fragrancy
—MY MASTER."

Vers. 14, 15 with 4, 5. A parable to the eye, our Master thereby teaching us—1. An humble *condescension;* 2. A condescension to be *serviceable;* 3. A serviceableness to the *sanctification* one of another.—What a good teacher Christ was, teaching by *example* as well as *doctrine*.—When we see our Master *serving* we cannot but see how ill it becomes us to be *domineering*.—Ver. 17. Most people think, Happy are they that *rise* and *rule;* Christ saith, Happy are they that *stoop* and *obey*.—Nothing is better known than that we should be *humble*, and yet how little is seen of true humility; most *know* for *others*, few *do* for *themselves*.—Ver. 18. They that are *chosen*—1. Christ Himself chose; 2. Are known to Him.—All that *eat bread* with Christ are not His disciples indeed.—Judas *lifted up his heel* against Christ—1. *forsook* Him, *turned his back* upon Him; 2. *despised* Him, shook off the dust of his feet; 3. *spurned* at Him.—Ver. 20. Judas *had been* sent—they that *received* him, and perhaps had been converted and edified by his preaching, were never the worse when he afterward proved a traitor.—Though some by entertaining strangers have entertained robbers yet we must still be hospitable; the abuses put upon our charity will neither justify uncharitableness nor lose us our reward.—Ver. 21. Christ is not the author of sin, yet this sin of Judas He—1. *foresaw;* 2. *foretold*.—The *sins* of Christians are the *grief* of Christ.—Ver. 22. Christ *perplexed* His disciples for a time that He might—1. *humble* them; 2. *prove* them; 3. *excite* in them a *jealousy of themselves;* 4. *excite* indignation at the baseness of Judas.—Ver. 23. There are some of His disciples, whom Christ lays in His bosom, who have more free and intimate communion with Him than others.—Vers. 23, 24. It is good to engage for ourselves the prayers of those that *lie in Christ's bosom*.—They who lie *in Christ's bosom* may often be reminded of something that will be profitable by those who lie at *His feet*.—Ver. 25. Though John whispered in Christ's ear, yet he called Him *Lord; familiarity* did not lessen *respect*.—Ver. 26. Our Lord indicated the traitor by *a sop;* we must not be *outrageous* against those whom we know to be *malicious* against us —*if thine enemy hunger feed him*.—Ver. 27. *After the sop Satan entered* into him; many are made worse by Christ's bounties.—Ver. 28. The disciples did not suspect that Jesus spoke to Judas as the traitor; it is an *excusable* dulness in Christians not to be sharp-sighted in their censures. —Christ's disciples were so well taught *to love one another*, that they could not readily learn to suspect.—*Give something to the poor:* Learn that 1. our Lord, though He lived on alms (Luke viii. 3) yet gave alms; 2. the time of a religious feast is a proper time for charity.—Ver. 30. Withdrawing from the communion of the faithful is commonly the first *overt act* of a backslider, the beginning of an *apostasy*.

[From SCOTT: Vers. 1-11. Neither the deepest abasement, nor the highest exaltation, rendered our Redeemer for a moment inattentive to the concerns of His disciples.—Vers. 18-30. If professed disciples and ministers be found unfaithful, let us not be discouraged; the Scripture hath foretold that thus it must be.—As some are more near to Him than others, we should not *envy* their privilege but use their friendship. From A. CLARK: Vers. 1-17. It was the common custom of our Lord to pass from things sensible and temporal to those which were spiritual and eternal: He was a consummate philosopher, every subject appears grand and noble in His hands.—Ver. 16. Christ has *ennobled* the acts of humility by practising them Himself.—Ver. 17. "*Sacred knowledge* and *devotedness to God* are the means whereby a man can arrive at *beatitude*." [Institutes of MENU].

[From STIER: Vers. 1-30. If the history of the *Passion* is the Holy of Holies in the New Covenant, St. John opens to us the very Ark of the Covenant in the heart of the incarnate Saviour.—Vers. 4, 5. For thy sake, O sinner, I have laid by the garment of My glory, have girded Myself with the napkin of the flesh, to pour out My blood as a cleansing bath for thee —*as thy God and thy Servant*.—Ver. 13. The Master is *believed*, the Lord is *obeyed*.—Ver. 14. The mutual feet-washing embraces the whole *collective* duties of Christian charity among Christ's disciples.—Love is humility, it delights to *serve* the necessities as well of body as of soul. —Ver. 30. It was *night* in the soul of Judas; *night* in a broad circle around Judas—in the hearts of many, condensed and mighty *darkness; nevertheless* [therefore?] Jesus goes on to speak the words of light and life which have approved their full meaning in the overcoming and extinction of all darkness.

[From A PLAIN COMMENTARY (Oxford): Ver. 1. The disciples, on the eve of orphanhood, were objects of His compassion indeed!—Ver. 17. The *knowledge* of religion is worthless, apart from the practice of it.—Ver. 20. Our Lord spreads over the ministrations of His ministers the awful sanction of His own special presence.—Ver. 26. Does it not follow from this portion of the narrative that while John was reclining on one side of our Lord, *Judas must have been reclining on the other?*—Ver. 27. After the sop Satan entered into him:—The warning, evermore, of the unworthy communicant.—Ver. 29. Judas, the *Almoner* of Christ.—The contrast between the traitor's *outer* and *inner* life.—Vers. 1-29. Ministers of Christ "following their Divine Master in their earnest search for souls, are to leave none, no, not even the most abandoned untried by their hand; even Judas was washed." (Rev. T. T. CARTER).——From BARNES: Ver. 2. Satan *can* tempt no one unless there is some inclination of the mind. [? See ver. 30, p. 458.]—Ver. 28. "The highest honor that can be conferred on any man is to say that *Jesus loved* Him." (ROBERT HALL.)

[From KRUMMACHER: Vers. 4, 5. O great and significant symbol! O powerful exposition of the words, "I came not to be ministered unto but to minister."—Vers. 6-8. Even to this day we

hear it said—"*For the honor* of Christ, I cannot believe that He receives sinners, as such, without any thing further." If you wish to *honor* Jesus, do so by submitting to His word.—Ver. 9. Excellent, but not altogether correct; Simon now oversteps the line to the *right*, as he had before transgressed to the *left*.—Ver. 10. When a Christian is overtaken by a fault, he has no need of an entirely new transformation, but only of a *cleansing;* he must let his feet be washed.—Vers. 14, 15. Acts of *love* never *degrade*, however menial they may be.—Vers. 8-14. Christ Himself must first wash us before we can wash the feet of any in the sense intended by Him.—Vers. 18-30. The heathen world is ignorant of a Judas, such a monster matures only in the sphere of Christianity.—The Lord appointed Judas the receiver and almoner in His circle, and assuredly for no other reason than that He perceived he was the fittest.

[From Owen: Ver. 1. The whole economy of redemption is made up of most signal developments of Christ's love for His chosen.—Vers. 4, 5. Our Lord in view of the foregoing strife of the disciples for precedence (Luke xxii. 24) performed this ablution. (?)—Ver. 14. "The Pope would do a more remarkable thing if, in unfeigned humility, he washed the feet of one king, than he does in washing the feet of twelve poor men." (Bengel.)—Ver. 17. "The recognition of such a duty, is a much more easy matter than the putting it in practice." (Alford.)——From Whedon: Ver. 8. Peter in his presumptuous humility is *utterly disobedient.*—*I know whom I have chosen:* He knew, of the entire twelve, the fidelity of most and the treason of one.—Ver. 30. The son of *night* goes through the darkness of night on his errand of treason (darkness).

[Vers. 3-5. The act of Jesus one of *self-humiliation*, but not expressive of *humility;* humility is *a readiness of mind to take a low place because of conscious weakness or unworthiness;* self-humiliation is an act which may spring from humility, or it may be, as in the case of Jesus, conscious greatness stooping to beneficial service.—He washed the feet of *all*, Judas included, teaching us that we are not to look for certain evidence of piety before performing fraternal service.—A manifestation of what is involved in true *Lordship*—viz.: *service.*—Ver. 9. The submitting to being washed often a greater test of humility than the washing of others.]

FIFTH SECTION.

The Lord in the circle of His friends, the children of light; how He discloses and communicates to them the riches of His inner life, thereby consecrating them as bearers and ministers of His own life, with a view to the enlightenment and transfiguration of the world, and the union of the present and the hereafter.—Disclosure of Heaven (and explanations relative to the Heavenly life).

Chap. XIII. 31—Chap. XVII. 26.

SYNOPTICAL VIEW.

The farewell discourses of Jesus, as recorded by John, contain the most mysterious and most holy of all the sayings through which He manifested Himself to His own. They form the spiritual ante-celebration of His own glorification and that of His people in the new celestial life opened up by His death and resurrection. Distinction must be made between historical periods and those embracing different divisions of the subject-matter; there exists, however, an exact correspondence in the march of the two. The total is the walk to the Mount of Olives and the revelation of heaven or the new heavenly home, high above the old Sheol of the dead.

First Period. From the end of the paschal meal, or the departure of Judas, to the end of the Supper. Starting-point of the meditation: *the Supper;* how it *reveals* the gulf that intervenes between the heavenly home that Christ discloses and whither He is going; but also *transfigures* the same, supplying Christ's presence to the disciples, who sojourn on this earthly shore, until the time when they shall be ripe for heaven and at liberty to follow the Lord as martyrs (ver. 36). Martyrdom the fairest, ripest fruit of the Lord's Supper. Therefore: the task and goal of personal life in that Kingdom of glory, to found which Christ leaves this world, chap. xiii. 31-38.

Second Period. From the close of the Supper to the departure for the Mount of Olives. On stepping forth beneath the starry sky. Starting-point of the meditation: the going forth into the dark world, and the contemplation of the nocturnal heavens. Revelation of the heavens situate beyond the gulf. Exposition of heaven, or the Father's House, as the goal of Christ and His people.

1. *Christ as the Way to the goal;* in the truth and life of His personal essence standing surety for the goal, in spite of the contradiction of outward agencies which reveal an apparently aimless and pathless vista of misery and death (Thomas).

2. *Christ as the Goal of the way*, or the spiritual and heavenly theophany, in antithesis to the sensual and earthly theophany; or as the personal Christ, through whom the personal Father manifests Himself, and who, through the Holy Ghost, founds the fellowship of personal, heavenly life (ver. 20; Philip).

3. *Christ, on His return, at once the Goal and the Way.* How, in the communion of His people, He establishes the hidden heaven upon earth, as the Kingdom of the Spirit and of Love in antithesis to the ungodliness of the world (Judas Lebbæus).

4. *The departure for the Passion as a departure for heaven*, or the parting salutation as a pledge of greeting at a speedily ensuing meeting.

The one warranty for the heaven beyond this world—which warranty is given us through the heavenly Christ present in the world—branches out into various manifestations: (1) Of the heavenly Christ; (2) of the heavenly Father; (3) of the heavenly Spirit or other Paraclete; (4) of the heavenly and personal life and operation of Christians.

First promise of the Holy Ghost as the Spirit of Christ and the Church generally, ver. 16. Second promise of the Holy Ghost as the Spirit of evangelic knowledge and of enlightenment, ver. 26. Chap. xiv.

Third Period. The walk from the city to the brook Kedron. *Vineyards and nocturnal garden-fires on either side* (see below). Starting-point of the meditation: the sight of the vineyards, of the cleansed vines and the burning branches. Glorification of this earthly shore; or the heavenly life upon earth, in the history of the Kingdom of Love or the Vine of God; in the judgment executed upon dead branches, and in the fruit-bearing—love's blessing—of living ones.

1. Divine *establishment* and *cultivation* of the heavenly *Vine* upon earth, or the establishment of the heavenly Kingdom of Love—a kingdom rich in joy. The fiery judgment upon dead branches; the purification of living ones; or the destiny of the Vine (chap. xv. 1-8).

2. *The fruit-bearing* of disciples in their life of love (vers. 9-17).

3. *Verification of love* in opposition to the hatred of the world, or the *defensive* conduct of the disciples of Jesus (ver. 18 to chap. xvi. 6).

4. *Consummation of love* in the fellowship of the Holy Ghost who convinces and conquers the world by the judgment of the Spirit, or the *offensive* conduct of disciples, chap. xvi. 7-11. Revelation of the future, together with the development of Christianity, vers. 12-15.

Third promise of the Holy Ghost as the Spirit of martyr-faithfulness, chap. xv. 26. Fourth promise of the Holy Ghost as the Spirit of victorious might that overcometh the world, chap. xvi. 8-11. Fifth promise of the Holy Ghost as the Spirit of apostolic development and apocalyptic revelation of the future, chap. xvi. 12-15.

Fourth Period. Towards the end of the way. Conclusion of communications, and promise of future disclosures through the Holy Ghost. Starting-point of the meditation: The approach to the goal. Transfiguration of the union betwixt this world and the world beyond, in the new, heavenly life.

1. Promise of the revelation of the new and second heavenly life in the resurrection of Christ, vers. 16-22.

2. Promise of a new meeting, when He of the further shore shall hold intercourse with them who are still remaining on this side of the gulf, vers. 23, 24.

3. Promise of life in the Spirit, vers. 25-27.

4. The flash of light from the Spirit, apportioned to the disciples even now in surveying the life of Jesus, vers. 28-31.

5. Christ's consciousness of victory, His assurance of new life, as a legacy of consolation for His people, vers. 32, 33. Chap. xvi. 12-33.

Fifth Period. Before the crossing of the brook Kedron, the black brook in the gloomy vale. *Period of final decision.*

Development of Christ's consciousness of victory in His high-priestly prayer for the transfiguration of the personal Kingdom of Love, or House of the Father, in this world and the next, through the sanctification or sacrifice of Christ, the redemption of mankind:

1. For the glorification of the Son, vers. 1-8;

2. For the glorification of His people, vers. 9-19;

3. For the glorification of all future believers until the disappearance of the world before the glory of the Son and of His heaven, vers. 20-24;

4. The perfect glorification of the Father, in conformity to His righteousness; the foundation of said glorification having already been laid by the Son, vers. 25, 26. Or, the prayer for the perfection of the Kingdom of Love unto the absolute Epiphany, Rev. xxi.; Tit. ii. 13; 1 John ii. 28; iii. 2. Chap. xvii.

Synopsis. *First Period:* Antithesis between heaven and earth; *Second Period:* Heaven and its vouchers on earth; *Third Period:* Establishment and development of heaven on earth; *Fourth Period:* Internal union of heaven and earth; *Fifth Period:* The perfect appearing.

On the farewell discourses of Jesus see Luther's *Sermons* of the year 1538, vol. viii. [ed. Walch]. Matthesius: Luther said this was the best book he had written. G. Lehr: *De sublimitate sermonum Jesu Christi*, John xiii.-xvi., Göttingen, 1774. Stark: *Paraphr. et Comment. in Ev. Joh.* xiii.-xvii., Jena, 1814. An extensive catalogue of separate treatises see in Lilienthal's *Bibl. Archivar*, p. 321; Danz, *Universalwörterbuch der theolog. Literatur*, p. 466, *etc.* On the sacerdotal prayer see below chap. xvii. [Comp. also our introductory remarks on ch. xiii. 1, p. 405.—P. S.]

I.

STRONG ANTITHESIS BETWEEN THIS PRESENT WORLD AND THE WORLD BEYOND; ALSO THE LINK BETWEEN THEM FORMED BY THE NEW INSTITUTION OF CHRIST (THE LORD'S SUPPER, AS THE COMMANDMENT OF BROTHERLY LOVE). GRAVE MAGNITUDE OF THIS ANTITHESIS, EXPRESSED IN THE ANNOUNCEMENT OF PETER'S DENIAL. THE GLORIFICATION OF CHRIST; AND THE NEW COVENANT. THE NEW COMMANDMENT AS THE TRANSFIGURATION OF THE LAW AND LIKEWISE OF THE ANTITHESIS BETWEEN CHRIST'S VISIBLE EXISTENCE IN THE WORLD BEYOND AND THE SOJOURN OF HIS PEOPLE IN THIS PRESENT WORLD.

CHAP. XIII. 31–38.

(Matt. xxvi. 26-35; Mark xiv. 22-31; Luke xxii. 31-38.)

31 Therefore,[1] when he [Judas] was [had] gone out, Jesus said,
32 Now is the Son of man glorified, and God is glorified in him. If God be [is] glorified in him,[2] God shall [will] also glorify him in himself, and shall [will]
33 straightway [immediately] glorify him. Little children [τεκνία], yet a little while [only a little while longer] I am with you. Ye shall [will] seek me; and [,] as I
34 said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That [in order that, ἵνα] ye love one another;
35 [even] as I have loved you, [in order] that ye also love one another. By this shall [will] all *men* know [perceive] that ye are my [ἐμοί] disciples, if ye have love one to another.
36 Simon Peter said [saith, λέγει] unto him, Lord, whither goest thou? Jesus answered him [*omit* him],[3] Whither I go, thou canst not follow me now; but thou
37 shalt [wilt] follow me[4] afterwards. Peter said [saith] unto him, Lord, why cannot
38 I follow thee now? I will lay down my life for thy sake [for thee]. Jesus answered [answereth][5] him, Wilt thou lay down thy life for my sake [for me]? Verily, verily, I say unto thee, The cock shall not crow [will not have crowed],[6] till [before] thou hast denied[7] me thrice.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 31.—[Tischendorf, Alf. and W. & H. give ὅτε οὖν, in accordance with ℵ. B. C. D. L. X.; οὖν is omitted in A. E. H. K., *etc.*, and those ed. who wrongly join ὅτε ἐξῆλθεν to ver. 30.—P. S.]

[2] Ver. 32.—The words εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ are wanting in [ℵ.*] B. C. D., *etc.* Probably the repetition was regarded as superfluous. [They occur in ℵ.ᶜ A. C.² T. Δ., *etc.*, they are retained by Tischend., omitted by Westc. and H., bracketed by Alf. The omission may have been occasioned by the similar endings of this and preceding clauses.—P. S.]

[3] Ver. 36.—[Tischendorf, Alford, Westcott and Hort omit αὐτῷ (text. rec.), in accordance with B. C.* L.; it occurs, however, in ℵ. A. C.³ D., *etc.*—P. S.]

[4] Ver. 36.—The μοι is wanting in [ℵ.] B. C.* L. X., Vulgate, *etc.* [It occurs in A. C.³ D., *etc.*, text. rec., but is omitted by Tischend., Alf., Westc. and Hort.—P. S.]

[5] Ver. 38.—[Instead of ἀπεκρίθη the best authorities read ἀποκρίνεται, in accordance with ℵ. B. C. L. X., *etc.*—P. S.]

[6] Ver. 38.—φωνήσῃ, against φωνήσει, has very strong authority. [It is so given ℵ. A. B. G., *etc.* and in the best crit. ed.—P. S.]

[7] Ver. 38.—The reading ἀρνήσῃ decidedly preponderant over against the (synoptic) composite [ἀπαρνήσῃ]. A milder term. [The former occurs in B. D. L. X.; the latter in ℵ. A. C. T. Δ., *etc.*—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 31. **Now when he had gone out.**—Chrysostom and others connect this sentence with the foregoing: "but it was night when he went out." Not only the οὖν, but also the emphatic pause introduced by the word νύξ, and the strong contrast between the preceding and the ensuing Sect. are declarative against this view.

Now is the Son of Man glorified [ἐδοξάσθη].—This is not merely a proleptical announcement on the part of Jesus of approaching triumph [Meyer, Alford, *etc.*]. It is the celebration of an actual triumph. *In spirit* He has already vanquished the kingdom of darkness. His victory succeeded to His perturbation of spirit at the sight of Judas, and was gained on this wise: By the operation of His Spirit in perfect consistency with His truth, love and patience as opposed to the utmost falseness, embitterment and irritation, He, as the Christ, sundered Antichrist from the communion of the faithful through the mere exercise of His personal might. The victory gained by Him in spirit over Judas, is a victory over Satan himself and over those worldly

temptations whose nature partakes of the spirit of Iscariot (see *Leben Jesu*, II., p. 1327; III., p. 675). This victory lays the foundation for the victory in His psychical life (Gethsemane) and for that in His physical life (Golgotha): in view of this fact He is already glorified in principle.

Ver. 32. **If God is glorified in Him.**—Antithesis to the Son of Man. It was while conserving to the uttermost His purely human nature that He, as the Son of Man, overcame Judas; but, as this Son of Man, He was also the instrument of God, chap. v. 19; 2 Cor. v. 19. It is effectual to the glory of God Himself that evil,—the whole kingdom of Antichrist—is, in respect of its principle, overcome in so purely human a manner now, and that it shall henceforth be thus overcome throughout the world.

God will also glorify Him in Himself.—As God is glorified in the heart of Christ and in His victorious conduct, being therein set forth as the omnipotence of the Spirit, He shall also glorify Christ in Himself; *i.e.*, He shall glorify the almighty spiritual power of the Son in His (the Father's) divine providence, in His peculiar domain, the sphere, the revelation of the Father—and that especially in that world and from that world whither Christ is now returning. Ἐν ἑαυτῷ has been interpreted by Chrysostom and Ammon as equivalent to δἰά. Such an interpretation does away with the antithesis. In like manner the antithesis is weakened by the explanation of Cocceius: Since God was glorified, the Son also was glorified. Augustine and many others interpret the passage as referring to the exaltation: "*ita scilicet, ut natura humana, quæ a verbo æterno suscepta est, etiam immortali æternitate donetur.*" Tholuck refers to Phil. ii. 9: "The exaltation of the Son, which, in accordance with the representation of Paul, is the μισθός for His humiliation." Meyer: By the return to the fellowship of God, out of which He went forth. From this point of view ἐν ἑαυτῷ needs defining. The existence of Christ was an existence in God, not alone from the time of His ascension, but from the moment of His death, inasmuch as He was removed from this present world. For this world His personal *life* was now hidden in God's providence, but His personal *essence* issued forth again, clear and distinct, from the providence of God, simultaneously with the resurrection and the sending of the Spirit; an essence now glorified in divine spiritual might, and destined to be ever more and more glorified until His appearing. See Col. iii. 3. Hence the expression: *in Him*, has been in course of fulfilment ever since the death of Christ.

And shall immediately.—The second καί introduces the modifying word, εὐθύς, from which it follows that the glorification of Christ in God shall take place immediately.

Ver. 33. **Little children, but yet a little while (a little longer).**—After the stern dismissal of the traitor He is at liberty to unbosom Himself to the disciples and to reveal to them the love and grief that stir His heart at parting from them. Here for the first time we find the tender "little children," τεκνία. With them too, however, He has to deal earnestly (see Comm. on *Luke*). He designs teaching them not to set their hearts upon following Him to death now. [Alford: "τεκνία—*here only* used by Christ (comp., however, παιδία, chap. xxi. 5)—affectingly expresses not only His brotherly, but fatherly love (Isa. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him." The same term of endearment, τεκνία, *little children, dear children*, is used once by Paul, Gal. iv. 19, and seven times by John, the disciple of love, in his Epistle. According to Jerome the last exhortation of the aged John to his congregation in Ephesus was simply this: "Little children, love one another," because this comprehended the whole of practical Christianity.—P. S.]

Ye cannot come.—As I said unto the Jews, chap. vii. 34; viii. 21, 24. He now says the same thing to them; although in another sense [and without the threatening addition: "and ye will not find Me, and ye will die in your sins." The ζητεῖν of the unbelieving Jews is the vain looking for a deliverer after rejecting the true Messiah, the ζητεῖν of the disciples is the seeking of faith and love.—P. S.]. What He says to them *now* [ἄρτι, emphatically put last, as vers. 7, 37; xvi. 12.—P. S.] is binding only *for the present. For the present* they cannot follow Him to heaven. From the two propositions: ye will miss Me, and: ye cannot follow Me now, the following results.*

Ver. 34. **A new commandment I give unto you** [ἐντολὴν καινὴν δίδωμι ὑμῖν].—Manifestly, the new commandment is to supply His [visible] presence to them for a time, until they come to Him again. Different interpretations, premising, in every case, that the corollary: ἵνα ἀγαπᾶτε ἀλλήλους, *etc.*, contains the substance of the new commandment. The consideration that the commandment of neighborly love is not a *new* but an *old* one, (Lev. xix. 18; Matt. v. 43 ff.; xix. 19; xxii. 39), has led some to ascribe an *intensive* sense to the adjective *new*, and others to take it in an *altered* sense.

1. The INTENSIVE sense [new in *degree*].

(*a.*) One is not to love his neighbor simply as himself [ὡς ἑαυτόν], but more than himself [ὑπὲρ ἑαυτόν] (Cyril, Theod. Mopsueste [Theophyl., Euthym. Zigab.; among modern commentators, especially Knapp, *Scripta var. arg.*, p. 369 sqq.] *etc.*). Without regard to other objections to the view, the idea of it is not clear. [Christ, Matt. xxii. 39, 40, and Paul, Rom. xiii. 9, adopt the Old Testament commandment, "Love thy neighbor *as thyself*," *without addition*, as the second great commandment which is like unto the first, "Thou shalt love the Lord thy God," *etc.* The ὡς ἑαυτόν is the highest measure of love and does not exclude, but includes *the* self-denial even to the sacrifice of life for our neighbor. Finally καθώς does not indicate the degree, but the kind of love.—P. S.].

(*b.*) One should love his neighbor as Christ has loved His people. The following ἠγάπησα is modificative of καινή (Chrysostom, Tholuck).†

* [Similarly Stier and Alford connect vers. 33 and 34: Ye will be left on earth, when I go to heaven; but, unlike the Jews, ye will seek Me and find Me in the way of love to Me and to one another, forming a united body, the church, in which all will recognize My presence among you as My disciples.—P. S.]

† [So also Wordsworth who, however, combines with this interpretation that of Augustine (*renewing*), see below, 2 f.

Against this view it has been objected (by De Wette) that the modifying clause does not apply to what precedes, but to that which follows it. A main consideration against the view just set forth is that it represents the most involved commandment as being given, without any instructions as to the manner of its fulfilment.

(*c.*) It is the new commandment of Christian brotherly love as distinguished from a general love to our neighbor. Grotius, Kölbing, *Stud. u. Krit.*, 1845; and similarly Luthardt, [Ebrard, Brückner, Bäumlein, Hengstenberg, Godet]. Meyer: "The novelty lies in the *impulsive power* of love; the love of Christ, as experienced by us, should be this impellent. Thus the commandment, old in itself, is endowed with new explicitness, *viz.*, the love ἐν Χριστῷ." Here the fact is overlooked, that a commandment with which we are experimentally conversant and which is instinct with motive power, is no longer a mere commandment, but an inwardly impellent principle. Therefore,

(*d.*) The principle of the new life brought by Christ (De Wette). Meyer: That, indeed, is the new ἐντολή, but it is not so stated here. In that respect, then, Meyer's own interpretation would be refuted.

(*e.*) The removal of the bounds which, in the Old Testament, inclosed neighborly love within national limits (Köstlin, Hilgenfeld). This has already been done, Matt. v. 44, inasmuch as Christ there finds in the Old Testament commandment itself the germ of His commandment of neighborly love, in antithesis to the ordinance of the scribes.

2. ALTERED sense:

(*a.*) *Præceptum illustre* (Hackspan, [Hammond], Wolf).

(*b.*) *Mandatum ultimum* (Heumann).

(*c.*) The most recent (Nonnus; ὁπλοτέρην).

(*d.*) One always new (Olshausen:) never growing old, ever fresh [=ἀεὶ καινή].

(*e.*) A renewed one (Irenæus, Jansen) [Calvin, Maldonatus, Schöttgen].

(*f.*) A renewing [regenerating] one (Augustine), [Wordsworth].

(*g.*) An unexpected one (Semler: unexpected after the strife touching rank, Luke xxii. 24 ff.).

[(*h.*) The καινότης of this commandment consists in its *simplicity* and *unicity* (?) Alford. Similarly Owen: "a love unique, simple, self-renewing and ever fresh." The same applies to the old commandment.—P. S.]

3. We adhere to the view which we have previously set forth, *viz.*, that the ἐντολὴ καινή, is indicative of the *institution of the Lord's Supper* (*Leben Jesu*, II., p. 1330; III., 681); and Meyer's wondering note of exclamation we accept as a sign of affirmation.* That Christ did not intend His precepts to be taken in the sense of outward laws, is a fact which the whole of the New Testament warrants us in assuming. But He did found institutions for His Church: the Lord's Supper, Baptism, the ministry, *etc.*, all centering in the Lord's Supper. Of that Christ says: τὸ αἷμά μου τῆς καινῆς διαθήκης (Matt. xxvi. 28; Mark xiv. 24), or, also, ἡ καινὴ διαθήκη (Luke xxii. 20). If διαθήκη and ἐντολή be thoroughly kindred ideas, the former is converted into the latter by the words: "Do this in remembrance of Me;" "Ye *shall* show forth," *etc.*; if there be but *one* new διαθήκη, but *one* new ἐντολή, the one necessarily coincides with the other.

Moreover, it is just in *this place* that we should expect John to mention the Lord's Supper. Tholuck: "The institution of the Lord's Supper, omitted by John—on account of its being sufficiently well known by tradition—would here (ver. 34) find the place best befitting it. That Supper is not only a memorial feast of the Departing One (1 Cor. xi. 25), but a feast of union with His disciples in love *until He comes*, Rev. iii. 20; 1 Cor. xi. 26. In like manner it is a feast wherein His cherished ones are mutually united, 1 Cor. x. 17."—Attention should likewise be directed to the ἠγάπησα; on which word Meyer: "For Jesus perceives Himself to be at the end of His work of loving self-surrender." This was undoubtedly the case at the institution of the Lord's Supper, and it can be explained only by a reference to that institution.

In order that [ἵνα] **ye may love one another,** *etc.*—Agreeably to the foregoing explanation, these words do not constitute the *substance* of the new commandment, but the ethical *purpose* of it. The Lord's Supper is to be the channel for the conveyance of light, impulse and strength for such a brotherly love. Two-fold construction:

1. The sentence: καθὼς ἠγάπησα, *etc.*, is a parallel sentence to the preceding one (Beza, De Wette and others). Καθώς, *etc.*, is emphatically put first: "As I have loved you—that ye so love one another." Meyer remarks with reason: This does not correspond with the simple Johannean style.

2. The sentence: καθὼς ἠγάπησα, *etc.*, is the apodosis to the preceding clause, and contains that which shall ensure compliance with the admonition: ye shall love one another. Meyer: "In order that ye may love one another, in accordance with My having loved you, in order that ye, on your part, might love one another." This would make the last clause either tautological or oblique. The love of Jesus would be modified solely in accordance with its purpose of exciting love, and it would be accordingly required that the disciples' love should exhibit a similar mode.

We come back to No. 1, with a different apprehension of it, however: The new institution is founded in order that the disciples may love one another; [its foundation being] in conformity to the fact that Christ has loved His people in order that they may love one another. That is: The Lord's Supper is the sacrament by which

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Similarly Webster and Wilkinson: "This love was to resemble His love to them in manner and degree (καθώς, κ. τ. λ.), and therefore must be grounded on their spiritual relationship to each other in Him."—P. S.]

*[In his fifth edition, Meyer has no "wondering note of exclamation," but objects to Dr. Lange's reference of ἐντολή to the institution of the Lord's Supper, that it is not indicated in the connection, and is contrary to the parallel passage, 1 John ii. 8. But it should be remembered that these words were spoken at the very time when the Lord's Supper in connection with the Agape was instituted and commanded to be observed to the second advent as a perpetual commemoration of Christ's dying love. Neander, Ammon and Ebrard put the institution after ver. 32; Tholuck at ver. 34. Lange makes the ἐντολὴ καινή itself the καινὴ διαθήκη, the love-feast of which Christ says: "Do this in remembrance of Me." This view is certainly ingenious and plausible, and allows ἵνα its full force.—P. S.]

the καθὼς of His sacrificial death is brought home to the minds of His people; the ethical fruit that would spring from that death itself, *viz.*, a company of believers living in the fellowship of brotherly love—shall now be realized by the Supper as the lively representation of His sacrificial death, and the substitute for His presence.

Ver. 35. **By this will all know (perceive).**—Mutual brotherly love the distinctive mark of Christians, 1 John iii. 10; Neander's *Denkwürdigkeiten*, I., p. 97; G. Arnold, *Abbildung der ersten Christen*, Vol. III. Tholuck: "The heathen were wont to exclaim with astonishment: 'Behold how these Christians love one another, and how they are ready to die for one another.' * One Minucius Felix, the heathen, says of the Christians: 'They love each other before knowing each other;' and Lucian (in *Peregrinus*) sneeringly remarks: 'Their law-giver has persuaded them that they are all brethren.'"

Ver. 36. **Lord, whither goest thou?**—Peter finds a thorn in the saying of Jesus (ver. 33), of whose prick he cannot yet rid himself. Jesus, therefore, meets the true idea of his question with the answer: Thither thou canst not follow Me now. He thus makes an application of the general sentence (ver. 33) to him; comforting him, however, with the obscure intimation of his martyrdom, as He pacified the sons of Zebedee, Matt. xx. 23 (comp. John xxi. 18). By δύνασαι Tholuck apprehends simply the subjective impossibility in Peter, whereas, on the other hand, he conceives δύνασθε to be declarative of an objective impossibility. In both cases, however, an objective and a subjective import correspond. The disciples were no more *ordained* to pass through death immediately with Christ than they were *ripe* for such a journey. [The words ἀκολουθήσεις (μοι is doubtful, see TEXTUAL NOTES) ὕστερον, are probably an allusion to the crucifixion of Peter, comp. ch. xxi. 18, 19.—P. S.]†

Ver. 37. **Why can I not follow thee now? I will lay down my life for thee.**—It is clear to him that the going is to be through death. But not only does he undertake to die *after the example* of the Master; he even protests that he will lay down his life *for Him*.‡

Ver. 38. Jesus answers in view of these facts and puts Peter to the blush. He uses the asseveration: *Verily, verily*. Lay down thy life for Me! Thou wilt not so much as confess Me. On the contrary, thou wilt deny Me. And that three times. And this will come to pass directly, before the cock hath crowed, before the ensuing morning. Peter again stood in need of strong and emphatic words.

As regards the time of this conversation with Peter, Luke's account agrees with that of our Evangelist, while it supplies additional items (chap. xxii. 31-34). Matthew and Mark are induced to record the conversation after the departure of Jesus from the place where He celebrated the Passover to the Mount of Olives, by their desire to superordinate the more general declaration made by Jesus to all His disciples, to the effect that they should all be offended that night because of Him. This declaration might also very readily occasion Peter once more to avouch his faithful devotion.

DOCTRINAL AND ETHICAL.

1. The exultant breathing again of Jesus after the departure of Judas: (*a*) *A presage* of the reviving and shining of the Church at the Last Day, Matt. xiii. 43; Luke xxi. 28; (*b*) *a sign expressive of the great victory of His Spirit* in the spiritual combat with treason in the circle of disciples,—with Judas as the representative of Satan; (*c*) a *symbolical sign* for His Church, teaching her how she shall conquer the anti-Christian Adversary and finally expel him by a dynamical censure; all this she shall do (after the example of the Son of Man) in simple humanity, a state which God, in the person of His Son, has hallowed, and with whose conditions He has complied. Similarly, an intimation that we should solemnly rejoice at the open desertion of false brethren and members rather than be vexed at the same.

2. The *contrast* of the pure Son of Man, the representative of God's honor, and the false friend who, from an historical point of view, became the tool of a Hierarchy possessing hearts hardened against Christ, or, regarded from an ethical stand-point, delivered himself up to be the tool of Satan.

3. *Glorification* is the revelation of internal spiritual power in the untrammeled appearance and activity of its life;—hence, appearance in conformity to the idea,—the real and perfect beauty, a representation of spiritual sovereignty in the unobstructed glory of life. The Father glorified through Christ. The highest victory of love over hate, of faithfulness over falseness, of humility over pride, of a repose of soul over excitement and self-perturbation, of brightness over demoniacal gloom, is the highest verification of the glory of the personal Son of Man, the central Hypostasis Himself, and, at the same time, the perfect glorification of the personal God, the Father, who has given such power to His Son and, through Him, to His children. *The glorifying of the Son of Man in God.* In and from

* [From a well-known passage in Tertullian's *Apologeticus*, c. 39. He adds: "Yea, verily this must strike them (the heathen); for they hate each other, and are rather ready to kill one another. And even that we call each other brethren, seems to them suspicious for no other reason than that among them all expressions of kindred are only feigned. We are even your brethren in virtue of the common nature, which is the mother of us all; though ye, as evil brethren, deny your human nature. But how much more justly are those called and considered brethren, who acknowledge the one God as their Father; who have received the one Spirit of holiness; who have awaked from the same darkness of uncertainty to the light of the same truth?" Comp. my Church History, Vol. I., p. 336 ff., N. Y. ed.—P. S.]

† [The question of Peter κύριε, ποῦ ὑπάγεις; *Domine, quo vadis?* has furnished the name to a church outside the city of Rome, on the spot where, according to the legend, Peter having from love of life escaped from prison, was confronted by the appearance of Christ, and asked Him: "Lord, whither goest Thou?" The Lord replied: "I go to Rome, to be crucified again," whereupon the disciple returned to his prison and cheerfully suffered martyrdom on the cross. *Si non e vero, e ben trovato.*—P. S.]

‡ [Augustine: Peter imagined that he could precede his guide. Presumptuous supposition! It was necessary that Christ should first lay down His life for the salvation of Peter, before Peter could be able to lay down his life for the gospel of Christ. But when Christ had died for Peter and redeemed him by His own blood, and had risen from the dead, then Peter was able to follow Christ, even to the cross.—P. S.]

the other world God glorifies Christ's personality as the absolutely dynamical principle which retains its grasp of itself even in death, which breaks through all the bonds of death, soars above the highest heavens, comprehends in its personality the depths of the Spirit and pours them out over all flesh; in order to draw all mankind up into the Kingdom of personal life and love and, in and along with mankind, to glorify the world into the Father's House.

4. The tender saying of Christ at His departure, *Little children, etc.*, echoing in the words of His disciple; 1 John ii. 1; chap. iii. 18. The chasm betwixt this world and the world to come disclosed, and closed, or glorified, by the Lord's Supper.

5. Christ no new Law-giver, because He has comprehended all of His commandments: (*a*) In the institution of love which is His sacrament accompanied by His word, or (*b*) in the gift of His Spirit; two principal phases of the same blessing.

6. If the *Lord's Supper* be intended to supply to us the *presence* of Christ, because He works and manifests Himself dynamically through it, how can the self-same thing be declared of the *Comforter*, chap. xiv. 16? For the reason that the office of the Comforter bears altogether upon the heritage left by Christ to His people, the institutions established by Him in word and sacrament; and only in the fellowship of the Holy Ghost has the proclamation of the death of Christ by word and sacrament its full truth.

7. The unsuspicious *self-confidence of Peter* a great warning to the Church and a foretoken of her history.

8. How Christ, by the celebration of the Love-feast and the Supper, has prepared His disciples for the new and great revelation of the heavenly Paradise, of heaven, and of the living connection between heaven and earth which He is to establish by means of them.

9. The divine assurance of Christ in view of the treason of Judas and the denial of Peter, an assurance of the absolute victory of Divine Providence over all the contradictions of evil; of the triumph of truth and righteousness over wickedness; of the triumph of love and grace over needy sinners.

HOMILETICAL AND PRACTICAL.

Christ's triumphant joy consequent upon the departure of the traitor.—The Lord's subsequent aloneness with His disciples a type of the purified, heavenly Church: 1. in respect of the cordial intimacy; 2. the high festivity; 3. the rich revelation of love and life; 4. the glorious disclosures; 5. the presageful glimpse of eternity—in this communion.—What the Lord discourses of with His disciples after Judas has gone out: 1. Not another word does He say of Judas himself, let alone a harsh one; 2. but He talks of God's triumphant over-ruling of his dark deeds.—*Now is the Son of Man glorified.* A blissful sense of victory is felt in the disburdened breast, after the weightiest of oppressions and the hottest of conflicts (ver. 21).—Judas goeth out to betray His Master, and Christ trembleth not—except for joy.—He looketh not upon that which is being done by men who have conspired together against Him, but upon what God doeth.—And therein also should the evangelical Church recognize and follow His example.—The mutual glorification of the Father and the Son. See ch. xvii.: 1. How the Son of Man has glorified His God as the Friend of man in holy humanity. 2. How God glorifies the Son of Man as the Son of God in holy and divine sovereignty.—*Dear little children.* The sensations of the Lord in anticipation of His departure: 1. of grief; 2. of bliss; 3. of apprehension; 4. of good confidence.—Or: The horror and joy of Christ at the departure of Judas, in comparison with the mild grief with which He now departs from the disciples.—The intimation of Christ relative to His entrance into heaven: 1. He is now going thither; 2. the Jews, *as Jews*, can *never* come thither; 3. the disciples cannot *now* come thither.—A decided indication of our need to ripen for heaven by a Christian life.—Christ's bequest to His people upon His departure, or the new commandment.—The Holy Supper the new life-law of Christ's Church.—The Supper of the Church her fundamental law: 1. the sum of her institutions (Word, Baptism, Discipline, *etc.*); 2. the sum of her teaching; 3. the sum of her moral admonitions.—Love, the mark of Christians.—The interruption of Christ's leave-taking with His disciples by the overweening protestations of Peter: 1. Once more a self-willed contradicting of Jesus' words, and that after the foot-washing and the Supper; 2. the utterance of a stout vow of fidelity, a vow which the Lord foresaw would turn to denial.—Comparison of Judas and Peter at this moment: 1. Similar features: The former, out in the night, prostitutes himself to the enemy in determined apostasy; the latter, within the circle of disciples, lays claim to a fidelity for which he has not the strength. 2. The difference: In that case embitterment, in this love to the Lord; Yonder the utmost falseness, here sincerity and open outspokenness.—There is always a capability of redemption in the sincere man.—The sad certitude of Jesus touching the imminent denial of Peter, set in the calm assurance of the certain victory of grace.

STARKE, ver. 31: A wise teacher giveth not that which is holy unto the dogs, nor casteth the pearls of the divine word before swine, Matt. vii. 6; 2 Tim. ii. 15.—CANSTEIN: All the sufferings of true Christians end in their glorification; nay, they are themselves a glory to them.—ZEISIUS: In all tribulations the best course to be pursued is to fix the eye of faith immovably upon the promised, future glory.—Even in the midst of suffering, as in the deepest humiliation and in death itself, the most admirable beams of glory shine forth.—ZEISIUS: Christ's glory is our glory also, for to this end (also) was He glorified, that He might bring us to everlasting radiance and glory.—A blissful death is the way to the eternal glory of God's children in heaven.—Ver. 34: —HEDINGER: Try thyself. Much love, much Christianity.—1 Pet. i. 22.—ZEISIUS: As the brethren of a fleshly order have their particular insignia, so love is the badge of spiritual brethren, or faithful Christians. He who has not this, has forfeited his order.—Ver. 36.—QUESNEL: God has His hours. What we cannot

do at *one* time, He causes us to perform at *another*.—Ver. 37.—HEDINGER: Even in good hearts there is sometimes more presumption than strength, Phil. ii. 13.—Christ must die for Peter before Peter can die for Christ.—Beware, therefore, of relying upon thyself. Everything must come of Christ's Spirit and death.—Ver. 38. We should not reject or disown our brethren on account of their many infirmities, but bear with them, in the confident hope of their renewal and purification, 1 Cor. x. 12.—God sometimes lets His saints stumble and fall, so that the ruin latent in them may become right patent to them.

HEUBNER: *Now*. With the treason of Judas, Jesus looked upon His death as determined (the proximate sense of the "now," however, is, that His victory *was* already decided), as good as accomplished and, by consequence, His glorification was the same.—Ver. 32. A man is deserving of glory in proportion to what he himself has done and sacrificed for the glory of God.—He who makes that glory his first aim, may confidently hope that God will glorify him. How were the apostles glorified!—Ver. 36. An assurance that an honest man grows in strength for duty, in the strength of spiritual life.

GOSSNER: On ver. 30. The devil is a stormy master; he demands to be served with speed, and he leaves a man no time to bethink himself. Away with thee quickly! Be off! he cries.—Ver. 33. The way I go is as yet too rough for you (and the goal is still too high for you).—Throughout the world Christians should be known by *love*. Each reverences that grace in another, which the other honors in him.—On ver. 37. Human nature is so arrogant. It thinks itself able to outrun grace, until, having started in the race and stumbling, as in Peter's case, pride dies at last.——GERLACH: By the word *glorify* we are to understand the revelation of the divine power and glory. The divine glory is God's manifest, almighty, holy love.—This *one another* (ver. 34) deserves our special consideration.—In these last parting discourses Jesus is no longer speaking of the world, (? See chap. xvi. 8, *etc.*), but of His people only; therefore not of the love that sacrifices itself for another without meeting with any return from that other; but of the love existing in the mutual relationship of true disciples. It is the duty of these *to strive for a unity* like that of the Father and Son (chap. xvii. 21), and to manifest this unity before the world, that the world may know that Jesus was sent from God. This brotherly love is, in its nature, one and the same with a universal love; it differs, however, in expression.—Ver. 36. In this annexed allusion to the future martyr's death which Peter should suffer, there is contained a word of comfort that afterwards had the power to raise him up, when bitter grief at his deep fall brought him nigh unto despair. Comp. Luke xxii. 32.——LISCO: *I will lay down my life*. Thus he spoke with a lively consciousness of his sincere love and hearty attachment to Jesus; but, blinded with regard to his weakness, he gave himself credit for more moral strength and firmness of faith than he possessed.——BRAUNE, ver. 31. An exultant cry of victory in the night in which He was betrayed.—God is glorified in Christ through suffering and death, and Christ is glorified in God through the (resurrection,) ascension into heaven and the exaltation to the right hand of the majesty of the Father.—*Little children*, 1 Pet. i. 23.—*And as I said unto the Jews*. But with what a difference here. Here the sharp words are wanting, that were aimed at the Jews; but the perverse rejoinders are missing likewise (John vii. 34; viii. 21).—A Christian destitute of this brotherly love, is like sounding brass or a tinkling cymbal.—Peter proves that a man is always better than his bad, but worse than his good, moods.

RICHTER: Ver. 37. That Peter did not, in the exercise of faith and obedience, keep silence, was the inward beginning of his fall.

STIER: Ver. 34. If the καινὴ διαθήκη, spoken of in the institution of the Lord's Supper, have reference to Ex. xxiv. 8, comp. Jer. xxxi. 31, then doubtless the ἐντολὴ καινὴ stands in closest connection with the διαθήκη. For the making of laws is the necessary accompaniment to a covenant.—*As I have loved you*. In Christ, a man like us, the first perfect fulfilment of the law now stands before us as a living decalogue; but when faith petitions, strength to love in like manner issues forth from His perfectness and flows *into us*, Eph. v. 1, 2.—It has been falsely said Peter's denial was *thrice* predicted; here, in accordance with Luke, in accordance with Matthew and Mark. Truer and more significant would be the statement that Peter thrice protested against such a catastrophe.—NITZSCH: It results of itself that those who love one another, are but practising and preparing themselves to extend their love outside of their own circle into the whole world.

[CRAVEN: From ORIGEN: Vers. 31, 32. It is the glory of the *Man* which is here meant; Christ at His death glorified God, *making peace by the blood of His cross*—thus the Son of Man was glorified, and *God glorified in Him*.—The word *glory* is here used in a different sense from that which some pagans attach to it, who defined *glory* to be *the collected praises of many;* the mind when it ascends above material things and spiritually sees God, is *deified*, and of this spiritual glory the visible glory on the face of Moses is a figure.—The whole of the Father's glory shines upon the Son; of this glory He hath made all who know Him partakers.—Ver. 33. *Little children* He says, for their souls were yet in infancy.—Ver. 33. To *seek* Jesus, is to seek the Word, wisdom, righteousness, truth, all which is Christ.—As if He said, I say it to *you* but with the addition of *now* (ver. 36); the Jews would never be able to follow Him, but the disciples were unable only for a little while.——From AUGUSTINE: Ver. 31. The *unclean* went out, the *clean* remained with the cleanser; thus will it be when the tares are separated from the wheat.—Ver. 34. He teaches them how to fit themselves to follow Him.—Ver. 36. He checks the *forwardness* of Peter but does not destroy his *hope;* nay, He confirms it.—Be not lifted up with presumption, thou canst not *now;* be not cast down with despair, *thou shalt follow me afterwards*.—Ver. 37. Peter knew his great desire, his strength he knew not.——From CHRYSOSTOM: Ver. 34. *As I have loved you;* My love has not been the payment of something ow-

ing to you, but had its beginning on My side.—Ver. 38. Thou (Peter) shalt know by experience that thy love is nothing, unless thou be enabled from above.——From BEDE: Vers. 36-38. Should any one fall, let the example of Peter save him from despair.

[From BURKITT: Ver. 33. *Little children;* intimating the tender affection He bears His disciples.—*Whither I go ye cannot come;* till our work be done, whither Christ is gone we cannot come.—Ver. 34. A *new* commandment because, urged from a *new motive,* and enforced by a *new example.*—Ver. 35. Christ will have His disciples known by their profound affection to each other.—One of the best evidences we can have of our vital relation to Christ, is a hearty love toward fellow. Christians.—Ver. 36. Though disciples shall certainly follow their Lord, they must patiently wait His time and finish His work.—Vers. 37, 38. The holiest of men knows not his own strength till temptation brings him to the trial.—None are so near falling as those who are most confident of their own standing.——From M. HENRY: From ver. 31, to the end of chap. xiv. Christ's *table-talk* with His disciples; teaching us to make conversation at table serviceable to religion.—Ver. 31. Christ did not begin this discourse till Judas had gone out; the presence of wicked people often a hindrance to good discourse.—Vers. 31, 32. Christ gives three comforting assurances concerning *His sufferings*—1. That HE should be *glorified in them,* by (1) obtaining a *glorious victory* over Satan, (2) working out a *glorious deliverance* for His people, (3) giving a *glorious example* of self-denial and patience; 2. That GOD THE FATHER should be *glorified in them*—those sufferings were, (1) the *satisfaction* of the Father's *justice,* (2) the *manifestation* of the Father's *holiness* and *mercy;* 3. That HE HIMSELF should be greatly *glorified after them,* in consideration of the glorification of the Father *by them* (ver. 32).—In the *exaltation* of Christ there was a *regard* had *to* His (self-) humiliation, and a *reward* given *for* it; those who mind *the business of glorifying God* shall have the happiness of being *glorified with Him.*—Ver. 33. The words *little children* do not declare so much their *weakness,* as His *tenderness and compassion.*—The declaration *Whither I go ye cannot come* suggests—1. *high* thoughts of Him, 2. *low* thoughts of themselves.—They could not follow Him to His *cross,* for they had not (then) courage; they could not follow Him to His *crown,* for they had not a sufficiency of their own, nor was their work yet *finished.*—Vers. 34, 35. He urges the great duty of *mutual love* by three arguments—1. The *command* of their Master; 2. The *example* of their Saviour; 3. The *reputation of their profession.*—*Brotherly love* is the *badge* of Christ's disciples, by this—1. *He* knows them, 2. *others* (the world) know them.—The *true honor* of Christ's disciples to excel in brotherly love.—Ver. 36. Peter's *curiosity* and the *check* given to it.—Believers must not expect to be glorified as soon as they are effectually called—there is a wilderness between the Red Sea and Canaan.—Vers. 37, 38. Peter's (*self-*) *confidence* and the *check* given to that.—Peter was *inconsiderate* but not *insincere;* we are apt to think we can do *anything,* but without Christ we can do *nothing.*—It is good for us to *shame ourselves* out of our *presumptuous* confidence; shall a bruised reed set up for a pillar, or a sickly child undertake to be a champion?—Christ not only foresaw that Judas would betray Him, but that Peter would deny Him; He knows not only the *wickedness of sinners,* but the *weakness of Saints.*—The most *secure* are commonly the least *safe.*——From SCOTT: Ver. 34. Alas! the commandment to *love one another as Christ has loved us* is still *new* and *strange* to most professed Christians.——From A. CLARK: Ver. 31. Now it fully appears (is about to appear) that I am the Person appointed to redeem a lost world by My blood.—Ver. 34. Christ *more* than fulfilled the Mosaic precept; He not only loved His neighbor *as* Himself, but He loved him *more* than Himself—His commandment was strictly *new.*—Vers. 36, 38. We should *will,* and then look to God for *power* to execute.——From STIER: Ver. 31. A cry of exultation in the night in which *He was betrayed.*—The first glorification is the beginning and ground of *that* which follows as its consummation.—In His *humiliation* He is *exalted,* in this darkness of shame does His glory beam forth, from Golgotha go forth those attracting energies which are to wrest from Satan the world of mankind.—The glorification of God in the suffering and dying Son of man embraces—1. when we *look into it,* the self-offering of God in the *person of this* Son of man as a great and solitary fact; 2. when we *look back,* the shining forth of God in *human nature* generally, as the longed for goal of all aspiration and effort; 3. when we *look forward,* the *representation and offering* of God to humanity as the object of faith and love.—The purest *honor of God* shines forth in the deepest *dishonor* of this *Son of Man.*—All is human and all is Divine; the *Ecce Homo* is changed to the eye of faith into—*Behold thy God!*—Ver. 32. The Lord speaks of a *twofold* glorification—1. He is made perfect through suffering; 2. the glorification of the Son of Man in God.—Ver. 34. A *new* commandment—1. in the simplicity and plainness of the *expression;* 2. in the perfection of the *new,* now first existing, *type;* 3. in the *power of fulfilment* which flows from this *life-giving type;* 4. and consequently, in the *abiding, living newness* of this commandment.—Ver. 37. Peter (*a little child,* ver. 33,) would be a *man* before the time!——From A PLAIN COMMENTARY (Oxford); Ver. 34. The commandment called *new* because destined to become *the great law of the new creation.*—From BARNES: Vers. 34, 35. This commandment to be a *badge* of discipleship; it was called *new* because—1. it had never before been made that by which any class of men had been distinguished; 2. of *the extent* to which it was to be carried.——From OWEN: Ver. 35. As a historical fact there has been no feature of Christianity exemplified in the life of believers, so potent in overcoming opposition as their mutual love.——From WHEDON: Vers. 36-38. Enough there was of a downfall to neutralize the pride of Peter, but his subsequent recovery evinced the earnestness of his profession.]

II.

HEAVEN (THE HEAVENLY HOME) THROWN OPEN AND REVEALED BY THE REVELATION OF THE HEAVENLY CHRIST IN THIS PRESENT WORLD. GLORIFICATION OF THE WORLD BEYOND, RESULTANT UPON HIS GOING AWAY AND HIS UNION WITH THE DISCIPLES IN THE SPIRIT. UNDERNEATH THE STARRY HEAVENS. CHRIST THE WAY TO THE FATHER'S HOUSE. (THE MANIFESTATION OF THE FATHER (AND OF HEAVEN) IN THE VISIBLE WORLD. THE COMMUNION OF THE SPIRIT AS THE ENTRANCE TO THE FATHER'S HOUSE, OR AS THE TABERNACLE AND FORETOKEN OF THE HEAVENLY HOME. THOMAS, PHILIP, JUDAS LEBBÆUS, OR: 1. THE PERSONAL CHRIST, AS OPPOSED TO THE MENACING ACTUALITY OF THINGS, AND TO DOUBT; 2. THE SPIRITUAL MANIFESTATION OF GOD, IN OPPOSITION TO A VISIBLE APPEARANCE AND TO SENSUOUS PREJUDICE; 3. THE CHURCH OF THE LORD IN OPPOSITION TO THE WORLD AND TO WORLDLY MESSIANIC IDEALS).

CHAP. XIV. 1–31.

(Vers. 1-14, Gospel for St. Philip and St. James' Day; vers. 23-31 for Whit-Sunday.)

1 Let not your heart be troubled: ye [*omit* ye] believe in God, believe also in me
2 [Have faith in God, and have faith in me].[1] In my Father's house are many mansions: if *it were* not *so*, I would have told you. [For, ὅτι] I go to prepare a place for you. [Lange: If it were not so, would I then have said to you, I go to prepare
3 a place for you?][2] And if [Lange: Even though] I go and prepare[3] a place for you, I will [*omit* will] come [ἔρχομαι] again, and [will] receive [παραλήμψομαι]
4 you unto myself; that where I am, *there* [*omit there*] ye may be also. And whither I go ye know, and the way ye know [And ye know the way whither I go, καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν].[4]

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can
6 [should] we know the way?[5] Jesus saith unto him, I am the way, [and] the
7 truth, and the life: no man cometh unto the Father, but by [through] me. If ye had known me, ye should [would] have known[6] my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father [visibly], and it sufficeth us [we
9 shall be satisfied]. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me [dost thou not know me], Philip? he that hath seen me hath seen the Father; and how sayest thou *then* [*omit then*], Shew us the
10 Father? Believest thou not that I am in the Father, and the Father [is] in me? the words that I speak[7] unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works [the Father, abiding in me, doeth his
11 works].[8] Believe me that I *am* in the Father, and the Father in me: or else [but
12 if not] believe me[9] for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and [even] greater *works* [*omit works*] than these shall he do; because [for] I go unto my [the][10]
13 Father. And whatsoever ye shall ask[11] in my name, that will I do, that the Father
14 may be glorified in the Son. If ye shall ask anything in my name, I will do *it*.[12]
15, 16 If ye love me, keep my commandments. And I will [shall] pray the Father, and he shall [will] give you another Comforter [Paraclete[13]], that he may abide
17 [be][14] with you for ever; *Even* [*omit Even*] the Spirit of truth; whom the world cannot receive, because [for] it seeth [beholdeth] him not, neither knoweth him: but[15] ye know him; for [because] he dwelleth [abideth] with you, and shall be
18 [will be][16] in you. I will [shall] not leave you comfortless [orphans]: I will
19 [shall] come to you. Yet a little while, and the world seeth [beholdeth] me no
20 more; but ye see [behold] me: because [for] I live, [and] ye shall live also.—At that day ye shall [will] know that I *am* in my Father, and ye in me, and I in you.

21 He that hath [possesseth] my commandments, and keepeth them, he it is that loveth me; and [but] he that loveth me shall [will] be loved of my Father, and I will [shall] love him, and will [shall] manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how[17] is it that thou wilt manifest thy-23 self unto us, and not unto the world? Jesus answered and said unto him, If a man [any one] love me, he will keep my words [word]: and my Father will love him, 24 and we will [shall] come unto him, and make our abode with him. He that loveth me not keepeth not my sayings [words]: and the word which ye hear is not mine, but the Father's which [who] sent me.

25 These things have I spoken unto you, being *yet* present [while yet abiding, or, 26 tarrying] with you. But the Comforter, *which is* [But the Paraclete, *even*] the Holy Ghost, whom the [my][18] Father will send in my name, he shall [will] teach you all things, and bring all things to your remembrance, whatsoever [which] 27 I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither 28 let it be afraid. Ye have heard how [that] I said unto you, I go away, and come *again* [*omit again*] unto you. If ye loved me, ye would rejoice [ye would have rejoiced, ἐχάρητε] because [that] I said [*omit* I said[19]], I go unto the 29 Father: for my [the][20] Father is greater than I. And now I have told you be-30 fore it come to pass, that, when it is come to pass, ye might [may] believe. Hereafter I will [shall] not talk much [*add* more] with you: for the prince of this [the][21] world cometh, and hath nothing in me [and of me there belongeth to him nothing 31 at all]. But that the world may know that I love the Father; and as the Father gave me commandment [commanded me], even so [thus] I do. Arise, let us go hence.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—[Or, "Trust (confide) in God, trust also in Me." The sentence admits of four interpretations and translations, as πιστεύετε may be taken both times in the imperative, or both times in the indicative, or once in the imperative, and once in the indicative sense. Hence: 1. "Believe in God, believe also in Me" (Cyril, Nonnus, Theophyl., Euthym. Zigab., Lampe, Bengel, Whitby, Doddridge, Lücke, De Wette, Meyer, Stier, Alford, Hengstenberg, Godet); 2. "*Ye* believe in God, *ye* believe also in Me" (Luther in his trans.); 3. "Believe in God, and (then) *ye* will also believe in Me" (Olshausen, Lange); 4. "*Ye* believe in God, (therefore) believe also in Me;" *Creditis in Deum, et in Me credite* (Vulg., Aug., Erasmus, Beza, Engl. Ver., Grotius). I take πιστεύετε in both clauses as Imperative. See the Exeg.—P. S.]

[2] Ver. 2.—[Ὅτι in accordance with ℵ. A. B. C.* D. K., Lachmann, Tischend., Alford, *etc.* The omission in the text. rec. arose from its being taken as the mere ὅτι *recitantis* and hence as unnecessary. It may be taken as the ὅτι *recitantis* with Lange who connects ὅτι πορεύομαι with εἶπον ἂν ὑμῖν, or in the sense *because, for.* See Exeg.—P. S.]

[3] Ver. 3.—Καὶ ἑτοιμάσω. Lachmann, in accordance with A. B. E. G., *etc.*, omits καί. Tischendorf retains it in accordance with Codd. [ℵ.] C. I. L., the Vulgate and Itala. [Tischendorf, Ed. viii., claims B. as supporting the latter reading.] The former reading seems to have arisen from the idea that ἑτοιμάσω, as a promise, must be attracted to the subsequent πάλιν ἔρχομαι, *etc.* The corollary, however, is designed to limit Christ's going away and remaining in the other world. Codd. D. M., *etc.* read ἑτοιμάσαι in accordance with the foregoing.

[4] Ver. 4.—Codd. B. C.* Sin., *etc.*, Tischendorf [Alford, Westcott and H.] read οἴδατε τὴν ὁδόν instead of οἴδατε, καὶ τὴν ὁδὸν οἴδατε in accordance with A. D., *etc.* Meyer favors the former reading: "and whither I go, ye know the way." Ver. 5 he declares to be in favor of this reading. This passage indeed seems at first declarative for the Recepta, since it makes a decided distinction between the goal and the way. Nevertheless we must give the preference to the former reading, it being the more difficult and also according significantly with the context. [The καί and second οἴδατε of the text. rec. is explanatory according to ver. 5.—P. S.]

[5] Ver. 5.—Lachmann and Tischendorf, in accordance with Codd. B. C.* D., Versions, *etc.* read οἴδαμεν τὴν ὁδόν instead of δυνάμεθα τὴν ὁδὸν εἰδέναι. The Recepta is explanatory [sustained by (ℵ.) A. C.[2] (K.) L., *etc.*]

[6] Ver. 7.—Ἐγνώκειτε ἄν is opposed to ᾔδειτε ἄν by strong authorities, A. E. G., *etc.* [Tischendorf, Ed. viii., reads ἐγνώκατε, instead of ἐγνώκειτε, and γνώσεσθε (*cognoscetis*) for ᾔδειτε, with Cod. Sin. and D.* The other reading is supported by A. B. C. D.[2] L. N. Q. X., *etc.*, Lachm., Tischend., ed. 7th, Alford.—P. S.]

[7] Ver. 10.—[Tischend., Alf., *etc.* read λέγω (with B. L. N. X.), the text. rec. λαλῶ (with ℵ. A. Q., *etc.*); D. aeth. λελάληκα, perhaps from vi. 63.—P. S.]

[8] Ver. 10.—[According to the reading ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ, which is supported by ℵ. B. D. and adopted by Tischendorf, ed. viii. The text. rec. inserts αὐτός before ποιεῖ and omits αὐτοῦ, *he himself doth the works;* so Lachm. and Tischend., ed. vii., in accordance with A. Q. Γ. Δ. Λ. Π., *etc.*—P. S.]

[9] Ver. 11.—[Tischendorf, Ed. viii., omits μοι in accordance with ℵ. D. L.; Lachmann and Alford give it with A. B. Q., *etc.*—P. S.]

[10] Ver. 12.—Μου is omitted in accordance with decisive authorities, [*viz.* ℵ. A. B. D. L. Q. X. Π.]

[11] Ver. 13.—[Tischendorf gives αἰτήσητε in accordance with ℵ. A. D. L. X.; Cod. B. reads αἰτῆτε.—P. S.]

[12] Ver. 14.—This verse is wanting in X. and a few Minuscles and Versions. Omitted probably on account of its similarity to ver. 13. [Tischendorf, Ed. viii. and Lachmann read αἰτήσητέ με in accordance with ℵ. B. E. H., *etc.*; Tischendorf in Ed. vii. omitted με with A. D. G. K., *etc.* So does Alford, ed. vi.—P. S.]

[13] Ver. 16.—[On the different renderings of παράκλητος, *Paraclete, Comforter, Helper, Advocate, Representative*, see the Exeg. Not. The English rendering *Comforter*, which corresponds to Luther's *Tröster*, is derived from Wicliff, who often uses it in the sense of the Latin *comfortari*, so as to combine the idea of help and strength with that of consolation. See Archdeacon Hare, *Mission of the Comforter*, vol. ii. j. a. and Alford *in loc.*—P. S.]

[14] Ver. 16.—Instead of μένῃ according to Cod. [A.] D., in conformity to ver. 17 [ℵ.] B. L. Q. X. S. Lachmann, Tischendorf [Alford, *etc.*] decide in favor of ᾖ.

[15] Ver. 17.—[Tischendorf and Alford omit δέ after ὑμεῖς, in accordance with ℵ. B. Q.; Lachmann gives it with A. D. L. X., *etc.*—P. S.]

[16] Ver. 17.—The Future ἔσται, in accordance with [ℵ.] A. [D.[2] L.] Q. Tischendorf, in opposition to ἐστί [*is*] B. D. Lachmann [Alford], is recommended by the very μένει which precedes it as a Present (E. G. K.) instead of a Future (Vulgate).

[17] Ver. 22.—[Tischendorf reads *καὶ τί* in accordance with ℵ. G. H. K., *etc.*; Lachmann omits *καί* with A. B. D. E. L. X.—P. S.]
[18] Ver. 26.—[The *μου* is supported only by D. H.[2] and a few inferior authorities.—P. S.]
[19] Ver. 28.—Εἶπον is omitted in accordance with Cod. [ℵ.] A. B. D. K., *etc.* A repetition from the foregoing.
[20] Ver. 28.—[The *μου* is omitted by Tischendorf, Ed. viii., in accordance with ℵ.[ca] A. B. D.,* *etc.*; Griesbach and Lachmann give it with ℵ.* D.[2] Γ. Δ., *etc.*]
[21] Ver. 30.—Τούτου is omitted in accordance with [ℵ.] A. B. D. [g. r.], *etc.* An explanatory addition.

EXEGETICAL AND CRITICAL.

[These discourses were spoken *after* the Lord's Supper, which took place, according to Lange and Tholuck, at ch. xiii. 34. A pause intervened between the close of the last and the beginning of this chapter. When Peter was "humbled and silent" (Lücke), and the other disciples sadly moved by what they had just heard of the treason of Judas, the denial of Peter and the departure of their beloved Lord and Master, He addressed to them these opening words of cheer which, coming from *His* lips with all the thrilling solemnities of the night preceding the crucifixion, have an immeasurable power of comfort and consolation in seasons of deepest distress and on the very borders of despair. The parting discourses have already been characterized at the beginning of ch. xiii. and on xiii. 31; but the beautiful remarks of Olshausen may here be added: "We come, finally," he says, "to that portion of the evangelical history, which we may with propriety call its *Holy of Holies.* Our Evangelist, like a consecrated priest, alone opens to us the view into this sanctuary. This is composed of the last moments spent by the Lord in the midst of His disciples before His passion, when words full of heavenly thought flowed from His sacred lips. All that His heart which glowed with love had yet to say to His friends, was compressed into this short season. At first the interview with the disciples took the form of conversation; sitting at table they talked together familiarly. But when (xiv. 31) the repast was finished, the language of Christ assumed a loftier strain; the disciples assembled around their Master, listened to the words of life and seldom spoke a word (only xvi. 17, 29). At length in the Redeemer's sublime intercessory prayer, His full soul was poured forth in express petitions to His heavenly Father on behalf of those who were His own. Meanwhile, His discourse retained the form of free communication, in which no marks of designed arrangement are to be discovered, as would be the case with a formal oration.—It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit, that of the Christ to the Church, of the Church to the world, and so forth. Moreover, a considerable portion of these sublime communications surpassed the point of view to which the disciples had at that time attained; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds, and, on account of what they still did not understand, He points them to the Holy Spirit, who would remind them of all His sayings, and lead them into the whole truth (xiv. 26)."—P. S.]

Ver. 1. **Let not your heart be troubled** [affrighted, *μὴ ταρασσέσθω ὑμῶν ἡ καρδία*].—The spirit, the soul, may be troubled (see chap. xi. 33; xiii. 21); not so the *heart*, as the organ and symbol of trust. This encouragement has reference not simply to what He has told them about the approaching denial of Him (Chrysost., *etc.*), but, in the first place, to the announcement of His departure and to the decree uttered by Him (De Wette and others), to the effect that they could not follow Him. Taking this decree in its concrete sense, however, there comes into consideration as well the saying concerning the denial of Peter,—a saying which revealed a perspective full of danger to all the disciples. The prospect of the denial of faith's goal in the high and invisible world which lay beyond them, was a prospect calculated to startle them, even when apprehended in the most general sense.

Trust in God, and (then) ye (will) trust in me [or rather: *Have faith in God, and have faith in Me, πιστεύετε* (Imperative) *εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε* (Imperative). See the Textual Notes.—P. S.]—Πιστεύειν does not here mean *belief* in the general sense of that term (in which sense they had belief), but in its special sense—*trust: trust directed to God,* and trust *directed to Christ.* Hence we translate: *trust in;* namely, in God who is on high; in Me when I ascend on high. This sets aside:

1. The interpretation: '*ye* believe in God, believe also in Me.' With the first verb in the Indicative, the second in the Imperative (Vulg., Erasm. and others [E. V.]).

2. '*If* ye believe in God (as if it were *εἰ πιστ.*), ye believe also in Me' (Luther).* With the verb each time in the Indicative.

3. According to Cyril, Lücke, De Wette and others [Meyer, Alford, Godet], both expressions are in the Imperative: 'Rely on God and rely also on Me.' We do not think, however, that Christ can thus make two separate trusts. We might, perhaps, more reasonably expect: 'Rely on Me; in so doing ye rely also on God,'—in analogy with the saying ver. 6. But here Christ's ascension to heaven must be presupposed, as resulting from the fact that the Father in heaven is the goal towards whom that ascension tends. Therefore: Trust in God; in so doing ye do also trust in Me (*εἰς*, expressive of the direction of this trust to heaven and to the One who is about ascending into heaven).

Tholuck: "Even Erasmus observes that ver. 1 may be apprehended in four ways, according as *πιστεύετε* is assumed to be both times in the Indicative, the sense of an hypothesis being attached to the word at its first occurrence (Aug., Luth.), or taking the latter as Indicative and as a consequence of the former (Grot., Olsh. and others), or the former as Indicative and the second as Imperative (Vulg.), or, after the example of most of the church fathers, both as in the Imperative." For the reasons cited above,

* [In his translation, but not in his Commentary on chh xiv., xvi., where he follows the translation of the Vulgate, see no. 1.—P. S.]

we agree with Grotius in holding the first πιστεύετε to be in the Imperative mood,—attaching to it the sense of trust, however—and the second to be consecutive to the first.

[I prefer to read πιστεύετε both times *imperatively*, as in ver. 11, because this agrees best with the preceding imperative, μὴ ταρασσέσθω, and with the fresh, direct, hortatory character of the address. The other interpretations introduce a reflective tone. Our Lord exhorts and encourages the disciples to dismiss all trouble from their hearts and to exercise full trust and confidence (πιστεύετε, emphatically first and last) in God, who has in reserve for them many mansions in heaven, and consequently also to trust in Christ, who is one with the Father and is going to prepare a place for them; faith in God and faith in Christ are inseparable (hence εἰς ἐμέ is placed before the second πιστεύετε), and the glorification of the Son is a glorification of the Father in the Son; comp. xiii. 31, 32, with which this passage is closely connected. In claiming the same trust and reliance on Himself as on the Father, Christ makes Himself equal with God, as in ch. v. 17 and 23. Hence there is here no *addition* of faith in Christ to faith in God (as Olshausen objects), nor a transfer of our trust from its proper object to another, but simply the concentration of our trust in the unseen God—who out of Christ is a mere abstraction—upon the incarnate Son, in whom this trust becomes real and effective. —P. S.]

Ver. 2. **In my Father's house** [ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν. Mark the simple, childlike, cheering character of this address to dear children (τεκνία, xiii. 33): the touching ideas of Father, house, home, peaceful and durable rest, room enough for all in heaven.—P. S.] The house of the Father is the real temple of God, as opposed to the typical temple or house of the Father (chap. ii. 16), which they are now cast out of, having taken their leave of it as Jews. According to Meyer [p. 505], this house is "not heaven *in general*, but the particular *dwelling-place* of the divine δόξα in heaven, the place of His glorious throne (Ps. ii. 4; xxxiii. 13 ff.; Is. lxiii. 15, *etc.*), considered as the heavenly sanctuary (Is. lvii. 15), according to the analogy of the temple at Jerusalem as the οἶκος τοῦ πατρός on earth (John ii. 16)." But not in vain is it written: Our Father *in the heavens* (Matt. vi. 9); Christ came down *from heaven* (John iii. 13); ascended *into heaven* (Acts i. 11); is set on the throne of the Majesty *in the heavens* (Heb. viii. 1); the inheritance of Christians is reserved for them *in the heavens* (1 Pet. i. 4). Therefore even if the throne of God be denominated the central point in the heavens or the highest point above the heavens, still the heavens themselves are not excluded from being His house, for there is a distinction between the seat or throne in a house and the house itself; and this irrespective of the fact that heaven is also simply called His throne, Is. lxvi. 1. We assume, moreover, that we are not required to make a spiritualistic separation between God's heaven and the starry universe, and that the aspect of the starry heavens is a figure to us of the heavenly mansions, even though it be true that all stars are not to be regarded as heavenly places. (See my book: *The Land of Glory*.* Kurtz, *Bible and Astronomy;* also my *Leben Jesu*, II. p. 1349.) And so it is most probable that Jesus spoke these words to the disciples as they were leaving the Passover room, pointing, as He uttered them, up to the starry sky. [According to xiv. 31, they seem to have been still in the room, but see Lange's notes on the passage.—P. S.] Henceforth they, like Him, were strangers on earth, having no abiding place: at this moment He disclosed heaven to their view and gave them a promise of the many dwelling-places in the Father's house. Hence the significant choice of the expression: μονή, a place of rest, a lodging.

[The term μοναί, which in the N. T. occurs only here and ver. 23, is derived from μένω, *to abide*, and hence implies the idea of abode, rest, stability, home (comp. μένουσαν πόλιν, Heb. xiii. 14; the σκηναὶ αἰώνιοι, Luke xvi. 9, and the οἰκοδομὴν ἐκ θεοῦ, the οἰκία ἀχειροποίητος αἰώνιος ἐν τοῖς οὐρανοῖς, 2 Cor. v. 1). The E. V. *mansion*, from *mansio*, *manere*, μένειν (introduced by Tyndale), here and in old English means dwelling-house, not, as in modern usage, manor-house, palace. Christ probably alludes to the temple, His Father's house on earth (ch. ii. 16; Rev. iii. 12; comp. Luke ii. 49) with its numerous chambers (1 Kings vi. 5, 6, 10), perhaps also to the vast oriental palaces with apartments for all the princes and courtiers. Heaven is not only a *state*, which commences already here on earth with the presence of Christ in the soul and the possession of everlasting life by faith in Him, but also a *place*, from which Christ descended and to which He ascended, and where He, with the Father and the Spirit, dwells among saints and angels, patriarchs and prophets (Luke xiii. 28), in the fulness of His majesty and glory. Philosophy and astronomy are unable to define the *locality* of this spiritual heaven, it is a matter of

* [This little book of Dr. Lange, *Das Land der Herrlichkeit*, appeared first in a series of articles in Hengstenberg's '*Evangelical Church Gazette*,' and then separately, Mörs 1838. It is an argument for the Scripture idea of heaven against the astronomical objections, and abounds in beautiful poetic passages. I shall quote but two: "It is certain that there must be SOME PLACE in the upper worlds where the beauties and wonders of God's works are illuminated to the highest transparency by His power and holy majesty; where the combination of lovely manifestations, as seen from radiant summits, the enraptured gaze into the quiet valleys of universal creation, and the streams of light which flow through them, must move the spirits of the blest in the mightiest manner, to cry out: HOLY! HOLY! HOLY!—And there is the holiest place in the great Temple! It is there, because there divine manifestations fill all spirits with a feeling of His holiness. But still rather, because there He reveals Himself through holy spirits, and through the holiest one of all, even Jesus Himself!"—"Seek not to persuade us that all those vast regions are destitute of inhabitants. Seek not to persuade the pilgrim, wandering through the darkness, that yon cottage, whence a hospitable light streams forth to greet him, is without an inhabitant. So on us there shimmers from above, light out of 'many mansions.' It is a city of God that beams upon us, whose golden streets stretch forth into remotest infinitude. We see not its furthest battlements; its nearest ones *do* meet our gaze. And when we consider that light from there is thousands of years in reaching us, and that, starting from a remoter point, it is millions of years on its way, we may well call the city of the Living God an 'Eternal City.' Its radiance beams mightily upon our bodily vision if we do but step forth into the starry night. Its glory and higher nature have been made evident by science. But to the believer alone do the heavens disclose themselves as the Fatherland and Heritage of the Blessed. Unto Christians it is said: 'Ye are come unto the City of the Living God,' and 'in my Father's House are many mansions.'" P. 62.—P. S.]

pure faith, yet most real, even more so than this changing earth; for earth is but the footstool of God and derives its value from the life and light of the supernatural world above, around and within us. The Jewish Rabbis distinguished two heavens (comp. Deut. x. 14, the "heaven and the heaven of heavens"), or seven heavens (severally called *velum, expansum, nubes, habitaculum, habitatio, sedes fixa, araboth;* see Wetstein on 2 Cor. xii. 2). St. Paul speaks of the third heaven (2 Cor. xii. 2), which by some commentators is placed beyond the atmospheric and the starry heavens; but heaven may be much nearer than is generally supposed. According to the Apocalypse, the many heavenly mansions here spoken of are after all not the final but the intermediate resting-places of the saints till the general resurrection when the heavenly Jerusalem will descend upon the new, glorified earth, and God will dwell with His people for ever, Rev. xxi. 1 ff.; 2 Pet. iii. 13. Then heaven and earth will be one; earth being changed to heaven and heaven to earth, "one kingdom, joy and union without end."—P. S.]

Many mansions. Tholuck: "In the *multiplicity* of the *μοναί* the fathers discovered a diversity of grades; thus Clemens Alex., *etc.*, also Stier, Lange, *etc.* The context, however, does not indicate any difference of degrees, but simply the multiplicity of the dwellings." But if this multiplicity were merely quantitative and not qualitative as well, the expression: there is room enough, would suffice. Of course the words convey this meaning too, in accordance with Luther's saying: "If the devil with his tyrants hunt you out of the world, ye shall still have room enough." [Wordsworth agrees with Lange as to different degrees of felicity in the same blessed eternity. But Meyer, Godet and Alford confine *πολλαί* to the number: mansions enough for each and all, *ἱκαναὶ δέξασθαι καὶ ὑμᾶς* (Euthym. Zig.) The idea of degrees of dignity and blessedness in heaven corresponding to the degrees of perfection, though perhaps not implied in the word *many* here, is certainly scriptural, comp. 1 Cor. xv. 41, and has always been admitted in the Church. No envy or jealousy will arise from disparity of glory, for, as Augustine says, the unity of love will reign in all. —P. S.]*

If it were not so, would I have told you: I go to prepare a place for you? [This is Lange's construction, which differs from the English V. Comp. TEXTUAL NOTES and see below.—P. S.] Various constructions:

1. The fathers, Erasm., Luther and others [Maldonatus, Bengel, Ebrard], Hofmann: "*If it were not so, I would say to you: I go to prepare a place for you.*" [These interpreters refer *εἶπον ἂν ὑμῖν* to the following *ὅτι πορεύομαι.* Lange does the same, but makes the sentence a question.—P. S.] Meyer thinks that ver. 8 is decisive against this supposition; according to that verse Jesus actually goes and prepares a place. But it would not be the only passage in which John presents a relative antithesis in the form of an absolute one. (See chap. i. 11, 12.) A more powerful consideration against the view is, that the work of Christ joins on to the work of the Father, re-organizing the creation but not extending it (*Leben Jesu*, II. p. 1350).

2. Laurent. Valla, Beza, Calvin, Lücke, Tholuck and many others have placed a period after *εἶπον ἂν ὑμῖν.* "*If it were not so, I would have told you.*"* The expression of Christ's veracity might recommend this reading, if the idea of the heavenly dwellings had been already diffused among the disciples. But this was not the case: hitherto they had had but the idea of Sheol, with its two grand divisions: Paradise and the place of punishment [Gehenna]. Hence it would have been superfluous for Christ to deny the truth of an idea which as yet they had not entertained.

3. We, therefore, adopt the interrogative apprehension of the words: "*would I then, etc.?*" (Mosheim, Ernesti, Beck); yet not in the sense of the Present: **would I tell you?** against which Meyer cites the aorist *εἶπον*, but: **would I have told you?** (Ewald). He has really told them this, though not literally, any more than He said to the Jews—chap. x. 14—: Ye are not My sheep (comp. ver. 26); for instance chap. viii. 22; comp. chap. xiii. 33; chap. x. 4, 11; vers. 28, 29; chap. xii. 26. So, then, He has told them before this, that He is going to another world where He has destined abiding-places for them near Himself. It is His intention now to develop this germ of revelation, in the most glorious disclosures concerning heaven. The *μονή* is there already; by Christ, and above all by His making Himself the centre of it, it shall be converted into a fitting *τόπος* for them and all believers. For *ἑτοιμάσαι τόπον* does not mean: to create the place as a place, but: to arrange it as a habitable place. [Comp. 2 Pet. i. 11: "An entrance shall be richly ministered unto you into the eternal kingdom of our Lord;" 2 Cor. v. 1, "a building from God, a dwelling not made with hands, eternal in the heavens." Alford quotes here from the *Te Deum:* "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers." Christ *prepared* a heavenly home for His disciples by His atoning death, resurrection and ascension; but considering that the heavenly mansions are merely intermistic abodes, the term may perhaps also refer to the building up of the

* [A very singular and painful abuse of this passage on the many mansions was made by Göthe in his old age (1823) when, in a letter to Countess Auguste Bernstorf-Stolberg who, as a friend and correspondent of his youth, had most delicately and touchingly entreated him to attend to the salvation of his soul, he coldly replied: "Let us dismiss all fears about the future. In our Father's kingdom are many provinces, and since He has prepared for us such a delightful abode in this world, He will no doubt take good care of both of us in the other world; perhaps we may there succeed also, what we failed to do heretofore, to become acquainted with each other face to face and to love each other all the more deeply. Remember me in undisturbed faithfulness."—P. S.]

* [So also the Eng. V., Grotius, Olshausen, De Wette, Meyer, Alford, Lachmann, Tischendorf (in their punctuation), Hengstenberg, Godet. In this case *εἰ δὲ μή, εἶπον ἂν ὑμῖν* is parenthetical, and *ὅτι πορεύομαι*, *for I go, etc.*, begins a new sentence which confirms (ὅτι) the assurance: "In My Father's house are many mansions;" the *ἑτοιμάζειν τόπον* implies *μονὰς πολλάς.* The parenthetical assurance, "if it were not so, I would have told you," agrees with the childlike simplicity of the discourse and is calculated to beget implicit confidence, comp. ch. xvi. 4. Upon the whole I prefer this interpretation and would retain the English Version, except that it omits *for* (ὅτι) before "*I go.*" Lange's interrogative interpretation is open to the objection that no such words as *πορεύομαι ἑτοιμάσαι τόπον ὑμῖν*, are recorded in the previous chapters of John.—P. S.]

heavenly Jerusalem, which is ultimately to descend upon the new earth. On πορεύομαι Augustine and Wordsworth remark: "Christ sets out on a journey, to prepare a place for us. Let Him depart; let Him ascend, and not be visible to the bodily eye; let Him be hidden from it, that thus He may be seen by the eye of faith; and being so seen, may be desired; and being desired, may be possessed for ever; the desire of our love is the preparation of our house in heaven."—P. S.]

Ver. 3. **And though I go.**—Here stress is laid upon the going away. To prepare for them the place in the inheritance of glory, He must, indeed, first leave them. But the going away is to be counterbalanced by His coming again to take them to Himself. [Meyer: καὶ ἐάν, not κ. ὅταν. Jesus does not intend to indicate the *time* of His return, but the *consequence* of His departure. The πορεύεσθαι κ. ἑτοιμάσαι are the antecedent facts which, once accomplished, result in the πάλιν ἔρχομαι. The nearness or distance of this return is left undecided by ἐάν.—P. S.]

I come again [πάλιν ἔρχομαι].—Three different interpretations:

1. As referring to the παρουσία of Christ on the last day (Origen, Calvin, Lampe, Meyer, Hofmann [also Luthardt, Brückner, Ewald]). On which Meyer: It is the idea of the imminent Parousia, an idea appearing also in John, though with less prominence. [Meyer refers to ch. v. 23 ff.; xxi. 22; 1 John ii. 28.—P. S.] This view is contradicted (*a*) by the erroneousness of the supposition that the disciples (or Christ Himself) conceived of the Parousia as so imminent, in a chronological sense. (*b*) By the fact that in the true Parousia there is to take place, not a re-union between Christ and His people in heaven (where Christ is), but a re-union on earth (where the Church is; see Rev. chap. xiv. and xx.); while here the disclosures made concern the heaven beyond this life, not the earth with its future destiny of glorification. (*c*) By the circumstance that the Present ἔρχομαι denotes a right speedy return of Christ, thus being adapted to console these disciples at their separation from Christ and in the sufferings inflicted upon them through persecution.

2. Christ's coming again to His people, through His Spirit, and their reception into the full and holy spiritual fellowship of the glorified Christ, in accordance with ver. 18 (Lücke, Neander [Godet], *etc.*). But that this spiritual re-union is not the precise thing intended by the passage, though con-supposed or pre-supposed, results from the fact that Christ is here speaking of coming to fetch them to a goal whose locality is determined.

3. The words are indicative of a coming of Jesus for the purpose of receiving the disciples into heaven by means of a blissful death (Grotius, Knapp, Baumg.-Crusius, Nitzsch [Reuss, Tholuck, Hengstenberg] and others). Against this view Meyer remarks: "It is in opposition to these words (comp. vers. 21, 22) and to the manner in which other portions of the New Testament speak of the coming of Christ; death truly transports the apostles and martyrs to Christ (2 Cor. v. 8; Phil. i. 23; Acts vii. 59), but nowhere is it said of Christ that He comes and takes them to Himself. Except in the Paraclete of whom John treats, Christ *comes* only in His glory at the Parousia." Against this we would remind our readers that the parable of Lazarus mentions a calling for and carrying away of pious souls (Luke xvi. 22). There, indeed, the coming of angels is still the temporary substitute for Christ's coming Himself. But when dying Stephen prays: "Lord Jesus, receive my spirit" (Acts vii. 59), he takes it for granted that the Lord is coming to meet his parting spirit; for this cause he saw Jesus beforehand, already standing, *i. e.* having arisen from His throne, on the point of receiving or fetching him (ver. 55). Further, unless we are willing to affirm that the saying of Christ, John xxi. 22, has not been fulfilled, there is no way in which we can understand it except as referring to His coming to John in death, to take him away with Him. Dying believers also (not "Apostles and Martyrs" only) are in Jesus' hand (chap. x. 28). But, without doubt, this coming of Jesus to believers in death is connected with His spiritual and yet personal coming to them in life, in Word and Sacrament, and in the Holy Ghost (chap. xvii. 23; Rev. i. 8; chap. iii. 20) and, similarly, it points to the last coming of Christ (Stier, and my *Leben Jesu*, II. p. 1351). Tholuck: "It only remains to explain ἔρχομαι agreeably to Biblical usage, according to which the word to come, to visit, פָּקַד, is employed to express every revelation of the Lord, every manifestation of His power, whether for good or evil, comp. vers. 18, 23, 30; Matt. x. 23; xxvi. 64, and in Revelation whose whole theme is the ἔρχεσθαι of the Lord."

[Alford *in loc.*, with Stier and Lange, takes a comprehensive 'perspective' view of the coming again of our Lord from the resurrection of Christ to the final judgment. "This ἔρχομαι is *begun* (ver. 18) in His resurrection—*carried on* (ver. 23) in the *spiritual life* (xvi. 22 ff.), the making *them* ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23); *fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state."—P. S.]

Ver. 4. **And whither I go.**—See the TEXT. note. According to the Recepta Christ says to them: "Ye know the goal whither I go, and so ye also know the way." This reading seems to be confirmed by ver. 5, since Thomas too distinguishes between the goal and the way. But the connection rests upon the contrast of Christ's spiritual view to the sensual view which Thomas takes of the matter. Christ means to say: because ye know the way to the place to which I am going, ye also know the goal. Thomas, on the other hand, says: because we know not the goal, neither do we know the way. For here the subject of discourse is not simply the Father's house, or the Father generally, as the goal of Christ (ver. 2, to which Tholuck refers), but that place in the hereafter, the place of Christ's glory. The way should be their guide to an inference concerning the goal. Interpretation of the *way:* 1. The Passion and death of Christ (Luther, Grotius and others, Luthardt. Tholuck "the way of denial," chap. xiii. 36; xii. 24, 26). 2. Christ Himself, in accordance with ver.

6 (De Wette, Meyer). Christ most undoubtedly; Christ, however, in His motion; consequently the view presented in No. 1 is equally to be held here, in accordance with ver. 3 (Tittmann, Knapp). The expression is not anacoluthical; it is a specimen of breviloquence. *And whither I* (ἐγώ, emphatic) *go, thither ye know the way*. Christ is the living way for Himself and His people to δόξα with the Father.

Ver. 5. **Thomas saith unto Him: Lord, we know not.**—This was perfectly correct, supposing the goal to be inwardly and outwardly determined. Here the way or direction is known only by the goal. Grotius: *Quodsi ignoretur, quæ sit meta, non potest via sub ratione viæ concipi.* But this reflection is an accessory consideration merely; the main point is the oppressive sense of obscurity, of uncertainty with regard to the goal—uncertainty arising from their imperfect apprehension of their Lord and Master.

Ver. 6. **Jesus saith unto him: I am the way.**—The answer of Jesus is not intended to divert the over-forward curiosity of Thomas, as Calvin supposes. ("*In re magis necessaria insistit.*"*) Thomas has declared that he does not know the way to that goal of Christ, because he is ignorant of the goal itself. Jesus answers, very pertinently: *I am the way;* only for Him the way means something different from the idea which it conveys to the mind of Thomas. The contrast is, however, not that which exists between an exterior way and a spiritual one; it is a contrast between a local, dead, external way and a dynamical, living way, with which latter, incontrovertibly, the attribute of spirituality is bound up. Since *the way* is the main idea, it follows: 1. that the words: **the truth and the life** [καὶ ἡ ἀλήθεια καὶ ἡ ζωή], are explicative (the truth as well as the life), primarily of this way, *i. e.* for this reason: because He is absolutely truth and life; 2. that, on the other hand, the words: **No one cometh unto the Father but by Me**, are an applicative circumscription. The significative summing up of Augustine: *vera via vitæ* [the true way of life], is inadmissible, for it fuses into one the three definitions. Neither may they be apprehended as three co-ordinate definitions as (1) in respect of time; Luther: the beginning, the middle and the end on the ladder to heaven; (2) in respect of effects, Grotius: *exemplum, doctor, dator vitæ æternæ.* On the contrary, *the way* is the whole idea, metaphorically presented (De Wette, my *Leben Jesu*, p. 1358, Tholuck). We must further guard against conceiving of the way as the bare, objective means of salvation (Meyer, Tholuck); it is the objective and effectual means of coming to δόξα with the Father through salvation (redemption and glorification comprehended together in the predominant idea of glorification). But He is the way in an absolute sense because, in His own coming from the Father and going to the Father, He is *absolute motion* (the pioneer) and in His going first and bringing to the Father, He is the *absolute motor.* (A warranted double reference in Augustine, Lampe and others, misconstrued by Tholuck as an irrelevancy; Heb. ix. 12.)

But now, to enter into particulars, Christ is the truth of this way, the clear manifestation of it, because He is, in general, the truth or manifestation of God; and He is the life of this way, the animating motive power by which we come to the Father, because He is, in general, life. This life is, indeed, ζωὴ αἰώνιος; it is, however, in part conceived of more generally, in part differently applied. The difficult conception of life presents for observation these items: the powers of development, appearance and action. If we turn truth into the metaphorical expression: light, then light and life appear side by side as exponents of the way,—that being identical with love, and, similarly, our transport past hate and its exponents, darkness and death.

No man cometh unto the Father.—"'And so, when a man is saved, the Lord Christ must have a hand in the work,' says Luther, rightly citing these words against Zwingli, who makes a Theseus, a Socrates,to be saved even without Christ." Thus Tholuck; inexactly, however; proof should have been adduced that Zwingli expressly taught the possibility of being saved in the other world *without Christ*, and that Luther, on the other hand, advanced the doctrine of salvation in the other world through Christ. De Wette observes: "the exclusive principle, to the effect, namely, that no man cometh unto the Father but by Christ, is mitigated in reference to those who are ignorant of Him as the historical Messiah, by the fact that He is also the eternal, ideal Logos." More definitely stated: that He is also the eternal Christ and High-priest. (See 1 Pet. iii. 19; iv. 6.)

Ver. 7. **If ye had known Me.**—In accordance with the antithesis: known *the Father*, the emphasis falls thus: known *Me*, not upon ἐγνώκ. It is not His intention utterly to deny their knowledge of His personality; what grieves Him, is that they have as yet not recognized in Him the absolute way to the absolute goal, *i. e.* the living, heavenly image of the heavenly Father,—an image coming from heaven and going to heaven. In a knowledge of the eternal, divine-human personality of Christ they would also have obtained a view of the personal Father and His love-kingdom in heaven—a kingdom elevated above all transitory things.—**And from henceforth.**—The sharp contrast: ye have not known the Father, and from henceforth ye know Him, is somewhat striking; hence it has been the subject of various interpretations: 1. The *terminus a quo* is imminent in the future; it is the time of the communication of the Spirit (Chrysost., Lücke and others; the explanation of Kuinoel and others, who apprehend the verbs as though they were in the Future tense, is but another phase of the above). 2. The statement is hypothetical: from henceforth, I hope (De Wette). 3. The *from henceforth* is indicative of the beginning of appropriation, comp. chap. xv. 3 (Tholuck). 4. From henceforth, "after My having told you, ver. 6, what I am" (Meyer).—The *from henceforth* denotes that method just now to be disclosed by Him, and which He desired sharply to define, by which they were to arrive at a knowledge of the Father and the Father's House—the method of faith, namely. Doubtless, however, the ἀρτι at the same time embraces

* [Not *consistit*, as the original reads in 2d and 3d ed. A typographical error.—P. S.]

the confirmation of this method by the whole grand period of Christ's death and resurrection, whereby, according to Rom. i. 4, He was demonstrated to be the Son of God and thus at once made the Surety and the Heir of the Father in heaven. The καί is expressive of both contrast and connection.—**Ye have seen Him.**—Said of the intuitive glance of faith.

Ver. 8. **Philip saith unto Him: Lord, show us**, *etc.*—As the seeming contradictions of reality darken the glimpse which Thomas' faith might have of things spiritual, so Philip, in like manner, looks for the confirmation of faith by sight; comp. chap. i. 46; vi. 5. According to De Wette, Tholuck, Meyer: he demands that Jesus effect a theophany, in accordance with Mal. iii. 1; as Ex. xxxiii. 18. The main point is this: accepting Christ's words: *ye have seen Him*, in their literal sense, he requires that Jesus should occasion an appearing of the Father *outside of Christ;* a sign in the heaven, perhaps, rather than a theophany. Luther: "he flutters up into the clouds." He declares his faith by assuming Jesus to be capable of producing such a vision; his failing to perceive the manifestation of the Father in Christ, however, proves that faith to be but small.—**And it sufficeth us.**—*I. e.* in accordance with the context: it suffices to render us certain of the goal above us or beyond us, and to make us journey towards it with a brave heart; or, to cause us to abandon the expectations we have hitherto entertained and to embrace the new hope.

Ver. 9. **And thou hast not known Me.**—For so long time I have appeared among you and hast *thou* not *known* the nature of My appearing? Not alone from the "words and works," but from the whole personality of Christ he should have recognized His heavenly origin, which did, indeed, display itself in word and work.

Ver. 10. **I am in the Father, and the Father in Me.**—See chap. x. 38. There the order is inverted, and with reason. The Father is in Christ in virtue of His Father-revelation in the works of Christ. Christ is in the Father in virtue of His Son-revelation in His words. The Jews were to ascend from a belief in His works and mission to a belief in His words and individual personality. But the disciples began with a belief in His word and they have not to *ascend* to a belief in His works, but to advance to a discrimination between the manifestation of the Father in Him through His works and His being in the Father with His word. Though Christ even speaks His word according to the Father's commission (chap. xii. 50), there is still this distinction: that the words are His most individual, personal life-revelation, while in the works the most special concurrence of the Father's government is, consciously to Christ, manifested in the creation and the human world. We may not wipe out this contrast with De Wette: "The words that I speak to you, I speak not of Myself, and the works that I do, I do not of Myself, but the Father who is in Me teacheth Me the words and doeth the works." Neither does there occur a climactic progression (as Theoph. and Lücke pretend): not only are the words God's words, but the works also are God's works. As little are the works here intended as a proof that Christ does not speak the words of Himself (Grot., Fritzsche, Meyer). Least of all are the works to be apprehended as effects of the word as "the office of teaching" (Aug., Nösselt); nor are we to assume with Tholuck the existence of an "incongruence of contrasts peculiar to the Johannean style." Even the words Christ speaks not of Himself: as the Son He utters them from the depths of the Father; as it respects them, however, the initiative lies within Himself, while for the works the initiative is in the Father who permanently dwells in Him (μένων). Words and works are the property of both Father and Son; the words, however, are preëminently and primarily the Son's, the works preëminently and primarily the Father's.

Ver. 11. **Believe me for the very works' sake** [διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι].—Jesus here turns to the disciples as a body. For as Thomas' doubt was, more or less, the doubt of all, so the like was the case with the scruple of Philip. The explanation of the verse results from the foregoing. As disciples of Jesus, they ought first to believe that He was in the Father and then to know that the Father was in Him. If ye are not able to do this,—it is His intention to say to them in a few sharp words,—why then go to work the other way: begin with the works (in the way pointed out to the Jews, chap. x. 38) and, through a belief in the divinity of My works, arrive at a belief in the divinity of My person.

Ver. 12. **Verily, verily, I say unto you, he that believeth in me, the works that I do he shall do also**, *etc.*—Now follows, undoubtedly, a new series of consolations. Not only shall *they* be united to *Him*, but also He to them (Tholuck). The further progress of the discourse, however, must correspond with the principal thought, according to which His earthly appearance shall cease to veil from them the heavenly house of the Father. *The disclosure of which we speak, consists in the revelation of that personal, heavenly life which issues from His person as its centre. Verily, verily*, therefore it is written, *he that believeth on Me, i. e.* on the *divine personality* of Christ Himself, *the works that I do, shall he do also, and greater works than these. I. e.:* Through this faith there shall be developed in that man likewise such a mighty, personal spirit-life that works shall be the necessary outflowings of the life-spring of personality, which, originating in Christ, wells up within his breast; the heavenly state shall be unfolded to him on earth and become his surety for the *heavenly home*, which last should be regarded as the perfect revelation and realization of the personal kingdom of love founded by Christ in this world.—**He that believeth on Me.**—Not simply applicable "to the disciples of Jesus" in the strictest sense (Meyer). Still the "*believeth on Me*," is emphatic. Bengel: *qui Christo de se loquenti credit, i. e.* he that believes on Himself, His personality (see ver. 11).—**The works that I do he shall also do himself.**—Expressive of the essential relationship or homogeneousness existing between the works of believers and the works of Christ; of the eternal progress of Christ's wonder-works through the world by means of Christianity.

And (even) greater than these shall he do [καὶ μείζονα τούτων ποιήσει].—The *καί* is climactic: *And even.* Tholuck: "Ancient writers believe this greaterness [μειζονότης] of the ἔργα to consist: 1. In their numerical superiority; 2. in their local extension beyond Judea; 3. in the more striking signs, such as the healing by the shadow of Peter, Acts v. (Theod., Herakl.).* Origen: In the victories which believers obtain, through faith, over the world, the flesh and the devil. Augustine: In the results of the preached word in the heathen world. Ch. iv. 38 He had, with prophetic glance, declared that others would reap what He had sowed; ch. xv. 26, 27, and, indirectly, ch. viii. 28; xii. 32 are likewise indicative of the greater efficacy of the Messiah through the medium of the apostolic testimony." Be it observed in this connection that even here, ver. 14, it is Christ that will do these greater works; the disciples, through their prayers in His name, in fellowship with Him, are to be but the instruments through which He acts, chap. xv. 16; xvi. 23; comp. Acts iii. 6; xvi. 18. Luther: "For He took but a little corner for Himself, to preach and to work miracles in, and but a little time; whereas the apostles and their followers have spread themselves through the whole world." Manifestly, Christ has in view the greatness of the development of His wondrous works throughout the Christian ages until the glorification of the world. [Alford: "This word μείζονα τούτων is not to be evaded (so as to=πλείονα, Lampe), but taken in its full strict sense. And the key to its meaning will be found chap. i. 51; v. 20. The works which Jesus did, His Apostles also did,—*scil.*, raising the dead, *etc.*;—greater works than those they did,—not in degree, but in kind: spiritual works, under the dispensation of the Spirit, which had not yet come in. But they did them, not as separate from Him: but in Him, and by Him; and so (ch. v. 21) *He* is said so to do them. The work which He did by Peter's sermon, Acts ii., was one of these μείζονα τούτων,—the first-fruits of the unspeakable gift. This union of them with and in Him is expressed here by τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει." "He has sown, we reap; and the harvest is greater than the seed-time." Stier. Godet (ii. 472) refers the μείζονα to the communication of spiritual life which is superior to the healing of the body. "*Le terme plus grand ne désigne pas des miracles plus prodigieux, mais des miracles d'une nature plus excellente.*"—P. S.]

For I am going to the Father, and whatever ye shall ask, *etc.* [ὅτι ἐγὼ πρὸς τὸν πατέρα (μου) πορεύομαι, καὶ ὅ, τι ἂν αἰτήσητε].—Rationale of the preceding and, in the abstract, astonishing clause. Various interpretations: 1. The πορεύομαι forms the foundation for the idea that they are to do the miracles in His stead, because of His retirement from the scene (Chrysostom, Theophylact and many others [A. V.]); 2. because He goes *to the Father, i. e.* to glory with the Father and will thence work in them in His might (Luther, Baumg.-Crusius, Luthardt and others). In the first case a period follows πορεύομαι; in the second a comma. 3. The two considerations are not to be sundered. His going to the Father (ἐγώ is emphasized), as well as His being with the Father, is the reason for their doing *greater* miracles (Grotius, Lücke and others). When this view of the matter is taken, πορεύομαι is connected with the following sentence by a colon (Knapp, Griesbach, Lachmann, Tischendorf). Both items are more directly emphasized in chap. xvi. 7, in accordance with which our passage is to be explained.

Ver. 13. **Shall ask in My name.**—Exposition of the import of His going to the Father, in reference to their destiny to work miracles. Invocation of God in the name of Jesus, in order to any τί in the way of works of redemption or glorification; that is, in order to the working of miracles. Their power of prayer is to have no other limit than *His name.* A name is objectively the revelation of any subject,—subjectively, *experience of it;* the *signature* of its consciousness stamped upon the consciousness of others. The name of the heavenward ascending Jesus is the Elijah-mantle left by Him to His people on the earth: the sign of the living revelation and knowledge of His essence, in which His essence, fully concentrated, works. His name, viewed by faith, is the continual working of His essence, or, rather, of His personality: the element of His personal self-revelation in the experience of His people; hence *a.* His word or cognizance, *b.* His Spirit or mind, *c.* His works, His institutions and instigations, *d.* His aim. In a word: the communion of His Spirit. There are various interpretations which form different parts of the one just given: 1. Bearing upon the principle. Chrysostom: Amidst the invocation of the name of Christ (formal); Augustine; In the name of Him who is called *Salvator* (*non contra salutem nostram*);* 2. Bearing upon the medium. Melanchthon: *Me agnito;* Luther: With faith in Me; Calov: *Per meritum meum.* 3. Bearing upon the end. Erasmus: *In gloriam Christi.* Or upon the furtherance of the end; De Wette: In accordance with My mind, and in My cause.† If we desire to sum up all in one, No. 2, setting forth the medium, seems best fitted for our purpose: in faith, knowing and confessing Christ; hence, briefly, ἐν Χριστῷ, ἐν κυρίῳ (Lücke), only with a more objective and teleological modification. Manifestly, the prevailing thought is the end purposed; hence the predominance of the idea: *as ambassadors of Christ, the Son of God,* by virtue of His δόξα. See chap. xv. 16; xvi. 23. Tholuck: "When even finite good things are prayed for in accordance with the mind of Christ, they are desired only as means to the final end, Matt. vi. 33. As, however, this may be attained by other means, the *cardo desiderii* is fulfilled even when specific requests are denied" (Augustine). Nevertheless, the ideal side of prayer, its perfect, prophetic nature, is here as-

* [Wordsworth refers also to the healing power of Paul's handkerchiefs (Acts xix. 12) and the speaking in new tongues. Comp. Mark xvi. 17 ff. But, as Meyer justly says, such a mechanical measurement of the greatness of miracles is entirely foreign to the New Testament. The true commentary on the μείζονα ἔργα is found in the Acts and especially the labors of Paul.—P. S.]

* [Similarly Wordsworth: in submission to My will, and conducive to your own salvation and to God's glory.—P. S.]

† [So Alford: "in union with Me, as being Mine, manifesting forth Jesus as the Son of God."—P. S.]

sumed, and, such being the case, the ὅ, τι is fulfilled in the τοῦτο.

That will I do [τοῦτο ποιήσω].—Stress falls upon τοῦτο; the ἐγώ, expressed in conjunction with πορεύομαι, is absent here. He will do precisely that for which they pray, and in such a manner, besides, that *their* doing in the matter shall be vindicated,—their believing, individual personality.

That the Father may be glorified.—The end is the δόξα; modified, the δόξα of the Father; still more explicitly defined, the δόξα of the Father in the Son. Hence results, also, the modification of prayer in the name of Jesus as prayer in the δόξα of the name of the Son of God, in the name of the glorified Christ.

Ver. 14. **If ye shall ask anything** [τι] **in My name, I will do it** [ἐγώ—emphatic—ποιήσω].—Ver. 14 appears, at first sight, to be a recapitulative repetition of the foregoing (Euthymius); Bengel, however, very justly gives prominence to the ἐγώ. Here the definite ὅ, τι, or the thing (this simply τι) is no longer emphasized; but stress is laid upon the asking in the name of Jesus,—the mind, the communion of spirit with Him, and, to correspond with this, upon His doing, as *His* doing. According to the preceding verse, He does it *upon* the request of the disciples; here He does it *through* their request, *Himself*, again. At the same time ver. 14 forms an introduction to vers. 15 and 16. See chap. xvi. 23. In the latter passage the doing is ascribed to the Father. But the Father operates through the Son. Here we see the *instrumentality*, there the final causality.

Ver. 15. **If ye love me, keep my commandments** [ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε].—Jesus proceeds to explain more fully how the disciples are to attain to the doing of the greater works in His name. The first condition is, however, an assumption as well; to the effect, namely, that they love Him. Thence it will follow that they will keep His commandments, embraced, as these are, in the *one* commandment of fellowship. If they thus stand in the fellowship of prayer (see Acts ii. 1, ὁμοθυμαδὸν ἐπὶ τὸ αὐτό), the Holy Ghost shall, at Christ's intercession, be given them. Tholuck: "With John, love is no mere blissfulness of feeling; it is *oneness of will* with the beloved, ver. 21; chap. xv. 14; 1 John iii. 18. It is love which makes men susceptible of the communication of the Paraclete; the κόσμος cannot receive Him." A loving contemplation of Christ's personality is the bond of fellowship of disciples,—that which makes them a collective personality—and in this fellowship they may become the organ of the personal manifestation of the Holy Ghost.

Ver. 16. **And I will entreat the Father** [καὶ ἐγὼ ἐρωτήσω τὸν πατέρα].—Christ here makes choice of the term ἐρωτᾶν, not αἰτεῖν, as before, in reference to the disciples. Expressive of a more intimate, free and homogeneous relation. In chap. xvi. 26, on the contrary, He says: οὐ λέγω, ὅτι ἐρωτήσω. Tholuck, setting aside Calov's explanation: *non solus, sed vobiscum rogabo*, remarks: "He is there speaking of the time when they, in possession of the Spirit whose mediation is here promised, shall be able themselves to pray acceptably in that Spirit."

And he shall give you another representative, or, **helper** [καὶ ἄλλον παράκλητον δώσει ὑμῖν].—Here the great promise of the παράκλητος, to speak more accurately, the ἄλλος παράκλητος, makes its appearance; the promise of the Holy Ghost, spoken of under this name by John only, chap. xiv. 26; xv. 26; xvi. 7.* The word itself is never met with in the New Testament except in the writings of John, yet the designation: ἄλλος παράκλητος, announces that it may be applied to Christ also.

[The designation of the Holy Ghost, as *another* Paraclete, who would supply Christ's own place in His absence, implies that the Lord Himself is the *first* Paraclete; and this is confirmed by 1 John ii. 1, where "Jesus Christ the righteous" is called παράκλητος πρὸς τὸν πατέρα. This allusion is lost to the readers of our English version. I quote here beforehand the excellent interpretation of Calvin *in loc.*: "The name *Paraclete* is here applied to Christ as well as to the Spirit, and properly: for it is the common office of each to console and encourage us and to preserve us by their defence. Christ was their patron as long as He lived in the world; He then committed them to the guidance and protection of the Spirit. If any one asks whether we are not to-day under the guardianship of Christ, the answer is easy: Christ is a perpetual Guardian, but not visibly. As long as He walked on earth, He appeared openly as their Guardian (*patronus*); now He preserves us by His Spirit. He calls the Spirit *another* (sc. *paracletum*) in view of the distinction which we observe in the blessings proceeding from each. It was the appropriate work of Christ, by expiating the sins of the world to appease the anger of God, to redeem men from death, to obtain righteousness and life. It is the office of the Spirit, to make us partakers of Christ Himself, as well as of all His blessings." The designation *Paraclete, advocate* (as already Irenæus, *Adv. hær.* III. 17, and also Grotius observed), implies an antithesis to the *accuser*, the κατήγορος τῶν ἀδελφῶν, as the Spirit of evil is called, Rev. xii. 10. Comp. on this whole passage the excellent remarks of the late Archdeacon Hare on *The Mission of the Comforter* (a series of Sermons on John xvi. 7-11, preached before the University of Cambridge, 1840, with long notes which are by far the most important part of the book), 2d ed. 1850, Boston reprint 1854, pp. 348 ff.—P. S.]

* [Παράκλητος occurs five times in the N. T., four times in the Gospel of John, as a designation of the Holy Spirit, and once in the first Ep. of John, as applied to Christ. It is always translated by the E. V. *comforter* (following Wiclif), except 1 John ii. 1, where it is rendered *advocate* (after the Vulgate). In the Gospel the Vulgate retains the Greek with a slight change of *Paracletus* into *Paraclitus*; the long Greek η being turned into the short Latin *i*, as in *Kyrie eleison*. The R. C. Rhemish Version which is constructed on the convenient, but very slavish and un-English system "of taking the words of the Vulgate, chipping off the Latin, and tacking on English terminations," gives *paraclete* in all the four passages of the Gospel, and *advocate* in the Epistle, like the Vulgate. Archdeacon Hare observes (*Mission of the Comforter*, p. 349), that to avoid confusion the Greek word might have been anglicized (as *baptism, apostle, bishop, deacon, etc.*), but that this would have obscured our perception of the meaning and, by severing it from its etymological associations, deprived it of a portion of its power.—P. S.]

1. As to the PHILOLOGICAL meaning, Meyer says: "The *παράκλητος* is, according to classical Greek usage, one who is summoned to help; in particular, an *advocate* (*advocatus*), one who manages another's cause, or an *intercessor*. With this the talmudic פְּרַקְלִיט agrees. See Buxtorf, *Lexicon Talm.*, p. 1843, and in general Wetstein on our passage and Düsterdieck on 1 John ii. 1." [It should be added, however, that in our passage, as also in Philo *De opific. mundi*, p. 4, and in the Ep. of the church of Vienne, c. 5, ap. Euseb. v. 2 (both quoted by Knapp and Meyer, p. 515), *παράκλητος* must not be taken in the narrow sense of a legal advocate or pleader (for which the Greeks generally use the terms *σύνδικος* and *συνήγορος*), but in the more general sense of *counsellor, helper, patron*. On the philological meaning Knapp has a valuable dissertation *De Spiritu S. et Christo paracletis*, in his *Scripta varii arg.* I. pp. 115 sqq. He shows that the Greek *παράκλητος* and the Latin *advocatus*, answer more nearly to our general term *counsel* whose office is to advise, direct and support rather than to plead. It is the work of the Holy Spirit, not only to plead for the disciples, but also to plead in them, to direct them in all their ways, to give them mouth and wisdom, to fulfil the part of a higher conscience, to sustain, comfort and cheer them in all their trials and to lead them to heaven. Hence the English word *Advocate*, which relates more exclusively to the pleading of a cause, is no full equivalent to *παράκλητος*, and does not cover the whole extent of the office of the Spirit. The idea of *Comforter* must be added to it. A Comforter is a *spiritual* Helper. Unfortunately we have no single word coëxtensive in signification. See below sub. 2. —P. S.]

II. INTERPRETATIONS:

1. Conformably to the idea of the *advocatus* in its wider sense: *assistant, helper, etc.*, Tertullian, Augustine,* Calvin,† Lampe, most of the moderns. [I add under this head the names of Melancthon, Beza, Grotius, Wetstein, Bengel, Knapp, Lücke, Tholuck, De Wette (*Beistand*), Hengstenberg (*Fürsprecher*), Godet (*défenseur*), Hammond, Pierson, Webster and Wilkinson.—P. S.]

2. *Comforter, consolator* [in accordance with the Hellenistic use of *παρακαλεῖν* and *παράκλησις*], Origen, Chrysostom, Theophylact [Cyril, Euthymius Zigab.], Jerome‡ [Erasmus], Luther§ [Maldonatus, Jansen] and others [A. E. V.]. Against this Meyer says (according to the note in Lücke, p. 608): "It rests upon an unphilological confusion of the word with *παρακλήτωρ* (Sept., Job xvi. 2) in Aquila and Theodotus."‖ Nevertheless, we may safely give the Greek exegetes, who are by preference on this side, credit for having said something philologically justifiable. That, however, *in point of fact*, the word 1 John ii. 1 cannot mean *comforter*, but only *mediator, representative, helper*, and that here also there is no immediate question of comforting, is manifest.

[The term *Comforter*, as used in this and the 16th ch. of John by our E. V., in harmony with the Hellenistic use of *παρακαλεῖν* and *παράκλησις*, with all the Greek commentators and Luther (*Tröster*), carries with it so many sacred associations and expresses such an important part of the office of the Holy Spirit (comp. the *παράκλησις τοῦ ἁγίου πνεύματος*, Acts ix. 31), that it seems almost sacrilege to exchange it for another; and hence Archdeacon Hare and Dean Alford, while admitting that *Advocate* (in the wider sense above explained) is the strict etymological meaning of *παράκλητος*, which satisfies 1 John ii. 1, yet retain the E. V. and combine the idea of *help* and *strength* with that of *consolation* in the term.* Olshausen does the same among German commentators.† We should remember that the English word *Comforter* originally means not only *Consoler*, as now, but primarily also *Strengthener* and *Supporter*, agreeably to its derivation from the Latin *confortari*, to strengthen, which, though scarcely found in classical Latin, is common in the Vulgate, and was frequently used in its Latin sense by Wiclif, *e. g.* Luke xxii. 43; Acts ix. 19; 1 Cor. xvi. 13; Phil. iv. 13. In this sense it falls in with the connection and object of our Lord, which was, not merely to comfort the disciples for the loss of His visible presence, but mainly to strengthen their hearts. Dr. Lange, as will be seen below, likewise takes a broader but somewhat different view and combines in *παράκλητος* the idea of *Helper* (*Beistand*) with that of *Mediator* (*Vermittler*), and hence translates it *Representative* (*Vertreter*).—P. S.]

3. *Teacher*, Theod. of Mopsueste [Ernesti, *Opusc.* p. 216], Hofmann (*Schriftbeweis*, II. 2, p. 17), Luthardt [also Campbell who inappropriately translates *Monitor*.—P. S.]. This view has less to support it than either of the others.

In reference to No. 1, explanations are again divided:

a. Ancient exegetes explain *advocatus* as equivalent to *causæ patronus, orator*, against which view Lücke observes: "this would suit 1 John ii. 1, but not the passages of the Gospel."

b. It was Knapp who, supported by the usage of the term, in pure Greek writers as well as in Jewish ones availing themselves of the language, also in the writings of the Rabbins who have adopted the Greek word (פְּרַקְלִיט), *etc.*, demonstrated that the word originally possessed the general signification of a *helper* [*Beistand*]. "The office of helper as performed by the Holy Ghost

* [So in his 74th Tractate on John; but in the 94th, Augustine combines the interpretation *Advocate* with that of *Comforter*; both terms being equivalent to the Greek *paraclete*. See the quotation in Hare, p. 352 f.—P. S.]

† [The same may be said of Calvin; see his interpretation quoted p. 440.—P. S.]

‡ [In the Vulgate Jerome, as already observed, retains the Greek *Paraclitum* (Paracletum). Some MSS. of the Itala give *advocatum*.—P. S.]

§ [Luther translates *Tröster, Comforter*, but explains *Advocate*.—P. S.]

‖ [Meyer, in a footnote, p. 515, urges against this meaning the *passive* form *παράκλητος*, instead of the *active* *παρακλητικός* (Plat. *Republ.* p. 524 D.), in accordance with *ἐπικλητικός ἀνακλητικός, etc.* But it should be remembered that in the N. T. *παρακαλέω* does not mean *to call for*, but always *to exhort* or *to comfort*.—P. S.]

* [Wordsworth goes beyond these limits and makes *παράκλητος* to mean Sanctifier, Teacher, Comforter, Exhorter, Inspirer, Counsellor, Guide, *etc.*, all in one.—P. S.]

† [Olshausen remarks *in loc.*, that the original meaning, *advocatus, called to aid*, is lost in the more general idea of *helper, assistant, comforter*; that this idea suits admirably the connection in all passages where the word is applied to the Holy Spirit, but that *advocate* is better suited in 1 John ii. 1 where it is used of Christ.—P. S.]

consists of directing and leading to the truth, testifying and reminding, teaching and glorifying." Against this view, it must be observed: (*a*) Christ arrives at the idea of the ἄλλος παράκλ. through the promise: "What ye shall ask in My name, I will do." He will mediate with God for His accomplishment of their work. Thus He is the Mediator, 1 John ii. 1. (*b*) The ἄλλος παράκλ. is described as "the Spirit of truth;" as such He is the Mediator through whose instrumentality believers are made one with the Father in Christ; He transports them into Christ, thus making them certain and glad of the operations of God. Without doubt, then, He is a *helper*, but it is because He is a *mediator* (see Rom. viii. 26, 27); *i. e.* since He conducts their cause before God, He conducts it before the world; (not *vice versâ*).

III. Dogmatical question. Tholuck: "The representative of the departing One is called, in these discourses, παράκλ. (rather ἄλλος παράκλ.), again, πνεῦμα τῆς ἀληθείας here and in chap. xv. 26; xvi. 13,—not immediately ὅτι ἀξιόπιστος ἔσται (Chrysostom), but on account of His being the Mediator of the theocratic and practical truth which, according to ver. 9, is Christ Himself; again, according to ver. 26, He is called πνεῦμα ἅγιον and, according to an expression peculiar to Luke, δύναμις τοῦ ὑψίστου, Luke xxiv. 49; i. 35; Acts i. 8. He is called ἄλλος, for it is not Christ according to His historical appearing. Yet again it is also Christ Himself ver. 18; that which, according to chap. xvi. 25; xvii. 26 (γνωρίσω), is declared to them by Christ, is, according to chap. xvi. 14, to be declared to them by the Spirit, for He shall take of His (Christ's). These declarations lead us to the belief that, in John, by this πνεῦμα we must understand Christ, glorified into a spirit. The view setting forth this πνεῦμα as a 'self, distinct from Christ' has lately been revived by Olshausen, Meyer, Schmid, *Theologie des Neuen Testaments*, I. p. 108; Brückner, p. 230; Hofmann, I. p. 165. No arguments but those of Quenstädt have been brought forward in favor of it." It is strange that Tholuck will admit neither the expression ἄλλος παράκλ., nor the μεθ' ὑμῶν, nor the masculine ἐκεῖνος, nor the διδάξει, λαλήσει, *etc.*, as a proof that the Spirit is designated as another self, although he fully grants the hypostatizing of the Holy Ghost in the dogmatical conception of the Divinity. But if in this point dogmatics are to find their support in Paul, not in John, the latter is thrust into a false position, unsustained by the fact that *he* has given the deepest conception of the doctrinal system of the New Testament. That Christ alternately speaks of the coming of the Holy Spirit and of His own return, does not justify the expression by which the πνεῦμα is in this instance declared to be "Christ glorified into a spirit;" it is an expression inadmissible in any case,—Christ being, indeed, glorified *in* the Spirit and *through* the Spirit, but not *into* a spirit.* We might almost as well say that the Father is, according to ver. 9, glorified into Christ. We have seen that the two expressions; I *in the Father*, the Father *in Me* (chap. x. 38; xiv. 10), do not mean the same thing. The former is indicative of the personality of Christ, the other of the personality of the Father as manifested in Christ. Precisely in the same way do the expressions: *ye in Me, and I in you*, ver. 20, differ. By the translation of Christ's personality into the disciples, they are translated into Him as personalities; but that whereby they, being translated into Christ, are made *one* personality with Christ, is that very ἄλλος and ἐκεῖνος, the personality of the Holy Ghost. For the Holy Ghost Himself shall not only be *in them*, but also *with them*, ver. 17. Inasmuch as He is in them, Christ Himself is with them; inasmuch as He is with them, He is the ἄλλος παράκλ. and Christ is in them. That is, the fellowship rests, in individuals, upon the manifestation of the glorified Christ; individuals rest, as Christ's fellowship, upon the revelation of the Holy Ghost. Hence we may likewise expect the two ideas: in what degree Christ, in the Holy Ghost, is with them, and in what degree the Holy Ghost, in Christ, is with them, to branch out and divide when we ponder over them. First, then, the discourse turns upon this point: *Christ comes to them again, the Holy Ghost being in them*, vers. 18–31. The second point discussed is this: *they shall be in Christ, the Holy Ghost being with them*, chap. xv. 1 to chap. xvi. 15. The conclusion embraces both items in the promise of the resurrection, chap. xvi. 16-33.

That he may be with you for ever [ἵνα μεθ' ὑμῶν ᾖ εἰς τὸν αἰῶνα].—See the Textual Notes. Observe, moreover, the μεθ' ὑμῶν, in accordance with the preceding elucidation. The εἰς τὸν αἰῶνα is explained by Meyer as having reference to the αἰὼν μέλλων. But doubtless such a fact would be more definitely expressed.

Ver. 17. **The Spirit of truth** [τὸ πνεῦμα τῆς ἀληθείας].—The Holy Ghost is the living, personal, divine unity of complete revelation and, as such, the Spirit of truth (see chap. xv. 26; xvi. 13). He is the Spirit of truth, inasmuch as He makes objective truth subjective in believers, in order to the knowledge of truth. Objectively He is the Spirit of God (Rom. viii. 14), and God Himself (Acts v.); the Spirit of the Father (Matt. x. 20); the Spirit of Christ (Rom. viii. 9); the Spirit of the Lord (2 Cor. iii. 17), the Holy Spirit (Acts ii.). Subjectively He is the Spirit of *truth*, the Spirit of wisdom and revelation (Eph. i. 17), the Spirit of power, of love and of a sound mind (2 Tim. i. 7), the Spirit of adoption, of prayer (Rom. viii. 15), the Spirit of sanctification (Rom. i. 4), of life (Rom. viii. 10), of meekness (1 Cor. iv. 21), of comfort (Acts ix. 31), of glory (1 Pet. iv. 14), of sealing, of the earnest of eternal life (Eph. i. 13, 14), of all Christian charismata (1 Cor. xii. 4). As the Spirit of truth, the Holy Ghost applies to believers the full truth of the perfect revelation of God in Christ.

Whom the world cannot receive [ὃ ὁ κόσμος οὐ δύναται λαβεῖν].—The world as world. Why not? 1. **It does not see him** [ὅτι οὐ θεωρεῖ αὐτό] in His manifestations, because it lacks the eye of faith. It does

* [Meyer also (p. 516) calls Tholuck's idea that the Paraclete is *der zu Geist verklärte Christus*, obscure, unjohannean and unbiblical. Comp. 1 Cor. iii. 17. Against a similar confounding of the Logos with the Spirit by Reuss, see Godet II. p. 480.—P. S.]

not even see the One God above the world, much less the oneness of His manifestations in the world. And hence 2. **it does not know him** [οὐδὲ γινώσκει αὐτό]. It lacks experience of the Holy Ghost, 1 Cor. ii. 14.—**But ye know him** [ὑμεῖς δὲ γινώσκετε αὐτό]. The imminent future is already truly present, inasmuch as they have commenced to recognize the Holy Ghost in the manifestations of Christ, Matt. xvi. 17. They are already beginning to have an experimental knowledge of Him. Nevertheless, the full expression is indicative of a future, near at hand. *Proof:* **He remaineth with you, and will be in you** [ὅτι παρ' ὑμῖν μένει* καὶ ἐν ὑμῖν ἔσται]. He will not relinquish (Present) His activity among them (see Luke xxii. 32), until He comes with all His influences to dwell in them. Meyer correctly: Since "His abode is in the midst of them, in the Christian communion." It is necessary to add, however: since He will maintain His uninterrupted activity *amongst you* until He comes to be fully revealed *in you*. Not until then, indeed, will He in full measure be with them and abide with them as the Holy Ghost. The one Future ἔσται, *will be*, is contradictory of Meyer's assumption: namely, that the Present γινώσκετε should be taken as absolute, without respect to any set time.

Ver. 18. **I leave you not as orphans behind Me. I come to you** [οὐ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. The rendering of Tyndale and the A. V., *comfortless*, may have been chosen with reference to the *Comforter*, but is no translation of ὀρφανούς and impairs the force and beauty of the original. Wiclif has *fadirless*. The marginal reading *orphans* ought to have been inserted in the text.—P. S.] See Mark xii. 19. The τεκνία, chap. xiii. 33, an expression of πατρικὴ εὐσπλαγχνία (Euthymius Zigabenus): *I come unto you*, the Present. [Not *will come*, as in the A. V. which follows the Vulgate: *veniam*.—P. S.] A connecting γάρ would do away with the pure antithesis.† I go not away from you in the sense of leaving you orphans; on the contrary, it is now that I do truly come unto you. In what respect is this true?

1. It is not to be understood as signifying Christ's Parousia in the abstract (Augustine, Beda, *etc.*, Luthardt, Hofmann; against which vers. 19, 20 ff.), although this glorious coming of Christ continues until the Parousia.

2. Nor the manifestations subsequent to the resurrection (the Greek exegetes: Origen, Chrysostom, *etc.*, Rupert, Grotius [Ewald, who however spiritualizes and idealizes the resurrection]). Against this view too vers. 20, 21, 23; chap. xvi. 16, 22, 23 are cited. Hence

3. Christ's spiritual coming through the Paraclete is intended (Calvin, Lücke and most of the moderns [Olshausen, Tholuck, Meyer, Bäumlein, Godet]).

4. We, however, uphold the explanation, according to which Christ had in view both His corporeal and His spiritual return (Luther, Beza, Lampe and De Wette [also Ebrard and Hengstenberg]); for His spiritual return was conditioned upon His first returning in the body—upon His resurrection as the consummation of His revelation (without Easter no Pentecost). There is no double meaning in this interpretation, forasmuch as the manifestations of the Risen One were assisted by the operation of the Spirit and the pouring out of the Holy Ghost was the means of perfectly revealing the Risen and Glorified One. Tholuck remarks on the opposite side, that the seeing again, spoken of chap. xvi. 16, is conditioned upon His going to the Father. True, but it was on His way to the Father that He saw them again, John xx. Tholuck's assertion of the identity of the returning Christ and the before-mentioned ἄλλος παράκλ. is of a piece with the disregard of the contrast: *being with you* and *being in you*, or the contrast between the παράκλ. and the ἄλλος παράκλ.

Ver. 19. **Yet a little while,** *etc.* [Ἔτι μικρόν, sc. ἐστι].—Μικρὸν, καί, וּ מְעַט. See chap. xiii. 33 [xvi. 16; Heb. x. 37; Hos. i. 4]. From now until the moment when He was removed from the world by death, less than twenty-four hours elapsed.—**But ye see Me.** Tholuck: Not "ye shall see Me again," but: "your eyes shall be opened to perceive Me." Against this be it observed that the same verb (θεωρεῖν) is used to express the not-seeing of the world. Beyond a doubt, the imminent seeing of the Risen One with the bodily eye is meant; a sight destined for the disciples but denied to the world. The second little μικρόν, from the death to the resurrection of Christ, is swallowed up in the first μικρόν. The fact that this θεωρεῖν of the disciples passes into the spiritual, eternal contemplation of Christ, does not militate against the bodily seeing of Him to begin with. The subsequent sentence is expressly indicative of this bodily seeing again: "for I live," *etc.* This seeing of Christ is to be brought about by the life of Christ.—**For I live, and ye also shall live** [ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. The reason of the preceding θεωρεῖτέ με. Not: "*Because* I live, ye shall live also," Beza, A. V., Godet.—P. S.] The antithesis of Present and Future supports the exegesis. The Present: *I live*, is expressive of His divine vital power, outlasting death (see ch. v.) ch. xii.; Rev. i. 18).* Luther: "He is the Person whom death could not devour, though, as it regards His bodily life, it did indeed kill Him." But His thus living, as the God-Man, mighty in life, is at the same time indicative of His living again in the resurrection,—a fact proved by the promise: *ye shall live*. For Christ's life has, by His death and resurrection, become the principle of the new life of His people, Rom. vi. 8; Eph. i. 19, 20. The one-sided interpretations of these words as having reference to the resurrection,—interpretations quoted by Meyer—(Grotius: Ye shall see Me really *alive* [*non spectrum*], and ye yourselves shall survive in the midst of the dangers imminent upon you; or Theophylact: Ye shall be as

* [The absolute present, not the future μενεῖ, *manebit* (Vulg.). Comp. Meyer *in loc.*—P. S.]

† [Meyer explains the omission of a connecting particle from the deep emotion.—P. S.]

* [Bengel: *Non modo* VIVAM, *sed* VIVO; Apoc. i. 18. VIVETIS, *futurum; nam vita fidelium sequitur vitam Jesu; et non ex se, sed ex illo vivunt*; vi. 57. Meyer's note on this passage is excellent. On these assuring words of Christ Schleiermacher, in the touching funeral discourse of his only son Nathanael, despairing of all philosophical arguments for the immortality of the soul, firmly placed his hope and trust for a future life.—P. S.]

men who have received new life; or Augustine: Ye shall rise at the last day) do no detriment to the general application of the saying to the resurrection.

Ver. 20. **At that day ye shall know** ['Εν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν].—Various interpretations: 1. Reference to the resurrection (see the next note); 2. Meyer: "its historical fulfilment was the day of Pentecost;" 3. Luthardt: the day of the Parousia; 4. De Wette: *in that time.* Be it observed that the day of the resurrection became for them not only the continually returning day of the Lord, or Sunday, but also *the day* κατ' ἐξοχήν, the new Day of their life. Ye will know **that I am in the Father.**—*I. e.* ye will recognize My divine personality. It means more than the words: the Father in Me.—**And ye in Me.** *I. e.* personalities who have attained unto new life, who are in Christ through the Holy Ghost because Christ is in them (**I in you**) by means of His glorified personality, the spirit of His glorified life. See note to ver. 16.

Ver. 21. **He that hath my commandments.** ['Ο ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με].—The ὁ ἔχων is emphatic, significant of that inward appropriation whereby the words of Christ are become the νόμος τοῦ πνεύματος. The proof of this living *possession* will be the *keeping* of His commandments. And that shall be the mark of *love* to Jesus. Now love to Jesus is that whereupon an experience of the Father's love is conditioned [ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου]; and that, again, is proved by the sending of the Holy Ghost. But the sending of the Holy Ghost is, at the same time, an act of Christ's love towards the believer; an act in which He manifests Himself to the believer as the heavenly Christ [καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν]. Hence the discourse neither bears solely upon the appearings of the Risen One (Grotius), nor has it a general reference to the Parousia considered in the abstract (Luthardt). It is this manifestation of Christ through the Holy Ghost which, to Philip and the disciples generally, is to supply and overbalance the wonted, actual, visible presence of Christ.

Ver. 22. **Judas, not Iscariot.** οὐχ ὁ Ἰσκαριώτης. To be distinguished from that traitor. The reader was indeed aware of the departure of the traitor, according to ch. xiii. 30, as also that he could not (according to Bengel) again be present. It was not John's desire on this occasion to give utterance to his "profound abhorrence" of the traitor [Meyer, Alford]; willingly, however, did he bring into view the contrast between that malicious Judas who despaired of Christ's cause, and this other Judas, replete with enthusiasm and energy, even now conceiving of his Lord as one certain of victory, for whom the conquest of the world—and that too in a material sense—was reserved.—*Thaddeus* or *Lebbeus* according to Matt. x. 3; Luke vi. 16 (see Comm. on *Matt.* p. 182, Am. Ed.). It is, then, one of the brothers of the Lord (Comm. on *Matt.* p. 256 ff. Am. Ed.; my *Apost. Zeitalter*, p. 189) and, as the brother of James the son of Alpheus, the author of the epistle of Jude. His name (the courageous or stout-hearted) as well as his participation in the scene, Mark iii. 21, in the challenge, John vii. 3 and the character of his epistle, give him the appearance of a peculiarly energetic and courageous nature. These characteristics perfectly correspond with the question in our chapter; the query is expressive of his expectation that Jesus would manifest Himself to the world. In this saying there echoes once more with sufficient distinctness the demand (ch. vii. 3) that Jesus should labor openly in Jerusalem (*Leben Jesu* II. p. 149 and 1360). The ecclesiastical tradition respecting Judas Thaddeus or Lebbeus, see in Winer under that art.: *Apostol. Zeitalter* II. p. 407.

How is it that Thou wilt manifest Thyself, *etc.?* Τί γέγονεν, What has happened? what is the reason? *I. e.* in spite of all the threats and persecutions of Thine enemies, there seemeth to me as yet no sufficient reason for this holding back. This courage may in part rest upon the expectation that the Messiah, if He manifest Himself at all, must manifest Himself to the whole world in His judicial glory; a view which Tholuck upholds by the citation of Dillmann on the Book of *Enoch*, chap. xxx. Christ's answer, however, renders it more probable that Judas entertained the hope that the whole world would pay Him homage if He should manifest Himself in full.

Ver. 23. **If a man love Me, he will,** *etc.* [('Εάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει). Bengel: τὸν λόγον μου, *sermonem meum. Sermo unus est, in hoc versu, respectu fidelium; sermones plures* (τοὺς λόγους μου), *respectu infidelium, qui discerpunt,* ver. 24.—P. S.] In the following reply Jesus sketches the contrast between His people and the world, assigning such contrast as the reason which renders it impossible for Him to manifest Himself to the world or to make His abode in it. Be it observed that Jesus has inverted the similarly sounding words in ver. 21. There it is: "he that hath My commandments and keepeth them, he it is that loveth Me;" here: "if any man love Me, he will keep My word." There must be some good reason for this antithesis. The proof of the *inner* life, in antithesis to the *visible world*, must itself be visible; for this cause ver. 21 the keeping of the commandments is mentioned first as an evidence of love. The proof of the *divine* life, however, in antithesis to the ungodly life of the world, must be love for Christ, since the world can *counterfeit* the inner life and the keeping of the commandments. In the one case, the proof of the *subjective* truth of the religious life, *i. e.* the antithesis to *sensuality*, suffices; in the other, Christ treats of the proof of the *objective* truth of the religious life, *i. e.* of the antithesis to *demoniacalness.* Ascetics may have some inner life, and yet may subjectively belong to the world; but believers in justification, they being truly in Christ, do not belong to the world. Thus, love to Christ is the foundation. It keeps His word as His objective portrait and law. The believer, pursuing this course, is well-pleasing to the Father. Therefore, the Father comes to him with the Son (by means of the Holy Ghost, the Paraclete). For the manifestation of Christ is

this: the glorification of the Father through the Son,—of the Son with the Father through the Holy Ghost. The Father will manifest Himself through the Son, the Son through the Holy Ghost. They make their abode *with him* [μονὴν παρ' αὐτῷ ποιήσομεν], not merely *in* him; *i. e.* they found a community, a place where the Triune God manifests Himself—which community forms a contrast to the world. The παρ' αὐτῷ does not mean: *in his dwelling.* The Spirit is not only *in* the faithful, but *with* them as well; He forms a fellowship of believers, the Church. Thus He builds the spiritual house for an individual. The dwelling with him presupposes a dwelling in him. (We may quote as a curiosity the explanation of Semler and Less: Christ and the disciples shall come unto the Father and make their abode with Him). New Testament realization of the tabernacling of God amongst His people, Lev. xxvi. 11; prophesied Ezek. xxxvii. 26 and *in loc.* The real Shekina.

Ver. 24. **He that loveth Me not** [Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ].—*Characteristic* of the world. The world, as an ungodly world, loves itself; its tendency is not centripetal but centrifugal; hence it loves not Christ. Hence it keeps not Christ's word as a living word, for the reason that it lacks the bond that should hold it and Christ together—namely, the Spirit. Now in failing to keep Christ's word it also fails to keep the Father's word which He has sent into the world with Christ [καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός]. And thus the preliminary condition on which depends the manifestation of God to the world, is wanting; that condition is the medium and focus of His word.

Ver. 25. **These things I have spoken unto you.** [Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων].—*I. e.* thus much of the heavenly life on earth as the sign of the heavenly home that awaits you beyond this world. Thus much ye can understand now through My words. At some future time, however, the Paraclete shall make it all perfectly clear to you (see chap. xvi. 12). Ταῦτα λελάληκα. Perfect. I have spoken it, it shall be certain.

Ver. 26. **But the Paraclete,** *etc.* [ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει τὰ πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν].—The designation of the Paraclete is more definite. The different predicates are summed up together: the Paraclete—the Holy Ghost—whom the Father sends—in the name of Jesus. Different interpretations of the ἐν τῷ ὀνόματί μου: 1. Grotius (Lücke and others): At My intercession (*in meam gratiam*, with reference to ver. 14). 2. Euthymius Zigabenus and others: *Instead of Me*, *i. e.* not, as Meyer explains: He will send Him instead of My sending Him, but: He will send Him as the representative of Me in My character of Ambassador. 3. Meyer: So that the name of Jesus is the sphere containing the divine purpose and will which are to be accomplished by the sending. The object of God's intent and design is the name of Jesus. Since the name is the subjective knowledge of an objective manifestation, the sense is: in the knowledge of Christ, perfected through the perfect manifestation of Christ,—in the glorified Christ,—in His inclination towards the Church, in the Church's inclination towards Him, a bias effected by love to Him and by the keeping of His word. Luther: Here the emphatic words are: *in My name* and: *what I have said unto you.*

He will teach you all things and bring all things to your remembrance.—The proximate reference is to the subject of chap. xiv., the heavenly home, the heavenly goal. But, together with His teachings on this head, He is to be the means of imparting all fulness of Christian knowledge regarding the whole plan of salvation (πάντα). The first promise embraces the whole Christian science of salvation, progressing, as it does, *in infinitum;* the second its inalienable principial basis: that which Christ has said. It is not specifically new truths that the Holy Ghost will teach; not specifically supplementary ones (traditions in the Romish sense), still less such as shall take the place of those taught by Christ (as the fanatics and enthusiasts would have it), or correct and contradict these (according to Rationalism). His teaching shall consist in reminding men of the word of Christ, in giving them a subjective understanding of the same. In performing this His office, He shall unfetter the word—break down the barriers of individualization, parable, misunderstanding—thus causing it to develop into an ever-living organism of doctrine, the specific soul and character of which does, nevertheless, remain the word of Christ. The first πάντα says that every one of Christ's words shall attain its full development; hence it refers to the infinite import or capability of development belonging to His words. The second πάντα declares that none of the words of Christ shall be lost, that they all, as items of His doctrine, shall become operative. The interpretation of Grotius, according to which ἃ εἶπον ὑμῖν extends even to the first πάντα, has the effect of confusing the parallels and intrenching upon the independence of the Spirit. The meaning is not: everything that I have told you, He shall teach you and remind you of,—but: He shall teach you all things, whilst He brings all things that I have told you, to your remembrance. The καί is explicative.

[The work of the Spirit is the appropriation of Christ to the believer. "*Dicente Filio,*" says Augustine, "*verba capimus, docente Spiritu eadem verba intelligimus.*" Objectively all is done by Christ, subjectively the same work is done or applied every day by the Spirit. The fulfilment of this promise of the Holy Spirit to the Apostles, who was to guide them into the whole truth and give them the right understanding of Christ's teaching, guarantees their inspiration, sufficiency and authority as witnesses of our Lord, and is abundantly testified by their writings, which carry in themselves their own best evidence, as the shining sun proves his existence to all but the blind. The πάντα furnishes a strong argument for the *completeness* of the New Testament revelation and against the Romish doctrine of ecclesiastical tradition, in the sense of an additional and co-ordinate source and rule of faith. For two of the most important dogmas of modern

Romanism—the sinlessness of Mary and the infallibility of the pope—there is not the faintest trace in the apostolic writings.—P. S.]

Ver. 27. **A peace I leave with you** [Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν].—According to Luther (Neander and others) this is the farewell-greeting of Christ to His people (comp. 1 Pet. v. 14; 3 John ver. 14). Luther: "These are last words, as of one who, on the eve of departure, says good night or invokes a blessing." Tholuck remarks, against this view, that Christ is not going away from them, but that they are going with Him (ver. 31), and that in this case the corresponding phrase could not mean *εἰρ. ἀφιέναι*, but only *διδόναι* or *λέγειν*. And so *ἀφιέναι* (still according to Tholuck) should be taken in the sense of leaving behind, namely, as a parting gift, and it is the peace of reconciliation that Jesus speaks of. But this deeper meaning offers no obstacle to the belief that to the concrete fact of His departure He affixes His peace as a parting greeting. The Hebrew greeting was perfectly adapted to express this union of the highest with the trivial. And as certainly as the saying of the Risen One: *Peace be with you* (John xx. 19, 21), is the customary salutation and yet, at the same time, the announcement of the resurrection peace, just so certainly is the leaving of peace here at once the higher farewell greeting of Jesus and a real gift of peace. But there is nothing contradictious in the fact that parting friends may bid each other good-bye, perchance more than once, and still walk a little way together. It is here that the subject we have been considering—*viz.*, the going of Jesus to heaven, in order to the preparation of the place for His disciples—is brought to a conclusion. The term *ἀφίημι* is explained by the too slightly estimated *δίδωμι*. Thus the Hebrew שָׁלוֹם, prosperity, peace (go in peace, לֵךְ לְשָׁלוֹם, 1 Sam. i. 17, *etc.*; Mark v. 34, *etc.*; see the farewell salutations Eph. vi. 23 [1 Pet. v. 14; 3 John ver. 13]), in this place certainly *peace of soul* likewise; this interpretation is disputed by Meyer.*—**My peace** (peace-greeting) **I give unto you** [εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν].—We question the generally assumed identity of this saying with the foregoing one: "*A* peace (*εἰρήνην*) I leave unto you." On the contrary, the emphasis: "*My* peace" (τὴν ἐμήν) is of itself indicative of an antithesis. It is the intention of Jesus to declare in the strongest manner possible that His greeting on seeing them again shall follow fast upon His parting salutation, and that He will not present to them that full peace-greeting which is His specific property until, meeting them again, He salutes them, bringing His perfect and entire peace. With *a* peace I left you; with *My* peace I am with you again. I leave you a peace for a support; it is sufficient to keep you upright; My full peace I will give unto you. The most lively construction of the words: *after a little while*, ver. 19.

* [In the fifth edition (p. 524) where Meyer takes *εἰρήνη* indeed in the most general sense of *prosperity*, like the Hebrew *Shalom* but so as to include "the peace of redemption or reconciliation with God as the first essential element." —P. S.]

Not as the world giveth [οὐ καθὼς ὁ κόσμος δίδωσι, ἐγὼ δίδωμι ὑμῖν].—The proposition is, undoubtedly, a general one; not for this reason, however, should its application to the world's empty forms of greeting (Grotius, Bengel and others) be denied (De Wette, Meyer, Tholuck).* In the world also the manner of salutation on going and coming is connected with the manner of *giving*. The world gives as it greets, *i. e.* in a vain and empty way, 1 John ii. 17. Having just recognized an antithesis in the words of Christ: "I leave you a peace" at parting, "I give you *My* peace" at our new union, it readily occurs to us to meditate upon the inverted conduct of the world. At the start the world with its greetings promises golden mountains; coldly and heartlessly it takes leave of its servants and prepares them an end full of terrors. It fared literally thus with Judas. *Christ makes a warm and comforting farewell-greeting the forerunner of the beatific salutation which shall accompany the eternal meeting.*

Let not your heart be troubled, nor let it be afraid [μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω].—Repetition of the exhortation ver. 1; hence the indication of a concluded meditation. The annexed *δειλιάτω* (which is found in this place only in the New Testament)† proves that He views the trembling more as a natural emotion that might seize them at the thought of a hopeless parting, while in uttering the *δειλιάτω* His mind is contemplating the danger of a cowardly course of conduct proceeding from that emotion.

Ver. 28. **Said unto you**, *etc.* [ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς].—See ver. 2. At the same time, however, the words: **I go away and I come to you**, are doubtless explanatory of the farewell just uttered: "peace," *etc.*, "My peace," *etc.* Neither does the proposition mean simply: "I go away and come again," *etc.*, but, "by going away, I come to you more truly than ever;" as results from what follows.—**If ye loved Me** [εἰ ἠγαπᾶτέ με.—Of *perfect* love that casteth out fear (1 John iv. 18. He makes *their* love to *Him* a motive of comfort to *them*. They loved Him, but not spiritually enough, else they would have rejoiced at the prospect of His abiding spiritual presence. Bengel: *Amor parit gaudium; per se, et quia servat verbum Christi lætissima omnia aperiens*, "Love begets joy, both of itself, and because it keeps the word of Christ, which opens all the most joyful prospects."—P. S.]—**Ye would have rejoiced** (ἐχάρητε (not the Imperf. ἐχαίρετε) ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα).—He does not mean: in that case ye would not be in the least affected by

* [Bengel: "*In salutationibus inanibus vel beneficiis duntaxat externis, cor non attingentibus, et cum præsentia, conspectu ac vita mortali desinentibus.*" (Comp. the English proverb, "Out of sight, out of mind.") "*Mundus ita dat, ut mox eripiat, non relinquit.*" Alford and Godet likewise refer the *καθώς* to the *manner of giving*, rather than the unreality and emptiness of the world's peace. But Meyer thinks a reference to the empty formulas of worldly greeting entirely out of place in the solemnity of this moment. Lange has the right view here.—P. S.]

† [But often in the Sept. For *δειλιάω* the classics use *ἀποδειλιάω*. *δειλός*, *timid*, *fearful*, occurs Matt. viii. 26; Mark iv. 40; Rev. xxi. 8, *δειλιά*, *timidity*, 2 Tim. i. 7. Bengel refers *ταρασσέσθω*, *ne turbetur*, to the *intrinsic*, *δειλιάτω*, *ne formidet*, to the *extrinsic* fear.—P. S.]

grief at parting from Me (comp. ch. xvi. 21), but, the joy of faith would preponderate. The thing in My difficult journey that would appear pre-eminent to your eyes would be My triumphal home-going to the Father. Hence: "**because I said unto you, I go unto the Father,**" *i. e.*, because I have put such a cheering interpretation upon My going away from you.—**For the Father is greater than I** (ὅτι ὁ πατήρ μείζων μου ἐστίν).—*A.* We have first to consider this proposition in the abstract, and then in its relation (ὅτι) to what precedes it.

1. *Theological* elucidations [in the essential or metaphysical sense]: *a.* The Arians regarded the declaration as a proof-text for their system.

[The Arians inferred from this passage that Christ is a creature of the Father, though existing before the world. The same interpretation has been revived by the Socinians, Unitarians and Rationalists, who deny also the preëxistence of Christ, which the Arians admitted. But this gives no intelligible sense at all. On the contrary, the words imply (as even Meyer freely admits, p. 526) the homoousia or divine nature of Christ. If a mere man or creature says: "God is greater than I," he talks blasphemous nonsense almost as much as if he said: "I am equal with God." Comp. also the remarks of Godet (II., 490): "*Cette parole suppose chez celui qui la prononce, le sentiment le plus vif de sa participation à la divinité.*"—P. S.]

b. Athanasius, Gregory of Nazianzum [Hilary, Euthym. Zigab.] and others, in modern times Olshausen,* considered it expressive of the ἀγεννησία of the Father in antithesis to the begottenness or eternal generation of the Son.

[On the Arian controversy concerning this passage see Suicer, *Thesaur.*, II., pp. 1368 sq., and Bull's *Defens. Fid. Nic.*, sect. 4. To escape the Arian inference it would have been better to refer the μειζονότης of the Father to His *official* superiority. The Nicene orthodoxy admitted a certain subordination of the Son to the Father, as to *dignity* or *office*, but not as to *essence* or *substance*, which is the same; there being but *one* God. But this passage has no reference to the essence or nature at all, but to the state or condition; for the superiority of essence which exists always and everywhere, could be no reason why the disciples should rejoice at the approaching departure of Christ to the Father. Hence no inference unfavorable to the orthodox doctrine of the homoousia can be drawn from it. Calvin clearly, with his usual tact, saw this, and gives substantially the right interpretation, which I may anticipate here (see ii. b.): "*Varie detortus fuit hic locus. Ariani ut Christum probarent quendam secundarium esse Deum, objiciebant minorem esse Patre. Patres orthodoxi, ut tali calumniæ ansam præciderent, dicebant hoc debere ad naturam humanam referri. Atqui ut impie hoc testimonio abusi sunt Ariani, ita nec recta, nec consentanea fuit patrum solutio. Hic enim neque de humana Christi natura, neque de æterna ejus divinitate sermo habetur, sed pro infirmitatis nostræ captu se medium inter nos et Deum constituit.*"—P. S.]

2. *Christological* explanations:

a. The superiority of the Father has reference to the *human* nature of Christ, because it is in this alone that He *goes* to the Father (Hunnius, J. Gerhard). [Comp. the Athanasian Creed: "equal to the Father as touching His Godhead; and inferior to the Father as touching His manhood." So also Webster and Wilkinson. Wordsworth: "Christ is speaking of *going* which cannot be predicated of God. My Father is greater than I am in that nature which *goes* to Him." This interpretation implies a mere platitude. Who need be told that the human nature is inferior to the divine? It also assumes an abstract separation of the two natures in Christ, which constitute one life. The speaking and acting *Ego* of Christ is His divine-human person, and the nature is the organ through which He acts.—P. S.]

b. Reference is had to Christ's state of humiliation (*status exinanitionis*, Luther, Calvin, Luthardt).

[This interpretation is also defended by Cyril, Melanchthon, Beza, Bengel, De Wette, Brückner, Stier, Alford, Barnes, Owen, *etc.* Christ spoke these words as the battling and suffering Messiah from His state of humiliation, which was to cease with His departure to the Father; and it is His prospective exaltation to glory and bliss which ought to have been an occasion for rejoicing to His disciples. There is no force in Meyer's objection that God is greater than Christ even in His *exalted* state (xvii. 5; 1 Cor. xv. 27 f.; Phil. ii. 9-11), as He was greater than the preëxistent Logos (John i. 1-3). He refers the μειζονότης of the Father to His superior *power:* "As My Father is greater, especially mightier than I, My departure to Him will be an elevation to greater power and activity, to the victory over the world, to higher union with Him, hence a matter of rejoicing for those who love Me."—P. S.]

c. It refers to both the above-mentioned considerations ["humanity in its state of lowliness"] (Calov, Quenstädt, Tholuck, Augustine: "*quia naturæ humanæ gratulandum est eo, quod sic assumta est a verbo unigenito, ut immortalis constitueretur in cœlo*").

3. We must grasp at once the theological import and the Christological one, for there is a good reason why the *Son* of God became man and humbled Himself,—not the *Father.* Theologically considered, the Father is greater than the Son, as the first principle, *in respect of order* or *succession*, by whom the Son was established, both being perfectly equal in substance. Hence it follows that He is greater in *substance* also than Christ in His human nature, and above all, greater in regard to the *rule* or *power* which He exercises, than is Christ in His humiliation. And it is upon this latter circumstance that the stress here lies. [So also Meyer, see above.—P. S.] Christ, in going to the Father as to the One greater than He, enters into the joint possession of His greatness and majesty, without, however, thereby destroying the subordination of order (see ver. 16; ch. xvii. 3, 5; 1 Cor. xv. 27; Phil. ii. 9-11; 1 Cor. iii. 23; xi. 3). The characteri-

* [Olshausen explains: "The Son is born of the essence of the Father, but not inversely the Father from the Son: hence the Father is the cause (*der Grund*) of the Son, but the Son is not the cause of the Father. The Son proceeding thus from the Father (xiii. 3) there was necessarily in Him a desire to return to the Father, as every being is attracted to its source; accordingly the return to the Father was the satisfaction of the desire felt by the Son after His source, and this relation is indicated by the words μείζων μου ἐστίν." But the essential relation is eternal and hence unchangeable. P. S.]

zation of the theological import as the "absolute monotheism of the New Testament," by Meyer, in connection with Lücke, is liable to misapprehension and fails to afford, in any case, a sufficient explanation.

B. We now consider the relation of this proposition to the preceding ἐχάρητε ἄν. **For** (ὅτι) the *Father.* Why should the disciples be glad of His going to the Father?

1. On account of His exaltation to δόξα and blessedness (Cyrill, Olshausen, Tholuck).

2. On account of the more powerful protection which He should thenceforth be able to bestow upon the disciples (Theophylact, Lücke and others).

3. On account of Jesus' exaltation to greater power and activity (Meyer).

4. Because the going away of Jesus was His own exaltation and was likewise of benefit to them (Luther, Bengel, Lampe).

It is as little possible to separate Jesus' exaltation to glory from His exaltation to power as to separate His own exaltation from the exaltation of His disciples; nevertheless, their love should first view His exaltation, passing on, however, as the context admonishes, from a glance at that in the abstract to the consideration that it is through His exaltation alone that He shall become in very deed their own.

Ver. 29. **And now I have told you.**—As is frequently His custom He emphatically states that He tells them such and such things beforehand, in order that, when His predictions are fulfilled, they *may believe.* Thus prophecy is, like miracles, a proof of the divine power and presence (Isa. xli. 22-26). It is impossible that the bare prediction of the death of Jesus can here be meant; it is the announcement of His exaltation by means of His death, resurrection and ascension. These facts, in which they saw Christ's prediction fulfilled, made perfect their faith. In this sense, therefore, it is written here also: "*that ye might believe.*" (See Chap. xx. 31).

Ver. 30. **Hereafter I shall not talk much with you** (οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν).—A presentiment of departure, an introduction to the start which He was about proposing.—**For the prince,** *etc.* (ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων).—See chap. xii. 31. A reference of the mood of Jesus to the preparations against Him that are going on in Jerusalem. In spirit He is aware that His enemies are now making ready to advance against Him; and in them He sees the tools of Satan; hence: "the prince of this world cometh," ch. xiii. 27.—**And hath nothing in Me** (καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν).—The ἐν ἐμοί antithesis to the prince of this world. He comes as the prince of this world's power, of this world's fear, of death and corruption, to claim a power over Me, Heb. ii. 14. Καὶ ἐν ἐμοί, *etc.* Various constructions:

1. *He can, or is able* to, do nothing to Me; he cannot inflict death upon Me; of My own free will I suffer it (Chrysostom, Kuinoel).

2. *He finds nothing* in Me; no accusation against Me (Origen).

3. *He possesses* nothing in Me (Cyril, Augustine: *peccatum, cui debetur mortis supplicium;* Grotius, Meyer more generally: in Me he *possesses* nothing, as owning his sway). [Meyer thinks that the sinlessness (Augustine: "*in Me non habet quidquam, nullum omnino scilicet peccatum*") is not directly *expressed* in the passage, but necessarily *implied* as the causal condition, since only when Christ was free from sin, Satan had no hold on Him and no power over Him. Alford similarly: "no point of appliance whereon to fasten his attack."—P. S.]

4. Tholuck: He has *no claim on Me* (*nihil juris*). Submission on Christ's part was, therefore, voluntary; comp. chap. xix. 11 (so too De Wette, Hofmann and others).

The words certainly declare not only Jesus' sinlessness but also His freedom from death. They are a repetition of Jesus' solemn protestation of His freedom,—a protestation aimed against the idea which represents Him as of necessity succumbing to the irresistible fate of sinful men (see ch. x. 18; xii. 24; xiii. 19). At the same time the saying contains an intimation to the effect that Satan, possessing, as he does, not a single fibre or hair of Him in an ethical sense, shall likewise fail to retain a single fibre or hair of Him in a physical sense. But the fact that he now, in accordance with the counsel of God, is coming upon Him, is implied in the emphasis that rests upon the expression: *he cometh* (comp. Luke xxii. 53).

Ver. 31. **But that the world may know,** *etc.*—Expressive of His willingness to become a sacrifice. The root is love to the Father; the proof, obedience to the Father; the consequence: the departure, not so much in order to go obstinately to meet the enemy, but rather, in pursuance of God's guidance, to await him at the place of prayer, in Gethsemane. *That the world.* Bengel: "*Ut mundus desinat mundus esse et patris in me bene placitum agnoscat salutariter.*" That, in His personal submission to the personal Father, the kingdom of grace, love, personal life, may dawn upon the world, for a judgment upon its unrightful prince and in order to the freeing of it from that false tyranny which he exercises through the fear of death. That the world may know that love is stronger than death (comp. Sol. Song viii. 6: "strong as death").

Arise, let us depart.—The mighty saying prompted by a holy emotion finds expression not in two only, but in three asyndetical exhortations: ἐγείρεσθε—ἄγωμεν—ἐντεῦθεν. Various explanations of the item:

1. Jesus, accompanied by the disciples, proceeds to a secure place where He uttered chh. xv., xvi., xvii. (Chrysostom, Theophylact and others);—unsupported.

2. Still less tenable: hitherto Jesus had been outside of the city; He was but now about departing for Jerusalem to keep the Passover (Bengel, Wichelhaus [Röper]).

3. Jesus, too full of the matters which were still pressing upon His heart, spoke, still standing in the room where they had eaten the supper, chh. xv., xvi., xvii. (Knapp, Lücke, Tholuck, Meyer, [Calvin, Olshausen, Bleek, Brückner, Ewald, Alford, Owen], *etc.*). And this after the three powerful exhortations to depart?

4. The following (chh. xv.-xvii.) was spoken by Him on the road (Luther, Grotius, Lampe,

Lange, *Leben Jesu* II., p. 1347 [Ebrard, Barnes, Webster and Wilkinson, Wordsworth] and others). Meyer [Alford and Owen] in opposition to this view: The thing is psychologically improbable. Psychologically improbable indeed would be the supposition that Jesus did not discourse to the disciples of the most momentous matters even when they were upon the road to their destination. Walking and standing still and walking again is the very expression of a mind stirred by great things.

5. On the hypercritical remarks of De Wette (who identifies the ἐγείρεσθε, ἄγωμεν, Matt. xxvi. 46, with that of our text), Strauss, Weisse, Baur, Hilgenfeld, see Meyer [p. 529].

DOCTRINAL AND ETHICAL.

1. The farewell discourses of the Lord have not been sufficiently valued for what they are: namely, the *new revelation* of Christ concerning *heaven*. Until these discourses were delivered, the theocratic belief of Israel was acquainted only with *Sheol*, and with the antithesis of a paradise and a place of punishment (gehenna) in Sheol. See Luke xvi. 22 ff. The doctrine of paradise was of course the germ of the doctrine of the heavenly home, and even the Old Testament contained sundry dark intimations of the latter in the translation of Enoch, the ascension of Elijah, the description of heaven as the throne of God and the habitation of His holy angels, and the hope of the faithful for a closer union with God, in sayings such as Prov. xv. 24; Eccl. xii. 7. But it was reserved for Christ to throw heaven open, in the first instance by His *word* in the farewell-discourses, and, secondly, by His *act* in the ascension itself. Hence the farewell-discourses substantially contain a theology of Christ's ascension. The doctrine of heaven was, however, not intelligible to believing human hearts until the disciples were forced to learn experimentally that the earthly world was no longer a resting-place for the Lord and for them; that they were cast out of the world. When the world cast them out and its doors shut to behind them, there opened to them the gates of heaven. Understanding the ethical import of the going down of the sun and the gathering night, they could also comprehend the symbolical sign of the starry heavens, the Father's great open house. And even now they were enabled to grasp and hold fast this hope only through the imminence of Christ's ascension into heaven. But the revelation concerning heaven as the *place and land* of glory could and should not be the exchange of a new sensuous expectation for an old one; together with the *local* heaven Christ disclosed the *dynamical* heaven to their view—destined, this latter, to be developed in the new life upon earth as a personal kingdom of love; founded by the revelation of His personality, by the manifestation of the personal Father and the glorification, by means of the personality of the Holy Ghost, of the personal love-life of God as the foundation of the personal kingdom of love in which they are, which they are to maintain *against* the hate of the world, and which they are to spread through the world. In the second life of the second Man who is from heaven, in the resurrection of Christ, heaven was made manifest on earth (comp. 1 Cor. xv. 21, 22, 47; John xvi. 21); through the Paraclete as the Spirit of glory, of δόξα, the disciples were translated into the fellowship of this heavenly state (Phil. iii. 20).

2. The *startling effect* produced upon the disciple of Christ when this present world is darkened for him by the cross, and sets upon him or casts him out. Then he is comforted by the watch-word which bids him put his trust in the Christ who ascendeth to heaven and in the Father who is in heaven. The *soul* may be troubled at this transition; but not the *heart* (vers. 1, 27).

3. *Trust in God; in so doing, etc.* Become thorough Israelites, for thus ye shall also become Christians. We can go still further and say: become thorough Catholics and then ye will also be Evangelical Christians.

4. Man, having as a sinner lost his power over the earth and being chained by an autochthonic consciousness to particular climes and countries, had, in still greater measure, lost the bent or drawing of his astral or heavenly citizenship; his way led not upwards toward the stars, but downwards to the earth. Christ has restored us our heavenly citizenship (Heb. ix.). The words of Christ: *In My Father's house, etc.*, do not, indeed, contain any new astronomical system, but they do prove His view of the world and of heaven to have been infinitely elevated above that of His time.

5. The three sayings inculcating *faith in the heavenly home:* the saying addressed to Thomas, the saying addressed to Philip, the saying addressed to Judas Lebbæus. Or our heavenly home is sure to us in spite *of the contradiction* of an outward reality full of distress and death, in spite *of the want* of phenomena evident to the senses, in spite *of the denial of the hostile world*, which even by its hate, as the germ and sign of hell, must testify of love, as the seed and sign of heaven. See above.

6. Meyer on ver. 3 [p. 507, footnote]: "It is incorrect to affirm that the *idea of reward* is utterly wanting in John. (Thus Weiss in the *Deutsch. Zeitschr.*, 1853, pp. 325, 388 and in his *Petrin. Lehrbegr.*, 1855, p. 55 ff.) As Christ asks for eternal glory for Himself as a reward, chap. xvii. 4 ff., so in like manner does He promise it to the disciples as their reward. See chap. xvii. 24; xii. 25. Under this head we should also class the promise of ἰδεῖν τὴν βασ. τοῦ θεοῦ, chap. iii. 3, 5, and of the raising up at the last day, chap. v. 28 ff.; vi. 40, 54. Comp. 1 John iii. 2, 3, where the future glorification and union with Christ is expressly designated as the subject of the ἐλπίς; as also 2 John 8, where the term μισθὸν πλήρη is used and must be understood as referring to eternal bliss (see Düsterdieck, II. p. 505)."—Upon all which we must observe, that in John especially, the term *reward* cannot be apprehended in its legal sense; it is to be construed, in conformity to the kingdom of love, as a loving recompense, bestowed, it is true, in accordance with justice.

7. Christ *the living Way, the pledge of the goal.* Christianity the absolutely dynamical view of the world. The personal, God-filled heart and es-

sence of Christ becomes surety for the existence and unclosure of the personal, *i. e.* eternal and spiritually glorious world. Christ's heart the absolute *dynamis* of the eternal places and times, 1 Pet. i. 4. Christ the absolute Way, because He is the Truth,—the principle, medium and aim of all connection, all that is *lasting* in the world —perfect reality; and because He is the Life,— the complete manifestation of the highest appearance and beauty from the deepest ground: all-animating Life and Love.

8. *If ye had known Me.* The mystery of Christ's personality, the medium of the manifestation of God and of the manifestation of the personal kingdom.

9. The *greater works* of Christianity, a continual miracle in the world, to result in the wonderful metamorphosis of the world at the consummation of all things, and in its transfiguration into the world of the Spirit.

10. *The evidence of Philip and the evidence of Christ.* Philip still sees in things power over persons; the Lord sees in personality power over things. On the Paraclete see note to ver. 16, in reference to Tholuck, p. 364 [and Hare's *Mission of the Comforter.*—P. S.]

11. Similarly see note on the distinction between the manifestation of Christ in the Father and that of the Father in Christ. Analogously, the being of believers in Christ—justification—is distinguished from Christ's being in believers— sanctification.

12. The promise that His people shall *see Him again*, ver. 19, is inclusive of the resurrection, together with the entire future manifestation of Christ in His word and Spirit here, in His paternal house beyond this world, until the time of His great Epiphany. Hence it is wrong to contrast, as Meyer does (p. 400), Christ's paracletic coming again with His resurrection; and, similarly, to suppose it to result from the Johannean version that Christ did not so definitely predict His resurrection (except in such hints as are contained in chap. ii. 19; x. 17) as the Synoptists report Him to have done.

13. The manifestation of Christ in its relation to the world, according to the view of Judas Lebbeus and according to Christ's view. Love to Christ, as the tendency of the Spirit in the Church to the centre of life, is the fundamental condition, the medium of the manifestation of His personality; the world as world, on the other hand, is, in its centrifugal tendency, bent upon vanity, upon impersonal things. In this medium Christ cannot manifest Himself to it.

14. The doctrine of the *procession of the Holy Ghost*, according to ver. 26, stands, in a manner, betwixt the assertion of the Oriental and that of the Occidental Church. See the history of dogmas. The former Church with reason insists upon the priority of the Father as first principle; the latter, with equal reason, gives prominence to the autonomy of spiritual life which the Son too possesses and of which intimation is given here: "in My name."

15. On ver. 26. The Spirit is related, as Spirit, to a specific vital cause by which He is necessitated. The wind, as the symbolical Spirit, cannot be conceived of without the earth; the spirit of man cannot be conceived of without the substratum of a man. Spirit is the concentrated, conscious unity of a definite life. So the Spirit of God is the unity of the manifestations of the essence of God; the Holy Spirit the unity of the complete manifestation of the Father and Son, by which unity God has fully made manifest His antithesis to the world, in order thus fully to communicate Himself to the world. But because the essence of God is actual to its very foundation, the Holy Ghost also, as the Spirit of the complete manifestation of God, appears as a *particular third form of the personality of God*, and is free in Himself, like the Father and the Son. The life of the Spirit becomes a fountain of life in men's spirits. This truth has been misinterpreted by the Montanists, Manichees, the spiritualistic Franciscans and other enthusiasts of the Middle Ages, the Anabaptists and the philosophers of the school of Hegel, inasmuch as all these distinguish, more or less definitely, three kingdoms,—the kingdom of the Father, that of the Son, and that of the Holy Ghost. And the Catholic doctrine of ecclesiastical tradition adds to the kingdom of the Son a kingdom of the Spirit, to the administration of which the Hierarchy pretends. This forms the other extreme to the Spirit's sphere of manifestation according to the doctrine of the Quakers. *The Holy Ghost is related just as purely and entirely to the Son as the Son is to the Father.*—The infiniteness of the Christian spiritual life, the eternal nature of it, is expressed in the calling of the Spirit who has been given to the believer, now the Spirit of *truth*, now the Spirit of *knowledge*, of *strength*, *etc.* There is always denoted an infinite plenitude—self-begetting like a fountain—of this divine life of truth, knowledge, *etc.*

16. Christ's *farewell-greeting* a pledge for the *greeting of a future meeting.* Thus the Lord comforteth His people.

17. The *prophecies* in their fulfilment are miracles of God's Spirit, in order to the awakening, quickening and confirming of faith.

18. Christ's *repeated protest* against the misinterpretation of His *death-way*,—against the conception of it as a blind, inevitable fate or a sign of the world's superiority; in connection with the asseveration of His freedom in submitting to the will of His Father. In this free submission His high-priesthood is perfected; the Priest is the Sacrifice and the Sacrifice is the Priest Himself.

HOMILETICAL AND PRACTICAL.

The word of the Lord to His disciples: "Let not your heart be troubled!" or how He encourages them on their entrance upon the night of sorrows: 1. By the admonition to submissive and unconditional trust (ver. 1). 2. By the opening up of a view of the high and heavenly home (ver. 2). 3. By His going before and coming again (vers. 2 and 3). 4. By the explanations and promises whereby He removes all their scruples and doubts (the scruple of Thomas, of Philip, of Judas Lebbeus). 5. By the gift of His peace as a pledge of a speedy and joyful return (ver. 27 ff.).—The rise of the heavenly Paradise upon Christ's earthly night of passion: 1. The Paradise a heavenly one, better than the

lost Paradise on earth. 2. Its rise, brought on by Christ's exode into the night of Passion, in company with His disciples. 3. Christ the Revealer and Perfecter of it, and the Guide to it.—Discovery of the new celestial realm of life above the old subterranean kingdom of the dead.—The glorification of the human life through Christ, at the same time the glorification of the creation. He hath brought life and immortality to light. First an inner life for God's paternal house, then a paternal house of God for that inner life.—The heavenly heart revealed and unlocked the heavenly home.—Christ has *dis*closed and *un*closed heaven: 1. He was the bearer of disclosures concerning it; 2. the opener of a way into it.—Christ has pledged His word to His people that there is an heavenly inheritance for them.—He makes all things ready for the heavenly life: 1. The place for His people, 2. His people for the place.—The Christian's way to earthly woe, the way to the Father's house in heaven. Heaven our Father-house: 1. The Father of the house; 2. the house of the Father.—Our journey to the Father's house: 1. The goal of our way; 2. the way to our goal.—The many mansions in the Father's house: 1. Many mansions, one Father-house. In all one Father, one Son and Heir, one inheritance for one throng of children. 2. One Father-house, many mansions. Room enough for many inhabitants. 3. The mansions, habitable, *resting-places, abiding-places*. 4. The mansions manifold, for every one a special home in the one eternal citadel of God.—The heavenly mansions: 1. In what respect prepared from the beginning; 2. in what respect receiving additional preparation through the ascension of Christ; 3. in what respect undergoing an eternal process of glorification.—The unshakable assurance of Christ with regard to the heavenly Fatherland.—The home-country of Christians where the glorified Christ is.—Christ's disclosures in regard to the way to heaven. (See above).—The doubt of Thomas.

The saying of Christ: *I am the way:* 1. He is the way, as the truth of the way;—the living, personal motion to the Father because He is truth itself; 2. He is the way, as the life of the way;—the victorious mover to the Father because He is life in general.—Christ the way in His divine-human personality: 1. God's way to man. Therefore 2. man's way to God.—Christ's personality as a pledge of the heavenly home: 1. As the truth of the heavenly life; 2. as the life of heavenly truth.—No way to the Father except through the Son.—He who knows nothing of the life beyond, knows nothing of it for this reason—because he is ignorant of the kernel of this present life.—The Lord's discourse with Philip.—The personal life of Christ the substantial appearance in the midst of the seemingness of the world.—The manifestation of the Father in the figure of the Son.—Christ the image of God, Heb. i. 3.—Different ways of knowing the one way of truth: 1. The knowledge of elect disciples, a cognition of the Father in the Son by means of the cognition of the Son in the Father, or a comprehension of Christ's works by Christ's word. 2. The way of the majority: or the cognition of the Son in the Father by the Father in the Son, *i. e.* comprehension of the word through a comprehension of the works. *The greater works,* or how the wonders of Christ are developing in the wonders of Christianity until the great wonder of His appearing.—How Christ's miracles are perennial in His works.—Greater works, *i. e.* the increasingly glorious unfolding of Christ's work in His people.—As Christ Himself has been glorified by the Holy Ghost, so the wonders of Christ have been glorified through the wonders of the Holy Spirit.

For I go to the Father. Christ's power rendered boundless by His going to the Father, the Fountain of power.—Prayer in the name of Jesus the channel for the performance of Christ's works.—The sighs of the Christian heart as the prophecy and origin of the triumphs of the Christian hand.—The longing of Christians and the blessing of Christ encounter one another.—An ever purer praying in His name results in an ever richer doing in His strength.

The Holy Spirit as the other Comforter, not Christ's substitute but His presence.—The promise of the other Comforter (Mediator).—The Holy Ghost promised to Christians as, above all, the Spirit of truth.—The world, as world, is not capable of receiving the Holy Ghost: 1. It does not see Him, therefore it does not know Him; 2. it does not know Him, therefore it does not receive Him.—The world with all its spirit yet without the (Holy) Spirit: 1. Its spirits lack the Spirit (the true Spirit); 2. its spirit lacks spirits (its inspiration does not attain to great personal spirit-life).—The Holy Ghost, like Christ, a stranger to the world.—Always an intimate of Christians, always a stranger to the world.—The disciples of Jesus become the intimates of His Spirit.—Christians never orphans.—Christianity a living in the coming of Christ: 1. He lives, therefore His people shall live. 2. He comes, therefore His people shall see Him.

The grand saying: *Yet a little while:* 1. Yet a little while and He will be here with us (as Comforter, as Quickener, Gladdener, Helper-through) with wonders of refreshment. 2. Yet a little while and we shall be yonder with Him.—After Gethsemane and Golgotha, in sooth,—but still after a little.—Through trouble and death, and yet after a little. (Rom. viii. 18.)—*At that day,* ver. 20. The new day of a three-fold lustre: 1. That of the Resurrection, 2. of the Ascension, 3. of the outpouring of the Spirit.—Isa. xxx. 26; lx. 19.—The resurrection time as the triumphal celebration of the personal life: 1. Of Christ, 2. of His own, 3. of the hearts that they, in His strength, shall awaken to personal life.—Upon what conditions do we become recipients of the manifestation of the living Christ? (See ver. 23.)

Christ's discourse with Judas Lebbeus.—The gloomy views of Thomas, the wavering views of Philip, and the cheerful views of Judas.—Judas' faith in the piety of the world not free from worldly-mindedness.—The difference and contrast between Jesus' disciples and the world: First mark: Love to Jesus; no love. Second mark: The keeping of Christ's word; the failing to keep it. Third mark: Experience of how the Father, together with the Son, takes up His dwelling with His own. The Father's staying away from the despisers of the Son.—Only

where Christ's radiant image is extant in His word, is this radiant image filled with the power of His life.—Christ having covered up the great abyss between earth and heaven, discloses the great abyss between the company of the faithful and the world.

The Holy Ghost as the teacher of Christ's word: 1. How He brings to mind all things; 2. how He develops all things.—The Holy Ghost as a Reminder: 1. Who unlocks the penetralia of revelation for the Christian, 2. the penetralia of the Christian for revelation.—The inner life as a being reminded, or a calling to mind.—The mark of the true Christian spirit, unison with Christ and His word.

The peace-greeting of Christ His gift of peace. —The farewell-greeting of Christ the pledge for the greeting of a reunion.—How Christ greets us so differently from the world: 1. At coming, 2. at parting.—Christ's going away itself a mightier coming again to His own.—The gain of the faithful in Christ's going home to the Father. —How, in the hour of temptation, the heart's peace should stand firm in the midst of all and any grief of soul.—Christ's prophecies concerning His death and glorification, a fountain of faith for His people.—The protestation of Christ ver. 30.—The prince of this world cometh, or Christ's enemies a host of Satan.—He hath nothing in Me: He possesses none of Me. 2. He shall seize none of Me. 3. He shall retain none of Me.—Everything of Christ's belongs to the light, even His body. This fact decides His future: 1. His going home to the land of light. 2. His return in the power of light.—Christ's joyfulness in sacrifice (ver. 31): 1. Its purpose (that the world), 2. its impulse (love to the Father), 3. its act (obedience), 4. its expression (the exhortation to departure).—The eternal authoritativeness, as applying to Christ's people, of His charge to depart: 1. Arise! 2. Let us go! 3. Away from this place!

Gospel for Whitsunday vers. 23-31.—The promise of the Holy Ghost as an answer to the question of Judas: 1. The magnitude of that promise, 2. its certainty to the disciples of Jesus, 3. its seclusion against the world.—For whom is the promise of the Holy Ghost? 1. Not for the world, as world, but only for the disciples. 2. Not for the disciples alone, but for the whole world which, as world, is at once to be destroyed, and, in the susceptible, elevated and preserved.—The coming of the Holy Ghost: 1. The stipulation of it: a contrast between the disciples who love the Lord, and the world. 2. Form of it: a contrast between the condition of those who are anointed with the Spirit and the condition of immature disciples. 3. The effect of it: a contrast between the true peace of the Lord and the false peace of the world. 4. The aim of it: a contrast between victorious departure out of the world and the destruction of the world.—The development of the Christian life by means of the Holy Ghost: 1. Love to Jesus (vers. 23, 24). 2. Enlightenment (ver. 26). 3. Peace (ver. 27). 4. Joy. 5. Victory and perfection (ver. 31).

Starke: Luther: Whom the devil tries to terrify and dispirit, Christ comforts; but whom the devil lulls into security, and emboldens, Christ terrifies.—Jer. xvii. 9.—Hedinger: Faith, the best weapon of defence against all fear.—"In My Father's house:" in heaven, in the which house I am no servant but a son.—Canstein: O blessed friendship and fellowship of Christ with His faithful ones! His heart doth so hang upon them that He is not able, as it were, to dwell in heaven if He have not them with Him.—Zeisius: When the world will no longer put up with thee, remember His house.—On ver. 5. Luther: It is laudable for a man to perceive his ignorance in divine things.—On ver. 6. Rev. i. 8.—*Ibid.*: A Christian is a man who forthwith commences to go out of this life to heaven.—Hedinger: Through Christ we look into the divine nature.—Canstein on ver. 11: If *Christ* did not will that men should believe *Him* without works, still more does it behoove *Christians* to show in deed and in works how it is that *they* desire to be accounted of.—On ver. 13. Learn to pray aright.—On ver. 15. 1 Cor. xvi. 22.—Zeisius: If thou desire to know whether thou truly love Christ, ask thy conscience whether thou be leading a life of genuine and daily repentance, *etc.*—If thou grieve not the Holy Spirit with sins, He will not depart from thee, but will guide and lead thee into life.—Osiander on ver. 17: The bad Spirit is a lying spirit who seduces men, making them trifling and deceitful; but the Spirit of Christ is a Spirit of truth who brings forth truth and makes men true so that they take pleasure in the truth.—Ver. 18. Hedinger: Made sorrowful and yet beloved.—Luther: Christendom has this consoling promise in common.—On ver. 19. No matter how thyself and thine art, thy splendor and thy cleverness may be seen; yet a little while, and the world shall see thee no more.—On ver. 20. Hedinger: The cross and experience open both the eyes and the understanding.—O mysterious bliss of the faithful! They are united to Christ as Christ is to the Father.—Ver. 21. Zeisius: To love Christ is not merely to *know* His commandments, but to *keep* them.—Be solicitous of this manifestation of Jesus, O soul! more than of all in the world beside.—Ver. 23. Luther: Christ intends to say: This is the reason why I will not reveal Myself to the world; it is so mad-brained and foolish as to presume to lecture and tutor Me as to how I ought to rule. It should hear Me and learn of Me; but it thinks itself too clever for that and undertakes to dictate to Me how I should act.—Despise not the meanest human being that loves Jesus; meet such with reverence; his soul is a dwelling-place of the triune God.—Cramer: Precious guests, God the Father, Son and Holy Ghost; these come to us; not as to a wedding or on a visit, but to dwell in us—and so we are the temple of God.—Hedinger: Listen! Christ's word thou must *keep*, not simply *know*. Should'st thou say: that I will not do, that I cannot do, then thou must suffer us to dispute thy Christianity. Yet even keeping is not (necessarily) fulfilling.—Ver. 26. Cramer: The office of the Holy Ghost is implied in His name (and in His different names).—Zeisius: How will the Holy Ghost adorn His dwelling and fill it with light, comfort, righteousness, peace, joy.—Faithful teachers must first suffer themselves to be instructed and reminded by the Holy Ghost before they teach

their hearers.—ZEISIUS: True love rejoiceth at the prosperity of the beloved. Why then, O Christian heart, dost thou mourn so bitterly at the departure of those who have shut their eyes upon this atrocious world and fallen asleep in Christ?—Ver. 30. Dost thou hear, worldling? thy prince is the devil.—As Satan has no power over Christ, neither has he power over those who are justified through the blood of Christ.—Ver. 31. The faith, the love and the patience of true Christians must shine in the eyes of the world. —CANSTEIN: All our actions must originate in faith in, and love to, God; their aim must be His glory, and the rule of them His will.—Be comforted, dear Christian, in thy misery; thou art suffering in accordance with thy heavenly Father's will. He will end thy sufferings in His own good time and will order them to the accomplishment of some good purpose.—NOV. BIBL. TUB.: What is the true Christian's pilgrimage? After the example of Jesus, it is a continual going hence and a continual hasting to the heavenly Father.

GERLACH: 1. Of Christ's going to the Father and the way to be pursued. 2. Of the Comforter, the Holy Ghost, in whom Christ comes to His people again in greater glory. 3. The setting out to suffer.—Now did the disciples more and more clearly understand that their Master was really about going away from them, and their faces reflected their fear and anxiety—emotions which had been heightened by His last words to Peter. Therefore it is that the succeeding discourse is preëminently comforting in its nature. —Jesus does not merely point out the way,—He *is* the Way; He does not simply guide to life,— He *is* the Life. The Way itself carries the man who enters upon it and continues in it, to the goal; the Truth lights him so that he cannot stray; the Life imbues him with strength in which he walks without growing weary.—This demand of Philip shows that the disciples still imagined the Father to be *with* Him, not *in* Him. —*The greater works.* Jesus had sowed, they were to reap (chap. iv. 38); before the whole work of redemption was finished, Jesus' works on the earth, His teaching, His working of miracles, His guiding and speeding of His people, could not but be (appear) small in comparison with the mighty works of the apostles, to whom the Holy Ghost more than supplied the visible presence of Jesus, glorifying Jesus and His cross for them, throwing open to them the doors of the heathen world, and giving them, through the word of reconciliation, multitudes for a spoil and the strong for a prey.—(LUTHER). Who is this "I?" He assumes to Himself all the power and strength of the divine majesty and seizes everything in a mass:—"Whatsoever ye ask, without exception."—Judas probably understood the "manifestation" to mean an outward one. —He hath no power over Me. In order that, even at His death, they might not believe that the prince of this world had conquered Him, He told them so clearly that He went of His own free will to the Cross.—LISCO. Vers. 1-14. The departing Redeemer comforts His disciples in view of their imminent separation.—Vers. 15-31. The departing Redeemer promises the Holy Ghost to His people and comforts them.

BRAUNE: To believers, death is in very truth a going home; their life a journey home. The Jews were gathered to their Fathers,—Christians go hence to the Father.—*The disciples, Thomas, etc.* How honestly they speak out their hearts; not one utters a false Yea.—Thomas: This reminds one of the verse of the natural man: "I live, I know not for how long; I die, I know not how soon; I go, I know not whither; how can I be so cheerful?"—In our earthly speech we say: The wayfarer *makes a* way, but in the spiritual tongue the Way makes the wayfarer. —The prophecy Isa. xxv. 8 is fulfilled in Christ. —*The greater works.* When He had completed the reconciliation, a free, familiar and living intercourse was opened between God and man, and streams of power from on high could now discharge themselves unchecked into the hearts of men.—(HERDER). He opens (says He) a clear and lightsome way. The assurance with which Christ declares this, makes heaven and earth one, as it were.—(BENGEL:) Truth makes all the virtues in us true; otherwise there would be false knowledge, false faith, false love, false hope.—Beginning with this passage (ver. 17), Christ makes a distinction between the world and His people, such as does not elsewhere appear in His addresses. Pentecost, however, confirmed this distinction and made it manifest. The Christian cannot be distinguished from the world if he has not yet celebrated His Pentecost. —The Holy Ghost. The longer we have Him, the better we have Him, the better we know Him, until finally He comes to be in us.—Thomas, Philip, and the faithful Judas speak; the more intelligent, profounder and greater disciples John, Peter, James, keep silence.—He says in the face of death: I live and ye shall live also. —*Peace be with you.* The heart is free from everything that is hostile to God; there is no latent love of the world, no want of trust in the spirit. Perfect concord of heart is where Christ and His peace are.

HEUBNER: It is the duty of the Christian to be courageous, undaunted and composed so long as Christ is with him.—We hear after what fashion the Son speaks, as one perfectly at home and able to find His way about in the house of the Father—more familiar with it than all the astronomers who scarcely descry the visible covering, the threshold of that heavenly house. —*Many mansions.* Many as regards number and kind: different in glory and blessedness.—So long as there are stars in the heavens, there shall not be wanting witnesses to a higher world. Comp. Daub, *Der Sternenhimmel mit Christlichem Auge zur Erhebung des Herzens betrachtet*, Essen, 1836.—There is already assigned us through Christ a place in heaven. What consolation does this afford in poverty, persecution and death. The reply of Basil to the question of the Arian emperor Valens, as to where he would remain in the face of his persecutions: *Aut sub cœlo, aut in cœlo.*—Urban, the deputy of Cajetan, to Luther: Where wilt thou abide then? Luther: Under heaven.—A saying of Frederick the Magnanimous (p. 427, note). Must not the Christian be homesick for his heavenly Fatherland? "Knowest thou the land?"—Ver. 3. Christ's going hence by the way of His cross and passion

served,—through His appearing in the presence of God (Heb. ix. 24), through the offering of His blood in the Holy Place or the presentation of the sufficient reconciliation made by Him,—to purchase for us our re-adoption into heaven. It is to Him we owe our heavenly citizenship.—Ver. 3. Perfect union with Christ.—No heaven without Christ.—On ver. 23. We can surrender ourselves only to one who meets us with a trustful heart.—Ver. 26. Every one longs to be *spirituel* (a play upon words: *Alles will Geist haben, Geist* in the sense of *ésprit, wit*). Why do not men seek the true Spirit which is with Christ?—Whoso does not become a doctor in this school (of the Holy Spirit), is no true doctor.—What is true clearing up? What Christ makes clear, glorifies.—Ver. 28. Nothing against the divine nature of Christ can be deduced from this passage, even should we be unprepared to regard, as Basil does, the very fact of Jesus' instituting a comparison between Himself and the Father, as a proof of the Son's equality in substance with the Father. (Basil says, namely: none but things of a like nature can be compared,—angels with angels, men with men, *etc.*).—*The prince of this world.* Of course he thought it conducive to his highest interest to see Jesus, the Holy One, the Founder of the kingdom of God, covered with opprobrium as the greatest criminal,—and all under the pretence of justice.

GOSSNER: The Saviour had in His humiliation, never exactly declared (out and out) who He was. Therefore it was difficult for people who were to see him hanging for several hours on the cross between two murderers, to believe in His divinity.—*The Father's House.* No fear that there will not be room enough there.—No bridge nor path is there, leading from earth to heaven, from time to eternity, from this world to God, and stretching as far as Christ who did come from heaven and go to heaven. All other bridges break; all other roads fail thee just where they ought to begin,—namely, in death.—Philip here asked a question which has puzzled the brains of the wisest men of all ages—namely, as to what God is and how we may know Him.—Ver. 16. In this verse the Triune is clear as the sun.—Ver. 18. It is not: ye shall have a shadow, a conception, a thought of Me; no,—I am coming to you. Our soul doth live, our whole heart laugheth, when He revealeth Himself to us,—Christ, our salvation.—*At that day.* At the Easter day, which comes to every Christian when Christ rises within him and begins to live—at the day of manifestation.—Without Christ it is not possible to know Christ, without God it is impossible to know God. This saying: "I will reveal Myself unto him," must be fulfilled for each man or he knows nothing truly of Christ and has no living God.—On ver. 23. Scripture ascribes to the inner man all the senses of the outer man. Taste and see that the Lord is good, Ps. xxxiv. 8.—When the body is dead, the soul continues to be a living substance. This is a proof of the substantiality of spiritual experience in the heart.—Ver. 30. Against this, Christ's innocence, the devil has dashed his horns to pieces; it has broken his neck for him.—Ver. 31. Up, up! away! to suffer with Him; ye must not be taking your repose.

STIER: The first chapter (xiv.) manifestly takes for its starting-point *faith* in God as existent in Christ; the special subject of the second is the *love* of those who are united in Him and through Him; finally, the third contains (for the exercise of *hope*, we may say) the most minute announcement of all that is to result from and succeed *the departure of Jesus.*—RICHTER (Luther): So long as *we* are not ready, the *habitations* are not prepared for us, though in themselves they are prepared.

SCHLEIERMACHER: He requires faith in God and faith in Himself, as something which indeed seems to be two things—things, however, so inseparably united as to be actually one and the same.—That which we do in faith on the Lord, is a work of the Son; and when this work is promoted by the government which the Father exercises in the world, the Father is glorified in the Son.—Only he who holds fast that in My life which, as commandment, doctrine, or promise—for they are all one—has become an eternal, divine word of love and grace to men, *etc.*,—only he it is who loveth Me.—*My peace.* This peace resteth upon love, and love expelleth all fear.—BESSER: On ver. 1. Be of good courage, Deut. xxxi. 6, 7. But a greater than Joshua is here.—On the "other Comforter." The ancient Church advisedly took the Gospels for four Sundays of the glorious time between Easter and Pentecost from these three chapters of John.—Heaven the true archetype of the Old Testament temple. Heb. chh. viii.-xii.

ON THE PENTECOSTAL PERICOPE. GENZKEN: Concerning the glorious Pentecostal gifts which the Lord hath promised us.—BACHMANN: The Christian a temple of God, of the Holy Ghost.—RAMBACH: The victory of Christianity over the world.—HAGENBACH: The peace of God as the most precious legacy of our Lord, the most glorious gift of the Holy Ghost.—FLOREY: The kingdom of the Holy Ghost. A kingdom of love, truth, peace.—The peace of the world, and the peace of the Lord.

[CRAVEN: From HILARY (*De Trin.* vii. 9): Ver. 6. He who is the *Way* cannot lead us astray; He who is the *Truth* cannot deceive us; He who is the *Life* will not desert us in the darkness of death.—Ver. 9. He does not mean the sight of the bodily eye; the Father is seen in the Son by the incommunicable likeness of birth.—Vers. 9, 10. That the Father *dwells in* the Son shows that He is not solitary; that the Father *works* by the Son, shows that He is not different or alien.—From AUGUSTINE: Vers. 1-4. Our Lord consoles His disciples, who would be naturally troubled at the idea of His death, by assuring them of His divinity.—As the disciples were afraid for themselves when *Peter* had been told that he would deny his Lord, He adds *In My Father's house, etc.*, to assure them that they might with confidence look forward to dwelling with Him.—*Many mansions, i. e.* many degrees of dignity corresponding to people's deserts.—Vers. 5-7. The disciples *knew not* what they *did know.*—*I am the Way, whereby* thou wouldest go; *the Truth, whereto* thou wouldest go; *the Life, in which* thou wouldest abide.—Walk by *the Man*, and thou wilt arrive

at *God*.—Ver. 8. To the joy of beholding His [the Father's] face nothing could be added.—Ver. 9. When two persons are very much alike, we say, If you have seen the one you have seen the other.—Ver. 10. Spiritual vision is the reward of faith, vouchsafed to minds purified by faith.—Ver. 12. *Greater works;* they afterwards converted the Gentiles to the faith.—Ver. 13. Why, then, do we often see believers asking and not receiving? Whatsoever we ask for that would hinder our salvation, we do not [truly] ask *in our Saviour's name*.—Whenever we ask any thing to the disadvantage of our *salvation*, He shows Himself our *Saviour* by not granting.—What we ask for is [often] *deferred*, not *denied*.—Ver. 17. The *world*, *i. e.* those who love the world, cannot receive the Holy Spirit; *unrighteousness* cannot become *righteous*.—The *world* cannot receive Him, *because it seeth Him not;* the love of the world hath not invisible [*i. e.* spiritual] eyes to see that which can be seen only invisibly [spiritually].—Ver. 19. *A little while;* that which seems long to men, is short to God.—Ver. 21. He that hath them in *mind* and keepeth them in *life;* he that hath them in *words* and keepeth them in *works;* he that hath them by *hearing* and keepeth them by *doing;* he that hath them by *doing* and keepeth them by *persevering, he it is that loveth Me*.—*Love* must be shown by *works*, or it is a mere barren name.—*Now* He loves us so only that we *believe, then* He will love us so that we shall *see; now*, we love by *believing* that which we *shall see; then*, we shall love by *seeing* that which we *have believed*.—Vers. 22-24. Love distinguishes the Saints from the world: it maketh men to be of one mind in an house; in which house the Father and the Son take up Their abode; Who give that love to those to whom in the end They will manifest Themselves.—*We will come unto him:* They *come* to us in that we *go* to Them; They *come* by *succouring*, we *go* by *obeying;* They *come* by *enlightening*, we *go* by *contemplating;* They come by *filling*, we *go* by *holding:* so Their manifestation is not *external* but *inward;* Their abode is not *transitory* but *eternal*.—The abode He promised them *hereafter* (ver. 3) is altogether different from that of which He now speaks; the one is *spiritual and inward*, the other *outward and perceptible to the bodily senses*.—Ver. 26. The Son *speaks*, the Spirit *teaches;* when the Son *speaks* we *take in* the words, when the Spirit *teaches* we *understand* those words.—*Bring to your remembrance, i. e. suggest;* every wholesome hint to *remember* is of the grace of the Spirit.—Ver. 27. He left no peace in *this world*, in which we conquer the enemy; He shall give us peace in the world to come, when we shall reign without an enemy.—This peace is *Himself*, both when we believe that He is, and when we shall see Him as He is.—His peace is such peace as He has Himself.—There is a peace which is serenity of thought, tranquillity of mind, simplicity of heart, the bond of love, the fellowship of charity; none will be able to come to the inheritance of the Lord, who do not observe this testament of peace.—Ver. 28. In that He was *Man*, He *went;* in that He was God, He *stayed*.——From CHRYSOSTOM: Ver. 9. *He that hath seen Me hath seen the Father:* A man cannot see the substance of gold in silver, one nature cannot be made apparent by another.—Ver. 16. *Another Comforter:* The word *another* shows the distinct personality of the Spirit; the word *Paraclete* (Comforter) His consubstantiality.—They were made to wait some time for this gift (*the Comforter*) in order that they might feel the want of it, and so be the more grateful when it came.—Ver. 19. *Because I live ye shall live also:* The death of the cross shall not separate you from Me forever, but only hide Me from you for a moment.—Ver. 27. External *peace* is often even hurtful, rather than profitable to those who enjoy it.——From GREGORY: Ver. 23. If thou wouldest *prove* thy *love*, *show* thy *works*.—Into some hearts He *cometh*, but not *to make His abode*.—In proportion as a man's love rests upon lower things is he removed from heavenly love.—To the love of our Maker, let the tongue, mind, life bear witness.—Ver. 26. Unless the Spirit be present to the mind of the hearer, the word of the teacher is vain.—The invisible Spirit *suggests*, not because He takes a lower place in teaching, but because He teaches secretly.——From ALCUIN: Ver. 21. By love, and the observance of His commandments *that* will be perfected in us which He has begun, *viz.* that we should be in Him and He in us.——From THEOPHYLACT: Ver. 6. When thou art engaged in the *practical*, He is made thy *way;* when in the *contemplative*, He is made thy *truth;* and to the *practical* and *contemplative* is joined *life*, for we should both act and contemplate with reference to the world to come.—Ver. 21. As if He had said, Ye think that by sorrowing for My death ye prove your affection, but I esteem the keeping of My commandments the evidence of love.—Ver. 26. The Spirit was to *teach* what Christ had forborne to tell His disciples because they were not able to bear it; He was to *bring to remembrance* what Christ had told and they had failed to remember.——From BURKITT: Ver. 1. The holiest of God's children subject to disquieting fears.—Christ's remedy for fear, *viz.* faith in God and in Himself.—Vers. 3-4. Christ's arguments of consolation in view of His departure.—Ver. 6. As though Christ had said—I am the author of the way that leadeth unto life, the teacher of the truth that directs to it, the giver of the life that is obtained by walking in it.—Ver. 8. Much ignorance may consist with saving grace.—Vers. 13, 14. Our Lord assures His disciples that whatever comforts they enjoyed by His presence, they should obtain by their prayers.—To pray in the name of Christ is—1. to look unto Christ as having purchased for us this privilege; 2. to pray in the strength of Christ; 3. to pray in respect of the present mediation of Christ.—The promise is doubled for the confirmation of it.—Ver. 15. Christ requires an obedient love, and loving obedience.—Not *waiters*, but *workers* are the best servants. [We often *work* by *waiting*.—E. R. C.]—The surest evidence of *love* to Christ is obedience.—Ver. 16. The office of the Holy Spirit—a *Comforter* [Paraclete], *i. e.* an *Advocate*, an *Encourager*, a *Consoler*.—Ver. 18. Christ does not say, I will not *suffer* you to be comfortless, but I will not *leave* you so.—Ver. 19. *Because I live ye shall live also*.—While there is vital sap in the root you that are branches shall not wither and die.—Ver. 21. Christ teaches—1. the necessity of knowledge in order

to practice; 2. the necessity of practice in order to happiness.—*I will manifest Myself:* Obedient Christians shall not only enjoy the *benefit* of Christ's love, but also the *sense* thereof.—We may as rationally think to nourish our bodies with poison, as to enjoy the manifestation of Christ's love in a way of sin.—Ver. 23. *Make our abode* denotes—1. the *sweet and intimate fellowship* between God and the obedient; 2. the *perpetuity* thereof.—Ver. 26. The great Comforter, the special Teacher—He teaches, 1. condescendingly; 2. efficaciously; 3. plainly; 4. unerringly.—The Spirit the *Remembrancer*, He teaches nothing but what Christ Himself taught.—Ver. 27. The world may wish [in words] *peace*, yet never intend it; or they may wish it and not be able to give it; but Christ's peace is real and effectual: The *world's* peace is freedom from outward trouble; Christ's peace is deliverance from inward guilt, which though it does not give exemption from troubles, affords—1. a sanctified improvement of them; 2. an assurance of deliverance out of them.—Ver. 28. True love to Christ will make us rejoice in His advancement, though it be to our own disadvantage.——From M. Henry: Ver. 1. Christ knows our souls in adversity.—Let not your heart be *troubled*—He does not say let them not be *saddened*, but let them not be disquieted: Let not your *heart* be troubled—keep the *heart* with all diligence: Let not *your* heart be troubled—*you* that are My chosen, redeemed, sanctified ones.—Ver. 2. A particular declaration as to what we must trust God for—*viz. heaven*—Heaven will make amends for all.—Heaven is—1. a *house*, not a tent; 2. a *Father's* house, *My* Father's and therefore *our* Father's; 3. a place of *mansions;* (1) *distinct* dwellings; (2) *durable* dwellings; 4. a place of *many* mansions—for there are (1) *many* sons to be brought to glory, [(2) many *classes* of sons].—*If it were not so I would have told you.*—The *assurance* of heaven, built upon—1. the veracity of His word; 2. the sincerity of His affection.—Ver. 3. The belief of Christ's second coming an excellent preservative against trouble of heart, Phil. iv. 5, James v. 8.—The coming of Christ is in order to our gathering together unto Him, 2 Thess. ii. 1.—The quintessence of heaven's happiness is being with Christ, ch. xvii. 24.—Ver. 4. Christ having set heaven before His disciples as the *end*, here shows them Himself as *the way* to it.—Ver. 6. The *nature* of Christ's mediation, He is—1. the *way*, the *highway*, Is. xxxv. 9—(1) *His own* way, Heb. ix. 12; (2) *our way;* 2. the *truth*, as opposed to—(1) *figure*, (2) *error*, (3) *deception;* 3. the *life*—we are alive unto God only in and through Jesus Christ, Rom. vi. 11.—*The way, the truth and the life*, He is—1. the *beginning, middle* and *end*, in Him we must *set out, go on* and *finish;* 2. as the *truth* the *guide* of our way, as the *life* the *end* of it; 3. the *true* and *living* way, there is truth and life *in* it as well as *at the end* of it; 4. the *only true* way to life.—*No man cometh unto the Father but by Me*—the *necessity* of Christ's mediation.—Ver. 9. He reproves Philip for—1. not improving his acquaintance with Him as he might have done; 2. his infirmity in the prayer made—we know not what we should pray for as we ought, Rom. viii. 26, and often ask amiss, James iv. 3.—All that saw Christ by faith saw the Father in Him; the Father's—1. *wisdom* in His doctrine; 2. *power* in His miracles; 3. *holiness* in His purity; 4. *grace* in His acts of grace.—Vers. 10, 11. Christ's miracles proofs of His divine mission, not only for the conviction of infidels but for the confirmation of disciples.—Vers. 13, 14. In prayer—1. humility prescribed, ye shall *ask;* 2. liberty allowed, ask *anything.*—*In My name*—1. to plead His merit; 2. to aim at His glory.—Ver. 16. The *Comforter* the great New Testament promise.—Ver. 17. Christ is the truth, and He is the Spirit of Christ.—Speak to the children of this world of the operations of the Spirit and you are as a barbarian.—The experiences of the Saints are the explications of the promises: Paradoxes to others are axioms to them. — Vers. 18-24. The departure of Christ neither *total* nor *final.*—Union with Christ the *life* and *felicity* of believers.—Ver. 19. *Because I live ye shall live also.* The life of Christians is bound up in the life of Christ.—Ver. 20. *At that day* you shall know *perfectly* what now you see through a glass *darkly.*—Vers. 21-24. Note—1. The *duty* of those who claim the *dignity* of being disciples; 2. the *dignity* of those who do the *duty* of disciples.—The returns for love—those who love shall have—1. The Father's love; 2. Christ's love; 3. the comfort of that love.—*I will manifest Myself.*—Christ's manifestation of Himself to His disciples—1. is done in a *distinguishing* way to *them* and not to *the world;* 2. is justly marvellous in our eyes.—Ver. 23. God will be with *obedient believers* as at His *home.*—Vers. 25-27. With two things Christ here comforts believers, that they should be—1. Under *the tuition of His Spirit;* 2. Under *the influence of His peace.*—Ver. 26. He shall teach you all things, as a Spirit—1. of *wisdom;* 2. of *revelation.*—Ver. 27. *Peace I leave with you, etc.;* observe—1. the legacy bequeathed, *viz.: peace*, which is here put for all good; 2. to whom it is bequeathed—to His disciples; 3. the manner in which it is left—*not as the world giveth;* 4. the use that should be made of it—to prevent *trouble* and *fear.*—Ver. 28. Many that love Christ let their love run in a wrong channel; they think they must be in continual pain because of Him, whereas they should rejoice in Him.

[From Stier: Ver. 1. The already existing faith in God must be the *ground* of faith in Christ; and, on the other hand, the *perfect* faith in God is to be the *result* of faith in Christ.—Ver. 2. *House is home*, where one abides, to which he belongs, to which he has a right; still more—it is a firm, secure building, provided for all kinds of need.—Many *mansions*—the household character of the abodes; *many* mansions—intimating degrees and distinctions in blessedness.—Ver. 3. *His coming again and receiving* embraces the whole of His influence, drawing, setting free (ch. xii. 32; viii. 35, 36), beginning with the resurrection and ending in His final manifestation.—Ver. 5. When any one *in due time*, after the Word and Spirit of Christ have long spoken to him, *opposes* his "*we know not,*" then becomes he the *unbelieving* Thomas who *will* not know and believe; but a genuine Thomas *asks for the way* in deep earnestness, and will not be long without a perfect understanding.—Ver. 6. Christ is as—1.

Man, the *way* which offers itself to all men; 2. *God*, absolute, independent *truth;* 3. *God-Man*, the *life*, that is the fountain of life springing from Him and received by us.—"Yea, Thou art the goal and Thou art also the way: so is a stream goal and way at once: I will bend my energies to go thither where the stream pours itself into the sea, thither where the Son sits at the right hand of the Father; and to reach it I will commit myself to the stream which is my way, and not only a way which *guides* me, but a way also which *bears* me: thus come I to Thee through Thyself, Thou *guidest* me and *bearest* me at once." (THEREMIN).—Ver. 8. Previous to the true "my Lord and my God" there was no greater honor given to Christ, or higher power ascribed to Him than in this *Lord show us the Father.*—*It sufficeth us;* to see God is blessedness.—Ver. 9. Christ is the *visibility* of the *Invisible*, as far as, and in such a way as, He may be seen.—Ver. 10. *Believest thou?* That is still the *humbling* question of the Lord which rebukes the presumption of every aspiring Philip *in life*, as it is the *consoling* question which alleviates the sorrow of every downcast Martha at *the grave.*—His *words* are no other than *works*, and His *works* are speaking and testifying *words.* —Vers. 11-24. The transition from *believing* to *loving;* from *believing* primarily as the reliance and subjection of knowledge, to *loving* as not merely the *fruit* of faith but as already the *living germ* of the true and living trust of a person on a person—*as the affiance of the heart.*— Ver. 12. He sowed, we reap—and the harvest is indeed *greater* than the seed.—*I go*—to death, indeed, but thereby *to the Father;* away from you, indeed, but thereby the more spiritually and effectually to unite Myself with you.—Vers. 13, 14. Let your *faith* in *My Person* become *prayer* in *My name.* To pray in the name of Jesus is— 1. to mention Him in connection with the thing asked for, *appealing to* (*depending upon*) *Him;* 2. to pray actually *in the Person of Christ*, that is, as standing in His place; 3. to ask for nothing but what is *according to His mind, in His interest;* 4. to call immediately upon the name of Him, who is with the one praying by the Spirit at the same time that He is above with the Father.— Ver. 16. Christ is Himself the one Paraclete, and by His side with like personality stands the *other.*—The acts of the three Persons— asking, giving, abiding.—*Paraclete*—one who performs all that which a *Counsel* or *Representative*, being at the same time an *Adviser*, can perform for us.—Ver. 17. The Spirit brings to us the Truth—that is the truth concerning ourselves, the will of God toward us, the *way* of return to God through Christ; He shows, glorifies, *opens* to us this *way* as *truth* and *life*, so that we *know* what follows in ver. 20.—The world *cannot* receive Him, because to receive Him requires *susceptibility.*—The beginning and ground of all *knowing* is an internal true *beholding.*—Ver. 18. I will not leave you *orphans;* they are His little children, ch. xiii. 33.—Ver. 19. *Because I live ye shall live also;* there is *no* other guarantee for our personal continuance in the integrity of our being than *the personality of Christ*—all other arguments and hopes of immortality are like shadows and vapor before the light and power of this living word.—Ver. 21. *I will manifest Myself to him;* beyond this, promise has nothing greater or higher for man. (Is not the promise of ver. 3 greater—*I will come again and receive you unto Myself?*—E. R. C.).—Ver. 23. This first loving, which is the point of decision on our part, is the essential germ of life in living faith. —Learn better what *love* is, ye zealots, and make the banner of love to the Lord, the sole banner of His Church!—*My Father will love him, etc.*— the rewarding love for such as thus love (obediently) in full communion or manifestation.—As sin dwells in our hearts as a home, so does the new love which casts it out.—Ver. 26. On account of our weakness or our sinfulness, we forget the most familiar words just where they should be remembered, and there is always need that one should stand behind us ready to pronounce our duty in our ears.—Let us not scorn in relation to babes in the school of Christ the receiving and the keeping of even the word not understood.—Ver. 27. *Peace;* the whole *salvation* of man, his *re-establishment* into final perfect external and internal *well-being.*—"In the Hebrew this little word *peace* means nothing else but *thriving* and prospering" (LUTHER).—*My* peace; the peace which—1. I Myself have, 2. I alone can give, 3. I can give only through fellowship with Myself.—*Not as the world giveth;* public peace is not to be trusted, still less the world's peace of heart.—The peace of God in Christ is higher than all understanding; higher than all *words* about it, and deeper than all *consciousness* of it.—Ver. 28. They would rejoice at His departure *if they loved Him* aright; their love is not yet *disinterested* enough.—"Up! up! let us go forth to suffering and the fulfilment of the Divine will! Thus does the Lord arouse them, and carry them with Him into His contest, that they may be His followers in the way of suffering." (BERLENB. BIBEL).

[From BARNES. Vers. 2, 3. The universe is the dwelling-place of My Father; in that vast abode *earth* is one mansion, *heaven* is another; it should not be a matter of grief when we are called to pass from one part of this vast habitation to another.—I am about to leave you; but shall still be in the same habitation with you, performing an important work for you.—Ver. 7. *if ye had known Me:* they had not a *full* and *accurate* knowledge of His character and designs. —Ver. 13. *In My name, i. e. on My account;* if a man who has money in a bank authorizes us to draw it, we do it *in his name.*—Ver. 15. The evidence that a child loves his parents is his being willing without hesitation, gainsaying, or murmuring, to do all they require him to do.—Ver. 16. The *other* Comforter, a compensation for Christ's absence; it is the office of the Spirit —*To furnish to all Christians the instruction and consolation which would be given by the personal presence of Jesus.* Ch. xvi. 14.—Ver. 19. *Ye shall live also;* learn that—1. The life of the Christian depends on Christ; 2. The fact that Jesus lives is a pledge that all who believe in Him shall be saved.—Ver. 21. Religion is love.—Ver. 23. *We will come unto him* with the manifestation of pardon, peace of conscience, and joy in the Holy Ghost.—*Make our abode, i. e.* manifest ourselves in no *temporary* way.—Ver.

26. Bring all things *to your remembrance;* the Spirit will—1. *Remind* you of My sayings; 2. Teach you *the meaning* of them.—Ver. 27. *Not as the world giveth*—1. Not as the objects which men commonly pursue; 2. Not as the men of the world give; 3. Not as systems of philosophy and false religion give; 4. My peace is such as meets all the wants of the soul, silences the alarms of conscience, is fixed amid all external changes, and will abide forever.—Ver. 30. *Hath nothing in Me;* there is in Me no principle or feeling that accords with his, and nothing therefore by which he can prevail; temptation has only power because there are some principles *of evil* (?) in us which accord with the designs of the tempter. (How then could *holy* Adam have been tempted to a fall?—E. R. C.)

[Vers. 13, 14. True faith, wrought by the Spirit, *cannot* unconditionally ask for anything not in accordance with the will of God; many say: If we had faith we could obtain such a (supposed) blessing for the asking—whereas if our minds were enlightened and purified by true faith we might not regard it as a blessing.]

III.

GLORIFICATION OF THIS PRESENT WORLD. BROUGHT ABOUT BY MEANS OF JUDGMENT, BY THE CONTINUING OF THE DISCIPLES IN THE LOVE OF CHRIST, AND BY THEIR INFLUENCE UPON THE WORLD, IN ORDER TO WHICH HE WILL SEND THEM HIS SPIRIT. AMID THE BURNING VINEYARD-FIRES IN THE VALLEY OF KIDRON. CHRIST THE VINE. GLORIFICATION OF THE NOBLE PLANT, AND OF HUSBANDRY. GLORIFICATION OF FRIENDSHIP AND JOY. THE HOLY EXCOMMUNICATEDNESS (BANISHMENT) OF THE CHILDREN OF GOD. CONFIRMATION OF THEIR SPIRITUAL LIFE IN FACE OF THE HATRED OF THE WORLD. THE HOLY SPIRIT'S VICTORY IN THEM OVER THE WORLD. DEVELOPMENT OF CHRISTIANITY THROUGH THE HOLY SPIRIT.

CHAP. XV. 1.—CHAP. XVI. 15.

(Pericope for Exaudi Sunday chap. xv. 26–chap. xvi. 4; chap. xvi. 5-15 Pericope for Cantate Sunday).

1. *The love of Jesus as the source of love to Him* (Vers. 1-10).

1, 2 I am the true vine,[1] and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away [αἴρει, cutteth off]: and every *branch* that beareth fruit, he purgeth [καθαίρει, cutteth partially, pruneth, cleanseth] it, that it
3 may bring forth [bear] more fruit. Now ye are clean through [Ye are clean al-
4 ready because of, by reason of] the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in
5 the vine; no more [so neither] can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth
6 [beareth] much fruit; for without [apart from] me ye can do nothing. If a man [any one] abide not in me, he is cast forth as a [the] branch, and is withered; and men [they] gather them, and cast *them* into the fire,[2] and they are burned [they
7 burn (quickly and readily). If ye abide in me, and my words abide in you, ye shall [may][3] ask what [whatsoever] ye will, and it shall [will] be done unto you.
8 Herein [Therein] is my Father glorified, that ye bear much fruit; so shall ye be [and ye will become (thus for the first time truly)[4]] my disciples.
9 As the Father hath loved me, so [thus also] have I loved you: continue [abide]
10 ye in my love. If ye keep my commandments, ye shall [will] abide in my love; even as I have kept my Father's commandments, and abide in his love.

2. *Joy* (Vers. 11-17).

11 These things have I spoken unto you, that my joy might remain [may be][5] in
12 you, and *that* your joy might be full [may be made full, filled up]. This is my
13 commandment, That ye love one another, as I have [*omit* have] loved you. Greater love hath no man [no one] than this, that a man [he] lay down his life for his

14, 15 friends. Ye are my friends, if ye do whatsoever [what][6] I command you. Henceforth I call you not [No longer do I call you] servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of [which I heard from] my Father I have [*omit* have] made known unto you.
16 Ye have not chosen me, but I have chosen you [Ye did not choose me, but I chose you], and ordained [appointed] you, that ye should [may] go and bring forth [bear] fruit, and *that* your fruit should [may] remain; [in order] that whatsoever ye shall
17 ask of the Father in my name, he may give it you. These things I command you, [in order] that ye [may] love one another.

3. *Steadfastness in view of the hatred of the world* (Vers. 18-25).

18 If the world hate you, ye [*omit* ye] know that it [hath] hated me before *it hated*
19 [*omit it hated*] you.[7] If ye were of the world, the world would love his [its] own [in you]; but because ye are not of the world, but I have chosen you out of the
20 world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have [*omit* have] persecuted me, they will also persecute you; if they have kept my saying [if they kept my
21 word] they will keep yours also. But all these things will they do unto you[8] for my
22 name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin [would have no sin[9]]; but now they have
23 no cloak [pretext, excuse] for their sin. He that hateth me hateth my Father
24 also. If I had not done among them the works which none [no] other man did,[10] they had not had [they would have no] sin: but now have they [they have]
25 both seen and hated both me and my Father. But *this cometh to pass*, that [But in order that] the word might [may] be fulfilled that is written in their law, They hated me without a cause (Ps. xxxv. 19; lxix. 4).

4. *Promise of the Holy Ghost as the strength of martyrdom* (Ver. 26 to Chap. xvi. 6).

26 But[11] when the Comforter [Paraclete] is come, whom I will [shall] send unto you from the Father, *even* [*omit even*] the Spirit of truth, which [who] proceedeth from
27 the Father, he shall testify [will bear witness, μαρτυρήσει] of me: And ye also shall bear witness [But ye also bear witness, or, are witnesses, καὶ ὑμεῖς δὲ μαρτυρεῖτε][12]
XVI. 1 because [for] ye have been [are] with me from the beginning. These things have I spoken unto you, that ye should [may] not be offended [fall
2 through offence]. They shall [will] put you out of the synagogues [excommunicate you]: yea the time [hour] cometh, that whosoever [when every man that] killeth you will think that he doeth God service [a sacrificial service, or, that he is offer-
3 ing service to God]. And these things will they do unto you [*omit* unto you],[13] because they have not known the Father, nor me [they neither know the Father nor
4 me]. But these things have I told you [But I have spoken these things unto you], that when the time shall come [when the (their)[14] hour cometh], ye may remember that I told you of them [ye may remember them as I told you, or, ye may remember that I myself told you *of them*].[15] And these things I said not unto you [I told
5 you not] at the beginning, because I was with you. But now I go my way [ὑπάγω, see ver. 7] to him that sent me; and none of you asketh me, Whither goest thou?
6 But [Yet] because I have said these things unto you, sorrow hath filled your heart.

5. *The Holy Ghost as the strength of the victory over the world* (Vers. 7-11).

7 Nevertheless [But] I tell you the truth; It is expedient for you that I go away [depart, ἀπέλθω]; for if I go not away [do not depart], the Comforter [the Paraclete] will not come unto you; but if I depart [go, shall have gone, πορευθῶ],[16] I
8 will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment [he will convince and convict the world, or, bring conviction to the world concerning, or, in regard to sin, and to righteousness, and to judgment, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως].[17]
9 Of [In regard to] sin (that it is rooted and essentially consists in the fact), because

10 [that[18]] they believe not on me; Of [In regard to] righteousness (that it becomes manifest in the fact), because [that] I (glorified) go to my [the] Father, and ye see
11 me no more (whereby grace and judgment are indicated); Of [In regard to] judgment, because [that] the prince of this world is [hath been] judged (in the work of redemption).

6. *Promise of the Holy Ghost as the Spirit of the glorification of Christ, and the revelation of the future.* (Vers. 12-15.)

12, 13 I have yet many things to say unto you, but ye cannot bear them now. Howbeit [But] when he, the Spirit of truth is come, he will guide you into all truth [all the truth, or, the whole truth, εἰς τὴν ἀλήθειαν πᾶσαν[19]]: for he shall [will] not speak of [from] himself; but whatsoever he shall hear [he heareth],[20] *that* shall he speak [he will speak about]: and he will shew you [tell you, proclaim to you] things to
14 come. He shall [will] glorify me: for he shall receive of mine [he will take of what is mine, ἐκ τοῦ ἐμοῦ λήμψεται], and shall shew [will tell, proclaim] *it* unto you.
15 All things that the Father hath are mine: therefore said I [for this cause I said], that he shall take of mine [he taketh of what is mine, ἐκ τοῦ ἐμοῦ λαμβάνει],[21] and shall shew [will tell, proclaim] *it* unto you.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—[Dr. Lange translates ἡ ἄμπελος ἡ ἀληθινή, "*der wesentliche Weinstock*," the *essential* vine, and inserts the gloss: "*Wurzel und Stamm des persönlichen Liebesreichs*," root and stem of the personal love-kingdom. We have no precise equivalent in English for ἀληθινός, *wahrhaftig, veritable*, to distinguish it from ἀληθής, *true*. Ἀληθινός, *verus*, is *true* in the sense of true to the idea, genuine, primitive, essential, as distinct from what is derived, copied, typical, shadowy and more or less imperfect: while ἀληθής, *verax*, is true in opposition to false. Christ is the true, veritable, perfect Light, Bread, Shepherd, Vine, in distinction from all reflected light, *etc.*, as well as in opposition to false light, *etc.* See the remarks on ch. i. 9; vi. 32, and Trench's *Synonyms of the New Testament*, § 8. Our *true* has both meanings and is therefore retained by most translators.—P. S.]

[2] Ver. 6.—With the article τὸ πῦρ, in accordance with Codd. A. G. K. Sin., *etc.*, Tischendorf; the Recepta and Lachmann, in accordance with B. D., *etc.*, have πῦρ without the article. The passage is not, as Meyer thinks, to be estimated in accordance with Mark ix. 22, as here a particular fire is in view. See the exegesis.

[3] Ver. 7.—The Aorist αἰτήσασθε, in accordance with A. B. D., *etc.*, Lachmann, Tischendorf, instead of the Future αἰτήσεσθε. [Codd. ℵ. E. G. H., *etc.*, have the latter reading].

[4] Ver. 8.—The reading γενήσεσθε [ℵ.] A. E. G., *etc.*, Tischendorf, was probably changed into γένησθε (Codd. B. D. L., *etc.*, Lachmann) on account of the strangeness of the expression. Also in accordance with the φέρητε (Meyer).

[5] Ver. 11.—In accordance with Codd. A. B. D., *etc.*, Vulgate, Lachmann, Tischendorf, ἦ instead of μείνῃ. [Cod. ℵ. gives the latter. Tregelles, Tischend., ed. 8th, Alford, Westcott and Hort, following A. B. D., agree in reading ᾖ.—P. S.]

[6] Ver. 14.—The 15th verse seems to favor the Recepta ὅσα (Cod. A., *etc.*) more than the ἃ (Codd. B. D. Sin., *etc.*) received by Lachmann and Tischendorf. [Tischendorf, in ed. 1859, gives ὃ, in accordance with what he declares to be the reading of B.; in ed. 8, he gives ἃ.]

[7] Ver. 18.—[Tischendorf, Ed. 8, in accordance with ℵ.* D., *etc.*, reads: γινώσκετε ὅτι ἐμὲ πρῶτον (without ὑμῶν) μεμίσηκεν, but Tregelles, Alford, Westcott and Hort retain ὑμῶν, which is sufficiently supported by ℵ.c A. B. L. N. X., *etc.*—P. S.]

[8] Ver. 21.—In accordance with Codd. [ℵ.a] B. D.* L., *etc.*, Lachmann, Tischendorf [Alford, *etc.*], we should read εἰς ὑμᾶς instead of ὑμῖν [text. rec.]

[9] Ver. 22.—[Or lit.: *would not have sin*, ἁμαρτίαν οὐκ εἴχοσαν. The Alexandrian form εἴχοσαν for εἶχον is sustained by ℵ. B. L. N.* Π., Orig., Cyr., and adopted by Lachm., Tischend., Treg., Alf., Westc. and H. So also in ver. 24. Meyer (p. 530) objects for the reason that the Alexandrian form is established only in one passage, Rom. iii. 13, in a quotation from the Sept. (ἐδολιοῦσαν). Buttmann (as quoted by Meyer) conjectures that εἴχοσαν arose from the original εἶχον ἄν, but of ἄν there is no trace in the critical authorities, nor is it necessary.—P. S.]

[10] Ver. 24.—[Lange, Lachm., Tischend., ed. 8, Alf., Treg., read ἐποίησεν *did*, in accordance with ℵ. A. B. D., *etc.*, instead of the lect. rec. πεποίηκεν, *has done*—P. S.]

[11] Ver. 26.—[Tischendorf, Ed. 8, omits δὲ, in accordance with ℵ. B. Δ., *etc.* Alford brackets it.—P. S.]

[12] Ver. 27.—[δέ after ὑμεῖς is omitted by D., Vulg., Syr., but retained by Tischend., Alf., *etc.*—μαρτυρεῖτε, on account of καί . . δέ, and the reason ὅτι κ. τ. λ., must be taken as indicative, not as imperative, which is too abrupt.—P. S.]

[13] Ch. xvi. ver. 3.—Ὑμῖν is omitted in accordance with decisive authorities. [Codd. A. B. Γ. Δ., *etc.*, omit; ℵ. D. L., *etc.*, give it.]

[14] Ver. 4.—The ἡ ὥρα αὐτῶν [*their* hour] in Lachmann in accordance with A. B., *etc.*, seems to be occasioned by the second αὐτῶν, which probably originally stood before μνημονεύητε (Meyer). [ℵ. D., *etc.*, Tischend., ed. 8, omit αὐτῶν, Alford, Westcott and Hort retain it.—P. S.]

[15] Ver. 4.—[Some MSS. omit the second αὐτῶν, others ὑμῖν. See the apparatus in Tischend., ed. 8, who reads μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν.—P. S.]

[16] Ver. 7.—[The E. V. reverses the distinction between ἀπέλθω, to *depart* (from earth), and πορεύομαι, to *go* (to heaven). The one here signifies the starting point, the other the goal, of Christ's journey; as Bengel, with his usual sagacity, suggests: "ἀπέλθω, πορευθῶ, *abiero, profectus ero. Differunt verba; illud terminum a quo, hoc terminum ad quem magis spectat.*" In German the difference is well rendered by De Wette and Lange: *weggehen, hingehen.*—P. S.]

[17] Ver. 8.—[The E. V. *reprove* is certainly too weak for ἐλέγξει, which implies both a *convincing* unto salvation and a *convicting* unto condemnation. See the EXEG. NOTES, and the remarks of Meyer (p. 551), who likewise ascribes to the ἔλεγξις the double aim of conversion (1 Cor. xiv. 24 f.) and condemnation (Acts xxiv. 25; Rom. xi. 7 ff.), in opposition to Erasmus, De Wette, *etc.*, who confine it to the latter. The first example of the ἔλεγξις of the Spirit as effected through the apostles, is the pentecostal sermon of Peter, Acts ii. and its double effect. Webster and Wilkinson: "ἐλέγξει means (1) convince by proof, (2) convict, (3) reprove or rebuke . . . The passage is to be interpreted by the preaching of the apostles, or rather, of the Spirit by them (Matt. x. 20). In their discourses, recorded in the Acts, these three objects are the most prominent: (1) Christ the only Saviour, and rejection of Him fatal and damning sin. (2) Righteousness or justification, through the exaltation and intercession of Christ. (3) The kingdom of Christ, instead of Satan's, now, and to be perfected in the final judgment."—P. S.]

[18] Ver. 8.—[I have given in this verse the translation of Lange with his explanatory insertions. He takes ὅτι in the demonstrative sense (=τοῦτο ὅ, τι), as pointing out the object of the preceding words. Alford and Noyes retain the A. V. *because* (ὅτι, causal=διὰ τοῦτο ὅ, τι). It can also be rendered "in that," or "inasmuch as" (ὅτι=εἰς ἐκεῖνο ὅτι, ii. 18; ix. 17; xi. 51). See the EXEG. NOTES.—P. S.]

[19] Ver. 13.—The reading εἰς τὴν ἀλήθειαν πᾶσαν in Codd. A. B., Origen, *etc.*, Lachmann. [Tischendorf reads ἐν τῇ ἀληθείᾳ πάσῃ (which is more common after ὁδηγέω), in accordance with ℵ. D. L., Bas., Epiph., Tert., Nov., Hil. The text.

rec.: εἰς πᾶσαν τὴν ἀλήθειαν. Tregelles, Alford, Westc. and Hort agree with Lachm. and Lange in reading εἰς τὴν ἀλήθειαν πᾶσαν.—P. S.]

[20] Ver. 13. [The text. rec. reads ἀκούσῃ; Tischendorf, ed. of 1859, Tregelles, Alford, Westc. and H., give ἀκούσει in accordance with B. D. E*.; Tischend., in ed. 8, gives ἀκούει with ℵ. L. Lange translates: *hath heard* (historical transmission.)—P. S.]

[21] Ver. 15. In accordance with Codd. A. B., Lachmann, Tischendorf λαμβάνει instead of the Recepta λήψεται. [ℵ.* A. have the latter reading (or rather λήμψεται), but λαμβάνει is better supported, and adopted by Tischend., ed. 8th, Treg., Alf., Westc. and H.—P. S.]

EXEGETICAL AND CRITICAL.

[The parabolic discourse or allegory of the Vine and the Branches is the second of the two παροιμίαι recorded in the Gospel of John; the other being the parable of the Good Shepherd, ch. x. See the remarks p. 317 f. It illustrates, under the figure of the noblest of fruit-bearing plants, the precious truth of the organic life-union of Christ with believers: He is the only source of their spiritual life and fruitfulness; they live in Him and of Him; and apart from Him they must inevitably wither and die, like the branches cut off from the parent stem, although they may retain for a little while a deceitful greenness and appearance of life. The same truth is set forth by Paul under the similitude of the head and the members, Eph. v. 30; Col. i. 23; ii. 19; Rom. xii. 5; 1 Cor. x. 17; xii. 20, 27. In Archbishop Trench's *Studies on the Gospels*, pp. 278-286, there is a suggestive exegetical essay on vers. 1-6.—P. S.]

Ver. 1. **I am the true vine,** *etc.* [Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι].—The new meditation takes for granted a preceding pause; the figure chosen by the Lord presupposes a particular inducement to its selection. Various conjectures as to the inducement:

1. It was presented by the golden vine on the door of the temple (Josephus *Ant.* xv. 11, 3; *De bello Jud.* v. 5, 4), viewed during a stay in the temple (Jerome, Rosenmüller), or seen from a distance in the moonlight (Lampe). [This golden vine was one of the chief ornaments of Herod's temple and no doubt a symbol of the theocracy which is called 'a noble vine' (Jer. ii. 21; comp. Isa. v. 1 ff.; Ezek. xix. 10 ff.; Ps. lxxx. 8-19); yet Christ would scarcely set Himself over against a dead image of man's workmanship.—P. S.]

2. The sight of the wine-cup at the Lord's supper (see Matt. xxvi. 28; Grotius, Nösselt, Meyer). [Ewald, Trench. The communion wine, the γέννημα τοῦ ἀμπέλου (Matt. xxvi. 28), which He had declared to be the symbol of His blood shed for the remission of sins, presented undoubtedly the nearest motive for this discourse on the closest union between Christ and His people, which is embodied in the sacrament of union with Christ and His people. Yet this does not exclude an external occasion such as is suggested by Lange, *sub* 6.—P. S.]

3. A vine which, from the house, had shot its tendrils into the guest-chamber (Knapp, Tholuck).

4. The view of vineyards reposing outside in the full moon (Storr).

5. Only the mental recollection of the Old Testament figure (Is. v. 1; Jer. ii. 21; Ezek. xv. 2; xix. 10; Ps. lxxx. 8; Lücke, Baumg.-Crusius. [Alford who, however, combines with this the second conjecture] considered as relating to Christ and the disciples who were about Him (Hofmann).

6. The walk down to Kedron through the vineyards (Lampe, Lange) [in his *Leben Jesu*, followed by Godet (II. 406), who supposes that Christ, seeing a vine with branches, stopped on the way, gathered His disciples around Him and spoke this parable.—P. S.]

We, however, in upholding this latter view, proceed from the supposition that there were burning along the sides of the valley of Kedron nocturnal vineyard-fires,—for the burning of the cut-off branches is a principal point of consideration. It was 1. the time of year for the vineyard-fires, 2. for the cleansing of the vine, 3. for the burning of the offal from the Paschal lamb; this last was strictly commanded (Ex. xii. 10; Num. ix. 12) and might easily have been performed in connection with the duties appertaining to vine-dressing (see *Leben Jesu* II. 3, p. 1425). The Easter-fires which the Gallic and British Churches caused to be kindled in the night following Maundy-Thursday, point to the celebration of the Lord's Supper as obtaining in Asia Minor and, through this, back to the Jewish Paschal-fires.

Jesus' discourse concerning the vine is neither an allegory nor a parable, but a parabolic discourse, and that a symbolical one (see chap. x.).

The *essential* Vine, not the "real." [Comp. on ἀληθινός the first TEXTUAL NOTE.—P. S.] That which the earthly vine is figuratively as a symbol, that which the people of Israel was as a type (Ps. lxxx. 8; Jer. ii. 21), Christ is in radical essentiality; He is the trunk-root and stem of the kingdom of love, of its invigorating and inspiriting fruit and effect: festive joy doth the vine represent in an earthly figure, more a child of the heavenly sun than of earthly soil. [The comparison with the O. T. theocracy (defended also by Ebrard and Hengstenberg who find in ἀληθινή an *antithesis* to the *unfruitful* vine of the Jewish theocracy) is not so natural here, since Christ represents *Himself*, and not His Church, as the true Vine, *i. e.* the reality of the idea which is figuratively represented in the natural vine.—P. S.]

Ye the branches [ὑμεῖς τὰ κλήματα, ver. 5.—P. S.] 1. Christ the principle of discipleship, bearing and quickening all through His Spirit; 2. they an organic whole with Him, through the communion of His Spirit.

The husbandman. [γεωργός, the owner of the vineyard as well as the laborer, is a more dignified term than ἀμπελουργός, *i. e.* the vine-dresser or actual cultivator of the vine. King Uzziah is called γεωργός, 2 Chr. xxvi. 10, and the leaders of the Jewish theocracy γεωργοί, Matt. xxi. 31-41. Trench: "Not that the γεωργός need be assumed to 'purge' or prune only by the hand of others. The labor of the vineyard is exactly of that lighter kind, in which the proprie-

tor might be well pleased himself to take a share." Wordsworth: "He tills our hearts with the ploughshare of His word, and scatters the seeds of His precepts there, and sends us the dew and rain of the Spirit, that He may reap the fruits of holiness."—P. S.] God's rule over the world is 1. a personal government; 2. a teleological government: establishment, culture, perfection of the kingdom of love; 3. a government exercised upon Christ as the centre of the world and upon His disciples as His organs; a strict and wise government corresponding with the noble nature of the Vine; a government realizing the destiny of the Vine, partly through a cutting off of the useless, partly through a pruning of the serviceable, branches (judgments and purifyings). [Arians used this passage, as implying that the Son was a creature and entirely subordinated to the Father. But Christ calls Himself the true Vine, not in His eternal divine nature, but in His historical mediatorial character and work. Augustine: *Quamvis autem Christus vitis non esset, nisi homo esset, tamen istam gratiam palmitibus non præberet, nisi etiam Deus esset.*—P. S.]

Ver. 2. **Every branch in me that beareth not fruit, he taketh away** [Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἴρει αὐτό].—*In Me;* namely in organic intimacy, ἐν ἐμοί.* Antithesis of the non-fruit-bearing and fruit-bearing branches. The circumstance that the fruit-bearing branches are not placed in the fore-ground, is indicative of the occasion which suggested the figure: the view of the vineyard-fires. The ground of unfruitfulness is declared in the following, ver. 4. The natural degeneracy of the proud shoots (Luther) which are not governed by the noble impulse of the vine, but are common, useless wood, is made a figure of the moral misconduct of such of Christ's members as stand in the external connection of discipleship, without, however, remaining internally connected with Him. [The fruits of the Spirit are enumerated Gal. v. 22.—P. S.]

Every (branch) that beareth fruit, he pruneth (cleanseth) it [καθαίρει αὐτό].—Seeming to attack *their* lives also with the knife, as is indicated by the similarity of sound: *αἴρει, καθαίρει.*† The purgings here mentioned are to be referred to the providences of the Father. Chrysostom calls them *πειρασμοί;* Augustine: *castigationes dei* ("*sunt emendatoriæ, non interfectoriæ*"). [Bengel: *afflictiointerna et externa;* Trench and others refer the purging to the whole process of sanctification which includes temptations and afflictions.—P. S.] The purging itself is not, indeed, accomplished without the co-operation of the internal judgment of the Spirit (Gal ii. 19); here, however, Christ has in view those divine judgments, such as overtook the disciples in the Passion-night.—**That it may bear more fruit** [ἵνα καρπὸν πλείονα φέρῃ].—The relation between Christ and His disciples is here indicated in such general terms as to render it impossible for the branches to denote only the Apostles, or the fruits official fruits merely. The general fruits of spiritual fellowship with Christ, particularly as fruits of love, constitute the meaning. Such fruits were, doubtless, to make their first appearance as results of the ministry of the Apostles, there being, indeed no true official fruits independent of the fruits of their labors.

Ver. 3. **Ye are clean already** [Ἤδη ὑμεῖς καθαροί ἐστε, clean by virtue of your connection with the root and stem, and yet in need of being cleansed as branches, ver. 2 (*καθαίρει*); *mundi atque mundandi . . quis enim in hac vita sic mundus, ut non sit magis magisque mundandus?* (Augustine). Clean objectively, as being justified in Christ, in need of cleansing subjectively, as to sanctification.—P. S.]—See chap. xiii. 10. It is a question whether the idea presented is that of men *already* purified in antithesis to those whose purification is yet *future* (Meyer), or that of an *internal principial* purification, which they already possess, in antithesis to the *external* purification which they still lack and must now receive (*Leben Jesu*, Tholuck). We regard the latter antithesis as the one intended and agreeing with the context.—The noble vine-branch is clean in respect of its inward vitality, but, nevertheless, it must be purged from wild outgrowths, shoots and appendicles. The purifying word of Jesus that made the disciples clean from within (see chap. vi. 57), must be supplemented from without by the Father's school of suffering; the latter, however, was not to *give* them the principle of purity, but to *strengthen* it and free it from the danger of degeneration. In this school of suffering their purification must be rendered complete through their abiding in Him.

[**By reason of the word which I have spoken to you,** διὰ τὸν λόγον—διὰ indicates the ground or reason, as vi. 57. The living word of Christ received by faith into the heart and dwelling there (comp. ver. 7, τὰ ῥήματά μου ἐν ὑμῖν μείνοντα) is the principle of regeneration and purification (xvii. 17; James i. 18; 1 Pet. i. 23; Eph. v. 26). It is not said *by reason of baptism;* the apostles were not baptized (except with the preparatory baptism of John), and regeneration is possible still without water baptism, which receives its force and efficacy only from the word and power of the Spirit present with it and working through it. Augustine who otherwise, as most of the fathers, has an exaggerated view of the efficacy and necessity of water baptism, remarks: "Why did He not say: 'Ye are clean by baptism?' Because it is the word which cleanses in the water. Take away the word, and what is the water? Add the word to the element, and it becomes a sacrament. Whence is this power of the water that it touches the body and the heart is cleansed? Whence, but because the word operates not merely in being spoken, but in being believed."—P. S.]

* [Trench emphasizes the ἐν ἐμοί. "All infants baptized into Christ are in Him; planted together in the likeness of His death, but it remains for themselves to determine whether by believing and obeying they shall make the potential blessings of this position actually their own; whether that fellowship with Christ, which has been so freely given to them, shall unfold itself into the new creation."—P. S.]

† [Bengel: "*suavis rhythmus.*" Yet no more than a rhythm, for καθαίρω is not derived from αἴρω (which would require καταίρω), but is a technical term for pruning or cleansing a vine or tree of useless branches. But there is a connection between καθαίρειν and καθαρός: we are purified by being pruned. "Cleanliness and fruitfulness," says Bengel, "mutually assist one another." The two πᾶν κλῆμα are absolute nominatives emphatically placed first, as i. 12; vi. 39; xvii. 2.—P. S.]

Ver. 4. **Abide in Me and I in you** [*Μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν*].—Not "on Me" (Meyer) but "in Me," *i. e.* in the true internal vital connection of spiritual communion with Christ. The abiding in Him is the condition whereon depends His ability to abide in them. The interpretation: "Take heed that I may abide in you" (Grotius), likewise converts the promise into a condition, and that the one already declared: "Abide in Me." [Meyer supplies to κἀγὼ ἐν ὑμῖν, with Lange, μενῶ, *I shall abide;* but Bengel, Godet, Trench supply, with Grotius, μείνω, *I abide.* Bengel: *Facite ut maneatis in me, et ut ego maneam in vobis.* Trench: "*Take heed* that ye abide in Me, and that I abide in you." This is supported by ver. 7 (μείνῃ), but it is grammatically less natural than the usual interpretation, which makes the second clause a promise.—P. S.]

As the branch cannot bear fruit of itself [*καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ*].—The thing treated of here is, manifestly, the abiding of the branch as a *noble branch in* the vine, not merely as a *shoot on* the vine. This is the condition of fruit-bearing. The same law applies to the disciples: **so neither can ye** [*οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε*].—It is no question here of the natural inability of the old man (Augustine), but of the simple organic dependence of the believer on Christ; though with this dependence, the effect of such inability, or the constant danger of turning into a proud shoot again, is taken for granted also. The sort of synergism expressed under the supposition of abiding in Christ is explained by the figure itself; nothing without Him, everything in connection with Him. This is fulfilled, in the case of the branch, in organic vitality; in the case of the disciples, in free personality.

Ver. 5. **I am the Vine, ye are the branches** [*Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα*].—The positive antithesis to the negative declaration ver. 4. At the same time, however, an emphasizing of the organic contrast: I the Vine=principle; ye the branches=organs entirely conditional upon the Vine and dependent upon it.—**And I in him,** *abide,* namely.—**For apart from Me.**—Without fellowship with Me [*χωρὶς ἐμοῦ*=χωρισθέντες ἀπ' ἐμοῦ, *separate from* Me, which is more than *without Me.*—P. S.]—**Ye can do nothing** [*οὐ δύνασθε ποιεῖν οὐδέν*].—Properly, ye cannot be productive and creative as vine-branches. Hence, Christ is speaking of specifically Christian labors and achievements. Christian vital activity is entirely dependent upon vital communion with Christ. Even such noble things as precede conversion are, so far as they are noble, done in the truth of the Logos (Olshausen); but it is only through communion with the Christ of history that a man attains to the performance of Christian acts, new works, deeds of faith, God-like deeds,—or, in fine, that a man brings forth fruit. Luther: "He doth not here speak of a natural or worldly life and conduct, but of fruits of the Gospel."

[The passage plainly asserts the total spiritual inability and unfruitfulness of man without vital connection with Christ, and so far is a strong proof-text for Augustinian and against Pelagian views. Augustine says that Christ spoke thus "*ut responderet futuro Pelagio.*" Calvin: "*Non tantum co-operantis suæ gratiæ auxilium hic commendat, sed nos penitus privat omni virtute nisi quam suppeditat ipse nobis.*" Yet the passage has frequently been applied without proper discrimination. Christ speaks here not of natural morality and civil righteousness, which has nothing to do with man's salvation, but of spiritual righteousness and fruits of the gospel; nor does He speak of unconverted men, but of Christians who even *after* their conversion are in constant need of His grace for the performance of any Christian work. Christ is the beginning, middle and end of spiritual life; we can do nothing without Him, but much, yea, every thing with Him. Trench says: "It is a poor and inadequate interpretation of the words 'Without Me' to make them to mean, 'Ye can do nothing *until* ye are in Me and have My grace.' It is rather, '*After* ye are in Me, ye can even then accomplish nothing except ye draw life and strength from Me. . . . From first to last it is I that must work in and through you.' We have a warning here to the regenerate man that he never seek to do aught of himself; not a declaration that the unregenerate is unable to do aught."—P. S.]

Ver. 6. **If any one abide not in Me** [*ἐὰν μή τις μένῃ ἐν ἐμοί*].—Properly, shall not have abode.—**He is cast forth** [*ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται*].—*I. e. already* cast forth (or cast out, ἔξω, *viz.* from the vineyard, *i. e.* the true Church), like *the* branch [τὸ κλῆμα, sc. τὸ ἀχρηστον (Euthym.), the useless branch.—P. S.] The article, as well as what follows, very distinctly intimates that Jesus and His disciples are viewing the burning up of withered branches. He is cast forth and is withered, and is now, in company with other similar branches, gathered for the fire. Interpretations of the Aorists [ἐβλήθη and ἐξηράνθη]:

1. As is the custom (Grotius);
2. They have a Future signification (Kuinoel, Baumg.-Crusius);
3. They are expressive of what is immediately to happen: very soon, *etc.* (Beza, Lücke, *etc.*);*
4. The events described are things past as viewed in presence of the Last Day. The fire, therefore, meaning the fire of the final judgment (Meyer).†

But we should not permit our interpretation to be biased by this allusion to the last fiery judgment, since fiery judgments manifold in their nature precede that final one, and every trial is directly converted into a fiery judgment to him who has not stood the test, Mal. iii. 3; Matt. iii. 12. Therefore the Aorists are indicative of time past, because the things which they denote are viewed from the stand-point of judgments already present in time. When we see branches gathered together and blazing up, we know that these

* [So also Winer, Tholuck, De Wette, Luthardt, Hengstenberg, Wordsworth.—P. S.]

† [Meyer (p. 535) refers to Heb. vi. 8; x. 27. So also Alford: "The aorists I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, βάλλουσιν and καίεται." Alford regards this verse as "a most important testimony against supra-lapsarian error, showing us that *falling from grace* is possible, and pointing out the steps of the fall."—P. S.]

were withered because they were cut off, and they were cut off because they had not abode *in the* vine. Jesus is induced to select this tense: 1. by the sight of the burning branches; 2. by proximate reference to Judas who but now is being gathered up together with the withered branches of the Sanhedrin. Hence the *fire* is, primarily, only a prelude to the fire of Gehenna, though, at the same time, it points towards it; and the *gatherers** are all divinely ordained instruments of judgment, and not merely the angels at the end of the world, Matt. xiii. 41 (xxiv. 31; Rev. xix. 24); see Ps. civ. 4. Similarly Tholuck in reference to Heb. vi. 8.

And they burn [καὶ καίεται, sc. τὰ κλήματα].—Emphatic. Like dry brush they flame up quickly and are speedily consumed. Indicative of the conspicuous, rapid and shocking ruin of apostates, or, in general, of dead members of Christ.

[*They burn*, is more graphic and terrible than the E. V., *they are burned;* comp. the Pass. part. καιόμενος, *burning*, *flaming*, and Ezek. xv. 45, where it is said of the wood of the vine-tree:

> 'Lo, to the fire it hath been given for fuel,
> Its two ends have the fire eaten.
> And its midst has been scorched!'

Bengel: "*Magna vi positum eximia cum majestate.*" Trench: "All which is here expressed or implied, of 'the fire' (Matt. iii. 10), 'the flame' (Luke xvi. 24), 'the flaming fire' (2 Thes. i. 8), 'the furnace of fire' (Matt. xiii. 42, 50), 'the gehenna of fire' (Matt. v. 22; Mark ix. 43), 'the lake of fire' (Rev. xx. 15; xxi. 8), 'the everlasting fire' (Matt. xxv. 41; Jude 7), with all the secrets of anguish which words like these, if there be any truth in words, *must* involve, demands rather to be trembled at than needs to be expounded."—P. S.]

Ver. 7. **If ye abide in Me,** *etc.* ['Εὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε (imperative, which some MSS. have changed into the future tense αἰτήσεσθε), καὶ γενήσεται ὑμῖν]. The shocking judgment of the withered branches inspires them with the ardent wish that they may be preserved from a like catastrophe. The Lord's answer anticipates the expression of this wish. Ye shall not only be preserved, but the most glorious gain shall accrue to you; but ye must pray aright. But in order to pray aright, ye must retain my words within you,—and for this end, again, ye must steadfastly continue in the true fellowship of love with Me, 1 John v. 14.—**What ye will** (ὃ ἐὰν θέλητε, emphatically put first).—*I. e.* not in the sense of arbitrary choice, but in the way of love and of Christ's word [or "in the way of God's will and as tending to πολὺν καρπὸν φέρειν" (Alford)]. In this direction (in His name) no request which they may venture, can be too bold. How far did their deliverance and exaltation by means of the night of the Passion exceed all that they could ask or understand! [They who abide in Christ, can only pray in conformity or at least in entire submission to His will, and for things which tend to His glory and the salvation of souls. Such prayers *must* be heard, as to their true spiritual intent, although very often they are heard at a time and in a manner which differs widely from our short-sighted vision. God sometimes hears the substance of our prayers best by denying their form. On prayer in Christ's name, see notes on chap. xiv. 13 f.—P. S.]

Ver. 8. **Therein is My Father glorified** ['Εν τούτῳ ἐδοξάσθη ὁ πατήρ μου].—We agree with Meyer in considering ἐν τούτῳ as relating not to the ἵνα following it (Lücke), but to the verse preceding it: "by this granting of prayer, conceded to the fulfilling of the condition,—the μένειν ἐν ἐμοί."* The first object to be accomplished by the granting of the disciples' prayers is the glorification of the Father, in pursuance of the glorification of the Son,—the latter being accomplished subsequently to the effusion of the Holy Ghost upon the disciples. This, the Father's glorification, should, however, react upon the disciples, causing them to bear much fruit and to become, more thoroughly than ever, the disciples of Jesus. The bearing of much fruit was not to be the means of their entering into new discipleship with Him; the two things were to appear simultaneously.—**So shall ye grow up to be true disciples to Me.**—[καὶ γενήσεσθε (Codd. Sin. and A., text. rec., Tischend. viii., Mey., *etc.*), or γένησθε (B. D., *etc.*, Lachm., Treg., Alf., Westcott and Hort) ἐμοὶ μαθηταί.—P. S.]. It is most fitting to interpret γενήσεσθε as a consecutive promise, not as a further demand; hence it is independent of ἵνα. [This is preferable. Γενήσεσθε expresses the results of πολὺν καρπὸν (φέρειν) with the additional idea of a gradual process of growth. Discipleship of Christ is the beginning and the end, or, as Bengel has it, the foundation and top (*fundamentum et fastigium*), of Christianity. Μαθηταί here is, of course, pregnant, such as are worthy of Me and worthy of the name of *Christians* which means followers or imitators of Christ.—P. S.]

Ver. 9. **As My Father hath loved Me.** [Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα].—The apodosis commences, not at μείνατε (Grotius) but at κἀγώ, as is demonstrated by the distinction ver. 10. Aside from this fact, the construction of Grotius would certainly afford a good sense. According as My Father hath loved Me, *i. e.* in accordance with the mystery of the Trinity,—and as I have loved you, *i. e.* in accordance with the mystery of redemption. *Continue in My love* [μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ]. Thus the whole weight would rest in the modification of the *continuing*. The continuing, however, has already been the subject of discourse; this continuing in Christ is modified here as a continuing *in His love*. It is a question whether the Aorists are employed because Jesus is standing upon the boundary of His life and looking back (Meyer), or whether the meaning of the expression is not: recognized in love, conceived a love for, as, similarly, the

* [The subjects in συνάγουσιν and βάλλουσιν. In the image they are the servants of the vineyard, in the application the instruments of God generally in the execution of His judgments, but especially the angel reapers.—P. S.]

* [Comp. ἐν τούτῳ, ch. iv. 37; xvi. 30, where it likewise has a retrospective reference, while vi. 39 may be quoted for the prospective reference, which is also adopted by Alford and Barnes. But Lange and Meyer are right, for ἵνα is not—ὅτι, and in its proper teleological sense it would here convey the wrong idea that God is glorified by the *intention* (instead of the actual *fact*) of bearing fruit.—P. S.]

term πεπίστευκα means: I have become a believer. We take the latter for granted; in this view of the case, the Aorists mark the love of God and Jesus as an accomplished fact, not simply from the boundary of Jesus' life, but from the whole future of the disciples. In the glorification of Jesus they should contemplate the fact of the Father's love to the Son; also, however, the measure of the Son's love to them—a love which was analogously to glorify them. They must continue, must take root in the contemplation of this love; their regeneration, their fruits, their discipleship, shall all spring from their thus abiding (*i. e.* it shall be the source of their justification). The ἀγάπη ἡ ἐμή not love to Jesus (Grotius and others), though grammatically the expression might have this signification, but the love of Jesus to them, as is proved by the foregoing (ver. 11 ἡ χαρὰ ἡ ἐμή). Love *to* Jesus is here, as throughout the section, expressed by the *continuing in Him.*

Ver. 10. **If ye keep My commandments.**—The commandments of Jesus are, in this place as elsewhere, the provisions that He has made for the spiritual regulation of men's lives: precepts, promises, instructions, consolations and warnings in a mass. The warmth and sincerity of vital communion is conditioned by fidelity in "will-oneness" (Tholuck). But, again, the singleness of our view of the life of Christ is conditioned by our faithful perception of His word in detail. True unity is conditioned by the plenitude of manifoldness, true synthesis by analysis, fidelity in great things by fidelity in small things.—**Even as I have kept My Father's commandments.**—The obedience of Jesus even to the death upon the cross; the conservation of the love the Father bore His human form and conduct.

Ver. 11. **These things have I spoken unto you.**—Now follows the section bearing upon the joy that the new life in brotherly love and friendship with Jesus brings. The discourse upon the love of Christ was to be the means of developing joy within them. Thus it is written of the fruit of the Spirit, Gal. v. 22: *love, joy.*—**That My joy might be in you** [ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ. Observe the collocation of ἡ ἐμή and ἐν ὑμῖν].—Interpretations:

1. My joy in you [*mea de vobis lætitia*] (χαίρειν ἐν; Augustine, Lampe: the joy inspired by His viewing their life as pictured in predestination,—which joy was always perfect). That I may rejoice in you,—that ye may be a cause and subject for my joy (Luthardt).

2. Your joy over Me [*gaudium vestrum de me*] (Euth. Zigab., Grotius, Piscator; over Christ's merit).

3. That the joyfulness occasioned by Me may be in you (Calvin, De Wette).

4. The joy experienced by Christ Himself, the joy of His own Spirit (Cyril, Lücke, Meyer [Alford]). Doubtless this is the meaning of the passage. The holy joyfulness of Christ, the untrammeled, glad upsoaring of His soul in the midst of all His tribulations shall, through the Spirit, by means of the communication and awakening of love, devolve upon the disciples themselves (see 1 John iii. 21; iv. 17; Gosp. xvi. 22; Phil. ii. 17; iv. 4 and many passages in the epistles of St. Paul). It is impossible to maintain the distinction of a joy that Christ *tastes in Himself* (Chrysostom, Bengel), and of one which He *occasions* (Calvin, Hofmann, Tholuck); for Christ communicates to, and *occasions* in, His people precisely that which He *possesses* in Himself. That, moreover, Christ's joy itself was first made humanly complete in His exaltation and communication of salvation to the world, is certainly a fact to be insisted upon, in accordance with Chrysostom and Bengel, although they specialize individual considerations too much. From the following it also results that Christ's joy in the redeemed is likewise particularly treated of. "And good pleasure in men."—**In you,** *i. e.* as a new and resident vital principle. They have not this perfect joyfulness yet; it must come to them from Christ; and for this reason also the reading ᾖ is better than μείνῃ.—**And your joy may be made perfect** [καὶ ἡ χαρὰ ὑμῶν πληρωθῇ].—Man's natural impulse to joy has, even in the disciples, already developed into the beginnings of a sacred joy; these beginnings are, however, as yet imperfect; through Christ's joy, their joy shall be made complete ["uplifted and ennobled even to fulness—to the extreme of their capability and satisfaction" (Alford)]. And, again, the joy shall be *theirs*, existing under a peculiar phase in each one. For the dominion of Christ's personality in the hearts of His people does not destroy, but quicken, develop and glorify their own personality, 1 John i. 4; 2 John 12.

Ver. 12. **This is My commandment, That ye love one another.**—Christ does not here pass to another exhortation (Tholuck, Meyer); He does but declare the vital law whose aim is the perfection of their joy. It must be grounded on His love, developed in mutual brotherly love. As the 14th chapter is an exposition of the words chap. xiii. 33: "whither I go, ye cannot come,"—*i. e.* an exposition of the heaven beyond this present world, so here the exposition of the saying chap. xiii. 34 appears as the full explanation of the heaven upon earth treated of in chap. xv.: that earthly heaven, with its heavenly joy, is to be revealed in mutual brotherly love. This ἐντολή is the sum of the ἐντολαί ver. 10; comp. Rom. xiii. 8.—**As I have loved you.**—*I. e.* first qualitatively: as personalities destined for salvation they must love one another *sub specie æterni;* for only such loving constitutes true love; thus doing, however, they will always be quantitatively approaching the true sacrificial joyfulness of His love.

Ver. 13. **Greater love hath no man than this,** *etc.* [Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ].—Difficulty is here occasioned by the ἵνα, and the different construction of this leads to a different interpretation of the verse. The ordinary explanation considers it an exposition of ταύτης. This makes the whole verse a generalized description of the love of Christ. "A greater love than I bear to you hath no man, namely, that he layeth down his life for his friends." Meyer, on the other hand, maintains that ἵνα is expressive of purpose even in this place; he interprets thus: Greater love than My love to you hath no man:

the divine purpose (*ἵνα*) which My love is destined to accomplish, is, that a man shall surrender his life for his friends. Opposed to this view is, however, the grammatical objection that *ἵνα* would then in reality be the beginning of a new sentence; another objection is the logical one that the love of Christ would then be cited merely as an example. Moreover, in the subsequent verse the Lord calls the disciples *His* friends, after having given utterance to the idea of a man's dying for his friends. Hence we must doubtless assume, with De Wette, that *ἀγάπη*, in conjunction with its meaning of love, contains the idea of an impulse of the will, a law;* and in like manner we must accept the supposition of Lücke, that the case of a sacrificing of life is put to express the ideal of love. The proper meaning of the saying is this: greater love hath no man than that which goes to the point of causing him to lay down his life for his friends. It is a picture of the love of Christ—generalized, however, because this love, after the pattern of Christ, should be to His people a law of their lives, and because foretokens of this love may make their appearance in the realm of the noble, even amongst the unchristianized of mankind.

Yet another interpretation were this: a love, great like this, hath no man beside,—in order that *One* there might be to give proof of such by laying down His life, *etc.* The dearth of love in all others renders the great love-sacrifice of the One necessary. Still, it is the intention of Christ to represent His self-sacrificing love as a pattern for the disciples, and therefore the usual interpretation seems advisable.

The passage Rom. v. 6 is apparently acquainted with a still higher degree of love. But dying for men who *have been* sinners and enemies is a dying for men who *shall be* friends; Christ dies for sinners who are to be friends; or, again, He dies in a *special* sense for sinners who have already become friends, in a *general* sense for friends who are still sinners. Be it observed, moreover, that He is not delineating His death under its unique form of an expiatory death, but under its *representative* form as a death of self-sacrificing friendly love.

Ver. 14. **Ye are My friends** [ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν].—Christ, with these words, applies the general proposition of the preceding verse to His relation to the disciples. I look upon you as friends for whom I die; but ye too must prove yourselves My friends by doing after My commandment, *i. e.* loving one another according to the degree set forth by My sacrificial love, in so far as that is designed as a pattern for you. And hence the idea of *φίλοι* is not merely that of "passive recipients of love"—and indeed the word must always, from the nature of the case, mean something more than that.

Ver. 15. **Now no more—servants.**—Neither did He officially call them servants before, but they were such in accordance with the conception of Rabbinical discipleship, and but a short time previous to this He had expressly brought out this characteristic of their relation. This is now at an end; but their emancipation and conversion into freedmen does not estrange them from Him; on the contrary, it elevates them into the category of friends. As, however, the idea of disciple is connected with that of servant, so the condition of friends is implicative of that of apostles. What Christ understands by the term friends, He explains by the antithesis of servants. A distinction must undoubtedly be made between the stricter and the broader sense of friend as well as of servant. Friends though they were before (Luke xii. 4; John xi. 11), from this time forth they become such in a higher sense; and though now ceasing to be His servants in a legal sense, yet, in the sense of free obedience, they do now become servants of His more truly than ever (ver. 20; Acts iv. 29; Rom. i. 1, *etc.*); just as the Son of God was, as such, also the Servant of God *κατ' ἐξοχήν*. In what respect, then, do they cease to be His servants in the former sense?

The servant knoweth not what his lord doeth; but I have called you friends, *etc.*—The servant executes the individual orders of his master but is not privy to the whole idea which informs his government; moreover he executes the individual order simply as under authority, without being in full unison with it, because it is not instilled into him as an idea and a motive,—and in respect of this fact, it is his master that does such and such things through him; still less does he understand what his master does personally, or through the medium of other servants. He, with his unfree individual performances, does not understand the free doings of his lord, Rom. vii. 15. The friend, on the other hand, is the confidant of the thought of his friend and exerts himself in harmony with him. And so the exaltation of the disciples from Christ's service to friendship is accomplished by His confiding to them the fundamental idea of His life, His sacrificial death of love in accordance with the loving counsel of God; it was by this confidence that He sought to arouse them to a loving activity that should rejoice in sacrifice. They are initiated into His foundation of the personal kingdom of love and consecrated to assist in the extension of the same.—And in this respect He has made known to them *all* (*πάντα*) that He has heard from the Father,—not *extensively* (see chap. xvi. 12), but *intensively;* in the Father's *counsel of love* all lies enfolded. Lücke makes this distinction: All that I have heard that was meant to be communicated to you; Meyer distinguishes the will of salvation and the *further* instructions connected with it. The distinction between a principle and its development is also intimated, Eph. i. 17 ff. Be it observed that also in Luke xii. 4 as well as in John xi. 11, the name of friend is placed in connection with joyfulness in death. Friendship with Christ is co-partnery in His loving, self-sacrificing dying-courage in the strength of the thought of self-sacrificing love.

Ver. 16. **Ye did not choose Me,** *etc.* [Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, κ. τ. λ. "A wholesome memento after the lofty things He had just said

* [Similarly Godet: "*ἵνα conserve la notion de but: 'le plus haut point auquel puisse aspirer l'amour dans cette relation, est,'" etc.* Alford rejects the idea of *will* and takes *ἵνα* simply—*scilicet ut.*—P. S.]

about their mutual indwelling, and the unreservedness of the friendship they had been admitted to" (David Brown).—P. S.]—Though sharers with Him in the perfect vital fellowship of joy, though placed on an equal footing with Him as friends, their relation is still not one of caprice and individual extravagance. For the principle of their friendship is not resident in them, but in His love. He has chosen them to be His friends,—not out of an abstract liking for their individuality, but in the light of the moral destiny of their personality. The election of Christ is not identical with the election to the kingdom on the part of God, in the Pauline sense (Augustine and others), though, in respect to these faithful disciples, the former election is pre-suppositive of the latter; the choosing spoken of by Christ is the election to the apostolic office (see chap. vi. 70; xiii. 18); in a more general sense it is here expressive of Christ's election of any and all of His disciples to render friendly service to Him as co-workers in His kingdom of love (Euth. Zig., Luthardt).

And appointed you.—This ἔθηκα ὑμᾶς presents with greater distinctness the idea of the apostolic calling. The election to friendship is, viewed from the stand-point of their moral destiny, a now still more settled calling or ordination to apostolic labors (τιθέναι, 1 Cor. xii. 28; 1 Tim. i. 12, *etc.*) Hence not: I have *planted* you (Chrysostom and others); this interpretation does not correspond with the preceding figure of the branches and still less does it harmonize with the following ἵνα ὑπάγητε. To suit this interpretation of ἔθηκα, the latter words were constrained to mean the reaching forth of plants (Chrysostom and others). They are expressive of the forth-going of the disciples by virtue of their mission as apostles (Meyer, Tholuck); at the same time, however, they imply a personal laboring, carried on in independent life (Luther, Lücke, *etc.*)—Meyer, without grounds, denies that this is the case. The repetition of ὑμᾶς countenances the view we have just set forth. Hence it results, however, that an oxymoron is contained in the antithesis ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε. I have set you right firmly in your place, in order that ye might sally forth right independently and travel far and wide, knowing no bounds. In the farewell discourses the item of the ordination, like a series of similar Preterites, is expressive of the imminent sending of the Comforter as a fact already determined; and thus we may regard the whole matter of the farewell discourses as a pre-celebration of the Pentecostal festival.

And that your fruit may remain.—Their institution into the *fellowship of His love* should result in their going forth under *the impulse of love;* this going forth should be followed by their bringing forth fruit, their *work and ministry of love.* This fruit, again, in its virtue of keeping and being propagated everlastingly, should be demonstrated to be a *foundation* imperishable, established by *love.* Undoubtedly the fruit is to remain unto eternal life (chap. iv. 36; Tholuck, Meyer); but here the proximate idea is the remaining of the apostolic fruit in the world and in face of the world,—as results from the following.

That whatsoever ye shall ask of the Father [ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν].—The Lord having previously made the bearing of fruit in work dependent upon prayer (vers. 7, 8), Lücke, Tholuck, Meyer, infer that the second ἵνα is here not co-ordinate with the first, but subordinate to it, whilst Chrysostom and others deem that the hearing of prayer is here declared to be the fruit of faithful activity. It is, however, possible that a good reason exists for the change in the succession of these two considerations. As prayer must precede work, so work, again, must become the basis of a more extended, bolder asking. This is what Christ has in view, He being upon the point of setting His disciples, with their work of love and fellowship of love, in array against the entire hatred of the whole world.

Ver. 17. **That ye may love one another** [ἵνα ἀγαπᾶτε ἀλλήλους].—With these words the Lord sums up the fundamental thought presented vers. 11-17 in one concluding utterance. Everything that He has told them of His perfect joy, His friendship, His election and their calling, is intended to become to them a vital law of mutual love. Brotherly love, concord, unity—are to form the close-banded fellowship of the disciples of Jesus, in which fellowship they may confront the hatred of the world and vanquish it.

Ver. 18. **If the world hate you** [Εἰ ὁ κόσμος ὑμᾶς μισεῖ.]—Saying concerning the hatred of the world and their *defensive* attitude towards it, reaching from vers. 18-27, in its more extended bearing, to chap. xvi. 6.—**Know that it hath hated Me before you** [γινώσκετε —imperative, not indicative—ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν].—Me as the first, in advance of you. Before (above) you all. Together with its reference to time, the expression is indicative of causality and comparison: Me first, Me most; Me as the predecessor for whose sake it hateth you. Tholuck: "The superlative comprehends the comparative" (see chap. xiii. 16; Matt. x. 24; 1 Pet. ii. 21; iv. 12; 1 John iii. 13, 14).

Ver. 19. **If ye were of the world** [Εἰ ἐκ τοῦ κόσμου ἦτε].—"The five times repeated κόσμος is solemn" (Meyer). It is at the same time a strong emphasizing of the idea. Mankind is a world in its sympathy in sin, in the ungodly tendency in which individuals, as personalities, are dissolved. As a world, they hate believers; their individual antipathy to Christianity results from that sympathy with ungodliness wherein they stand.

Ver. 20. **The servant is not greater,** *etc.*—Chap. xiii. 16; comp. Matt. x. 24.

If they persecuted Me.—The hypothetical εἰ is exceedingly apodictical here. It expresses in a concrete manner the certainty of the fact that they, as disciples of Christ, must experience the same treatment at the hands of the world which Christ has met with. They must, therefore, be able to see by Christ what fate is awaiting them, since the life of Christ is the same in Christ and in them, and since the world, for its part, continues the same, as world. The first "if," then, reveals to them the positive prospect of persecution; the second tells them how scant a hope they need entertain of a

contrary course of proceeding. It is inadmissible to apprehend *τηρεῖν*, as do Bengel and others, in the sense of: *to lurk for*. That, on the other hand, it contains an element of irony (Grotius), is not inconsistent with the gravity of the discourse; and neither is it inconsistent with the strength of the negation, that the second clause leaves them a ray of hope in regard to some with whom they may have to do (Olshausen, Baumg.-Crusius), since the subject here is not the world, but individual men.

Ver. 21. **But all these things will they do unto you,** *etc.*—The reference is to the first clause, that prophetic of persecution. Consolatory explanation of persecution: Worldly men persecute the disciples for Christ's name's sake, just as they persecute Christ because they have turned away from God who sent Him. Hence it follows that the persecuted have their Christ and God Himself on their side (see chap. viii. 19; xvi. 8). The name of Christ, in accordance with the full extent of its meaning, is the confession of the disciples. Now this name is odious to the children of the world for the reason that the originator of it, the Father, is unknown to them. The first clause is declarative of the world's guilt, the second of at least so much palliation of its guilt as to leave hope for its conversion; yet but in part.

Ver. 22. **If I had not come and spoken unto them, they would have no sin** [comparatively]. [*Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν* (Alexandrian form for *εἶχον*)].—This is expressive of the depth of His origin, the glory of His being, the holiness of His mission.—*And spoken to them* (*ἐλάλησα*). This is expressive of the perfect familiarity, clearness, fulness, warmth and condescension appertaining to the revelation He has made of Himself and of God. They would not have sin. *I. e.* in respect to this sin, they would be relatively sinless, guiltless. Unbelief, "the new and deeper fall," John iii. 16. Meyer seeks in vain to put a distinction between unbelief (Bengel and others) and hatred of the name of Jesus.

No pretext or **excuse** [*νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν*].—*I. e.* every attempt at an apology comes to nought. It melts away in face of the revelations of judgment. Had Jesus not come, or not yet come, they would still be under the *πάρεσις* (Rom. iii. 25) of the olden time; now their sin has become guilt, has become a new *παράβασις*. The objection to this view, urged by De Wette: *As a matter of course they would not have fallen into this sin without the coming of Christ*, overlooks the indicated graduation of sin; in changing the hatred of Christ into a hatred of the divine cause, he mistakes the spirit of *this* Gospel in particular,—John's special characteristic being the merging of things in persons. As little is Tholuck (with Meyer) in the right in contesting that this new guilt is not the sin of unbelief *in specie* (in opposition to Augustine: *hoc est peccatum quo tenentur cuncta peccata, quod unusquisque, si non habet, dimittuntur ei peccata;* similarly Zwingli, Luther, Stier, Luthardt). The citations chap. viii. 21, 34; ix. 41 also speak of sins of self-blinding, which are identical with unbelief.—**But now they have no pretext.**—It can not be inferred from this that the heathen, to whom Christ has not yet spoken, are guiltless; such a supposition is the less tenable from the fact that the crucifixion perpetrated upon Christ by the Jews must be regarded as an act of the whole world. What does result from the passage is, not that they incur a lesser (damnation) punishment (Augustine), but that decision in regard to them is still reserved until the time of their own decision. If damnation be made dependent upon the antithesis to a *revelatio universalis, facta ab initio mundi* (Cyril, Melanchthon), the natural inference must be that that *revelatio* might have been sufficient even for salvation.

Ver. 23. **He that hateth Me, hateth My Father also.**—In the face of Christ, want of knowledge of the unknown God who sent Him (ver. 21) develops into hatred of the Father whom they do know. The unbelieving Jew, like the unbelieving Gentile, turns in hostility against the idea of the living, personal God of revelation,—and that in the face of Christ's works, though they be referred in a special manner to the Father.

Ver. 24. **Not done among them the works.**—Climactic gradation of the guilt of unbelievers in accordance with the distinction of degrees of faith: ch. v. 36; x. 37; xiv. 11.

Ver. 25. **The word that is written.**—The frequently recurring exaltation of Christ's spirit to a state of calm acquiescence in the providence of God (particularly that exercised over the Messiah), as portrayed centuries before in Holy Writ. The word is found Ps. xxxv. 19; lxix. 4; in neither case as a verbal prophecy, but as a mental type. They have cast (חִנָּם) their hatred upon Me without a reason, without a cause. *I. e.* not ironically: they faithfully follow what is in their law (De Wette), but: as a judgment upon them, there must be a fulfilment of what is written in their Law,—*i. e.* in their Holy Scriptures which they read with blinded eyes,—concerning their hatred of Messianic piety. The broader sense of *νόμος* is the one intended, as chap. x. 34. *Αὐτῶν* as ch. viii. 17; x. 34; it upbraids them with the fact that the same Scripture wherein they do continually read, as in their own, has sketched their portraits with so sure a touch (see ch. v. 45; 2 Cor. iii. 13).

Ver. 26. **But when the Paraclete is come,** *etc.* [*Ὅταν (δὲ) ἔλθῃ ὁ παράκλητος*].*—Promise of the Holy Ghost as the strength of their martyrdom in the world, ch. xv. 26 to xvi. 6.—If left to their own resources, they would succumb to the hatred of the world and be overcome of evil; but the Holy Ghost shall victoriously meet this hatred and, unmoved, bear testimony to Christ. Repeated promise of the Holy Ghost. Ch. xiv. 16 ff. He is first promised as the Spirit of faith and of the living knowledge of Christ. (See ver. 26). Here He is promised as the Spirit of steadfast testimony for Christ. Ch. xvi. 7 as the Spirit of the world-overcoming strength of the gospel. Ch. xvi. 13 as the Spirit of Christ's glorification and of the

* [Lange translates *παράκλ.* throughout *Vertreter, Representative.* See the Exeg. Notes on ch. xiv. 16, p. 440 f.—P. S.]

future until the consummation. It is declared in the promise that the Son *asks* the Father, and the Father sends the Spirit; whilst here the Son sends [ὃν ἐγὼ πέμψω] the Spirit who *proceedeth from the Father* [ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται]. For it is only through the intercession of the Son that they receive the Spirit as the Spirit of prayer, and they then know that not only the Father sends the Spirit, but the Son sends Him too. Moreover, the glorification of Christ in the knowledge of believers is pre-eminently a work of the Father; the maintenance of the witness of Christ in the world is a work that He, the faithful Witness (Rev. iii 14), continues through the Holy Ghost.

Upon the disagreement of the Greek and Latin Churches in respect to the procession of the Spirit, comp. the history of doctrinal theology and the notes upon chap. xiv. 16. To the Father, doubtless, belongs the honor of being the first ἀρχή from which the Son Himself proceeds; but since the Holy Ghost is at the same time the Spirit of the Son, unto whom (the Son) it is also given to have life in Himself, the διὰ τοῦ υἱοῦ (ἐκ τοῦ πατρός) of the Greek theology is not sufficient.

As it regards the ἐκπορεύεται, most of the Lutheran [and Greek] exegetes (also Lücke, Olshausen) understand it as having a *theological* reference to the trinitarian relations of the Spirit; Beza, Cocceius, Lampe, *etc.*, apprehend it *soteriologically* as identical with the being sent.* But if we decline to assume the existence of any tautology in our passage, the *soteriological* πέμπεσθαι may be referred to its *theological* basis, the proceeding from the Father; though the proceeding from the Father is also practically designed as an intimation of the Holy Ghost's invincible power of truth and witness.† Hence emphatically ἐκεῖνος [as opposed to the world, which hates Christ. Observe also the masculine, though τὸ πνεῦμα .. ὃ is neuter. An additional indication of the *personality* of the Holy Ghost, as distinct from a mere power or influence. His testimony is personal, and distinguished from the personal testimony of the disciples, ὑμεῖς δὲ μαρτυρεῖτε.—P. S.]

Will bear witness of Me [μαρτυρήσει περὶ ἐμοῦ].—"Of My person, My work," [Meyer]; according to the context, however, more particularly of Him as the Vine, of the personal life of love, and of His love.

[This is one of the principal proof-texts for the doctrine of the Holy Trinity. Both the essential identity and the personal distinction of the Father (παρὰ τοῦ πατρός), of the Son (ἐγὼ πέμψω—περὶ ἐμοῦ), and of the Holy Spirit (ἔλθῃ ὁ παράκλητος . . . ἐκπορεύεται . . . ἐκεῖνος μαρτυρήσει) are very clearly stated, especially when compared with xiv. 16, 18, 26; xvi. 7, 18; xx. 22. Our passage is also the *locus classicus* for the technical word "*procession*" of the Holy Ghost. The noun ἐκπόρευσις, *processio*, nowhere occurs in the New Testament, and belongs to the ecclesiastical language, but it is legitimately formed from the verb ἐκπορεύομαι, which is here (and here alone) used of the Holy Ghost and denotes the characteristic individuality (ἰδιότης, *proprietas, character hypostaticus*) of the person (not the essence, which is the same in all Persons) of the Holy Spirit, as Sonship or eternal Generation γεννησία, γέννησις, *generatio, filiatio*) is the propriety of the Son, unbegotten Paternity (*paternitas*, ἀγεννησία) the propriety of the Father. The Nicene orthodoxy refers the procession of the Spirit to the eternal, metaphysical procession from the Father. Christ speaks here no doubt mainly of the Trinity of *revelation* and of the *historic* mission of the Holy Ghost in the Christian Church and in believers (comp. ch. xx. 22; Rom. viii. 9; 1 Cor. ii. 10, 11; 2 Cor. iii. 17, *etc.*). Yet it is significant that while He speaks of His sending of the Spirit in the future tense (πέμψω), He speaks of the procession of the Spirit from the Father in the present (ἐκπορεύεται), as if He intended to intimate a *permanent* relation of the Spirit to the Father. The effusion of the Holy Spirit on the day of Pentecost is the historic manifestation of His eternal procession from the Father, and bears a similar relation to the latter as the incarnation of Christ does to the eternal generation. At all events we have a right to deduce the œconomical Trinity from the ontological or immanent Trinity; the former is the revelation of the latter; for God manifests Himself as He is (or, as Godet, II. 514, well expresses it: "*Les faits de la révélation reposent sur les relations trinitaires. Ils en sont comme les reflets.*"). Comp. Lange above. —As to the difference between the Greek and Latin churches on the subject of the procession of the Spirit, Beza, Meyer, Alford and others deny that our passage can be used either in favor of the Greek formula διὰ τοῦ υἱοῦ ἐκ τοῦ πατρός, or the Latin clause *filioque;* Godet maintains that the passage teaches both the homoousia and the subordination of the Son. Dr. Lange briefly intimates the true view. The original Niceno-Constantinopolitan Creed affirms the procession of the Holy Ghost from the Father not with an *exclusive* intent, but rather in opposition to the Pneumatomachi; and in this sense it is that Athanasius, Basil, the two Gregories maintain it; some Greek fathers, as Epiphanius, Cyril of Alexandria, expressly teach the procession of the Spirit from the Son as well as the Father, while Theodore of Mopsueste, Theodoret and the later Greek church maintain the *exclusive* procession from the Father alone The Latin doctrine of the procession of the Spirit from the Son as well as the Father, is logically derived from the dogma of the homoousia, or the essential unity of the Father and the Son, and is exegetically based on the words ὃν ἐγὼ πέμψω in our passage, and πέμψω ch xvi. 7, compared with John xiv. 26 ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου. Augustine refers also to John xx.

* [So also Luthardt, Alford, Webster and Wilkinson, who understand the whole of the œconomical Trinity, or the Trinity of revelation. Luthardt (II., 335): "The words must be understood *historically*, and not metaphysically, of the immanent relation of subsistence, or in the sense of Gnostic emanation. For the expression, παρὰ τοῦ πατρὸς ἐκπορεύεται, is parallel to the other, ὃν ἐγὼ πέμψω παρὰ τοῦ πατρός. He is with the Father, and comes from the Father. The present tense (πορεύεται) does not express the timeless nature of the Spirit, but is determined by πέμψω." So also Meyer (p. 545): "The Spirit *proceeds* if He is *sent*."—P. S.]

† [Stier likewise regards the first clause (ὃν ἐγὼ πέμψω) as spoken œconomically of the office of the Spirit in the Church, the second clause (ἐκπορεύεται) as referring to the ontological or essential relation of the Spirit to the Holy Trinity. Godet entirely agrees with Lange (II., 513), and emphasizes the difference in the *future*, πέμψω, and the *present*, ἐκπορεύεται.—P. S.]

22, where Christ breathes the Holy Ghost on His disciples (*De trinit.* IV., c. 20; *Tract. in Joh.* 99, § 9); but after all he makes the Spirit proceed *mainly* from the Father (*de patre* PRINCIPALITER, see *De trinit.* XV. 26; *Serm.* 71, c. 16; comp. Gangauf: *Des h. Aug. specul. Lehre von Gott dem Dreieinigen*, Augsb., 1866, p. 371). Dr. Waterland (*Works*, vol. III., p. 287 f.) thus briefly and clearly sums up this controversy: "The Greeks and Latins have had many and tedious disputes about the *procession.* One thing is observable, that though the *ancients* appealed to by both parties, have often said that the Holy Ghost proceeds *from the Father,* without mentioning the *Son,* yet they never said that He proceeded from the Father *alone;* so that the modern Greeks have certainly innovated in that article in *expression* at least, if not in real sense and meaning. As to the Latins, they have this to plead, that none of the ancients ever condemned their doctrine; that many of them have expressly asserted it; that the oriental churches themselves rather condemn their taking upon them to add anything to a creed formed in a *general Council,* than the *doctrine* itself; that those Greek churches that charge their doctrine as heresy, yet are forced to admit much the same thing, only in different words; and that Scripture itself is plain, that the Holy Ghost proceeds at least *by the Son,* if not *from Him;* which yet amounts to the same thing."—P. S.]

Ver. 27. **But ye also bear witness** [or **are witnesses**, καὶ ὑμεῖς δὲ μαρτυρεῖτε,—the present indicating their past and present experience, as the foundation of their future testimony; hence not *ye shall bear* (μαρτυρήσετε), E. V. Hofmann takes μαρτυρεῖτε in the imperative, which is abrupt and contrary to *καὶ—δέ, atque vos etiam.*—P. S.].—It is their constant duty to testify of Him from this time forth, *i. e.* to the same degree in which the coming of the Spirit, an event which is to take place after a little while, is realized in this anticipatory festival. *The reason:*—**for—because ye are with Me from the beginning** [ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ,—the present ἐστέ indicates the relation as continuing; hence not *have been,* E. V. ἀπ' ἀρχῆς, relatively, from the beginning of the Lord's ministry,—an important qualification of the apostles as witnesses (comp. Acts i. 21, 22; x. 40, 41; xiii. 31), which in the case of Paul was made up by a direct call of the exalted Saviour.—P. S.].—Comp. Acts i. 21. How are the testimony of the Holy Ghost and the testimony of the disciples distinguished?

1. The Holy Ghost shall testify by miracles, in particular by the Pentecostal miracle, by the conversion of the masses; the Apostles by the word (Theod., Mopsueste, Gerhard, *al.*).

2 The two sides of the unitous testimony of the Apostles are mentioned in company with one another (Augustine; see Acts v. 32; xv. 28). Similarly

3. The testimony borne by the Holy Ghost within the Apostles and designed especially for them; the testimony of the Apostles through the Holy Ghost—a testimony addressed to the world (Luthardt).

4. The *testimonium divinum,* through the power of the divine word, and the *testimonium historicum,* founded upon the fact that the Apostles were eye-witnesses of Jesus (Luke i. 1; Acts i. 8; Lücke, p. 646). Meyer [p. 545]: "One testimony; with a distinction, however, in respect of its two actual factors (comp. Acts i. 8; Rom. viii. 16; ix. 1) as Acts v. 32; comp. also chap. xv. 28." [Similarly Webster and Wilkinson: "The Spirit's testimony, as distinguished from theirs, consisted in their inspired utterances concerning the nature, office, and work of Christ, attested by the miracles which the Spirit enabled them to perform (Matt. x. 20; John xvi. 8, 14); also in His action upon others besides themselves. Their additional testimony—'and moreover ye'—consisted in their attestation of the facts of His life, death, and resurrection." Alford: "The witness is one and the same—the Spirit will witness in and by them." The historical witness of the apostles forms "the *human* side of this great testimony of the Spirit of truth, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY; the *divine* side being His own indwelling testimony in the life and heart of every believer in all time. But both are given by the *self-same* SPIRIT;—neither of them inconsistent with, nor superseding the other."—P.S.]

Along with the last-mentioned interpretation, in particular, the following thought demands our consideration: the personality of the Holy Ghost is not, in the Montanistic sense, to convert the disciples into involuntary, mechanical organs; on the contrary, under His influence their personal life shall attain its full development, so that they too do now stand forth as personal witnesses (μάρτυρες) in accordance with their own peculiar historical and spiritual experience. [Godet makes a similar remark.—P. S.]. Μαρτυρεῖτε is not the Imperative (Hofmann), but the Indicative, for the entire passage bears the character of a sure promise.

CHAPTER XVI. 1–15.

Chap. xvi. ver. 1. **These things have I spoken unto you.**—Ταῦτα: Another recapitulation, this time of the contents of vers. 18–25, in order to the introduction of a new idea; like ch. xv. 17; xv. 11.—**That ye may not be offended** [ἵνα μὴ σκανδαλισθῆτε], *i. e.* that ye may not be disconcerted by coming in contact with the sufferings attendant upon the world's persecution, and be made to fall from the faith, but may, rather, steadfastly approve yourselves martyrs. See Matt. v. 29; xiii. 21; xviii. 7. Christ is discoursing of the danger of becoming offended in the future; His glance pierces beyond the offence that they shall take at Him in the impending night; He reverts to it, however, ch. xvi. 32.

Ver. 2. **They will put you out of the synagogues** [or **they will excommunicate you**, ἀποσυναγώγους ποιήσουσι ὑμᾶς].—He now reveals to them, by fundamental traits, the operations of the world's hatred, announced to them by Him. First comes excommunication. See ch. ix. 22 [and xii. 42]. Jewish persecutions are meant; as a type, however, of the whole mass of declarations of excommunication and outlawry to be levelled against His followers.

Yea, and an hour cometh [ἀλλ' ἔρχεται

ὥρα].—In the form of an antithesis, ἀλλά [*at, yea and*] gives exceeding prominence to the following climax to the persecutions. [It introduces the contrast of a much more grievous, even bloody persecution; comp. 2 Cor. i. 9; vii. 11; Phil. iii. 8.—P. S.]. Lücke: They were also to experience the *bloody* fanaticism of the world at the hands of Jews and Gentiles. He Himself fell a sacrifice to the same, as did later, Stephen, Acts vi. 8, *etc.*; 2 Cor. i. 9; 1 Cor. iv. 13.—**That every one.**—ἵνα lays stress upon the destiny of that hour. [Or, as Meyer expresses it, "that which shall happen in the ὥρα, is regarded as the *object of its coming*; comp. xii. 23."—P. S.].—**Will think that he doeth God sacrificial service** [ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ].—Serve God by offering unto Him a sacrifice.—λατρεία in the sense of worship, service rendered to the Deity [comp. Rom. xii. 1; Heb. ix. 1, 6, *etc.*]. The performance of the curse-sacrifice, *Cherem*, as the last and highest form of excommunication, was looked upon as a religious act. That the idea of a *Cherem* is present in this place is proved by the expression προσφέρειν, a term which Lücke seems not precisely to understand, whilst Meyer observes: "This axiom of Jewish fanaticism is well known: "*omnis effundens sanguinem improborum æqualis est illi, qui sacrificium facit.* Bammidbar Rabba, f. 329." Comp. Matt. x. Τῷ θεῷ "is primarily expressive of Jewish fanaticism: Gentile fanaticism, however, was substantially the same." Lücke. The Gentile world also was acquainted with the curse-offering and performed it in manifold ways. See 1 Cor. iv. 12.

Ver. 3. **And these things will they do unto you.**—This verse contains 1. consolation for the disciples in regard to their persecutions —conveyed in the intimation that these persecutions will not arise on account of anything in the disciples themselves; this involves the presupposition of their normal behaviour. 2. The thought is suggested that the persecutors will overweeningly imagine themselves to be raised above the disciples on the platform of intelligent judges and defenders of the truth, whilst in reality they are grovelling in the most lamentable darkness.

Ver. 4. **But I have spoken these things unto you.**—According to Lücke, ἀλλά is an explanation: notwithstanding that nothing else can be expected, I have, *etc.* But it has just been necessary for Him to inform them that these very things *must be* expected. Meyer interprets the ἀλλά as a breaking off. But enough: these things (thus much) have I told you beforehand, *etc.* [So also Alford]. A later recollection of the prophetic fore-announcements shall serve to strengthen faith,—faith in the trustworthiness of the Lord as well as in the divinely normal course of things, see chap. xiii. 19. Hence correctly Tholuck (after Cyril, Gerhard): But, so little is it My intention to affright you with these things, that I have told you of them only in order that, *etc.*

I told you not from the beginning.—In what respect do the words: **Because I was with you,** serve as an elucidation? 1. So that I could comfort you (Aug., Lücke). Against this view it may be said: they were then not in need of comfort. 2. The hatred of the world touched Me alone (Chrysostom, Luth., Meyer, *etc.*). 3. Because ye were then too weak to bear such sayings (Erasmus, Calvin). 4. Because He now promises them the help of the Spirit, He can also tell them of suffering (Bengel, Tholuck). The meaning may be simply this: because I thus had it in My power to tell you at any time and had neither inclination nor need to tell you something painful and oppressive too soon; now, however, for the reason assigned, I am obliged to tell you, in order that ye may not be astonished at experiencing sufferings, of whose coming I have forewarned you. Further motives, as, for instance, forbearance towards their hitherto gradual development, *etc.*, are not excluded by the above. But according to the Synoptists, Christ foretold such sufferings to the disciples at a much earlier time (Matt. v. 10 ff.; x. 16 ff.; xxiv. 9). Deliverances upon this diversity:

1. Here φοβερώτερα ἐκείνων are announced (Euthymius, Chrysostom).

2. Christ before spoke *minus aperte* (Grotius, Bengel).

3. Now He proclaims the cause of the world's hatred (Lampe).

4. As a farewell-word the revelation was a new one (Luthardt). [So also Alford: in reference to His immediate departure.—P. S.]

5. Earlier intimations of a more general and less definite character are reported by the Synoptists in agreement with later and more definite ones (Meyer).

6. Those earlier predictions probably belong to the time when Jesus delivered His last discourses (Beza, Maldonatus).

7. The expression here recorded by John can hardly be justified (De Wette).

8. Tholuck: Those utterances were of an isolated cast; Christ has here more expressly declared the principial position of the disciples. This view must be illustrated more in detail: (1) in the Sermon on the Mount, Matt. v. 10, the prediction is couched in such general terms that the disciples might apprehend it as referring to a participation in transient "throes of the Messiah," soon to be succeeded by the appearance of the kingdom of God. (2) In the Apostolic Instructions, Matt. x., the momentary predictions are, in accordance with the ideal order of things, amplified through later additions. Even to the adoption of the eschatological items. (3) The eschatological sayings, Matt. xxiv., were uttered but a day or two previously; hence they coincide ideally with our date.

Ver. 5. **But now I go** [ὑπάγω] **to Him that sent Me.**—The motive for His present full enlightenment of them with regard to their future, in order that, together with what is sad, He may tell them the most gladdening things.—**And none of you asketh Me**—This seems to be at variance with ch. xiii. 36; xiv. 5. The sense, however, is as follows: ye give yourselves up to the sad thought that I go *away* and make no inquiries as to the glad thought: *whither*, namely, to the Father. Calvin: "*Audito meo discessu expavescitis, neque enim reputatis, quo discedam, vel in quem finem.*"* They cling to the ruins

* [So also Alford: None of you inquires into the *nature* (ποῦ being emphatic) of My departure, so as to appear

of their old expectations with regard to the Messiah's kingdom and are afraid to venture a leap into the new views of life, however urgently the solemn mood of the Lord presses them thereto.

Ver. 6. **Sorrow hath filled your heart.**—Sorrow and only sorrow. Verse 6 is explanatory of the mild reproach ver. 5,—none asketh Me: *whither?* They do the opposite; they linger at the fact of His departure and its immediate and sad results, as revealed to them by Him; they stay at the ὑπάγω, not at the *πρὸς τὸν πέμψαντα.* The course of ideas, therefore, is perfectly clear; De Wette and Lücke are under some misapprehension when they fain would improve it by reading ver. 6 before *καὶ οὐδείς.* Even the construction of Olshausen seems to be superfluous; he introduces a period and pause after πέμψ. με and makes ver. 6 follow as a question.

Vers. 7-11. The Holy Ghost as the strength of their victory over the world.

[This whole passage (7-12), relating to the mission of the Holy Ghost, is unmeaning and incomprehensible to the carnal mind, but unspeakably precious and comforting to the spiritual; it touches on the deepest questions of doctrine, and on the practical discipline of our hearts and lives. With a few great strokes, as Olshausen remarks, Christ depicts all and every part of the ministry of the Holy Ghost in the world, His operation on individuals as well as the mass, on believers and unbelievers alike. Comp. here the remarks on pp. 440 f., and the Critical Notes to the five Sermons of Julius Charles Hare (late Archdeacon of Lewis and Rector of Hertsmonceux) on John xvi. 7-11, entitled: *The Mission of the Comforter* (2d ed., republ. Boston, 1854). These notes betray a rare familiarity with patristic and German exegesis, and contain by far the ablest and fullest exposition of our passage in the English language; yet they are wholly unknown to continental commentators and are ignored even by Wordsworth.—P. S.]

Ver. 7. **But I tell you the truth;** *etc.*—Prominence given to the cheering results of His departure, as also to that departure itself. [*But,* ἀλλά, *notwithstanding, nevertheless,* refers to the λύπη in ver. 6.—P. S.]. *I tell you;* ἐγώ [*I myself,* in opposition to ὑμεῖς, the sorrowing disciples (5, 6), and in the consciousness of personal ability to remove their sorrow by sending the Comforter.—P. S.].—**It is expedient for you that I** [for My part] **should go away** [συμφέρει ὑμῖν ἵνα (expressing the divine necessity and intention), ἐγὼ ἀπέλθω (depart from this world, leave you).—P. S.] Ἵνα marks the fact of His going away, considered with regard to the purposes destined to be accomplished by it.

[With this passage should be compared ch. vii. 39 and the notes pp. 258 f. The sending of the Spirit to men as the Spirit of redemption and adoption, presupposes the offering of the atoning sacrifice, the glorification of Christ's humanity and His elevation to His mediatorial throne. Συμφέρει ὑμῖν, *it is profitable, expedient for you* (comp. 2 Cor. viii. 18; 1 Cor. vi. 12), indicates that the post-pentecostal dispensation of the Spirit who makes us partakers of the whole fulness of Christ and His completed redemption, is higher and more blessed than the dispensation of the Son in the state of His humiliation, as this was higher than the dispensation of the Father before Christ's advent. Christ's departure, in itself considered, without the consequent sending of the Paraclete mentioned in the last clause of this verse, would be the greatest calamity that could have befallen the disciples. For there never was any communion upon earth that could at all be compared in blessedness with their daily intercourse with their Lord and Master, who was dearer to them than life itself. But they lived then more in sight than in faith, and depended too much on His visible presence and His human form, like children upon the presence of their parents. They had to lose Christ as a mere man in order to find Him again as God exalted on His heavenly throne, from which He might send them His Spirit as it never had been sent before, establish His kingdom and convert through them the whole world. The book of Acts proves what they gained in independence and self-government, in strength and endurance of faith by the withdrawal of Christ's visible presence. Archdeacon Hare (Note C., p. 234) ingeniously turns this passage against the Church of Rome, which has indeed preserved the true confession of Christ against all Christological heresies, but has been unable to recognize how it was expedient for Christ to go away. "She has never been content, unless she could get something present, a vicar, images, outward works, actual sacrifices, with priests to offer them up, real flesh and real blood. She chose rather to defy the evidence of the senses, than not to have an object of sense." She has, as Augustine (*Serm.* 270, quoted by Hare, p. 232) says of Peter, "loved the Lord Jesus Christ as a man loves man, as the carnal loves the carnal, not as the spiritual loves true Majesty."—P. S.]

For if I go not away, *etc.* [ἐὰν γὰρ (ἐγὼ) μὴ ἀπέλθω (*depart, leave you*), ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς, ἐὰν δὲ πορευθῶ (*go* to My Father), πέμψω αὐτὸν πρὸς ὑμᾶς].—Explanation see in DOCTR. AND ETHICAL No. 15. Augustine: "*Si alimenta, quibus vos alui, non subtraxero, solidum cibum non esurietis.*" The expression here becomes sublime; it is indued with ghostly severity and heroic boldness.

Ver. 8. **And when He is come,** *etc.* [καὶ ἐλθὼν ἐκεῖνος].—Solemn and triumphant exaltation of spirit, and proclamation. The witness of the Spirit, announced chap. xv. 26, is now, in accordance with its subject-matter, power and effect, declared to be a threefold *victory* over the world. Mention is not made of the disciples for the simple reason that, as bearers of the Spirit, they seem to vanish utterly from sight in His glory. [Godet, II. 519: "*Voici la description de la victoire morale que, par l'organe des disciples, le Saint Esprit remportera sur le monde. Le discours de saint Pierre à la Pentecôte et ses effets sont le meilleur commentaire de cette promesse.*"—P. S.]

He will convict* the world [ἐλέγξει

anxious to know what advantages are to be derived from it. —P. S.]

* [The E. V. translates *reprove* (Luther: *strafen*), but gives in the margin *convince*, which is much better. See TEXT. NOTES, and the exegesis below.—P. S.]

τὸν κόσμον περὶ ἁμαρτίας, κ. τ. λ.] —By His testimony. The ἐλέγχειν of the Holy Ghost is variously construed:

1. In the sense of a judgment. Chrysostom: They shall not do such things unreproved; on the contrary, sentence shall be passed upon them; similarly Theophylact [Erasmus, Wetzel] and others. De Wette: "The idea of judgment is conclusive." A one-sided and abstract upholding of the punitory consideration, in opposition also to the idea of conviction, which in the forum itself is distinct from the passing of sentence, as is the latter, again, from the infliction of punishment. The κρίσις here spoken of is the judgment upon the devil. [The patristic interpretation *to reprove, strafen*, conveys a very inadequate description of the work of the Spirit, and gives no clear sense when applied to *righteousness* and *judgment*.—P. S.]

2. A convicting, a bringing to a consciousness of the truth, in such wise that decision must ensue, resulting either in faith or in impenitence (Calvin, Lampe, Bengel, Lücke, *etc*).

Exposition No. 1 must not be confounded with the doctrine of the Holy Ghost's disciplinary office (Tholuck), in accordance with which Luther's translation: *strafen*, discipline, reprove, likewise conveys an excellent meaning.* The operation of the Holy Ghost is never external but always internal; His testification addresses itself to the human consciousness,—never to the intellectual consciousness alone, but invariably to the moral consciousness as well, the conscience. And inasmuch as this is true, the world, in being convicted, is always reproved as well, through the judgment of the Spirit. Now the power of Christ's saying is involved in the idea that the Holy Ghost, as the Paraclete of the persecuted Apostles, turns the tables upon their adversaries,—reverently be it said; He prosecutes the persecuting world, brings it to judgment, and, in its totality as world, as sinner, convicts it. Thus, with checkless superiority, He executes an ideal judgment upon the whole world. The conversion of the world, or its confirmation in impenitence, is a result resting not solely in the impressions of the Holy Ghost, but in the diverse reactions of men, some turning to belief, others hardening themselves in unbelief. Under this all-powerful ἔλεγχος, however, the world, as an ungodly world, advances towards its dissolution; after the accomplishment of the ἔλεγχος it no longer exists. (See chap. xvii. 23; 1 John ii. 17). The meaning, therefore, is as follows: He shall reprovingly convince—convict—the world in His judgment, and, by convicting it, occasion its disintegration into the two portions of the saved and the judged, neither of which is any longer a world. (See ch. iii. 20; viii. 46; 1 Cor. xiv. 24). *The conviction of the world ensues in three acts.*

Be it observed that the point of view taken by Christ in describing the following events, is that of the consummation of the things predicted; hence He employs the Present tense.* On the three themes see Tholuck, p. 384.

['Ελέγχειν in Homer and earlier Greek authors means chiefly *to rebuke, to reprove, to reproach;* so also in Luke iii. 19; 1 Tim. v. 20; Tit. i. 13; Rev. iii. 19. But in the phraseology of the courts of justice and of the schools the verb expresses demonstration, conviction and refutation of an opponent by fair and conclusive arguments. "In ἐλέγχειν," says Lücke, "is always implied the refutation, the overcoming of an error, wrong,—by the truth and the right." So the word is used Matt. xviii. 15; Tit. i. 9; James ii. 9 (*ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται*); John viii. 9 (*ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, being convicted by their conscience*); viii. 46 (*τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας, which of you convicteth Me of sin?*). The last passage comes nearest to our own. The ἔλεγξις here meant is a *conviction* (*Ueberführung*), by which the sinner is proved to be such and becomes conscious of his sin and guilt, is "pricked to the heart" and "smitten in conscience" (comp. Acts ii. 37), and brought to a crisis that he will either sincerely repent and be converted (1 Cor. xiv. 24), or harden his heart and bring upon him condemnation (Acts xxiv. 25; Rom. xi. 7 ff.). The divine intention of this convicting agency is the salvation of the sinner; for the Holy Spirit, like Christ Himself, was sent not to condemn the world, but to save it (comp. John iii. 17). This view of ἐλέγχειν is substantially held by Calvin and Beza, who translate it *convincere*, Lampe, Bengel (*arguet*), Lücke, Olshausen, Tholuck, Stier, Meyer, Hare (l. c. p. 355 ff.), Alford, Wordsworth, Barnes ("convince men that they are sinners and cause them to *feel* this"), Godet (*convaincre de tort ou d'erreur, ici à la foi de l'un et de l'autre*).—**The world**, ὁ κόσμος, is the object of the Spirit's convicting agency and must not be confined to the Jews or to the heathen or to the ungodly, but be extended to all

* [This reproving and punitive action of the Holy Spirit is only the negative side of the ἐλέγχειν here spoken of; the positive side is the salutary action, which leads to godly repentance and conversion. Luther describes the *Strafamt* with his usual force. See the eloquent passage admirably translated by Hare, l. c. p. 357 f. The following is a specimen: "Christ gives here His apostles and the preachers of the gospel the highest authority upon earth, that they must rebuke the world with their preaching, and that all men must for God's sake be subject to their preaching, and must suffer themselves to be rebuked by it, if they would receive God's grace and be saved. Verily, this is a vast grasp in a word, and the beginning of a war which was to be great and arduous, that these few mean, poor beggars, the Apostles, are to stir up the whole world, and to bring it upon their shoulders. For what is meant by the world? Not one or two of their fellows; but all emperors, kings, princes, and whatever is noble, rich, great and learned, wise, or anything upon earth; all these are to be rebuked by their preaching, as being ignorant, unrighteous, and condemned before God, with all their wisdom, righteousness, and power, which they hitherto had had and made boast of.—The world cries out furiously, when this sermon begins, that it is a mischievous, intolerable sermon, producing dissension and confusion, giving rise to disobedience, insurrection, tumult. And we cannot wonder at these complaints; for it is a vexatious matter, that the preachers should take upon themselves to reprove all, without distinction, and should allow none to be just and good before God. Who can deem it right or reasonable that this sermon should breed such a hubbub, and bring about changes and innovations so that the whole former religion and worship, with so many beautiful ceremonies of such long standing, should be despised, and should fall? And the most vexatious thing of all is, that they who undertake the work of rebuking, are not high and mighty, learned or otherwise eminent men, but poor, mean, unknown, despised fishermen, and such folks as everybody would class with beggars and vagabonds."—P. S.]

* [Hare, p. 65: "That which was to be effected by His Spirit in the Church during the whole course of ages down to the end of the world, He concentrates, as it were, into a single point of space, and a single moment of time; even as our eye, with the help of distance, concentrates a world into a star."—P. S.]

men (comp. John iii. 16; xii. 31) who come under the influence of the Spirit and the preaching of the gospel. Calvin: "The term *world* comprehends those who were to be truly converted to Christ, as well as hypocrites and reprobates. For the Spirit reproves men through the preaching of the gospel in two ways. Some are seriously impressed, so that they willingly humble themselves, willingly subscribe to the sentence by which they are condemned. Others, although they are convicted and cannot escape from the position of a criminal, yet do not heartily yield, nor submit themselves to the authority and dictation of the Holy Spirit; nay, rather being constrained they inwardly fret, and in their perplexity cease not to cherish obstinacy of mind." Calvin aptly quotes, in illustration, 1 Cor. xiv. 24–5: "If all prophesy, and there come in an unbeliever or an ignorant man, he is convinced (ἐλέγχεται) by all, he is judged by all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God and declare that God is truly in you." Godet: "*Si le monde est l'objet de la réprêhension du Saint-Espirit c'est donc encore dans un but de salut.*"—The threefold objects of the conviction are *sin*, which belongs to men, *righteousness*, which belongs to Christ, *judgment*, which is executed on Satan by the overthrow of his kingdom and the establishment of Christ's kingdom. He who is convicted of sin, passes over either to the righteousness of Christ, or to the judgment of Satan (see Bengel). The triple ὅτι defines the substance and ground of the triple ἔλεγχος, and is=εἰς ἐκεῖνο ὅτι, *in that, inasmuch as* (comp. ii. 18; ix. 17; xi. 51). The omission of the article before the three nouns gives them the widest sense. The natural man has some slight perception of sin, righteousness, and judgment, as is evident from the writings of the heathen and infidels, and the penal codes of all nations; but it is only the Spirit of God who, appealing to the inner law of our conscience, and unfolding the higher law of God, especially the atoning sacrifice and divine-human fullness of Christ, leads us to a living, practical knowledge and personal conviction of these three facts, and traces them to their fountain-head and culminating point—sin to *unbelief*, righteousness to *Christ*, and judgment to *Satan*. Moreover, the natural man, with all his knowledge of sin, cannot get rid of its power. The great aim of the Spirit is to deliver man from his sin and from the judgment to come, and to make him partaker of the righteousness of Christ. The actual proof of this threefold work of the Spirit is found in the Acts of the Apostles, who were His organs, and is daily repeated in the history of the Church throughout the world; for the Spirit's convictive work goes on in unbroken succession wherever the gospel is preached, producing everywhere the same effects unto condemnation and salvation, and will go on to the end of time, as long as there is a world to be converted. There is, however, another work of the Spirit, which is not touched upon here, the work of the *sanctification* of those who have come out of the κόσμος. Our Lord speaks here of the great help of His disciples in their warfare with the world and in laying the foundations of Christianity. Within the Church the blessed gifts and graces of the Spirit, love, joy, peace, gentleness, goodness, *etc.* (Gal. v. 22, 23; 1 Cor. xii.–xiv.; Rom. xii.), will necessarily manifest themselves.—As to the interpretation of this profound and comprehensive passage there is a substantial agreement among orthodox commentators, yet with characteristic differences of theological schools and creeds. See the details below.—P. S.]

Ver. 9. **With respect to sin** [περί—concerning, on the subject of, in respect to—ἁμαρτίας].—Act the first.—**That they believe not on Me.**—ὅτι explicative: *inasmuch as*. Interpretations:

1. He will discover to them the sin they commit in not believing on Me (Euthymius Zigab., Lücke;—"He will convince them that their unbelief is sin, is wrong," Meyer).* But to the truth of this interpretation it were requisite that unbelief should be the object—not sin. And, moreover, the thought would not be a particularly comprehensive one. But above all, the view is subverted by the circumstance that the three terms: *sin, righteousness, judgment*, are mentioned with perfect universality, and unconditionally, in accordance with the universal operation of the Spirit.

Therefore, 2. The passage has reference to sin simply, which, as the Holy Ghost shall convince the world, consists in, is rooted in, in its different phases comprehended in, and, finally, made manifest in, their not believing on Me (Apollinar., Calvin [*qualis in se sit hominum natura*], De Wette [also Wetzel and Godet]. Only De Wette's construction of the case is obscure; he opines that the Saviour's words have reference solely to the unbelief of the impenitent as contrasted with believers, according to John iii. 36. That unbelief is not prior, but subsequent, to the act of ἔλεγξις. It is sin too, beyond a doubt; sin, however, of a particular kind, since it is unpardonable. Believers themselves do not attain unto faith without, through the medium of the conviction of the Spirit, perceiving the identity of their sin with the unbelief hitherto cherished by them. *The rejection of Christ is the central appearance of all the sins of all the world; light is thrown thereupon by the spiritual manifestation of Christ's divine exaltedness above all the world.* The old world makes a distinction between sin and unbelief, and even ventures to consider the latter a very meritorious thing; on that point, the views of the world shall be subverted by the Holy Ghost.

[Bengel: "*Infidelitas est confluens peccatorum omnium et omnibus pejor.*" Alford: "This unbelief is not a mere want of historical faith,—but unbelief in its very root,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3) which, wherever the Spirit has opened His commission by the planting of the visible church, is *the condemning sin* of the world." On this point Luther, in his usual forcible and graphic style, makes some remarks which show how much deeper he penetrated into the marrow of the Scriptures on the doctrines of sin and grace and the depths of faith and unbelief than the fathers,

* [Similarly Chrysostom, Theophylact, Grotius, Hammond, who refer at the same to signs and wonders and other external proofs as the principal means by which men are to be convinced of the sin of their unbelief.—P. S.]

not excluding even Chrysostom and Augustine. "The unbelief spoken of in the text," says Luther, "is not merely that which is planted by Adam in man's nature, but plainly this, that men believe not in Christ, that is, when the gospel of Christ is preached, in order that we may confess our sins, and through Christ seek and obtain grace. For when Christ came, the sin of Adam and of the whole human race, namely, their previous unbelief and disobedience, was taken away before God by Christ's sufferings and death; and He built a new heaven of grace and forgiveness; so that the sin, which we have inherited from Adam, shall no longer keep us under God's wrath and condemnation, if we believe in this Saviour. And henceforward he who is condemned must not complain of Adam and of his inborn sin: for this Seed of the woman, promised by God to bruise the head of the serpent, is now come, and has atoned for this sin, and taken away condemnation. But he must cry out against himself, for not having accepted or believed in this Christ, the devil's head-bruiser and sin-strangler. Thus every man's danger rests with himself; and it is his own fault if he is condemned; not because he is a sinner through the sin of Adam, and deserving of condemnation by reason of his former unbelief; but because he will not accept this Saviour Christ, who takes away our sin and condemnation. True it is indeed, that Adam has condemned us all, inasmuch as he brought us along with him into sin and under the power of the devil. But now that Christ, the second Adam, is come, born without sin, and has taken away sin, it cannot longer condemn me if I believe in Him; but I shall be delivered from it through Him and be saved. If, on the other hand, I do not believe, the same sin and condemnation must continue; because He who is to deliver me from it, is not taken hold of: nay, it will be a doubly great and heavy sin and condemnation, that I will not believe in this dear Saviour, by whom I might be helped, nor accept His redemption. Thus all our salvation and condemnation depend now upon this, whether we believe in Christ or no. A judgment has at length gone forth which closes heaven against all such as have not, and will not receive, this faith in Christ. For this unbelief retains all sin, so that it cannot obtain forgiveness, even as faith removes all sin. And hence without this faith everything is and continues sinful and condemnable, even in the best life and the best works which a man can perform; which although in themselves they are praiseworthy and commended by God, yet are corrupted by unbelief, so that on account thereof they cannot please God; even as in faith all the works and life of a Christian are pleasing to God. In fine, without Christ everything is condemned and lost; in Christ everything is good and blessed; so that even sin, which continues in our flesh and blood, being inherited from Adam, can no longer hurt or condemn us."—I add Olshausen's explanation, which well agrees with the foregoing extract: "In the first place the Spirit makes sin manifest, not however in its outward character,—in this respect the Law awakens the knowledge of sin (Rom. iii. 20),—but in its inward deep root. Now this is nothing else than unbelief, which we may call the mother of all sinful actions: but unbelief itself is, in its most glaring form, unbelief in the Incarnate Christ. The inability of recognizing this purest manifestation of the Divinity implies utter blindness." Stier and Hare may also be profitably consulted on this passage.—P. S.]

Ver. 10. **With respect to righteousness** [περὶ δικαιοσύνης*].—Act the second. Here, again, righteousness simply is manifested. *Christ's exaltation to the throne of glory is the central appearance of God's righteousness; we say, of God's righteousness in Christ, God's righteousness in His providence, God's righteousness in believers, in the conscience of unbelievers even,—an appearance illuminated by the spiritual manifestation of Christ's world-reconciling and glorifying operations.*

Meyer thinks that "things of entirely diverse natures are mingled together" in these words (*Leben Jesu*, II., 1385).† So Paul might seem to him to mingle things of different natures, Rom. iii. 26, but the δικαιοσύνη ϑεοῦ is but one.

1. By Chrysostom, Beza, *etc.*, Lücke, Meyer, the passage is construed to mean the *righteousness of Christ* ("guiltlessness," which is too weak a term in this connection); comp. 1 Tim. iii. 16.‡ This view, Tholuck thinks, is untenable in

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* [The Rhemish version, as usual, follows here the Vulgate and translates *justice* (*justitia*), on which Hare (p. 371) makes the following instructive observations: "The Latin word is more appropriate here than in many other cases: though even here the corresponding Saxon word better expresses the vital principle dwelling and working in the soul; while the Latin, in conformity to the predominant character of the language, and of the nation whose image that language reflects, relates rather to outward acts and conduct. The difference is analogous to that which we find in the translations of the sixth beatitude, where, instead of *the pure in heart*, the Rhemish Version is led by the Vulgate, *beati mundo corde*, to put '*Blessed are the clean of heart.*' I trust it is neither unjust nor fanciful to look upon these two words as in some measure symbolical of the distinctive characters of the Reformed churches and of that of Rome, that is to say, so far as each answers to its peculiar principle and idea. The former seek *purity*, and cannot be satisfied without it, and therefore are always oppressed with a deep consciousness of impurity; the latter aim at *cleanness*, which may be attained in a high degree, and by means of outward acts. So may *justice*; but *righteousness* is unattainable. I do not mean that the Romish Church is altogether regardless of *purity* and *righteousness*, or the Reformed of *cleanness* and *justice*. Specific distinctions are seldom absolute, but relative, and are formed by the predominance of one or other of the constitutive elements, by the development of that which had been latent, the coming forward of that which had been kept in the background, the superiority of that which had been subordinate. Neither are the cleanness and justice inculcated by the Church of Rome irrespective of purity and righteousness; nor are the purity and righteousness, the ideas of which were the beacon stars of the Reformation, irrespective of cleanness and justice. Indeed it would be utterly impossible for either to exist without some admixture of the other. But the error, which is the caricature and corruption of each church, and has evermore lifted up its head therein, marks its tendency by its main danger: and this in the Church of Rome has been the proneness to Pelagianism, in the Reformed Churches the aptness to run into Antinomianism. Our modern impugners and revilers of the Reformation have never duly recognized these main distinctions between the two great branches, into which the Western Church since that event has been divided. Hence they have gone blindly astray in their judgments upon each, blaming and praising inconsiderately and irrelevantly, nay, at times blaming where they ought to have praised, and praising where they ought to have blamed, even as in their own theology they want to turn back the hands of the world's great clock, and to pull down to cleanness and justice, to rudiments of outward acts and observances,—*touch not, taste not, handle not*,—instead of urging and helping us to that inward *purity* and *righteousness*, which we are to seek from the Comforter, and which He alone can give."—P. S.]

† [Omitted in the fifth edition of Meyer.—P. S.]

‡ [So also Maldonatus, Bengel, Olshausen, Barnes, Bäumlein, Godet, Owen.—P. S.]

the absence of a *μου* in connection with *δικαιοσύνη*; in addition to this objection, we would state that "the going to the Father" and "the seeing Christ no more," must receive their share of consideration.

2. By Cyril, Augustine, Calvin, Luther, Gerlach, Stier, it is interpreted as significant of the *righteousness that comes of faith*, in the Pauline sense.* Controverted by Tholuck on the ground that in the writings of Paul *δικαιοσύνη* is the central idea, but in those of John that position is occupied by *ζωή*. Hence he thinks to interpret the word in accordance with the Johannean usage exemplified elsewhere (1 John ii. 29; iii. 7, 10), as indicative of moral purity or "*Rechtbeschaffenheit*" (*righteous nature*, to use the abortive term that has sprung up of late). But if we consider that the moral purity of Christ is infinitely positive, that it is the moral purity not of a child, but of the Lord of glory, we find that this exposition coincides with No. 1; irrespective of the fact that the lack of *μου* might with equal justice be complained of here.—Besides, the word is introduced entirely without limitation. The old world pronounced the Lord a sinner (chap. ix. 24); in His crucifixion it set Him forth as sin itself, as the enemy of man *κατ' ἐξοχήν*, and treated Him as such;—the Holy Ghost will subvert the world's old views in reference to Christ and, together with these, its views of the righteousness of God and the human life itself.

The expression, **and ye see Me no more** [*καὶ οὐκέτι θεωρεῖτέ με*], is interpreted by Meyer as an affectionate participation in the disciples' grief at their parting—an idea utterly incongruous with the context. It is likewise in accordance with righteousness that Christ, in His exaltation, is removed from the sinful world until His appearance in judgment; hence His kingdom this side of eternity must be a kingdom of the cross, and the world can reach Him only through faith.† The full glory of righteousness is still in the hereafter with Christ, and not until the Last Day shall it *appear*.

[The explanation of *δικαιοσύνη* has caused more difficulty than that of *ἁμαρτία*. Commentators are divided, as has already been stated, on the question whether *δικαιοσύνη* here means the *personal* and *inherent* righteousness of Christ (as maintained by the ancient Greek and the majority of modern exegetes), or the *communicated, justifying* righteousness apprehended by faith (as vigorously advocated by the reformers and recently by Stier). Dr. Lange rightly sides with the former view, but gives it, in his own original way, the most comprehensive meaning, in accordance with his exposition of the *δικαιοσύνη θεοῦ* in Rom. i. 17; iii. 26. (Comp. my annotations in the Comm. on *Rom.*, pp. 74 f., 134 ff). To me it is very clear that the personal righteousness or absolute sinless perfection of Christ is meant, and not justification by faith (although this, of course, rests on the former), for the following reasons: 1. *δικαιοσύνη* is plainly the opposite to *ἁμαρτία*, and *Christ* is the subject of "righteousness," as the *world* is the subject of "sin." (Stier and Alford, who take *δικ.* in the sense of justification of the sinner, consistently make *κόσμος* the subject not only of *ἁμαρτίας* but also of *δικαιοσύνης* and *κρίσεως*, which is unnatural). The absolute holiness of Christ is the only full and proper antithesis to the sin of the world, which centres in unbelief, as the mother of sins from Adam's disobedience down to the rejection of Christ in our day. 2. The explanatory *ὅτι πρὸς τὸν πατέρα, etc.*, refers to *Christ*, not to us, and gives the proof of *His* righteousness, not ours. It was by the triumphant exaltation of Christ to the right hand of the Father and His invisible reign, that He, who had been sent to death as a "sinner," yea as a blasphemer and impostor (John xviii. 30; ix. 24), was vindicated by God Himself and demonstrated by the testimony of the Paraclete, through the apostles, as the *δίκαιος*, the pure and holy one (comp. Acts ii. 33 ff.; iii. 14; vi. 52; Rom. i. 4; 1 Pet. iii. 18; 1 John ii. 1, 29; iii. 7). The other interpretation would require the mention of Christ's expiatory death (comp. vi. 51; xvii. 19), as the explanatory ground of justification, rather than His exaltation to glory. 3. John uses *δικαιοσύνη* always in its proper sense of *righteousness* (1 John ii. 29; iii. 7, 10; Rev. xix. 11), not of *justification*, which corresponds to the Greek *δικαίωσις*—a term unknown to John's vocabulary. 4. He expresses the Pauline idea of justification in opposition to condemnation not so much in its legal as in its moral aspects and in connection with its effects upon the soul by the familiar phrase: "He that believeth on Christ, hath *eternal life*" (ch. iii. 16; iv. 14; v. 24; vi. 27, 40, 47; xii. 50; 1 John ii. 25; v. 11, 13).—It is perfectly true, however, that according to John as well as Paul, Christ's righteousness becomes *our* righteousness by *faith*. Christ is *the Lord our Righteousness*. He did not come down to lead a holy life for Himself, for He was holy from eternity, but for our benefit, that we may become partakers of His righteousness, and so also sharers of His exaltation to the Father in glory. It is in this way that Archdeacon Hare, Dean Alford, and Bishop Words-

* [In this sense: The Spirit convinces the world also of the necessity of justification for the sinner (so that *κόσμος* would be the subject of *δικαιοσύνης* as well as of *ἁμαρτίας*); for after my atoning death I go to the Father and will work invisibly for you. This is substantially also the interpretation of Erasmus, Melanchthon, Lampe, Donne, Storr, Hengstenberg, Alford. Its chief representative is Luther, the almost inspired teacher of justification by faith. See the rich and full extracts given from him in fresh, racy Saxon English by Hare, pp. 441 ff., which are true in themselves and in opposition to Romish work-righteousness, and yet miss the proper sense of our passage. Ebrard adopts the same interpretation in the modified sense: the righteousness which the world ought to have, but has not. But in this case, as Meyer justly objects, the *ἔλεγξις περὶ δικαιοσύνης* would substantially amount to the same thing as the *ἔλεγξις περὶ ἁμαρτίας*.—P. S.]

† [Hare, p. 139: "In that Christ went to the Father, He gave the most certain demonstration of His righteousness. In that we see Him no more, He renders it easier for us to make His righteousness ours. Were He still living upon earth, were He walking about before our eyes, it would not be so. . . . So long as He continued with His disciples, they lived by sight, rather than by faith. Sight, as belonging to the world of sense, partakes of its frailties and imperfections. To put forth all its power, faith must be purely and wholly faith. It is so even with the human objects of faith and love. So long as they continue in the flesh, our faith in them, our love for them is imperfect. The infirmities of the flesh cleave to it. Their corruption must put on incorruption,—they must be transfigured by death,—they must pass away from this world of sight,—we must see them no more;—then may our faith and love towards them become pure and holy and heavenly and imperishable. When our love springs from the root of faith, then alone may it hope to blossom through eternity."—P. S.]

worth endeavor to combine the two interpretations. "If the conviction of righteousness," says Hare (p. 135 f.), "which the Spirit works in us, were merely the conviction of God's righteousness, or of Christ's, we could only fall to the ground with awestruck, palsied hearts: we could no more venture to look upon Christ, than the naked eye can look upon the sun. But when we are thoroughly convinced that Christ's righteousness is our righteousness, the righteousness which He purposes to bestow upon mankind,—that He came to fulfil all righteousness, not for His own sake but for ours, in order that He might give us all that we lack out of His exceeding abundance,—then indeed a bright ray of joy and comfort darts through the heart, startling the frost-bound waters out of their yearlong sleep. Then the soul, which before was a wilderness and a solitary place, solitary, because God was far from it,—yea, the barren desert of the heart rejoices and blossoms like the rose. All its hidden powers, all its suppressed feelings, so long smothered by the unresisted blasts of the world, unfold like the rose-leaves before the Sun of Righteousness; and each and all are filled and transpierced with its gladdening, beautifying light." Comp. also the note of Alford, who closely follows Stier.—P. S.]

Ver. 11. **With respect to judgment,** *etc.* [περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται].—Act the third. Elucidation of the judgment. The prince of this world appears therein as judged. *The judgment executed upon the devil through the death and resurrection of Christ, is the central appearance of all God's judgments in the history of the world until the end of the world; an appearance fully illuminated by means of the spiritual manifestation of the cross, or the accursed tree,—to which Satan brought Christ,—as the sign of victory.* Thus the Holy Ghost subverts the old view of the world, which made misfortune and the cross a sign of reprobation, but held the momentarily successful issue of Satanic plots to be a sign of the favor "of heaven." To that principiary judgment, consummated on the cross, the victory over the tempter in the wilderness (Matt. iv.), and that over the traitor in the midst of the disciples (chap. xiii. 30), were introductory: it must, however, as the consummation, be distinguished from those. This principiary consummated judgment has been in process of development throughout the world's history ever since the time of Christ and shall become evident on that day when the world is judged.

[For a full and able practical exposition of this conviction of judgment see Hare's fourth Sermon (pp. 162 ff.) and his ample notes. Luther is quite in his element here, when, in his bold, defiant, triumphant tone, he carries on as it were the word of God, and applies it to his own times. "Christ," says he, "here speaks very grandly and boldly. Not only, He says, shall all emperors, kings, princes, or others, who rage against God's word, be condemned along with their judgment, but the prince of this world himself, who has more might and strength in his little finger than all the world together. And the gospel shall not only be judge over flesh and blood, nay, not only over some of Satan's angels or devils, but over the prince himself, who has the whole world mightily in his hands, and is the all-wisest, mightiest and thereto the all-fiercest enemy of God and His Christians, so that everything which is great, mighty and wicked among men is nothing in comparison with him. . . . Therefore it behooves us not to dread or care for their judgment and condemnation, because we hear that it shall not harm us, but is already powerless, being condemned by God's contrary judgment, so that they shall not work or effect anything against us, however fiercely they rage against us with their condemnation, persecution and murder, but must finally and forever remain under condemnation, which is passed against them both by God, and by us who judge after and by His word. And Christendom shall maintain the supreme judgment, and shall abide, as it has done hitherto, in spite of the devil and the world." This is the same spirit that breathes in Luther's "*Ein' feste Burg.*"—P. S.]

Vers. 12-15. The Holy Ghost as the Spirit of the development of Christianity, and of the revelation of the future.

Ver. 12. **I have yet many things to say unto you, but ye cannot bear them now.** [Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι].—Ye cannot bear them now. Βαστάζειν. Cannot bear them mentally; *i. e.* in the first place, ye are intellectually unable to comprehend them; doubtless, however, it also means, ye are morally incapable of supporting them. What is Jesus' meaning? Interpretations:

1. New articles of doctrine are intended. Tradition and its dogmas. Roman Catholic exegetes, Meyer also in measure. The latter does not pretend that the πολλά are specified, but he too conceives of the relation of new to old as *additional* ("for neither can we imagine the oral instruction of the *Apostles* to be fully set down in their Epistles"); he does not consider the new as an organic development of the old.

2. Sufferings to be endured by the disciples.

3. New forms of truth, in itself already familiar. Thomas Aquinas: "*Non nova fidei mysteria, sed novo tantum modo (sc. altiori) docebit.*"

4. New developments and applications of truth already known. Ancient Protestant interpretation, Lücke.

5. The entire ecclesiastical development of doctrine. Hegelian exegetes. Against this view Tholuck remarks: "The latter extension is manifestly in opposition to the context. Doubtless the promises made to the *apostolic* disciples, including those contained in the Sermon on the Mount and in Matt. x., must admit of an application to the disciples generally;—they can, however, only *relatively* be thus applied; even Hofmann, II., 2, 245 ff., says in reality nothing more than this. Now the persons here addressed are none other than those μάρτυρες ἀπ' ἀρχῆς, chap. xv. 27, those to whom chap. xvii. 18 applies, for whom He prays first, chap. xvii. 9, reserving His petitions for other believers on Him until later, ver. 20." Against the "development view" see Tholuck still further, p. 387. We agree with him in thinking that reference is not again had to the general development of Christian doctrine; that having already been treated of in chap. xiv. 26. Tholuck, with justice,

directs attention to the expression: *τὰ ἐρχόμενα ἀναγγελεῖ*; the term *ἀναγγελεῖ*, be it observed, occurs three times in succession.

Hence 6. Christ has in view the apocalyptic disclosures of apostolic Christianity in its more developed stage; revelations, for instance, concerning the perfect emancipation of Christianity from Judaism, Acts x., set forth also in the life of St. Paul, Eph. iii. 8, 9; preëminently those eschatological revelations reposing upon evangelical premises, which appear in the Revelation of St. John, in the Epistles to the Thessalonians, Rom. xi. 25; 1 Tim. iv. 1. Thus Albertus M.: "*Non solum futura in tempore, sed magis æterna, ad quorum amorem inflammabunt.*" Tholuck. The *æterna* are not to be excluded, we admit; the *ultima*, however, occupy the foreground of the picture. Of course these proclamations of things to come are principially contained in the communications hitherto made to the disciples, especially in the eschatological discourses of the Lord. Nevertheless, the theocratic and apocalyptic revelations as subsequently received by the Apostles (Acts x.; 2 Thess. ii.; the Apocalypse), constituted new matter in the development of the kingdom of God, never before revealed with such distinctness.

Ver. 13. **But when He, the Spirit of truth, is come, He will guide you into the whole (full) truth.** [*Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν*].—See the Textual Notes. Lachmann's reading suits the apocalyptic items of apostolic experience far better than does that of Tischendorf: *ἐν τῇ ἀληθείᾳ πάσῃ*. The emphatic position of *πᾶσα* is indicative of the new points of revelation.—On *The Spirit of truth*, see chap. xiv. 17.

[Rightly understood, this important passage proves the sufficiency of the Scriptures. The *πᾶσαν* after *τ. ἀλ.* expresses the truth in its completeness or totality; comp. ver. 22: *τὴν κρίσιν πᾶσαν*. The article is important: *the whole truth, the full truth*. The A. V. (*into all truth*), and all the preceding E. Versions, as also Luther in his G. V. (*in alle Wahrheit*, instead of *die ganze* or *volle Wahrheit*), miss the sense of the original by omitting the article. It is not omniscience or any kind of speculative or scientific truth which is promised, but the full knowledge of living, practical truth as it is in *Christ*, and as it relates to our soul's *salvation*. The Bible is not a universal encyclopædia of knowledge, but an infallible guide of religious faith and moral practice. Luther corrects his faulty translation in his comments. "This truth," he says, "which the Holy Spirit is to teach them, is not such a doctrine and knowledge as reason of itself can understand and hit upon . . . for the Holy Spirit and Christ's Church do not concern themselves with things which are subject to man's understanding and which belong to this temporal life and to worldly rule . . . but treat of far other matters, how God's children are to be begotten out of sin and death unto righteousness and everlasting life, how God's kingdom is to be established and the kingdom of hell to be destroyed, how we are to fight against the devil and to overcome him, how to cheer, strengthen and uphold faith, so that a man shall continue alive in the midst of death, and even under the consciousness of sin shall preserve a good conscience and the grace of God." Alford: "*All the truth*, *viz.* on those points alluded to in ver. 12. . . . The Lord had told them *the truth* and *nothing but the truth*, in spiritual things, but not yet *the whole truth*, because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees. No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in a special manner fulfilled to *them*, as set to be the founders and teachers of the churches."—Yet in a certain sense, the Spirit of God alone can lead us *into all truth*, even in temporal and human things, since the love of truth is inseparable from the love of God, and the perfect knowledge of truth from the knowledge of God, which comes from the Spirit of God, the true illuminator of the human intellect darkened and distorted by sin and its bosom companion, error. See some excellent remarks on this passage by Hare, l. c. Note B., pp. 224 ff.—P. S.]

For He shall not speak of Himself. [*Οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούει (ἀκούσῃ) λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν*].—See above ch. xiv. 26. Luther: "Thus He imposeth a limit and measure (a basis and principle) to the preaching of the Holy Ghost Himself; He is to preach nothing new, nothing other than Christ and His Word;—to the end that we might have a sure sign, a certain test, whereby to judge false spirits." Thus the Spirit is conditioned by the Son, as the Son is by the Father, ch. v. 19.

Whatsoever He hath heard [**heareth**; on the different readings, *ἀκούει*, *ἀκούσῃ*, *ἀκούσει*, see Text. Notes.—P. S.].—*I. e.* such historical things as He, as the Spirit of believers and of the Church, has heard from Christ, either directly or indirectly: 1. Heard from Christ (Olshausen, Kling, *etc.*); 2. from God (Meyer); 3. from both (Luthardt [Alford, Godet]). A hearing from God on the part of the Spirit, a hearing independent of history, is not a clear idea at all; it would, moreover, set the revelation of the Spirit, as a separate one, by the side of that of the Son.—**Things to come.**—See notes on ver. 12. [*Τὰ ἐρχόμενα* are especially the eschatological doctrines scattered through the Acts and the Epistles and most fully in the Apocalypse; see Rev. i. 1; xxii. 6, 20.—P. S.]

[Ver. 14. **He will glorify me,** *ἐκεῖνος ἐμὲ δοξάσει*.—The Son reveals and glorifies the Father, the Spirit reveals and glorifies the Son. *ἐκεῖνος* is emphatic and clearly implies, as this whole discourse does, the personality of the Holy Spirit. *ἐμέ* is also emphatic. The Spirit alone gives us a living knowledge of Christ as our Lord and Saviour, and makes us partakers of His very life and all His benefits. The sole aim of the Son is to glorify the Father, the sole aim of the Spirit to glorify the Son. A mysterious rivalry, so to speak, of divine love, whose very essence is to do all for the beloved. How much

more should man's sole aim and end be to glorify God.—P. S.]

For He will take of what is Mine [ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν].—This, too, in reference to what the Spirit shall proclaim. Everything that shall appear until the arrival of the great Epiphany, is not only actually enclosed in Christ, but also germinally expressed in His word. [Alford: "This verse is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify and to declare *the things of Christ*, not anything new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor iii. 17, 18), not with a mere external development." Comp. also Wordsworth *in loc.*—P. S.]

Ver. 15. **All things that the Father hath,** *etc.* [Πάντα ὅσα ἔχει ὁ πατήρ, ἐμά ἐστιν· διὰ τοῦτο εἶπον ὑμῖν ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν].—As the entire ante-Christian revelation of the Father, through the medium of the creation and the Old Testament, is embraced in Christ (Col. ii. 3, 9; 2 Cor. i. 20), so Christ is also the source of the entire post-Christian development of the new world until the Epiphany, together with all the revelations concerning that advent. *Jesus Christ, the same yesterday, to-day, and forever,* Heb. xiii. 8.

[Here again, as in ch. xv. 26, we have an incidental, but all the more convincing argument for the Trinity, both in its internal relation, as a living intercommunion and interpenetration of Father, Son, and Spirit in self-communicating infinite love, and in its external, self-revealing action upon the world for its salvation. The essential unity of Father, Son, and Spirit is implied in πάντα—ἐμά ἐστιν and ἐκ τοῦ ἐμοῦ, the tri-personality is clearly taught in the verbs ἔχει of the Father, εἶπον of the Son, λαμβάνει and ἀναγγελεῖ of the Spirit Christ distinguishes Himself both from the Father and from the Spirit, and yet claims the whole fulness of the Father (πάντα ὅσα ἔχει), as His own (comp. Col. ii. 3), and communicates His fulness to the Spirit. The unlimited πάντα reveals His consciousness of the astounding grandeur of His person and mediatorial work. At the same time we must infer from this passage a certain subordination, not indeed of essence (for this is one and the same, and is incapable of division or multiplication), but of dignity and office; for the Son derives His life from the Father (comp. ch. v. 26 ἔδωκεν τ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ), and the Spirit takes and receives His fulness from the Son. The present λαμβάνει (the true reading against λήψεται of Elz., which is a correction from ver. 14) indicates a standing relation and permanent function, which necessarily precedes the future ἀναγγελεῖ and refers, like the future δοξάσει and λήμψεται, ver. 14, to the economical Trinity, the pentecostal and post-pentecostal action of the Spirit in His relation to the exalted Saviour and to the Church. Calvin correctly: "*Hic non tam de arcana et intrinseca, ut sic loquar, potentia disserit quam de injuncto sibi erga nos officio. Denique suas divitias prædicat, ut nos ad fruendum invitet.*" Olshausen: "This passage has special importance for the proper conception of the Scripture doctrine of the Trinity (comp. Matt. xxviii. 19), in that it clearly exhibits the *living, interexistence* of Father, Son and Spirit, and is equally opposed to the Arian subordination and to a mechanical, wooden, though orthodox co-ordination of the persons of the trias." Meyer explains the whole passage: "I have a full right to designate the *divine* truth which He (the Spirit) will reveal as *My* property, for all which the *Father* has, *i. e.*, according to the context, *the whole possession of the truth of the Father* (*der gesammte Wahrheitsbesitz des Vaters*) belongs to *Me* as the Son who was in intuitive communion with the Father (i. 18), who came out from the Father (viii. 42), who am consecrated (x. 36) and sent to fulfil His work, who also continually live and move in the Father and the Father in Me (xvii. 10). Observe the emphatic and comprehensive πάντα ὅσα, as the major proposition to the conclusion from the general to the particular; hence the less to be restricted to the announcement of the *future* (with Grotius and Hengstenberg)." Alford: "This verse contains the plainest proof by inference of the orthodox doctrine of the Trinity."—P. S.]

DOCTRINAL AND ETHICAL.

1. The first subject which has engaged our attention is the relation which the disciples sustain to the departure of the Lord, chap. xiii. In reference to this the καινὴ ἐντολή is given them. Then follows an intimation of relation to the Lord in heaven. In view of that, they have received the promise of the Holy Ghost; first as the Spirit of Christ and the Church in general, subsequently as the Spirit of knowledge and enlightenment, chap xiv. By means of this Spirit they are to abide in Christ, like the branches in the vine, in order to the production of true fruit. In order, first, to the production of brotherly love, the specific fruit of Christianity. This brings us to a consideration of the mutual relationship of the disciples, and, further, to their attitude towards the ungodly hatred of the world. In view of this latter, the Holy Ghost is promised them, as the Spirit of martyr faithfulness, chap. xv 26-xvi. 6 After which, their relation to the divine destiny of the world is treated of. In order to the realization of this, the Spirit of victorious strength, mighty to the overcoming of the world, is promised them, chap xvi. 7-11. Finally, the discourse turns upon their relation to the development of Christianity in the world and the development of the world in Christianity, a process to continue until the consummation of all things. In reference to this last-named relationship, they receive the promise of the Spirit of apocalyptical annunciation, chap. xvi. 12-16. It is then promised them that they shall celebrate a new life in spiritual communion with Christ, chap xvi. 17-27, and in conclusion the Lord bestows upon them a momentary foretaste of the Pentecostal feast, with a view to strengthening them for His departure, chap xvi. 28-33.

2. Chapter xv. contains a dissertation upon the glorification of this present life through its conversion into an heavenly one, by means of

that spiritual fellowship with the heavenly Christ which is enjoyed by the disciples here. This heavenly life shall be revealed in a two-fold manner: (1) by the cordial brotherly love and fellowship of Christians; (2) by the fact that they, by their spiritual life, excite the hatred of the whole ungodly world, yet manfully stand their ground against it and overcome it with the testimony of Christ, in the strength of the Holy Spirit.

3. CHRIST THE REAL VINE. *Earthly things mere shadows and similitudes of heavenly realities.*—The most prominent symbols of Israel in the Old Testament are the palm tree (see Ps. xcii. 12), the olive tree (Jer. xi. 16), and especially the vine, or the vineyard (see Gen. xlix. 11; Is. v. 1 and the New Testament parallels; Jer. ii. 21; Ezek. xvii. 6, 7, 8, *etc.*). The vine, first cultivated and improved by Noah, though he was not the first to drink of its fruit (Matt. xxiv. 38; see *Calwer Naturgeschichte*), was especially fitted to be the symbol of Israel by the contrast of its insignificant appearance and its fine and generous nature (baseness and dignity); by the contrast of its immense need of culture and training and its generous fruit which not only refreshes, but inspirits man; by the contrast of its useless, dead wood and the fulness of blessing which waits upon its living branches; by the fair shade of its magnificent leaves, the sweet perfume of its delicate blossoms, the healthful, even healing refreshment of its generous clusters, the festive effect of its juice and its wine upon the human intellect and heart (Ps. civ.); by the contrast of its natural tendency to put forth its strength in luxuriant branches and its tendency when under cultivation, to bear rich fruit; finally, by the contrast of its misgrowth as evidenced by sour, wild grapes and its thriftiness as evinced in sweet, ripe clusters. But being the symbol of Israel, it is also, together with Israel itself, the symbol of the New Testament kingdom of God. Hence Christ is the real Vine in respect of His connection with mankind, in particular, the believing portion of mankind, the Theocracy, the kingdom of God, the Church. In this figure there appears the true idea of the universe, and particularly of the kingdom of God. It is a noble plant; hence it demands the care which we perceive to have been exercised by divine Providence in the history of the world, and it is destined to bring to maturity the precious fruit of refreshment to the human heart, the fruit of the divine and blessed life of love, the fruit of heavenly, festal mirth and joy attendant upon that life. But the simile, as enlarged upon in the text, will be our best informant as to the manifold relations of the life of Christ, adumbrated in the symbol of the vine. Believers are regarded as the branches, in respect of their close connection with the Lord. Their need of suffering finds a parallel in the demand of the branches for the pruning knife. Their remaining in the Vine is considered as a remaining in it, not in respect of the external connection of the wood simply, but in respect of the internal connection consisting in the fruit-bearing impulse; in view of this latter connection, the wild wood on the vine itself is degenerate and must needs be lopped off. Finally, the exceeding combustibility of the withered branches which have been cut off, is taken into consideration. See the EXEGETICAL NOTE.

It is worthy of remark still further, that the figure of the Vine has not the following for its meaning alone: viz. the Father hath planted Christ in mankind; its full sense is this: He hath made Him the foundation of mankind and the world; He hath made Him the principle and the centre of them. It is apparent at once that the parable has a special bearing upon the contrast of the disciples who have remained faithful, and Judas.

The figure of the Vine and the Branches is supplemented in reference to other of Christ's relations to His people, by the symbols of the Shepherd and the Flock, the Head and the Members, the Corner-stone and the Stones built upon it, the Bridegroom and the Bride.

4. *Without Me ye can do nothing.* The Christian life is so entirely dependent upon Christ, so entirely and organically dependent, that a man can accomplish nothing Christ-like and God-like without the most cordial connection with Christ. We might go still further and affirm: without the Logos no man can do anything at all, not so much as exist (Heb. i. 3); but here we are speaking of a doing of the Vine. And as, on the one hand, this doing is purely dependent on Christ, so, on the other hand, it is an organic co-living, co-working with the Vine, not a mere efficiency through mechanical impulsion. The passage is, in truth, utterly subversive of the views entertained by Pelagius; at the same time, however, it does not confirm the Augustine doctrine in its extravagances.

5. *Love* is the source of the Vine and its history. The love of the Father to the Son appears in the figure of the Vine-tiller who hath planted the Vine and tendeth it; the love of the Son to the disciples is revealed in His appropriation of them to Himself as His branches and His communication to them of His heart's life. They must prove themselves to be true branches by fruits of love. Christ now adds warnings to the consolations hitherto presented by Him.

6. *But as the fire of the grape is evinced by its producing a joyous enthusiasm, so the fire of Christ's love is manifested in the joy of His Holy Spirit; and it is designed to be manifested as the spirit of joy in and through the disciples also*, vers 11-17. First as a mutual brotherly love. It is conjointly only that the single clusters, the single branches, make the wine of joy.

7. *Abide in My love.*—*I. e.*, continue to experience and contemplate My love. This is the idea of justification by faith. It is conditional upon the keeping of Christ's commandments, *i. e.* obedience to His word. The justification of the disciples, ver. 9, rests in the righteousness of Christ, ver. 10. They develop in perfect joy, or in the life of the Holy Ghost and the fruits of brotherly love. See Note on clause 2 of ver. 10.

8. Love, as joy in personal life (a prototype of that rapture which is the effect of the vine, Ps. civ.), is exercised in the centering of a man's aspirations upon the living of a life in the Spirit, hence, also, upon the perfect joy of a mind fully conscious of fellowship with God and Christ,

and of the possession of eternal life in the kingdom of love.

9. The farewell discourses a foretaste of the Pentecostal feast. See Note on ver. 15.

10. Servant and friend. See Notes on vers. 14 and 15.

11. Love being the gravitation of hearts and minds, in personal conduct, towards the centre of all personal life, it is thence evidenced that it is a fundamental characteristic of the world to *hate*, for, as an ungodly world, it gravitates, with a perverted force, toward the finite, toward things impersonal or unsubstantial, out into darkness and into the midst of death. Hate stands in the centre of evil betwixt falsehood and death, just as love occupies the centre of good between light and life. And as these last three characteristics are the fundamental traits of Christ, so, in like manner, the first three are the characteristics of the Prince of this world (John viii. 44) and, hence, of the world itself. Now if its peculiar propensity be to hate, it is natural that this propensity, diametrically opposed as it is to the Spirit of Christ, should first attain to full development by feeding upon Him and then spend itself upon the disciples.

12. The consummation of sin, in view of the word of Christ, ver. 22. Unbelief the second fall.

13. *Promise of the Holy Ghost* (see Note to ver. 26). The disciples have need of Him: (1) that they may not be overcome by the hatred of the world; (2) that they may overcome the world with the Spirit of love.

14. The shame and sufferings of Christ fraught, for His disciples, with the peril of becoming offended at Him; a peril made manifest in its full magnitude by the night of passion; rendered impotent, however, as far as His people were concerned, by His warning proclamation. See Note to chap. xvi., ver. 1.

15. *Christ must needs go away, in order that the Holy Ghost might come.* His departure was not necessary, as some might think, simply because He had to send Him, for He was perfectly able to summon Him hither while Himself still abiding in this world; it was necessary that His disciples should, from viewing Him with the eye of sense, come to look upon Him with the eye of the spirit; that they should pass from a contemplation of separate details of His life to the view of it as a total. He must be completely withdrawn from them, in order to become fully alive in them and to be formed in them. They must first despair utterly of His external glory, before His inward and eternal glory could arise upon them.—They must be completely submerged in the depths of their inner selves, in order that they might be fully translated into Him. See *Leben Jesu*, II. 1879.

16. The *personality* of the Holy Spirit. The three great operations of the Holy Ghost at His coming. See Notes on vers. 8-11.

17. The work of the Holy Ghost in its relation to the work of Christ. See Notes on vers. 12, 13. On the theological distinction of four offices of the Holy Ghost see works on doctrinal theology.

HOMILETICAL AND PRACTICAL.

Christ's parable of the Vine, and its interpretation: 1. As expressive of the Christian's cordial, vital fellowship with Christ; 2. of his faithful fellowship of love with the brethren; 3. of his firm fellowship of salvation with the hating world; 4. of his victorious spiritual fellowship with the Holy Ghost.—Heavenly things not symbols of earthly things, but the converse. —How does Christ found His heaven upon earth? —Saying concerning the Vine: 1. The Vinedresser and His ministry; 2. the Vine and its operations; 3. the branches and their work; 4. the fruit and its effect.—The genuine and the false branches, or the difference between a merely extrinsic connection with Christ and a lively connection, grounded within, at the same time that it is outwardly evident.—The solemn position of the Christian in the figure of the branch: 1. Dependence upon Christ is the condition of his life (without Me, *etc.*); 2. he must be purged by the Father's knife (ver. 2); 3. he may lapse from his connection with the Vine and go to destruction (may run wild, be lopped off, cast away, dried up, gathered, burnt); 4. he must evidence his branchhood by the noblest fruit.—The solemn and glorious position of the Christian in the figure of the branch: 1. The solemn position: see the foregoing remarks; 2. the glorious position: *a.* a planting of God, an object upon which God's eye ever rests; *b.* one with Christ in a historical and spiritual connection; a partaker in His salvation and His Spirit; *c.* one with all the faithful in the communion of salvation and the Spirit; *d.* destined to refresh and rejuvenate the fainting world in her sickness and hour of death.—The wine of love is designed to inspire the world, worn out with hatred, with new vigor.—The great and decisive difference between true and false branches: 1. The outward semblance of similarity (or the semblance of superiority on the part of the wild shoots); 2. the inward difference: *a.* these spend themselves in the finest and most precious fruit, those in the most useless wood; *b.* these kindle a beautiful fire of life, those are consumed in the flame of death.—As the vine is more a child of the heavenly sun than of the earthly soil, so is the Christian.

The abiding in Christ: 1. Whereby conditioned: the keeping of His commandments, *i. e.* the preservation of His word in the obedience of faith; 2. Wherein consisting: in abiding in the contemplation and experience of His love; 3. How blessed: with the blessing of the word, with the blessing of prayer, with the blessing of the work, of joy, of the Spirit.—Christ's love to His people, the model for their brotherly love: 1. The greatness of His love (in laying down His life); 2. the cordiality and intimacy of His love (friends); 3. the freedom of His love (chosen you); 4. the holiness of His love (established you that ye might bring forth fruit).—It is only in the faithful exercise of brotherly love that Christians overcome the hatred of the world.—The attitude of Christians towards the hatred of the world: 1. They think on the experience of the Lord (clear view); 2. on their vocation (va-

liant imitation); 3. on the guilt of the world (steadfastness in being hated without a cause); 4. on the Holy Ghost's office as Witness (faithful martyrdom).—The world's hatred of witnesses of the Gospel: 1. A hatred of Christ; 2. a hatred of the Father; 3. a suicidal hatred of the cause of her own life.—The flight of the world before the power of personal life: 1. From the truth of it (Pantheism); 2. from the demonstration of it (unbelief of the Gospel); 3. from the founding of it (turning away from the love-kingdom of Christianity).—The witness-ship of the faithful in the witness-strength of the Holy Ghost: 1. This witness-ship calls for this witness-strength; 2. this witness-strength demands this witness-ship.—The Lord's warning against offence at His shame and cross.—The excommunication and outlawry to which the world sentences the witnesses of Jesus: 1. In a (brutal or polished) secular form; 2. in ecclesiastical form; 3. in a sectarian form.—That ye may remember, ver. 4.

Christ's home-going in its two-fold effect upon the disciples: 1. In its deeply distressing effect upon their natural feeling; 2. in its highly exalting effect upon their life of faith.—The departure of the first Comforter, the arrival of the second.—Why must it be that Christ must go away? See the DOCT. and ETH. NOTES.—The infinitely quiet and secret, and yet all-powerful, victorious entry of the Holy Ghost into the world.—His office 1. In the world: an office of attesting, convincing, reproving and judging; 2. In the Church: an office of guiding, explaining, revealing, and of glorifying Christ.

The convincing and convicting of the world: 1. In respect of its subject: *a.* of the one sin in which all sins are embraced; *b.* of the one righteousness wherein all righteousness is manifested and fulfilled; *c.* of the one judgment in which all judgments are decided and grounded. 2. In respect of its effect: the convincement of men's opinions, minds, consciences, hearts.

How the Holy Ghost leads the children of truth into all truth: 1. He leads them, not away from Christ (roving, visionary spirits), but unto Christ (Spirit of the Church); 2. He adheres to gospel words and facts and explains them (whatsoever He shall hear); 3. He unfolds what there is of a prophetic nature in Christian truth—the love of the future; 4. He glorifies the Christ to come in the present of the Church's life.—The Holy Ghost as the Mediator of the perfect community of possessions existing between Christ and Christians.—How He conducts them into the whole inheritance of God, ver. 15.

On the Gospel for the Sunday after Ascension Day, chap. xv. 26-xvi. 4. Pray for the coming of the Spirit when the hatred of the world arrays itself against you.—For this hottest of temptations, God affords help by the sending of the Holy Spirit.—The martyrdom of Christians begins simultaneously with the true Christianity of the Spirit.—The coming of the Holy Ghost considered with reference to the riches of His names: 1. The (other) Mediator; 2. the (other) Helper; 3. the (other) Awakener; 4. the (other) Comforter.—The marvellous coming of the Comforter: 1. How it adds new sufferings to the old ones (the sufferings of the martyrs); 2. how it transforms the old sufferings together with the new ones into joy.—The martyrdom of true Christianity and the inquisition of false.—The ban of the sanctuary and the ban of fanaticism.—The cross of patience and the cross as the standard of persecution (crusades against the Albigenses and Waldenses).—The horrible festivals of faith of religious persecutions (*autos-da-fe:* in a broader sense "festivals of faith").—The perseverant patience of the Saints.

On the Gospel for the Fourth Sunday after Easter, chap xvi. 5-15. The sending of the Holy Ghost: 1. Dependent upon a painful condition (the departure of Christ); 2. glorious in its intrinsic value (victory over the world); 3. heavenly in its aim (the communion of the Holy Ghost, the glorification of Christ, the communion of goods with the Father).—As all the sad moments in the life of Jesus have been changed into joyful ones, so it is with His departure: 1. How this holds good with regard to all the earlier moments (His birth in poverty, His pilgrimage under the form of a servant, His death on the cross); 2. and how it is specially applicable to His going home through the medium of His departure from earth.—The Ascension, viewed under its two-fold aspect: 1. Wrapped in the gloom of Good Friday,—one with Good Friday; 2. bathed in the light of Easter and Pentecost,—one with Easter and Pentecost.—Christ's going away—or not until Christ went away, did He come to us in His most glorious form.—How the Lord meets His disciples' extreme depression (which does not so much as venture the question: Whither goest Thou?) with the loftiest elevation of His spirit (the word: It is expedient for you).—Weaning of the babes of the Spirit, ver. 7.—Wonderful relation between Christ and the Holy Ghost: 1. Christ must go in order that the Spirit may come; 2. the Spirit is not permitted to speak of Himself, to the end that Christ may remain.—The office of the Comforter an office of reproving: 1. True reproof as a comforting; 2. true consolation as a reproving.—The operations of the Spirit: 1. In the world (vers. 8-11); 2. in the Church (vers. 12-15).

STARKE: ZEISIUS: Just as a vine-dresser treateth his vine, doth the Heavenly Father deal with the Lord Christ in His bitter afflictions, and He dealeth even thus, in measure, with all His faithful people.—LUTHER: God is a Master who possesseth the art of making things that are meant for our hindrance and injury turn to our advancement and profit; whatsoever would kill us, must conduce to our life; whatsoever would plunge us into sin and condemn us, must aid in strengthening our faith and hope, in adding power to our prayer, and bounty to the answering of it.—HEDINGER: If God lay not the knife to the vine, its strength is consumed in useless shoots.—The word of the gospel the blessed means of bringing men to a condition of purification.—ZEISIUS: O the dignity, O the glory, of being a branch on the living Vine!—Love and obedience are bound up together.—CANSTEIN: The love of God, of Christ and of a Christian maketh a three-fold cord that never can be broken.—O inexpressible felicity, to be exalted to the friendship of God!—HEDINGER: Christ will have no forced selection of men, no soldiers by compulsion, no timorous slaves, but children,

brethren, friends.—CANSTEIN: The dignity of being God's friend, James ii. 3. Rom. viii. 15.—The gospel does not make slaves, but freemen, children, heirs.—On ver. 16. Grace doth in all things anticipate us.—1 Pet. ii. 12, 16.—Blessed is the man whom God loveth, though the whole world hate him.—A Christian is a cross-bearer.—The member must conform to the example of the Head.—Ver. 23. That which is done to the Lord Jesus and His members, be it good or evil, is done unto God Himself.—Ver. 24. The greater unbelief, the heavier damnation. — LUTHER: There is no vice and no wickedness to which the world is so inimical as to the name of Christ and His gospel.—Ver. 27. A Christian should bear witness to Christ by word and by confession, by his life and walk, and by suffering, and that with a single view to God's honor.—On chap. xvi. 1; Luke viii. 13.—ZEISIUS: As Cain persecuted Abel, so the false Church still persecutes the true, so misbelievers still persecute true believers, hypocrites and mouth-Christians those who are Christians in sincerity, Gal. iv. 29.—Ver. 5. *Ibid.:* The whole Christian life a constant going to the Father.—Ver. 8. HEDINGER: The Spirit is not idle.—ZEISIUS: Everything, from the highest to the lowest, is subject to the Holy Ghost in His office of Reprover.—The reproving office of the Holy Ghost is as necessary to men as salt is to meat.—Ver. 9. Unbelief is a sin such as reason knows nothing of; the Holy Ghost must make it manifest.—Unbelief a cause of all sin, distress and misery in time and eternity.—Ver. 12. CANSTEIN: Faithful preachers must, in the execution of their office, have regard to the condition of their hearers, that they may discover what they are able to comprehend.

HEUBNER: Spiritual strength flows from Christ into believers as really as sap from the stem penetrates into the branches.—The Father, the efficient cause of the entire redemptive provision in Christ; He hath set and planted and tended Christ.—Pruning is painful; it is effected by grievous trials, but it is good and salutary, more blessed than to be lopped off and cast away.—Ver. 6. If it is a sad and menaceful thing to see one's physical strength declining, and sensibly to draw nearer dissolution, what must spiritual consumption and decay be.—Ver. 7. Steadfast abiding in Jesus: Jesus calls it the hearing of prayer, because everything in a man who has a living religion, turns to prayer—his thoughts, *etc.*—Jesus' friendship the reward of the faithful.—Ver. 15. A notable test of friendship—not to be making many presents, but to open the heart, to give that; that is more than to bestow all riches.—My openness towards another is a decisive mark of the confidence that I place in him. Jesus revealed to the apostles whatsoever He had heard from the Father; His most sacred thoughts, emotions, sentiments, therefore—the whole counsel of God.—Vers. 1-16. The cordial and intimate connection of Jesus with His people.—Vers. 17-27. An exhortation to patience even amidst persecutions.—Ver. 17. The very *commands* of Jesus are love.—It is a great consolation for a persecuted, hated Christian to know that he has a like fate with Jesus. There is then, thus teaches Christ, a hatred towards Him, an antipathy to His person. To imagine that these were possible only in the case of personal acquaintance with Jesus, would be to judge superficially. Hate has an intellectual spring in intellectual beings; to this day there exists hatred toward Jesus.—Ver. 27. *And ye also shall bear witness.* This passage is manifestly discriminative of a double testimony of the Apostles: a divine and a human testimony (inspired testimony and that founded upon what had come under their own observation).—Chap. xvi. 1, 2. A description of the sufferings of the first confessors of Christ, in particular, the martyrs (in the note, p. 457); *a register of the histories of the martyrs* —Are religious persecutions to be laid to the charge of Christianity? No.—Religion, the supreme good, is exposed to the utmost abuse; to the danger of being made a cloak for malice and hate and the shedding of blood.—*Gospel for the Sunday after Ascension Day.* Chap. xv. 26-xvi. 4.—How Christ has been glorified in His Apostles. The call of the ancient martyrs to the later Christian world.—Chap. xvi. 6. There is a true and a false grief at separation from our friends.—Vers. 5-15. The divine enlightenment of the Apostles a fruit of Christ's departure.—Brotherly correction a duty of love.—The ministry of reproof of Christian teachers.

GERLACH: The glorification of God centres in the prosperity of the Church of Christ.—The redeemed disciple is Jesus' friend, without thereby ceasing to be His servant (*that* he is then, however, in a higher sense).—Chap. xvi. *He will not speak of Himself.* These words are an irrefragable testimony to the personality of the Holy Ghost.

BRAUNE: Everything that one friend can say to another concerning the spirit of the Christian Church, concerning the harmony in which she must live, her purity of morals, activity in love and increasing illumination, concerning the confidence which she must needs possess, and her separation from the wrong, is here uttered in the trustful tone of parting love (Herder).—Purification is not effected without pain; even vine-branches are said "to bleed," when they are pruned.—Only let no breach be made in the bond of peace through vain glory or wrangling; else will prayer in Jesus' name be hindered, everything will become worm-eaten and go to destruction (Rieger).—On Chap. xvi. 2.—Ver. 7. *It is expedient for you that I go away.* A saying of wondrous magnitude.—The Spirit's work in regard to the world is comprised in the threefold operation of impressing her with a consciousness of *sin*, a consciousness of *the holiness of Christ*, the Redeemer from all sin, a consciousness of *the impotence of the Wicked One;* a conviction of the latter fact is adverse to the establishment of the devil's kingdom.

GOSSNER, ver. 2: Something must show itself; faithfulness must be evidenced; otherwise, if there be no result at all, a heavy judgment of God ensues.—Persecutors of Christians do not themselves constitute the vine-dresser; they are but pruning-knives; God is the Vine-dresser who guides the knife and casts it into the fire when it has entirely served His purpose (after Luther).—Ver. 8. *Through the word;* The branches derive their holiness (purity) from the

Vine.—Everywhere are all things ascribed to the word; not alone purification, as in this passage, but 1 Pet. i. 23 regeneration, Jas. i. 18, 21 the whole of salvation.—Ver. 4. This, the spiritual indwelling of Christ in us, is all-important.—Ver. 20. Either we must not profess to be servants of Christ, or we must put up with His cross. A good servant will not sit in the chimney-corner whilst his master's life is in jeopardy.—Ver. 24. Men do not care to have the name of haters of God, enemies of God; yet nevertheless, they put that name in practice in their works.—Vers. 26, 27. There are in the Church two inseparable witnesses for Jesus Christ: His Spirit and His word.—Chap. xvi. 2. This *hour*, when it is thought to be a species of religious service to persecute the truth and the witnesses for the truth,—this hour *is come; it is*, and it shall cease only with the end of the world. —Since the rise of the Spanish Inquisition, it has burnt, from the year 1481 to 1808, no less than 34,358 Christians in person and 10,049 in effigy, *etc.*—Unbelief. And so this or that thing is not the sin that damns thee. The Holy Ghost says: *this* is the sin,—that thou believest not on Jesus; this condemns thee.—Ver. 13. Such is the double office of the Holy Ghost: first He reproves and corrects, then He leads and guides, as a mother does her child.—All parties and sects, all speakers and gabblers, insist upon it that they have the Holy Ghost, and consequently demand that belief should be accorded to their words. But if we grasp for support these words of Jesus, we can repel them all, *etc.* Do but compare what they say with the word of Christ.

SCHLEIERMACHER: *Concerning the purifying—purging—of the branches.* The Lord has shown us in these words the uninterrupted progress of the Christian Church in purification, presupposing, at the same time, its continual development.—*Clean for the word's sake;* It is the whole connection of His words, a connection discoverable, of course, in every individual word of His.—The word was the only means by which He could unite men to Himself, just as it is our sole power of communication with each other. —If we would not be involved in the destiny of being sundered from connection with the divine and higher life, and of being profitable only through the ashes that remain of us—if we would not have it so, then must this be the great rule of our whole life: *without me ye can do nothing.*—The Lord here abolishes all those distinctions, so often made by men, between things spiritual and secular, things temporal and eternal. In whatever sphere of life we may be, our work, if done without Christ, is nothing; and its nothingness shall ever become more and more manifest. There is no strength or fruitfulness in aught without Him.—*The Comforter in His stead.* In all who believe on the name of the Lord, the strength of truth is to become a life and a continual activity, proper and peculiar to themselves. For this cause His bodily, personal presence must be withdrawn, to the end that, with the help and through the strength of the divine Spirit, all things that Christ had given them might develop into a peculiar (personal) life,—a life independently self-communicative and filling the whole human world with the same blessing.

BESSER: If the devil's ill-will were the only thing needful, he would soon lay his knife to our throats and stifle us with his manure and the stench of it. But God taketh him in his hand and saith: Devil, I know well that thou art a murderer and miscreant, but I will make such use of thee as I will; thou shalt be but My pruning-knife; the world and all that cleaveth unto thee shall be dung for My beloved vineyard, that it may prosper and improve (Luther).—If thou wilt not suffer the evil to be taken away from thee, thou wilt have to suffer thyself to be taken away (Bengel).—*To abide*—that is the whole. Constancy, says Bernard, is the king's daughter, the sum of the virtues and the perfection of them, *etc.* But what an affable and friendly command is this of His: *Abide in Me.*—The vine may live without the branches, and, instead of one that is cut off, may put forth three fresh ones, but the branch can not live without the vine.—Casting away, drying up, gathering, throwing into the fire, burning, are the five degrees of that judgment whose execution is dependent upon the long-suffering of God.—John is the faithful minister of the Comforter in the three grand departments of the latter: through his *Gospel* he reproves [convicts] the world concerning sin, righteousness and judgment, through his *Epistles* he guides it into all truth, through his *Revelation* he proclaims things to come.

On the Gospel for the Sunday after Ascension Day, chap. xv. 26–xvi. 24. SCHULTZ: What should be the conduct of the true Christian when experiencing the world's enmity to the kingdom of God.—RAMBACH: The persecutions of Christianity as a loud-tongued testimony to its worth.—GRUENEISEN: That our testimony and that of the Spirit belong together.—FLOREY: How edifying for us the memory of the martyrs of the first centuries of Christianity.—MUELLENSIEFEN (*Zeugnisse von Christo*, 1st collection, p. 101): Testimony to Christ: 1. How the Holy Ghost testifies of Christ; 2. how we, through the Holy Ghost, should testify of Christ.—KAPFF: The promise of the Holy Ghost: 1. How definitely bestowed by the Lord; 2. how much needed by us; 3. to whom fulfilled.—AHLFELD: The Holy Ghost is to testify of Christ, 1. in us; 2. through us.—STIER: The Holy Ghost's testimony to Christ: 1. How necessary for the world it was and is; 2. how it has really existed in the Church throughout all ages; 3. how it may and ought to be given through us also.—STEINHOFER: The government which, from His throne, the Lord Jesus exercises amongst men on earth: He leads us, 1. by His Spirit; 2. amidst the contradictions of the world; 3. to the glory of Himself and His Father.

On the Gospel for the Fourth Sunday after Easter, Chap. xvi. 5-15. DRAESEKE: Let not your heart be full of mourning.—HOSSBACH: The Redeemer's glorification in us through the Holy Ghost. —REINHARD: That God's Spirit reproves the world in our days just as emphatically as He ever did.—GÖRWITZ: What is requisite to make us regard our departure from the world as a going home to the Father?—W. HOFFMANN ("*Ruf zum Herrn*"): The Holy Ghost *testifies* of

Jesus; that is the beginning of His ministry to the world; He *glorifies* Jesus; that is the end and aim of His ministry to the believer.—STEINHOFER: The three principal things in which the Holy Ghost's operation and work upon the hearts of men appear. He labors at man's heart for the purpose of convincing him, 1. on account of sin, 2. on account of righteousness, 3. on account of judgment.—FUCHS: What consolation have we at the departure of our loved ones who have fallen asleep in the Lord?—AHLFELD: Rejoice ye at the arrival of the Comforter: 1. Rejoice for the sake of Him who sendeth Him; 2. rejoice for the sake of what He doeth.—HEUBNER: The vocation of every true Christian, to reprove the world: 1. What is demanded by this vocation; 2. what binds us to it; 3. what renders us fit for it.—BURK: Want of faith in Jesus (Christ) the greatest, nay, the one only sin.—RAUTENBERG: *It is good for you that I go away;* A strong word of consolation: 1. from the mouth of the Redeemer; 2. from the mouths of departing redeemed ones.—*Ibid.:* That we are still unable to bear as much as the Lord hath to say to us.—HARLESS: The Holy Ghost's testimony against the world, at once reproof and comfort.

[CRAVEN: From HILARY: Ch. xv. vers. 1, 2. The *useless* and deceitful branches He cuts down for burning.—By pruning the branches we make the tree shoot out the more.—Ch. xvi. ver. 15. This unity hath no diversity; nor doth it matter from whom the thing is received, since that which is given by the Father is counted also as given by the Son.——From AUGUSTINE: Ch. xv. ver. 1. He says this as being the Head of the Church, of which we are the members, the Man Christ Jesus; for the vine and the branches are of the same nature.—Ver. 2. God's culture consists in extirpating all the seeds of wickedness from our hearts; in opening our hearts to the plough of His Word; in sowing in us the seeds of His commandments; in waiting for the fruits of piety; [and in pruning.]—*Every* branch; who is there so clean that he cannot be more and more changed? He cleanseth the clean, *i. e.* the fruitful, that the cleaner they be, the more fruitful they may be.—Ver. 3. Christ performs the part of the *husbandman* as well as of the *vine.*—Ver. 4. *Abide in Me and I in you*—not they in Him *as* He in them; the branches do not confer any advantage upon the vine, but receive their support from it.—*As the branch cannot bear fruit of itself, etc.* Great display of grace! He strengtheneth the hearts of the humble, stoppeth the mouth of the proud.—He who thinks he bears fruit in himself is not in the vine; he who is not in the vine is not in Christ; he who is not in Christ is not a Christian.—Ver. 5. *Without Me ye can do nothing;* He does not say, Ye can do *little.*—*Much fruit;* Christ, though He would not be the vine, except He were man, yet could not give this grace to the branches, except He were God.—Ver. 6. The branches are as contemptible, if they abide not in the vine, as they are glorious, if they abide.—One of the two, the branches must be in—either the vine or the fire.—Ver. 7. His words abide in us, when we *do* what He has *commanded,* and *love* what He has *promised.*—When His words abide in the *memory,* and are not found in the *life,* the branch is not accounted to be *in* the vine.—So far as we abide in the Saviour we cannot *will* anything that is foreign to our salvation.—Ver. 9. *As the Father hath* loved *Me, etc.;* This is the source of our good works,—they proceed from faith which worketh by love; but we could not love unless we were first loved.—The grace of a Mediator is expressed here.—Ver. 10. These words do not declare whence love arises, but how it is shown.—Ver. 11. What is Christ's joy in us, but that He deigns to rejoice on our account? And what is our joy, which He says shall be full, but to have fellowship with Him? He had perfect joy *on our* account, when He rejoiced in foreknowing and predestinating us; but that joy was not *in* us, because then we did not exist: it began to be *in* us when He called us. And this joy we rightly call our own, this joy wherewith we shall be blessed; which is begun in the faith of them who are born again, and shall be fulfilled in the reward of them who rise again.—Ver. 12. Where then love is, what can be wanting? Where it is not, what can profit?—This love is distinguished from men's love to each other as men, by the words, *as I have loved* you.—To what end did Christ love us but that we should reign with Him?—Vers. 13-15. Great condescension! Though to keep his Lord's commandments is only what a good *servant* is obliged to do, yet, if they do so, He calls them His *friends.*—Shall we therefore cease to be *servants* as soon as ever we are *good servants?* There are two kinds of servitude, as there are two kinds of fear. There is a fear which perfect love casteth out; which also hath in it a servitude, which will be cast out together with the fear. And there is another, a pure [filial] fear [and with it a filial servitude] which remaineth for ever.—Ver. 16. Ineffable grace! For what were we before Christ had chosen us, but wicked and lost?—He does not choose the good; but those, whom He hath chosen, He makes good.—Ver. 17. Love is this fruit (Gal. v. 22).—Vers. 18-21. Thou refusest to be in the body, if thou art not willing with the Head, to endure the hatred of the world.—Our Lord, in exhorting His servants to bear patiently the hatred of the world, proposes to them an example than which there can be no better and higher one, *viz.,* Himself.—Ver. 21. *For My name's sake; i. e. in you* they will hate *Me, in you* persecute *Me, your* word they will not keep because it is *Mine.*—Ver 22. By *sin* here He means not every sin, but a certain great sin, which includes all, and which alone hinders the remission of other sins, *viz. unbelief.*—Vers. 23, 24. How could they hate one whom they did not know (ver. 21)? If the Jews were asked whether they loved God, they would reply that they did love Him, not intending to lie, but only being mistaken in so saying [through mistake as to His real character]. For how could they who hated the Truth, love the Father of Truth? They did not know that the Truth was born of God the Father, and therefore they did not know the Father Himself. Thus they both hated, and also knew not, the Father.—Ver. 25. A man hates *without a cause* who seeks no advantage from his hatred; thus the ungodly hate God.—Vers. 26, 27. The Holy Spirit by His testimony made others testify; taking away fear from the friends of Christ, and converting the

hatred of His enemies into love.—Ch. xvi. ver. 4. *These things have I told you, that when the time shall come, ye may remember, etc.* The night of the Jews was not permitted to mix with or darken the day of the Christians.—Ver. 7. Christ departing in the body, not the Holy Ghost only, but the Father and the Son, came spiritually.—Ver. 9. It makes a great difference whether one believes *in* Christ, or only that He *is* Christ; for that He *was* Christ even the devils believed; but he believes *in* Christ, who both hopes in Christ and loves Christ. —Ver. 11. Satan is judged in that he is cast out; or, that he is destined irrevocably for the punishment of eternal fire.—Ver. 13. The Holy Spirit both teaches believers now all the spiritual things they are capable of receiving, and also kindles in their hearts a desire to know more.

[From Chrysostom: Ch. xv. ver. 2. By *fruit* is meant *life*, *i. e.* that no one can be in Him without good works.—Vers. 4, 5. Having said that they were *clean through the word which He had spoken*, He now teaches them that they must do their part.—*Without Me ye can do nothing;* the Son contributes no less than the Father to the help of the disciples.—Ver. 6. *Cast forth as a branch; i. e.* shall not benefit by the care of the husbandman: *is withered*, *i e.* shall lose all that it desires from the root, all that supports its life, and shall die.—Ver. 8. He now shows that they themselves (true disciples) should be invincible, *bringing forth much fruit.*—Ver 11. As if He had said, If sorrow fall upon you I will take it away, so that ye shall rejoice in the end.—Ver. 15. All things, *i. e.* that they ought to hear.—Ver. 17. *These things* (vers. 13-15) *I command you that ye love one another;* I have said this (these things) not by way of reproach, but to induce you to *love one another.*—Ver. 18. As if to say, I know it is a hard trial, but ye will endure it for My sake.—Ver. 19. He consoles them still farther by telling them, the hatred of the world would be an evidence of their goodness, so that they ought rather to grieve if they were loved by the world.—Vers. 19-21. Ye must not be disturbed at having to share My sufferings, for ye are not better than I.—Ver. 26. He calls Him not the *Holy Spirit* but the *Spirit of Truth*, to show the perfect faith that is due to Him.—Ch. xvi. ver. 7. *Nevertheless I tell you the truth, etc.*, as if He had said, Though your grief be ever so great, ye must hear how it is profitable for you that I go away.——From Gregory: Chap. xv. ver. 12. When all our Lord's sacred discourses are full of His commandments, why does He give the special commandment respecting love, if it is not that every commandment teaches love, and all precepts are one? As all the boughs of a tree proceed from one root, so all the virtues are produced from one love; nor hath the branch, *i. e.*, the good work, any life, except it abide in the root of love.—Vers. 12-15. The highest, the only proof of love is to love our adversary, as did the Truth Himself.—Our Lord came to die for His enemies, but He says that He is going to lay down His life for His friends, to show us that by loving, we are able to gain over our enemies, so that they who persecute us are by anticipation our friends.—Whoso in time of tranquillity will not give up his *time* unto God, how in persecution shall he give up his *soul?*—Ver. 19. The dispraise of the perverse is our praise.—He proves himself no friend to God who pleases His enemy; and He whose soul is in subjection to the Truth, will have to contend with the enemies of that Truth.—Chap. xvi. ver. 7. As if He said, If I withdraw not My body from your eyes I cannot lead you to the understanding of the Invisible, through the Comforting Spirit.——From Alcuin: Chap. xv. vers. 4-7. All the fruit of good works proceeds from this root.—He Who hath delivered us by His grace, also carries us onward by His help.—*He that abideth in Me*, by believing, obeying, persevering, *and I in Him*, by enlightening, assisting, giving perseverance, *the same*, and none other, bringeth *forth much fruit.*——From Theophylact: Chap. xv. ver. 8. The *fruit* of the Apostles are the Gentiles.—Ver. 15. As if He had said, The servant knoweth not the counsels of his Lord; but since I esteem you friends, I have communicated My secrets unto you.——From Didymus: Chap. xv. ver. 26. The Holy Spirit He calls the Comforter, a name taken from His office, which is not only to relieve the sorrows of the faithful, but to fill them with unspeakable joy.—Chap. xvi. vers. 13, 14. The Holy Ghost would lead them by His teaching and discipline into all truth, transferring them from the dead letter to the quickening Spirit, in whom alone all Scripture truth resides.

[From Burkitt: Chap. xv. vers. 1, 2. The *vine* doth most fitly symbolize Christ in His office for, and relation to, His people—1. As being weak, mean and small in outward appearance; 2. As being plentifully fruitful of sweet fruit; 3. In that the fruit thereof is *pressed* that it may be drink unto men; 4. As being the root from which all the branches derive their nourishment and fruitfulness.—The Father is *the husbandman*. He—1. ingrafts all the branches into this vine; 2. takes notice what store of fruit every branch brings forth; 3. daily tends His vineyard that it may bring forth fruit abundantly.—There are two sorts of branches, some fruitful, others unfruitful; some are branches only by external profession [mechanical connection], others by real implantation [ingrafting].—The true touchstone whereby to discern one sort of branches from another, is not by the fair leaves of profession [not by connection with the church], but by the substantial proofs [fruits] of a holy conversation.—In the most fruitful branches there remains much corruption to be purged out.—The Husbandman's hand manages the pruning knife of affliction; He had rather see His vine *bleed* than *be barren.*—Such branches as, after all the Husbandman's care, remain unfruitful, shall be finally cut off and cast away, as was Judas.—*He purgeth it*, by His word and Spirit, by ordinances and providences, by mercies and actions [afflictions].—Ver. 3. Now *are ye clean;* such as are justified and [partially] sanctified, are in Christ's account *clean* notwithstanding their many spots.—*Through the word;* the *word* of Christ is the *instrumental* cause of a believer's cleansing.—Ver. 4. Abide in Me, and *I in you;* abide in Me, not only by an outward profession, but by a real and fiducial adherence, and I will abide in you by the influences of My Spirit.—The union between Christ and His members is

mutual.—Believers themselves, without daily dependence on Christ and constant communications of grace from Him, can do nothing.—Ver. 6. Such as have had a long standing in God's vineyard, and contented themselves with a withered profession, are in danger of having God's blasting added to their barrenness.—Ver. 7. Observe here—1. A glorious privilege declared, *ye shall ask what ye will and it shall be done unto you;* 2. The condition of this privilege, *If ye abide in Me and My words abide in you.*—Ver. 8. Our Lord here exhorts His followers to a holy fruitfulness by a double argument—1. One drawn from the glory of God; 2. The other from their own advantage, *so shall ye be My disciples, i. e.* hereby ye shall have evidence and prove yourselves to be My disciples.—Ver. 9. What a comparison is here! As *the Father hath loved Me* so *have I loved you!* This love is—1. real; 2. operative; 3. eternal; 4. immutable.—*Continue ye in My love;* it should be the care of every Christian to preserve the sweet sense and inward diffusion of Christ's love in his own soul.—Ver. 10. As our obedience to Christ is the best evidence of our love to Him, so it is the best means to preserve us in the sense and assurance of His love to us.—Ver. 11. Our Lord declares the reasons of His urging fruitfulness on His disciples—1. *That His joy might remain in them, i. e.* that the joy He had in their holiness might remain with Him; 2. *That their joy* in Him *might be full,* this arises from the former.—Ver. 12. Christ's love unto believers is both an *obligation* unto mutual love, and a *pattern* for it.—Ver. 13. Christ's love in laying down His life for His people a matchless love.—Ver. 14. Christ invites His people to obedience by the honorable title of friends.—*Ye are My friends, etc.*—1. Actively, you will manifest yourselves to be My friends; 2. Passively, I will declare Myself to be your friend.—Learn 1. How condescending is the love of Christ—He calls His servants, friends; 2. How glorious the believer's relation to Christ; 3. How grateful [excellent] is obedience to Christ; 4. Our conformity to Christ consists, not so much in imitation of what He did, as in obedience to what He prescribed—some of His *actions* are *inimitable,* but all His *commands* are *obeyable;* 5. Nothing short of obedience will evidence the truth of our relation to Christ.—Ver. 15. *Henceforth I call you not servants, i. e.* not *mere* servants, not that they were to be exempted from obedience —All Christ's disciples are His *servants;* and all His servants are His *friends,* in regard of intimate communion and tender usage.—After His resurrection He called them *brethren,* chap. xx. 17; the dignity of believers is a growing dignity—the longer they follow Christ, the higher privileges are accorded them.—Vers. 17-21. With what frequency and importunity our Lord pressed the duty of mutual love upon His disciples; from this learn —1. The great importance of the duty; 2. The great averseness of our hearts to its performance.—The argument our Saviour uses to press His disciples to mutual love, *viz.,* that the world would hate them.—The considerations propounded by Christ to comfort His disciples under the world's hatred—1. His own usage by the world; 2. This hatred is evidence that they are not of the world; 3. Their relation to Him as servants to a master; 4. The goodness of the cause for which they suffer, *viz.,* Christ's name's sake.—Ver. 19. *Ye are not of the world, but I have chosen you out of the world;* 1. The children of God, though *in* the world, are not *of* the world either in *Spirit* or *conversation;* 2. The difference between them and worldlings is of God's making. —Ver. 21. *For My name's sake;* the great quarrel of the world against the disciples of Christ, whatever may be pretended, is for *the Name of Christ.*—Ver. 22. Sins of ignorance are, as it were, no sins, compared with those committed against light.—Sins committed against gospel light are of aggravated guilt, as against the very remedy.—The gospel, where it is plainly preached, takes away all excuse from sinners.—Vers. 23-25. Let men pretend to never so much respect for God, yet if they hate Christ and despise His gospel, they are haters of God.—The miracles wrought by Christ surpassed all others in number, kind, and manner.—Chap. xvi. ver. 1. All afflictions are so trying that the best of Christians have need to be guarded against them lest they should be offended.—Ver. 2. The being under one trial will not shelter from another.—Ver. 3. Ignorance of the Father and the Son the ground of the world's hatred against Christians. —Ver. 4. Christ is so tender of His disciples, that He will not put them under the hardness of suffering until they be prepared for it.—Ver. 7. *It is expedient for you that I go away, etc.* The presence of the Holy Spirit *with* us is a greater comfort and advantage, than the presence of Christ in the flesh *amongst* us.—Vers. 8-14. Our Lord declares the advantages that would redound by the coming of the Comforter—1. To the world, vers. 8-11; 2. To the Apostles, ver. 13; To Himself, ver. 14.—Ver. 9. *Of sin, i. e.,* of their sinful state and nature, of the large extent of sin, and particularly of the sin of unbelief.—Ver. 10. *Of righteousness, i. e.,* of the insufficiency of all human righteousness, or (and) of a complete and perfect righteousness in Me imputable to sinners for their perfect justification.—*Because I go to My Father and ye see Me no more;* as though He had said—Hereby you may be satisfied that by My active and passive obedience [righteousness] I have fully satisfied my Father's justice for you, and you shall never be charged or condemned; because, when I go to heaven, I shall abide there in glory with My Father, and never be sent back again—*ye shall see me no more*—as I must have been, had anything been omitted by Me.—Ver. 11. *Of judgment, i. e.,* that Jesus is both Lord and Christ, that He had power to judge Satan, the prince of the world, and that He did by His death put down the kingdom of darkness.

[From M. HENRY: Chap. xv. There are four words to which our Lord's discourse in this chapter may be reduced: 1. Fruit, vers. 1-8; 2. Love, vers. 9-17; 3. Hatred, vers. 18-25; 4. The Comforter, vers. 26, 27.—Vers. 1-8. Christ discourses concerning the *fruit,* which His disciples were to *bring forth,* under the similitude of a *vine;* observe—I. The *doctrine* of this similitude: that —1. Christ is (1) the *vine, i. e.,* (*a*) *planted,* not spontaneous, (*b*) having an unpromising outside, (*c*) a spreading plant, (*d*) whose fruit honors God and cheers man, (2) the *true* vine, as opposed to (*a*) counterfeit, (*b*) type; 2. Believers are the

branches, i. e., (1) *supported* by the unseen root, (2) many, (3) yet meeting in one root, (4) insufficient to stand (and be fruitful) of themselves; 3. The Father is the *husbandman, i. e.,* (1) the proprietor, (2) the *land-worker*, γεωργός, though the earth is the Lord's, it yields Him no fruit unless He *work* it, (3) *the* husbandman, having care of the *vine* and all the *branches*, by *planting, watering,* [*pruning*], and [thus] *giving the increase.* II. The *duties* taught us by this similitude—1. To *bring forth fruit;* this duty is urged by (1) the doom of the unfruitful, ver. 2; (2) the promise made to the fruitful, ver. 2 [increased culture in order to increased fruitfulness]; (3) the duty of showing forth the power of the benefits they have received, ver. 8; (4) the glory that will redound to God, ver. 8; (5) the comfort and honor that will come to ourselves, ver. 8, *so shall ye be my disciples;* 2. *To abide in Christ* in order to fruitfulness, consider (1) the duty *to abide in Christ* by faith, (2) the *necessity* of so doing in order to fruitfulness, vers. 4, 5; (3) the fatal consequence of forsaking Christ, ver. 6; (4) the blessed privilege of those who abide in Him, ver. 7.—Ver. 2. Farther fruitfulness is the blessed reward of former fruitfulness.—The purging of fruitful branches is the care and work of the great Husbandman, for His own glory.—Ver. 3. There is a cleansing virtue in the Word, as it works grace and works out corruption.—Ver. 4. The knot of the branch abides in the vine, and the sap of the vine abides in the branch, and so there is a constant communication between them.—Ver. 5. We depend upon Christ, not only as the *vine* upon the *wall* for support, but as the *branch* on the *root* for sap. —Ver. 6. *Withered;* They that bear no *fruit*, after a while will bear no *leaves.*—*Fire* is the fittest place for *withered* branches, for they are *good* for nothing else.—Ver. 7. See here—1. How our *union* with Christ is maintained, *by the Word;* 2. How our communion with Him is maintained, *by prayer.*—They that abide in Christ as their heart's delight, shall have through Christ their heart's desire.—If we *abide in Christ* and *His Word in us*, two things are promised—1, that we will not ask for anything but what is proper to be done for us; 2, that we shall have an answer of peace to all our prayers.—Ver. 8. The fruitfulness of all Christians is to the glory of God—1, By their good works many are brought to glorify God; [2. Good works manifest the beauty of His law, and the power of His gospel.—E. R. C.].—Vers. 9-17. Christ who is *Love* itself discourses concerning a fourfold love,—I. The *Father's love* to Him, He tells us that—1. The Father did love Him (ver. 9); 2. That He *abode* in His Father's love (ver. 10); 3. That He thus abode *because* He kept His Father's law (ver. 10). II. *His own love* to His disciples, though He *leaves* them He *loves* them: Observe—1. The *pattern* of this love, *as the Father hath loved Me, etc.;* 2. The *proofs* and *products* of this love, which are (1) His laying down His life for them (ver. 13), (2) His taking them into a covenant of friendship (vers. 14, 15), (3) His freeness in communicating His mind to them (ver. 15), (4) His *choosing* and *ordaining* them to be the prime instruments of His glory in the world (ver. 16). III. The *disciples' love* to Him, this is enjoined in view of His love to them; He exhorts them to—1. *Continue* in His love, *i. e.,* keep up their love; 2. *Evidence* their love by keeping His commandments. IV. The *disciples' love one to another;* this is (ver. 12)—1. Recommended by Christ's pattern; 2. Required by His precept. —Ver. 9. A strange expression of the condescending grace of Christ! *As* the Father loved Him who was most worthy, *so* He loved them who were most unworthy.—Ver. 10. Ye shall *abide* in My love, *as a dwelling-place.*—Ver. 13. This is the love wherewith Christ hath loved us, He is our ἀντίψυχος—*Bail for us*, body for body, life for life, though He knew our insolvency and foresaw how dear the engagement would cost Him.—The excellency of the love of Christ beyond all other love; others have *laid down* (passively) their lives, Christ *gave up* (actively) His. —Ver. 16. The treasure of the gospel was committed to the disciples that it might be—1. propagated; 2. perpetuated.—Those whom Christ ordains *should* and *shall* be fruitful.—*Whatever ye shall ask, etc.* Three things set forth for our encouragement in prayer—1. That we have a God to go to who is a Father; 2. That we have a good name to go in; 3. That an answer in peace is promised.—Vers. 18-25. Christ discourses concerning *hatred:* Observe—I. Who they are that *hate, viz., the world, i. e.,* the children of *this* world as distinguished from the children of God, called *the world* as indicating their —1. number, 2. confederacy, 3. spirit. II. Who they are that *are hated*—1. The disciples of Christ; 2. Christ Himself; 3. God the Father (vers. 23, 24).—Ver. 19. Whom Christ blesseth, the world curseth; the favorites of Heaven have never been the darlings of the world.—Ver. 20. The fruits of the world's hatred—1. persecution; 2. rejection of doctrine.—Vers. 19-21. The *causes* of the world's hatred against Christians—1. They do not belong to it; 2. They belong to Christ, *for my name's sake;* 3. Its ignorance of God.—Ver. 22. Observe—1. The excuse they have who have not the gospel; 2. The aggravated guilt of those who reject the gospel.—Vers. 23, 24. In hating Christ the world hates God; *deists* are in effect *atheists.* —Ver. 25. Enmity to Christ is unreasonable.—Vers. 26, 27. Christ speaks of the Comforter, promising—I. That He should maintain Christ's cause in the world notwithstanding all opposition. II. That the Apostles by His assistance should have the honor of being Christ's witnesses.—Ver. 26. The Spirit is spoken of as —1. A *Person;* 2. A *divine* Person *proceeding from* the Father.—The offices of the Spirit—1. One implied in His title *Comforter* or *Advocate;* 2. Witnessing for Christ.—Ver. 27. The Spirit's working is not to supersede, but to engage and encourage ours.—They are best able to preach Christ that have themselves been with Him; ministers must first learn Christ and then preach Him.—Chap. xvi. Christ by His words—I. *Wounds*, vers. 1-6: II. *Heals* by the assurances that He—1. Would send them the Comforter (vers. 7-15); 2. Would visit them again at His resurrection (vers. 16-22); 3. Would secure to them an answer of peace to all their prayers (vers. 23-27); 4. Was now returning to His Father (vers. 28-32); 5. By virtue of His victory over the world would give them peace in Himself.—Vers. 1-6. Christ dealt faithfully with His disciples when He sent them forth, for *He told them*

the worst of it, that they might sit down and count the cost.—Ver. 1. The disciples of Christ are apt to be *offended at the* cross.—Our Lord by giving notice of trouble, designed to prevent its being a surprise; *Being forewarned we are forearmed.* —Ver. 2. Behold two swords drawn against the followers of Jesus, that of—1. Ecclesiastical censure; 2. Civil power.—Many a good truth has been branded with an anathema, and many a child of God delivered to Satan. God's people have suffered the greatest hardships from *conscientious* persecutors.—Ver. 3. The true reason of the world's enmity to Christians, *because they have not known the Father nor Me:* Note—1. Many that pretend to know God are ignorant of Him; 2. They that are ignorant of Christ cannot have any right knowledge of God.—Ver. 4. When sufferings come it will be of use to remember that Christ has told us of them.—As Christ in His sufferings had, so we in ours should have, an eye to the *fulfilling of the Scriptures.*—Vers. 5, 6. As though He had said, Instead of inquiring after that which will comfort, you pore upon that which looks melancholy.—An humble believing inquiry into the design and tendency of the darkest dispensations would help to reconcile us to them.—It is the common *fault* and *folly* of melancholy Christians to dwell only on the dark side of the cloud.—Nothing is a greater prejudice to our joy in God, than *the love of the world.*—Ver. 7. *It is expedient, etc.*—1. Those things often seem *grievous* that are really *expedient;* 2. Jesus is always for that which is *most expedient* for us. —The glorified Redeemer is not unmindful of His Church on earth—though He *departs,* He sends the *Comforter;* nay, He departs that He *may* send Him.—Ver. 8. *Convincing* work is the Spirit's work.—The *Comforter* begins His work by convincing—first opens the wound, and then applies the remedy.—Ver. 9. The Spirit convinces of *Sin,* its—1. fact; 2. folly; 3. filth; 4. fountain—*corrupt nature;* 5, fruit—*death.*—He fastens especially on the sin of *unbelief* as—1. The great *reigning* sin; 2. The great *ruining* sin; 3. That which is at the bottom of all sin.—Ver. 10. *Of righteousness, i. e.,* Christ's righteousness—1. His *personal* righteousness; 2. His righteousness communicated to us *for our justification.*— Christ's *ascension* is the great argument proper to convince men of this righteousness; if He had left any part of His work unfinished He had been sent back again.—Ver. 11. *Of judgment, because the Prince of this world is judged,* the devil was *judged,* was discovered to be a great deceiver and destroyer; judgment was entered against him and in part executed; he was *cast out*—1. from the heathen world, when his oracles were silenced and his altars deserted; 2. from the bodies of men *in Christ's name;* 3. from the souls of people by the grace of God working with the gospel of Christ; 4. *as lightning from heaven.*—A good argument wherewith the Spirit convinces of *judgment*—1. Of inherent holiness and sanctification, Matt. xii. 18; 2. of a new and better dispensation of things; 3. of the power and dominion of the Lord Jesus (Isa. xlii. 1-4); 4. of the final *day of judgment.*—Vers. 12-15. See what a teacher Christ is! None like Him for—1. copiousness; 2. compassion.—Vers. 13-15. The Spirit promised—1. To guide the apostles; 2. To glorify Christ.—To *guide,* taking care—1. That they should not miss their way; 2. That they should not come short of their end.—*Into all truth*—into —1. The whole truth; 2. Nothing but the truth. —The Spirit glorified Christ—1. By His coming; 2. By leading the disciples into the truth.

[From PRESIDENT EDWARDS: Chap. xvi. ver. 9. *Of sin, etc.* The greatest sin in the world is sin against the Gospel, contempt of and opposition to Christ; and the greatest evidence of man's sin is his ill treatment of Christ, His Gospel and followers.—Ver. 10. *Of righteousness, etc.* Christ's ascension was the brightest evidence that He had suffered wrongfully; it confirmed the righteousness of His words, doctrines, design in coming into the world, and promises.—Ver. 11. *Of judgment, etc.* It is the greatest evidence of Christ's might and kingly power to overcome and dethrone Satan; and the greatest manifestation of His high judicial authority to judge and condemn this great rebel, and to execute vengeance upon him.——From SCOTT: Chap. xv. ver. 1. The union of the divine and human nature in Christ, and the fulness of the Spirit in Him, resemble the *root* of the vine, deriving the fertilizing juices from a rich soil; and His mediatorial work, like the *stem,* conveys these to all believers.—Vers. 1, 2. As professed Christians, we *appear* to belong to this vine; but woe to them who have no other union than what consists in notions, sacraments, and forms.—Ver. 9. *As the Father hath loved Me, so, etc.* No love of man to his dearest *friend* ever was comparable to His love to us, when *strangers* and *enemies.*—Vers. 18-20. We cannot experience worse usage than our Master met with; and we ought not to be offended or grow weary of well-doing, if we meet with no better.—Chap. xvi. vers. 2, 3. How fallacious the opinion that God will accept every man who is *sincere* in his religion, whatever that religion may be.—Humble docility, implicit belief of Scripture, and a disposition unreservedly to do the will of God, are essential to *godly sincerity.*—Vers. 6, 7. Our hearts are often filled with sorrow at events highly advantageous.— Vers. 8, 12. *Sin, righteousness, and Judgment;* On these subjects all who would be honored as instruments in converting sinners, should be frequent, copious, alarming, encouraging, distinguishing; but in matters less essential they would do well, after the example of Christ, not to press them on their hearers before they *are able to bear* them.——From A PLAIN COMMENTARY (Oxford): Chap. xv. vers. 1, 2. *The vine* is a tree which not only admits of pruning, but whose very productiveness depends on the judicious use of the pruning-knife.—Delightful is it to find writers about the Grape-Vine, who had nothing less in view than the illustration of the Gospel, becoming our instructors in such passages as the following;—"It is hardly possible to plant a Vine in any situation in which it will not thrive . . . The truth is that the roots of the Vine possess an extraordinary power of adapting themselves to any situation in which they may be planted, provided it be a dry one. They will ramble in every direction in search of food, and extract nourishment from sources apparently the most barren. In short, they are the best caterers that can possibly be imagined; for they will grow, and

even thrive luxuriantly, where almost every other description of plant or tree would inevitably starve. . . . *Pruning* and *Training* are so closely connected together, that they almost constitute one operation. In *pruning* a Vine, regard must be had to the manner in which it is afterwards to be *trained;* and, in *training* it, the position of the branches must, in a great measure, be regulated by the mode in which it has previously been *pruned.* . . . The *old wood* of a Vine is not only of no use, but is a positive injury to the fertility of the plant. . . . The sole object in view in pruning a Vine is to increase its fertility. . . . Although by pruning a Vine its fertility is increased, its existence is no doubt thereby shortened (?). The severing of a healthy branch from any tree is, without doubt, doing an act of violence to it; the effects of which are only overcome by the superior strength of the vegetative powers of its roots." (CLEMENT HOARE on the Cultivation of the Grape-Vine).—Ver. 5. *And I in him;* The branch bears fruit, not because it abideth in the Vine, but because *in it the Vine abideth.*—Ver. 12. Love ye one another even unto death, as even unto death I have loved you.—Ver. 15. *The servant knoweth not what his Lord doeth;* "It is not necessary that he should! The *common soldier* is neither expected nor permitted to know the plans of the commander." (ROBERT SCOTT).—Ver. 22. "He meaneth they had no color of plea, nothing to pretend by way of excuse." (SAUNDERSON).—Ver. 24. Without effort, by a mere word, He showed that all creation was obedient to His will, from Him, as from an inexhaustible fountain, flowed forth healing virtue equal to the needs of all.—Chap. xvi. ver 7. What must be the value of that great blessing which was given to them, which is given to us, to compensate for the loss of His visible presence!—Ver. 8. "He shall so bring home to the world its own *sin*, My perfect *righteousness*, God's coming *judgment*, shall so *convince* it of these, that it shall be obliged itself to acknowledge them." (TRENCH).—Ver. 9. Under one great head of *unbelief* the guilt of the world is gathered up and comprised; *unbelief* is therefore a sin of the heart, not a mere error of the understanding: a *fault* not a *misfortune.*—Ver. 15. "Our God is One, or rather very Oneness, and mere Unity, having nothing but itself in itself, and not consisting (as all things do beside God) of many things. In which essential Unity of God, a Trinity personal nevertheless subsisteth, after a manner far exceeding the possibility of man's conceit. The works which outwardly are of God, they are of such sort in Him being One, that each Person (in the Divine Unity) hath in them somewhat peculiar and proper. For being Three, and they all subsisting in the essence of One Deity, *from* the Father, *by* the Son, *through* the Spirit, all things are. That which the Son doth hear of the Father, and which the Spirit doth receive of the Father and the Son, the same we have at the hands of the Spirit as being the last, and therefore the nearest unto us in order, although in power the same with the second and the first." (HOOKER.)

[From STIER: Chap. xv., vers. 1-6. Our Lord's language in reference to *the Vine and its branches* is connected by a three-fold foundation with the whole system of the sacred language of figures—1. *Nature* in itself; 2. The *prophetic phraseology* which interprets nature; 3. The recently instituted *Supper.*—"Since God was constrained to give His vineyard up to ruin, He separated for Himself this Vine, and designed it to be a beginning from which a great increase should take its rise." (LUTHARDT).—*Bread* and *wine* are correlated as the flesh and blood in man's personality; hence Christ is the bread of life, *the corn of wheat* in the general, inasmuch as from His *body* and *life* the Church is nourished, but as He gives His *life* to death for that purpose, and in His *blood* makes us especially partakers thereof, He is also the *Vine.* The juice of the grape, the juice of stem and branches generally which is to be glorified, as it were, into a spirituous energy, is, according to the profound phraseology of Scripture, the *blood* and *life* of the noble plant. [This "has its classical analogies in the *αἷμα βοτρύων* of Ach. Tatius, the *sanguis terræ* of Pliny, the *rivarum frigidus sanguis* of Cassiodorus."] Ver. 1. *The* true *Vine:* The Vine in nature is only a figure and symbol pointing to Me.—Vers. 1, 2. He explains that all the sufferings which both He and they should encounter are no other than (the manifestation of) the diligent care and watchfulness which a vine-dresser bestows upon the vine and its branches.—Vers. 1, 2. They are "Christians" (branches) who have the *Word and Sacraments*, but receive them in vain; and to these the preacher should earnestly apply this saying! They are indeed planted in the vineyard like that fig-tree, Luke xiii. 6—even grafted for a beginning into the Vine.—The *fruit* which the Vine-dresser desires is, in its general principle, only the consummation and ripening of our own regeneration; as the cluster, so to speak, is the glorified form and manifestation of the virtue of the branch.—Every thing here goes strangely against appearances! An inexperienced person might say, For what purpose is this crooked and unsightly tree in this beautiful garden? [And why] the unpitying cutting away of so many shoots seemingly so green and healthy?—*EVERY branch that beareth fruit, He purgeth, etc.:* Purging is applied without respect of person, sparing none, according to the vine-dressing rule which aims at fruit, and the utmost possible fruit.—Ver. 3. "That which is clean bears fruit; that which bears fruit becomes also (more) clean." (HILLER).—All the cultivation and care of disciplining grace is efficient only on the condition of our receiving and faithfully keeping His *word;* Christ, the Vine, at once begins by His word to cleanse, and thus is *Himself* the Vine-dresser.—Vers. 4, 5. *On Me* has become *in Me* inasmuch as the connection of the shoots with the stem is no mere *joining on*, but there is a participation of the same juice flowing from one into the other.—So act by your abiding *that* I, as I gladly would, may abide in you.—Without our abiding in Him, there is no abiding of the Lord in us; as without our receiving Him there is no such coming as ends in His indwelling.—"The question here is not of *external doing*, and general influence upon men, but of the holy power to save ourselves and others, through deliverance from sin and death." (SCHMIEDER).—Leaves and sour grapes are not

fruit.—Ver. 6. Our Lord indicates "the stages of *apostasy* and *rejection*" (ZELLER)—1. The solitary ground (apostasy), *if a man abideth not in Me;* 2. the *five* stages of judgment, the accomplishment of which begins in time, is fulfilled in eternity—(1) casting forth (the *appearance of life* continuing), (2) withering (the *appearance of life* departed), (3) gathering, (4) casting into the fire, (5) burning.—Concerning the damned *the present* (καίεται) may always be used; they *burn*, or feed the fire.—Ver. 7. Only those who wilfully forsake Me can ever thus burn; only apart from Me ye can do nothing and fall to ruin, *In Me* ye can do all things!—If His *words* remain in us, His *prayer* pre-eminently remains in us.—Ver. 8. "This means not only that our works appear in the world honorable as good fruit, but that they are carried up to heaven and offered to God, so that He accepts them as His especial honor and highest service" (LUTHER).—Those may take courage whose *light* the people will not regard.—"Therein, that *ye bring forth much fruit*, is My *Father* glorified, and *I* shall have in you genuine disciples who will do *Me* honor." (KLING.)—Vers. 9, 10. The *common life*, which from the vine-stock pervades the branches and produces their precious clusters, is *love*. Love is the first root-principle in God, the first living germ in us; and *perfect love, as* God loves, is also the last ripe fruit.—We can think of nothing beyond this, nothing greater to be promised than that the love, in which the Father and the Son through the Spirit are eternally one, shall be poured out also in us.—All *love*, like all righteousness, is livingly imputed, communicated, and implanted in us at once, from the Father through Christ.—In Christ the eternal love of the Father appears as the sole, abiding, impulsive principle of all His life and suffering, of all His acts and of all His love.—Ver. 11. *My joy* is pre-eminently the joy which He Himself has, but then immediately the words *might remain in you* makes it the joy which He gives.—*Your joy* is by no means only their joy, 'joy in Him and in His work,' but the gladness in God which flowed from Him into them.—Vers. 12, 13. Our Lord graciously condescends so deeply to a comparison with our human relations, that He, as it were, leaves out of sight for a time the all-embracing, and in the solitary sense *atoning*, character of His death. "The Lord does not speak (primarily) of the redeeming design of His death, but of that point in great love which we may recognize and imitate." (RICHTER).—Jesus calls even sinners and enemies, whom He desires to save, His *friends*, inasmuch and because He is first their friend. "The love wherewith, according to St. Paul, He dieth for *sinners*, is at the same time the love whereby, according to St. John, He maketh the disciples His *friends*. He dies for sinners only because in the fulness of His love He regards them as friends." (LUECKE).—Ver. 15. The proof of the relation of friendship is that *open, confidential, unrestrained* communion, the typical expressions of which are found—in Abraham's case, Gen. xviii. 17—that of Moses, Ex. xxxiii. 11—of the pious generally, Ps. xxv. 14; Prov. iii. 32, *etc.*—Ver. 16. Though the Lord calls us *friends*, this does not imply an equality; He calls His followers afterwards even *brethren*, but they all the more reverently call Him only their Lord and their God.—The love between us began with Me and not with you.—*Ordained* (ἔθηκα) *you, etc.* The *branches* become elevated, as it were, themselves into new *vines* of the second degree, since the Lord *sets* them to bear fruit.—"He who is *united with* Christ, obtains thereby the true *independence*, and stands before God as a personality pervaded by Christ." (FIKENSCHER).—I have planted and appointed you that ye should bring forth fruit, *that is*, that ye should secure fruit by your effectual prayer.—Ver. 17. By all these My discourses and commandments I would specially point you to that one (commandment) which I would confirm in your hearts, *that ye love one another!*—Vers. 17, 18. There is need that ye should be all the more closely united in My love, *for* the world hateth you.—Ver. 18. The most conscientious and tender Christian is the most likely to fall into the temptation of seeking the cause of the world's hatred solely in himself, of thinking that if he were perfect in goodness, love, humility, and meekness, the evil of the world must needs be overcome; and this might lead to a false compliance: Against *such* trouble and temptation the Lord arms us beforehand: "If the most holy love upon earth found no better return, if He did not succeed, if He could not in His wisdom avoid hatred when it arose against Him, all the more fiercely as His pure love more brightly beamed upon it—how could *we* hope altogether to escape this hatred?—or do we vainly imagine that we can surpass the love and prudence of our Lord?" (DIETZ.).—The world *cannot* love you, it *must* hate you *as* it hates *Me!*—Ver. 19. This world would not indeed love *you* (for it cannot truly love at all!)—but *its own in you.*—"Although worldly men often quarrel fiercely, which is one of the characteristics of corrupt nature, Tit. iii. 3, yet these enmities are only about particular conflicting interests: *in the great essentials there is always a perfect accord among them.*" (LAMPE).—The *I* has a twofold emphasis: as to the *world*, its hatred is reduced to hatred against Himself; as to the *disciples* it is impressed upon them that He alone is the origin of their new life.—*Therefore, etc.* The hatred of the world becomes to us a precious *note* (sign) that we are His—not indeed the first and only mark: as the *second* note it neither begins our test nor must we seek it or wish it; but *if*, alas, it incessantly comes, *then* it is time to comfort ourselves in the reflection that the love of the world would be a sad condemnation; Luke vi. 26; Gal. i. 10; Jas. iv. 4, *etc.*—Ver. 20. The *consolation* has an undertone of *demand*, that they should rejoice and feel themselves honored in being counted worthy to suffer as He suffered.—"It belongs to the *perfection* of a disciple, who would be as his Master, that he should encounter the hatred of the world." (BRAUNE).—The general tolerance of a tolerant world is always grazing the limits of its liberality; when the *I have chosen you out of the world* is obtruded upon them in all its earnestness, then begins their exclusion, their ban, their rage.—*If they have kept, etc.* Let not their hatred cause you to keep back this word; and also, Oppose the world with your word *alone*, do nothing more, for the rest suffer patiently as I have suffered.—Ver. 21. This sin

is practical, persevering, opposing *unbelief.*—Ver. 22. "Ignorance would be otherwise an excuse"—but *here* it is in the fullest sense *inexcusable.*—Sin enough they have; but *all their sin* would have been forgiven and taken away through Christ, if they had received Him in faith.—Ver. 23. One of the many consequences that result from the unity of the Father and the Son; he that seeth Me, seeth—he that believeth in Me, believeth in—he that loveth Me, loveth—he that *hateth* Me, *hateth —the Father!*—He that *can* hate Jesus, the manifestation of God in the flesh, *must* bear in himself hatred to God.—Ver. 24. "My works, *Me*, and the Father, in them—to *see* and yet to *hate;* these two irreconcilables are reconciled by a God-hating world!?" (LUECKE.)—Ver. 25. The last *solace for* the hatred to Christ which the God-hating world exhibits, lies in the counsel of the divine wisdom which foretold all this.—"In sin there is neither reason nor righteousness" (BERLENB. BIBEL).—"Hatred without cause is worse than idolatry or blood-guiltiness." (TALM. JOMA.)—Vers. 26, 27. While the Spirit previously testifies of Christ to the disciples themselves, and then *through* them to the world, He becomes at the same time a Counsellor, Helper, Intercessor, Representative, *for* the disciples.—*How* will He testify and *what?* He will not *immediately* (by any *personal* manifestation as the Son) bear witness, but *in* and *through you:* further, He will testify that which ye have already seen in Me, that which ye have already heard of Me—nothing besides, essentially different or new.—Then *shall ye* actually *bear witness;* and more, then will your testimony be the testimony of the Spirit, who will make you infallible *in this vocation and function.*—Not *a speculative idea*, but *a historical fact*, is the ground-work of the world's salvation.—We (of the present day) *first* livingly experience and receive, through the New Testament Scriptures, the life, deeds, and sayings of our Lord, as eye and ear witnesses of the second degree; *then* we also *wait* humbly for power from on high; and *then* it is our obligation and right to testify with power and success what *we* have seen and heard in historical conviction and living experience.—Chap. xvi. vers. 1, 2. It has been said that *excommunication* is a greater evil than bodily persecution, yet the Lord does not here so regard (present) it: he who is strong in the truth may suffer that truth to be called a lie without being much aggrieved; but to our weakness, and our unsinful natural love of life, the death of martyrdom must ever be the crown of patience and endurance.—O that unhappy *thinking*, into which the hatred of unbelief may be blinded and hardened, while it seeks to justify itself before God!—Ver. 3. Even the true Church should and must *cast out*, for the sake of truth and love; but it belongs to the false synagogue to treat those differing in faith with hatred which reaches unto persecution, and putting to death as λατρεία.—It becomes us to mourn over our blind persecutors, and, like Stephen, to continue the Lord's own intercession for those who know not what they do.—Ver. 5. We should never be too idle or too sorrowful to investigate and inquire from the impulse of faith and love, and with an eager desire for saving knowledge.—Ver. 6. The same disciples afterwards, when the risen Lord ascended to heaven, returned to Jerusalem with great joy, without any sorrow for the separation (Luke xxiv. 52).—"Under this gentle rebuke there lies a tacit consolation. While He accuses their negligence in not putting the question, *Whither goest Thou*, He gives them their own excuse, that their omission was due to excess of sorrow." (LAMPE.)—"The Lord knoweth our frame, and of what stuff we are made. And of this we can remind Him, Heb. iv. 15." (BERLENB. BIBEL.)—Ver. 7. In precise opposition to the disciples' view, that to *Him*, the pure and holy One, death would be no suffering or ruin, but *their* irreparable loss, the Lord points, in silent contrast, to the fact that to *Him* the departure to the Father through the death of a sinner, for sin's sake, would indeed be very bitter (ch. xii. 27)—but all the more does He turn it into an *it is expedient for you.* Thus speaks the love that looks not at its own.—The primary thought which, in the analogy of human relations generally, finds here its grandest application, is —that only after the withdrawal of the sensible presence of a teacher and master, his abiding and influential spirit is truly set free and penetrates our being.—"Before He went away,(the Christ after the flesh),the Christ after the Spirit could not come. When the former vanished, the latter appeared." (DRAESEKE.)—In all fellowship with the sufferings of Christ, which might seem to us to be His going away from us, the Comforter repeats to us His prototypic word of consolation—*It is expedient for you!*—Ver. 8. "The Apostles were to *convince* the unbelieving and hating world, *maintain their right* against it, and *conquer* it by the truth they testified." (ŒTINGER.) —The sentiment, so often misunderstood and perverted, that the world's history is the world's judgment, has its truth in this working and judging of the Spirit, this final preparation for the judgment to be revealed, which, again, must tarry for its consummation until that personal appearance of the Son to which the Spirit points the Church.—"The *reproof*, that is, the bringing to view of our own unrighteousness, could not be without a gracious revelation and offer of the true righteousness; even the judgment is exhibited before the world only *in order, where possible, to turn its thought to Him*, who frees all who believe from condemnation. (SCHLEIERMACHER.) —The *reproving* office necessarily precedes the *comforting*. The Paraclete does not, properly speaking, perform "a strange work, before He comes to *His own* work, that of comforting, and preaching grace." (LUTHER.)—In the three great words ἁμαρτία, δικαιοσύνη, κρίσις, the Lord names the three all-embracing, essential elements of truth and its whole procedure. Not until the Holy Ghost has explained these words, does the world know what *sin*, *righteousness* and *judgment* are.—The production of an experimental and perfect knowledge of these three words is the office of the *Spirit* alone, and that *as* Spirit,—by the mediation, indeed, of the word and the work, yet only so far as these are made *inwardly* efficient in the heart and conscience.—Ver. 9. The ὅτι gives us the *thing signified* in sin, righteousness, judgment, tells us what kind of sin, righteousness and decision of judgment, He means.—The Lord means first specifically the sin of *unbelief.* This

is no mere error, but the foundation and crown, the fruit and kernel, the true essential substance of all *sin* of the evil will.—"The Holy Ghost reproves the world of *lying* when it pretends that its unbelief is *honest doubt, etc.*" (RICHTER'S *Hausbibel*).—The reproof of unbelief is at once a *proffer of faith* (and) an offer of all strength and grace requisite in order to it.—Ver. 10. "The Holy Ghost convinces the world of *righteousness:* partly, that it *must necessarily have* a righteousness; partly, that it cannot find that righteousness in itself; partly, that it should seek such righteousness *in Christ.*" (RIEGER.)—The ὑπάγειν denotes here, as in ver. 7, a ministering, obtaining, *redeeming* departure.—The *not seeing* must refer to *faith* in the Invisible. The righteousness of Christ, *to be laid hold of* in faith, is thus arrayed against the sin of unbelief.—Ver. 11. Even the Holy Ghost (who was to do away with all accommodations and strip off all Jewish embellishments of the truth) does not put an end to the teaching concerning a *Devil*, but rather begins it anew.—The great cause is lost by the enemy of God, the author of all sin and unrighteousness, the blinder of men's minds into unbelief of a Saviour; and it is *won for the world*, in which he has no longer either power or right.—The *future* judgment to which the world is proceeding, under the deciding testimony of the Spirit, is founded on the judgment which has been already *accomplished* through the departure of Jesus, and which is *presented* to the minds of men by the Holy Ghost.—The Spirit's ἔλεγχος separates mankind into two classes, each consisting of three sorts of men. Among those who accept this ἔλεγχος, we distinguish the *penitent* who acknowledge their *sin*, the *believing* who are justified in Christ, the *holy* who are perfectly delivered from Satan's power in the full accomplishment of their sanctification. Among those who persistently oppose, there are the abiding *sinners, unbelievers, condemned.*—Satan is *either* condemned to our advantage if we lay hold on *righteousness, or* we remain with him in condemnation if we continue as the world in *sin.*—*Will ye then* be, and be forever, the Devil's? Will ye be condemned with him?—The three-fold office of the Holy Ghost has a corresponsive reference to the prophetical, high-priestly, and judicial offices of Christ.—Ver. 12. Ye cannot *bear* it, is a more gracious and stronger expression than if He had said, Ye cannot *receive* it. The Lord considers the weakness of their oppressed minds. A further development and exposition of these great things would have altogether *weighed them down*, without the understanding which the Spirit should first bring.—Prematurely to pour out to people the whole truth, is not only *useless*, but *it is also positively hurtful.*—Ver. 13. The living teaching of the Spirit is a guidance and leading into truth, in more senses than one. First, because it must assuredly presuppose, bring with it, require, a constantly corresponding practical obedience,—hence bringing no more to the inner and true understanding than the life is ripe for and fully willing to be guided by. "The Spirit will *lead*, the Christian must therefore *walk with* Him." (BRAUNE). Then, secondly, the Spirit gives, as we see in the case of the Apostles, His solutions and explanations according to the *need* and the *occasion* (Matt. x. 19, 20)—just as in part at least the laws of Moses were given according to the emergencies which required them. "In the activity of his vocation a man attains the region of truth," says BRAUNE. Thus, while the *leading into* of itself indicates a *gradualness*, in opposition to the mechanical and childish notion that the Apostles at one bound were established in all truth on the day of Pentecost, we have to seek the reason and the measure of this gradualness, both externally and internally; partly, in the internal ripening and progress of the Apostles themselves in their own sanctification, with which their knowledge keeps pace—and partly in the stages of the way in which their vocation as witnesses led them through the world.—"If the Holy Ghost may not speak of Himself, and out of Himself—O Preacher! how canst thou draw thy preaching out of *thyself*, out of *thine head* (or even *heart*)?" (GOSSNER.)—Let nothing of thy preaching and testimony come from thine own mere impulse and will to know and to teach, before the Spirit hath taught and impelled thee!—Ver. 14. The glorification of Jesus Christ will be consummated before His disciples and in them, only by the Holy Ghost. *He shall glorify Me*—in this the Lord names the inmost centre of the whole truth, around which the periphery of its manifold development revolves; as also the most decisive test for every spirit of lying.—"What preaches Jesus, and leads to faith in Him, is of the Holy Ghost. For as the Son speaketh of the Father and glorifieth the Father, even so speaketh the Holy Ghost of the Son and *glorifieth the Son.*" (LUTHER).—"The full harmonious close of all the words of Jesus is *Spirit;* the testimony of Jesus is the kernel and spirit of all the prophets." (ŒTINGER.)—The Holy Ghost *testifies* of Jesus (ch. xv. 26)—this is the beginning of His office in the world; He *glorifies* Jesus—that is the goal and end of His office in believers.—The glorification of Christ *before us* must coincide with the appropriating establishment of His image *in us.*—There is no other receiving of this glorifying light, no other living growing and becoming perfect in it than that which takes place according to 2 Cor. iii. 17, 18.—Ver. 15. The honor of the *Father* could not be left without its positive expression; we have found this pervading all these farewell discourses, but the Trinitarian expression and winding up of all culminates in this passage.—Thus, there is opened to us a glimpse into the living blessed bond of love in receiving and giving in the eternal ground of the triune essence of the Godhead.—"This is the circle; round and complete; all Three, Father, Son, and Holy Ghost in one eternal Divine nature:—thus the Holy Ghost is Himself true God, without any difference, only that He hath it both from the Father and the Son." (LUTHER).

[From BARNES: Chap. xv. 1. Christ really and truly gives what is emblematically represented by a vine.—A *vine* yields proper juice and nourishment to all the branches, whether these be large or small.—Ver. 2. *Every branch in Me;* Every one that is a true follower of Me—that is united to Me by faith—and that truly derives grace and strength from Me, as the branch does from the

vine.—It is a union of friendship, of love, and of dependence; a union of weakness with strength; of imperfection with perfection; of a dying nature with a living Saviour; of a lost sinner with an unchanging Friend and Redeemer. It is the most tender and interesting of all relations; but not more *mysterious* or more *physical* than the union of parent and child, of husband and wife (Eph. v. 23), or friend and friend.—*He taketh away:* The vine-dresser cuts it off; God removes such in various ways: 1. By the discipline of the church; 2. By suffering them to fall into temptation; 3. By persecution and tribulation, by the deceitfulness of riches, and by the cares of the world. (Matt. xiii. 21, 22), by suffering the man to be placed in such circumstances as Judas, Achan, and Ananias were—such as to show what *they were*—to bring their characters *fairly out*, and to let it be *seen* that they had no true love to God; 4. By death.—To *bear fruit* is to show by our lives that we are under the influence of the religion of Christ; and that that religion produces in us its appropriate effects.—Ver. 4. Live a life of dependence on Me, and obey My doctrines, imitate My example, and constantly exercise faith in Me.—Ver. 5. We see hence, 1. That to Christ is due all the praise for all the good works the Christian performs; 2. That they will perform good works just in proportion as they feel their dependence on Him, and look to Him; 3. That the reason why others fail of being holy is because they are unwilling to look to Him and seek grace and strength from Him who alone is able to give it.—Ver. 8. *Bear much fruit:* Abound in good works; be faithful, zealous, humble, devoted, always abounding in the works of the Lord. This honors God, 1. Because it shows the excellence of His law which requires it; 2. Because it shows the power of His gospel, and His grace that can overcome the evil propensities of the heart, and *produce* it; 3. Because the Christian is restored to the divine image, and it shows how excellent is the character after which they are formed.—The Saviour says those who bear MUCH *fruit* are they who are His disciples.—No one should take comfort in the belief that he is a Christian who does not aim to do *much* good.—Ver. 9. *So have I loved you:* Not to the same degree, but with the same *kind* of love—deep, tender, unchanging; love prompting to self-denials, toils, and sacrifices to secure their welfare.—A strong reason why *we* should continue in His love, 1. Because the love which He shows for us is unchanging; 2. It is the love of our best Friend—love whose strength was expressed by toils, and groans, and blood; 3. As He is unchanging in the *character* and *strength* of His affection, so should *we* be—thus only can we properly express our gratitude, thus only show that we are His true friends; 4. Our happiness here, and for ever, depends altogether on our *continuing* in the love of Christ.—Ver. 16. *Bring forth fruit:* This is the great end for which Christians are chosen.—*Your fruit should remain:* This probably means, 1. That the *effect* of their labors should be *permanent* on mankind; 2. That their labor should be *unremitted.*—He that *expects* or *desires* to grow weary and cease to serve Christ, has never yet put on the Christian armor, or known anything of the grace of God.—Ver. 19. *If ye were of the world:* If you were actuated by the principles of the world—if, like them, you were vain, sensual, given to pleasure, wealth, ambition, they would not oppose you.—Ver. 22. We may understand this as teaching, 1. That they would not have been guilty of this *kind* of sin; 2. They would not have been guilty of the same *degree* of sin.—Chap. xvi. ver. 1. Learn, 1. That if Christians were left to themselves, they would fall away and perish; 2. That God affords means and helps *beforehand* to keep them in the path of duty; 3. That the instructions of the Bible and the help of the Holy Spirit, are all granted to keep them from apostasy; 4. That Jesus, beforehand, *secured* the fidelity, and made certain the continuance in faith, of His apostles—seeing all their dangers, and knowing all their enemies; and, in like manner, we should be persuaded that "He is able to keep that which we commit to Him against that day." 2 Tim. i. 12.—Ver. 7. *It is expedient for you, etc.;* 1. By His departure, His death, and ascension—by having these great *facts* before their eyes—they would be led by the Holy Spirit to see more clearly the design of His coming than they would by His presence; 2. While on the earth the Lord Jesus could be bodily present but in one place at one time; 3. It was an evident arrangement in the great plan of redemption, that each of the Persons of the Trinity should perform a part; 4. It was to be expected that far more signal success would attend the preaching of the gospel when the atonement was actually made, than before.—Vers. 8-11. Here is presented a condensed and most striking view of the work of the Holy Spirit.

[From OWEN: Chap. xv. 6. There is no true branch of the Vine that does not bear *some* fruit.—Those who have no living connection with Christ, represented by *abiding in Him*, are to be cut off eventually even from the outward and visible connection with His body, and cast forth.—Ver. 7. The word of Christ is His own presence: where that dwells and forms the rule of conduct, He dwells.—*Ye shall ask what ye will, etc.* This is not a promise, as some absurdly suppose, that every request made by Christ's disciples shall be granted; but that such petitions as result from His indwelling word, and are therefore in accordance with the mind of the Spirit, shall be heard and answered.—Ver. 8. We should be cautious not to refer the bearing of fruit to the external results only which crown a life of activity in the service of Christ; the main reference is to the growth of grace in the soul, the fruits of the Spirit (Gal. v. 22, 23).—*So shall ye be, etc.* The condition of discipleship in the school of Christ.—Ver. 9. The connection between Christ and His followers is one of love, having the same characteristics as that which subsists between the Father and Son.—Ver. 10. Not only is obedience the proof of true discipleship, but it is here declared to be the very means of indissolubly uniting the soul to Christ.—Ver. 16. The verb rendered *have chosen*, literally signifies, *to choose out for one's self, i. e.* for one's own use, or in accordance with one's own pleasure; hence it signifies a choice with the idea of *favor, approval* and *love.*—*Ye have not chosen Me:*

No one ever chooses Jesus in this evangelical sense of the word, until inclined thereto by the sovereign purpose and grace of God through Jesus Christ.—*Should go and bring forth fruit:* A picturesque expression denoting living energy and activity, a going forth under a profound sense of responsibility; and an addressing of one's self with all one's powers to the service assigned one. —Ver. 19. It is only in opposition to truth, and in hatred to the followers of Jesus, that the men of the world are united, and it is in reference to this hatred to everything that is good, that the world is said to love its own.—Ver. 24. Miracles must be connected with a holy life and true words, to have any power and significancy (as being from God).—Ver. 26. *Comforting* is an important function of the Spirit's office, though it constitutes but a small portion of His work as the Helper and Guardian of the saints on earth. —The preposition in *from the Father* implies that the original abode of the Spirit was *with* God.— Chap. xvi. 1. *Offended,* "Hindered by stumbling-blocks such as are mentioned in the next verse." (CROSBY.)—Ver. 10. "The world's only possible righteousness is in the grasping of the unseen and ascended Christ, and they will be convinced of that by God's Spirit either to salvation or damnation." (CROSBY.)—Ver. 14. *He shall glorify Me,* announces the great object of the Spirit's mission; as all that He reveals has reference to Christ, so in the fulness and clearness of His revelation is Christ glorified, 2 Cor. iv. 6.]

IV.

HIGHER UNION OF THE FARTHER AND THE HITHER WORLD AT THE NEW TESTAMENT EASTER AND PENTECOST. GLORIFICATION OF CHRIST THROUGH THE HOLY GHOST AND OF THE FATHER THROUGH CHRIST. THE GOING AND COMING AGAIN OF THE LORD. THE CHURCH'S WATCHWORD: A LITTLE WHILE. SYMBOLISM OF SORROW, OF NATAL PANGS AND JOYS. GOOD-FRIDAY GRIEF AND EASTER JOY IN THE LIFE OF THE LORD AND THE LIFE OF THE CHURCH.

CHAP. XVI. 16-27.

(Pericope for Jubilate Sunday, vers. 16-23; Rogate, vers. 23-30).

16 A little while, and ye shall not see me [and ye no longer[1] behold me, οὐκέτι θεωρεῖτέ με]: and again, a little while, and ye shall [will] see me [ὄψεσθέ με], because
17 I go to the Father.[2] Then [Therefore] said *some* of his disciples among themselves [to one another, πρὸς ἀλλήλους], What is this that he saith unto us, A little while, and ye shall not see me [behold me not]: and again, a little while, and ye shall
18 [will] see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith [we know not what
19 he is speaking of, οὐκ οἴδαμεν τί λαλεῖ].[3] Now[4] Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of [Do ye inquire of this among yourselves, περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι] that I said, A little while, and ye shall not see me [and ye behold me not], and again, a little while,
20 and ye shall [will] see me? Verily, verily, I say unto you, That ye shall [will] weep and lament, but the world shall [will] rejoice; and [*omit* and][5] ye shall [will]
21 be sorrowful, but your sorrow shall [will] be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into
22 the world. And ye now therefore [So ye also now] have[6] sorrow: but I will [shall] see you again, and your heart shall [will] rejoice, and your joy no man [no one]
23 taketh [will take, ἀρεῖ,[7]] from you. And in that day ye shall [will] ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name [If ye will ask the Father anything],[8] he will give *it* you [in my name].
24 Hitherto have ye [ye have] asked nothing in my name: ask, and ye shall [will] receive, that your joy may be [made] full.

* * * * * * * * *

25 These things have I spoken unto you in proverbs [parables, παροιμίαις: but[9] the time cometh [the hour is coming] when I shall no more speak unto you in proverbs [parables], but I shall show [tell] you plainly of [concerning, about] the Father.
26 At [In] that day ye shall [will] ask in my name: and I say not unto you [I do not
27 tell you] that I will [shall] pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out [forth] from God [from the Father].[10]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 16.—[The text. rec. reads οὐ, *not;* but οὐκέτι, *no longer*, is supported by א. B. D. L., Orig., Vulg., Syr., *etc.*, and adopted by Lachmann, Tischend. (ed. viii., against οὐ of his former edd.), Tregelles, Alford, Westcott and Hort. Lange follows it, and says, in opposition to Meyer, who considers οὐκέτι an interpretation from ver. 10 and xiv. 19, that it agrees better with the contrast between θεωρεῖτε and ὄψεσθε.—P. S.]

[2] Ver. 16.—[The words ὅτι (ἐγὼ) ὑπάγω πρὸς τὸν πατέρα in the received text are supported by A. and retained by Lachmann and Lange (who accounts for their omission on the ground of their seeming inconsistency with ὄψεσθέ με), but they are wanting in א. B. D. L., Orig., *etc.*, and dropped by Tischend., Alford, Treg., Westc. and H. It looks as if they were inserted to suit ver. 17.—P. S.]

[3] Ver. 18.—[On minor differences of reading in vers. 17 and 18 see Alf. and Tischend. ed. viii.—P. S.]

[4] Ver. 19.—[Lange with Lachm. retains οὖν (after ἔγνω) which is backed by A. and suits the Johannean style, but Tregelles, Alf., Tischend., W. and H. omit it in accordance with א. B. D. L.—P. S.]

[5] Ver. 20.—[δέ, *but*, before λυπηθήσεσθε is omitted by Lange in accordance with א.[1] B. D. L., Tischend. (ed. viii., against his former edd.), Alf., *etc.* It marks a contrast which has already been presented.—P. S.]

[6] Ver. 22.—[ἔχετε is supported by א.* B. C., *etc.*, and adopted by Lange, Tregelles, Alf., Tischend., Westcott and H.; the future ἕξετε, which Lachmann prefers with A. D. L. and א.c, seems conformed to the fut. in ver. 20. Meyer, on the contrary, thinks that ἔχετε is conformed to ἔχει in ver. 21 and to νῦν.—P. S.]

[7] Ver. 22.—[The rec. αἴρει, *taketh*, is supported by א. A. C. D.[2], L., approved by Lange, Tischend. (viii.); the future ἀρεῖ, *will take*, is adopted by Lachm., Alford, Tregelles, Westcott and Hort, in accordance with B. D., Vulg., Orig.—P. S.]

[8] Ver. 23.—[ἄν τι, *si quid*, *if anything*, is the correct reading, adopted by Tischend., Alf., *etc.*, in accordance with B. C. D. L., *etc.*, instead of the rec. ὅσα ἄν. The best authorities put ἐν τῷ ὀνόματί μου after δώσει ὑμῖν, not before (as the text. rec. does). Christ is the medium of all communication between the Father and the believer.—P. S.]

[9] Ver. 25.—[ἀλλ', *but*, is omitted by Tischend. and Alford, but retained by Lange with Lachmann on the authority of A. C.[3] D. He claims also B., but B. as well as א., according to Tischend. ed. viii., sustain the omission.—P. S.]

[10] Ver. 27.—[The text. rec. and Tischend ed. viii. read θεοῦ (from ch. xiii. 3) with א.* A. C.[3], *etc.*, but א.ca B. C.* D. L. X., Syr., *etc.*, Lachm., Lange, Tregelles, Alford, Westcott and Hort give the preference to πατρός.—P. S.]

EXEGETICAL AND CRITICAL.

[Olshausen states the connection thus: Before the Spirit can fulfil His blessed work, a painful separation is necessary. But the μικρόν suggests a more natural connection: The promised coming of the Comforter with His disclosures of the whole truth, spoken of vers. 13-15, is near at hand. The Lord now speaks of His speedy withdrawal with its joyful effect after a brief season of mourning. The mode of expression is purposely enigmatical, to stimulate the disciples. θεωρεῖτε and ὄψεσθε are not co-ordinate; the former refers to the bodily, the latter chiefly, though not exclusively, to the spiritual vision on the day of Pentecost, which, however, goes on to its final completion at the parousia. Comp. ch. xiv. 19.—P. S.]

Ver. 16. **A little while.**—The determination of time is not the same as chap. xiv. 19. In the latter passage the term is one reaching from the night of Maundy Thursday to Easter Day; in the present chapter the one little period is resolved into two small or lesser ones (after a sacred *divide et impera*, we might say). The first "*little while*" reaches to the death upon the cross; it amounts, therefore, to about one day; the second extends from that death to the resurrection, and, hence, amounts again to one day.—**And ye will no more behold Me** [καὶ οὐκέτι θεωρεῖτέ με].—According to Meyer, reference is not had to the resurrection in this place either, but to the spiritual viewing of Christ in the activity of the Paraclete. To accord with this view, the not seeing for a little while must likewise be merely spiritual. Better Tholuck: With still more directness than in chap. xiv. 19, our thoughts are led to Christ's resurrection, on the occasion of which His disciples did see Him again. [Ebrard, Hengstenberg, Ewald, Weiss likewise refer ὄψεσθε to the resurrection, but this seems inconsistent with ver. 23: "In that day ye shall ask Me nothing," comp. with Acts i. 6, 7, where the disciples did ask the Lord concerning the time of the establishment of His kingdom. Alford assumes in all these prophecies a perspective of continually unfolding fulfilments; the ὄψεσθε *began to be fulfilled* at the resurrection of Christ, then received its *main fulfilment* at the day of Pentecost, and shall have its final completion at the great return of the Lord hereafter.—P. S.]—**For I go away to the Father.**—I go away, not to abide in Sheol. Because I go to the realm of life, I can also soon manifest Myself again; manifest Myself *here* and *thence,*—*there* and *in the future.* After a little while, ye shall continually be seeing Me again and seeing Me more thoroughly than ye have ever yet seen Me; ye shall *view* Me with the eyes of the spirit and of living knowledge, because I am with the Father in the kingdom of life, as He that liveth.—And thus, together with the resurrection, there is embraced the entire manifestation of Christ through future ages until His coming;—a manifestation whose principle is contained in His resurrection. Luthardt: In the transient return of the Risen One they are to see a pledge of the Parousia (an opinion which Meyer groundlessly combats). On the genuineness of the words: *for I go, etc.*, see the TEXTUAL NOTES.

Ver. 17. **What is this whereof He saith: a little while** (τὸ μικρόν)?—The excitement and mutual questionings of the disciples in regard to the mysterious saying of the Master, are themselves of a somewhat mysterious nature. They passed by the first μικρόν, chap. xiv. 19, without stumbling. In the first place, the double μικρόν seems to stagger them. Formerly He said: "*A little while, and the world will behold Me no more; ye, however, will behold Me;*"—now He says: "*A little while, and ye will not behold Me.*" But He goes on to declare further: "*and again a little while, and ye will see Me,*" *i. e.* view Me in a more glorious way. And as a reason for all this is assigned His going to the Father.—**Now behold Me no more.**—This seemed to denote His death; **now view Me again**;—and this to be indicative of His glorious appearing to judgment. Should the first ensue, in what respect could the second be? or the second, then wherefore the first? And, assuming the second, how was it possible for them to view Him better

than they had done before, if He went to the Father? Thus, they have a foreboding of the greatest, the most mysterious changes, but the greatest mystery of all to them is still that all these things are to happen in a short space; here, we must observe, they make their final stand, *viz.*, at the stress borne by τὸ μικρόν. And it is upon this, in accordance with the purpose of the Lord, that the accent *should* now fall; it is here that they *should* stand still. The pain of parting, just pressed upon them by Him in its full greatness and startling, trying power, must now be viewed by them from the other side, as a suffering, sharp but short, no longer analogous to the agony of death, in the natural world, but, rather, to the anguish of travail, as a swift transition from the depths of woe to the heights of joy. As to how the apostles, and with them all Christians, have learned this saying, see the DOCTRINAL and ETHICAL NOTES.

Ver. 19. **Now Jesus was aware.**—See chap. vi. 61. It was His desire to lead them to this point; He now offers them an explanation, the magnitude and certainty of which are introduced by a: **verily, verily.**

Ver. 20. **Weep and lament** [κλαύσετε καὶ θρηνήσετε ὑμεῖς].—The intensity of the anguish imminent upon them, vividly portrayed. The **ye will** is placed, in indication of their great contrast to the world, immediately before the words: **The world will rejoice** [ὁ δὲ κόσμος χαρήσεται].—The weeping and lamenting has for its subject, together with the death of the Lord, the apparent downfall of the hopes they had built upon the imminent kingdom of God and redemption of Israel.—**ye will be sorrowful** [ὑμεῖς λυπηθήσεσθε], emphatically: plunged in sorrow.* The expression is partly characteristic of the depth of their desolation, partly introductory to the second antithesis and, hence, descriptive of the measure of their joy. Not alone shall, for them, joy follow upon sadness; their joy shall grow out of their sadness, sadness **shall be changed into joy**; consequently, the bottomless depth of their sorrow shall be the heavenly measure of their joy. Their dying with Christ was the condition of new life with Him. [Alford: εἰς χαρὰν γενήσεται, not merely changed *for* joy, but changed *into*, so as itself to become—so that the very matter of grief shall become matter of joy; as Christ's cross of shame has become the glory of the Christian, Gal. vi. 14.—P. S.]

Ver. 21. **The [A] woman, when she is in travail** [ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει. Mark this touching proof of the Saviour's sympathy with suffering humanity and woman's deepest trial (Gen. iii. 16).—P. S.] *The woman* [ἡ γυνή]. This is the universal rule; hence the definite article.† When she is about to be delivered or to give birth, she hath sorrow. Not alone physical pangs or throes, but likewise mental pressure, solicitude and anguish.—**Her hour** [ἡ ὥρα αὐτῆς, her (appointed) time]. For woman the fateful hour of tribulation.—**But when she is delivered of the child** [ὅταν δὲ γεννήσῃ τὸ παιδίον—not necessarily masculine (*puer*), but indefinite]. The anguish is forgotten—merged in the joy that a human being is born into the world. This is the rapturous thought of maternity. The child is a human being (ἄνθρωπος), a mystery of personal, infinite life. See Gen. iv. 1.—**Into the world** [ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον]. Not into the natural life only: into the Cosmos and for it; in order to the full development and moulding of it.—In the Old Testament also, the pangs of a travailing woman are used as a symbol of that grief which is turned into joy, Is. xxi. 3; xxvi. 17; xxxvii. 3; lxvi. 7; Hos. xiii. 13.

Ver. 22. **And ye now therefore have sorrow.**—Explanation of the symbol, for the immediate comprehension and need of the disciples. Ye are like a travailing woman, in your sorrow; soon ye will also rejoice exceedingly. At this Meyer stops, in antithesis to older and more extended interpretations. Even Tholuck observes: "in the case of the disciples, the *subject* of their sorrow did indeed turn into a *subject* for their joy; their joy—we may say—was the recompense of their anguish; it was not, however, born of their anguish." Against this view we will cite the remark of Lücke: "The death-hour of Jesus was for the disciples the natal hour of new life." Thus, not in the change of the *subject* alone did the joy lie, but in the change of *their condition*, as well; only by the death of their old view of the world and by their fundamental renunciation of it, their dying with Christ, did they become capable of understanding the import of His resurrection and of rejoicing over that resurrection as they should." Prominence is given to this thought by Tholuck also. And exegesis is justified, on this point, in passing beyond the proximate application of the figure in accordance with the practical needs of the disciples at that time. Most undoubtedly, the death of Christ is, according to Apollinaris, Chrysostom, Olshausen and others, the agonizing travail of humanity, from which labor the God-Man issues, glorified, to the eternal joy of the whole body of mankind.* De Wette's remark: "the living Christ is subjectively the offspring of the mental productivity of the disciples," is

* [Alford: "Λυπηθήσεσθε goes deeper than the wailing and weeping before: and plainly shows that the whole does not *only* refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ:—and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord." David Brown: "At the same time the sorrow of the widowed Church in the absence of her Lord in the heavens, and her transport at His personal return are certainly here expressed."—P. S.]

† [In the German, as in the Greek lang., the definite article is generic; but the *use* of the article in Greek and in German corresponds, in this case, to its *omission* in English; comp. ὁ δοῦλος, xv. 15.—P. S.]

* [Olshausen: "Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (*ein schmerzvoller Geburtsact der ganzen Menschheit*) in which the perfect man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible." Alford adopts this view, and applies the same to every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till "Christ be formed in him," is this birth of pain. "And the whole Church, the Spouse of Christ—nay, even the whole Creation, συνωδίνει, till the number of the elect be accomplished, and the eternal joy brought in. And thus the meaning which Luthardt insists on as against the above remarks of Olshausen, *viz. the new birth of the Church*, is in inner truth the same as his."—P. S.]

open to misapprehension, for this reason, if for none other, *viz.* that mental productivity is an attribute of man, and not of woman. According to Luthardt, the subject treated of is the new birth of the Church, her transition to a state of glorification, an occurrence simultaneous with Christ's coming to the Church.* This view would completely obliterate the words: a little while, as well as the reference to Christ. Upon this fact, however, we must insist: namely, that man is perfectly born to the world only in his second, heavenly state of existence, in the resurrection, and that, inasmuch as this is conceded, before the resurrection of Christ no human being had been fully born into the world, whilst with Christ's resurrection, the birth of One Man into the world did at once make manifest this new world, and involve the co-geniture of the new humanity for this new world (with Christ dead, risen, transplanted into the heavenly existence). And thus, again, He was born of the travail-pangs of the Theocracy, the whole of the old humanity in its higher tendency, its longing for salvation; these pangs truly centered in His heart; at the same time, however, they thrilled through the members of believers and became the mortal agony of their old view of the world. (See Is. xxvi. 17; lxvi. 9; 1 Cor. xv. 47; Rev. xii. 1.)

Your heart will rejoice.—Meyer considers this as relative to the communication of the Paraclete, in opposition to the just view of most commentators, who assume it to have reference to the resurrection.—**And this your joy —no man will take from you.** It is the beginning of the eternal life in the heavenly existence, in which heaven and earth are intrinsically united.

Ver. 23. **And in that day ye will ask nothing of Me.**—This is the great, endless day, beginning in their souls with the beaming of the Easter Day. The day when they shall see Christ personally again and gaze upon Him spiritually. This seeing again includes the fact that the living Christ is then born in the disciples (De Wette); but this, the subjective festalness of the day is conditioned upon the objective dawn of the day of Christ. The glory of this festal day is depicted: 1. in the assurance that the disciples will ask the Lord nothing—an intimation of the enlightenment of the Spirit; 2. that, in the Spirit of sonship, they shall acceptably pray in Jesus' name, with perfect certainty of a hearing and of the reception of miraculous power; 3. that, thus praying, they shall have an entrance into the spiritual life of consummate joy. The Lord explains the first promise by the announcement that they shall at that time enjoy unbounded spiritual intercourse with Him which condition of affairs existing, He will unreservedly reveal divine things to them. The second and third promises He explains by telling them that they shall experience the Father's love in direct communion with Him. Hence it is the day of full, heavenly communion with the triune God, the Holy Ghost, the Son and the Father.

Ask—inquire of—Me nothing.—Chrysostom and others interpret ἐρωτᾶν as expressive of requesting. According to Johannean usage it might bear this meaning. And we should be forced thus to interpret it, if, from vers. 23-27, there were presented but a succession of fresh items in the promise. In that case, this first proposition would contain the general promise: on that day ye shall have nothing more to desire, to request, but shall experience the fullest content, for, first, ye shall have the hearing of your prayers granted you in My name, *etc.* But in ver. 25 the promise of ver. 23 οὐκ ἐρωτήσετε, is, from the stand-point of the future, further explained; similarly, vers. 26 and 27 are explanatory of the promise of ver. 23: Whatsoever ye shall ask—petition—the Father for, *etc.* —Accordingly, the meaning is: Ye shall in that day ask—inquire of—Me nothing. That is, their immature discipleship and pupilage—that condition in which they were continually becoming astonished or startled at something, and were consequently led into many questionings (for instance chap. xiv. and chap. xvi. 17), failing, however, to put the true and decisive question (chap. xvi. 5)—shall come to an end and be replaced by the higher condition of enlightenment. The condition of enlightenment is a condition of ever-living revelation—revelation suited to all the true needs of the intellectual spirit, 1 John ii. 20.

Ver. 23. **If ye will entreat the Father for anything.**—Introduced by a **verily, verily.** Hence, it is upon the following promise that the principal weight lies. Christ divides their wants into intellectual and practical ones, the need of complete revelation and that of finished redemption; in laying particular stress upon the latter, He brings out the fact that the new life of knowledge is conditioned by the new life of prayer in the practical appropriation of salvation. We consider the reading ἄν τι to be established not only by the Codd. (see the Note), but also by the consideration that the principal emphasis should here rest upon *the filial invocation of the Father*, a circumstance unconsidered in Meyer's decision for ὅ τι ἄν after Cod. A.

He will give it you in My name.—[Notice here the right reading.—P. S.] See John xiv. 26. Just as the name of Christ, as the living view of His personal manifestation, and the experience of His salvation, is the medium of their prayer (a fact presupposed in the invocation of God as the Father, namely, the Father of Christ in the first instance), so a hearing on the part of the Father is allotted them through the name of the Son, *i. e.* the unfolding of the fulness of blessing, the divine power in His manifestation, His salvation and purpose. The name of Jesus, therefore, is not merely the "motive," but also the medium. The clearer, objective radiance of Christ's manifestation is the means by which God endows believers with more abundant power of prayer and more bountiful answers to it.

Ver. 24. **Hitherto ye have asked for**

* [Comp. Wordsworth *in loc.* (after Augustine): "In a secondary and wider sense, the Church in this world is the woman in travail; she is in travail with souls for the new birth to grace and glory (Gal. iv. 19). She groans in the pangs of parturition even till the great day of Regeneration, the day of the glorious reappearing of Christ, and the general resurrection and new birth to immortality (Rom. viii. 22). Then humanity will cast off its grave-clothes, and be glorified for ever with Christ."—P. S.]

nothing.—Not simply for the reason that they lacked divine illumination (Meyer), or because Christ Himself was not yet perfected (Hofmann), but because they prayed, as yet, with the reservations of their old view of the world, their old Messianic hope, not in that submission to the Messianic name of Christ and to His work, to which they should attain by means of the cross.

That your joy may be made full.—See ver. 22 and chap. xv. 11. Glorious condition of the blessed spirit-life. Also an ultimate end of the life of prayer (ἵνα). Christ's exhortation to prayer manifestly has for its aim Pentecostal prayer for the Holy Spirit as the Mediator of that joy which should be their portion in the unanimity of love. Unanimity of prayer (Acts ii.) is the yearning of love. Unanimity in the Holy Ghost is the fulfilling of love, and that is the experience of heaven upon earth.

Ver. 25. **These things have I spoken unto you in parabolic discourses** [ἐν παροιμίαις].—The course through which the disciples, as unripe scholars, have hitherto been passing, with Christ for their Teacher, is here brought to a conclusion; hence it is that He contrasts the accommodative method which He has hitherto employed, with the system of instruction that He intends pursuing in future. The proximate reference of ταῦτα is, we admit, to the last discourse upon the saying, *a little while* (ver. 17), and, in particular, to the parabolic word concerning the travailing woman. But we must not (as does Meyer) limit its application to the above; the incorrectness of such limitation is proved by the plural ἐν παροιμίαις, itself (Tholuck). Even the reference of the word to all those matters of which Christ has hitherto been speaking, inclusive of His discourse concerning the Vine (Luthardt), fails to do full justice to this summary. The moment of the close of the Teachership till now exercised by Christ in the circle of disciples, could not remain without a designation of deep significance. Jesus characterizes the entire method which He has hitherto pursued amongst the disciples, as a speaking ἐν παροιμίᾳ. If it was necessary that He should speak much to the people in parables or complete similitudes, whilst to the disciples His deliverances were direct (Matt. xiii.), He still had been compelled until now to speak to the latter also *in figurative expressions* [see Notes on chap. x. 6 and xv. 1, pp. 317 and 461]. Be it observed in this connection that even the figureless saying remains a dark and simile-like conception to the unenlightened, while to the enlightened man the very concretest figure is illuminated by the idea of the Spirit (see the Revelation).*

But the hour cometh.—There shall be a great hour in that great Easter-Sunday of renewed meeting and of the Spirit,—an hour when the boundaries and wrappings of Christ's teachership, His revelation, shall fall. The Lord illustrates this new stand-point in a concrete manner, by repeating the two promises vers. 23 and 24.

But . . . . plainly—openly—without concealment—with freedom of speech—free-spokenly (π α ῤ ῥ η σ ί ᾳ). As a substantive, παῤῥησία is sometimes subjective (perfect frankness), sometimes objective (perfect openness and freedom from concealment); and, the one signification being inconceivable without the other, it is, as a general thing, susceptible of both interpretations at once. These remarks are likewise applicable to the adverb in question, formed by the Dative of the substantive. It means—the objective sense predominating—: without reserve, with plainness, directness. According as Christ institutes a contrast between His whole future speaking in the Spirit and His speaking hitherto, it is assumable that He has in mind, in the first instance, the last parabolic saying concerning the travailing woman, at the same time intending, however, to characterize His whole style of speech hitherto, and, in antithesis to that, the new style in future employed by Him.

Ver. 26. **In that day ye will ask.**—Present petitions. From the complete manifestation of Christ through the Spirit, a manifestation realized, for them, in their enlightenment, there shall issue, as the product of the full knowledge-life, the true prayer-life in the name of Jesus. Worthy of note is the distinction: αἰτήσεσθε, ἐρωτήσω. [Bengel: *Cognitio parit orationem.* Lücke: "The more knowledge, the more prayer in the name of Jesus." Alford: "The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit."—P. S.]—**And I do not say unto you.** According to Aretius, Grotius and others, this is an intimation to the effect that Jesus *will* also pray for them: *I will not so much as mention that, etc.* According to Lücke and others, on the other hand, it is declarative of the directness of prayer to the Father,—a directness removing the necessity for intercession.* According to Meyer, this offers no contradiction to chap. xiv. 16; xvii. 19, for the reason that those passages treat of the intercessions of Christ previous to the time of the Paraclete. But yet John had received the Paraclete when he wrote 1 John ii. 1 (comp. Heb. vii. 25; Rom. viii. 34), a fact to which Meyer himself recurs later. The intercession of Christ for believers anointed with the Spirit, has, however, a different character. It is no longer a mediation whereby immediateness must be effected, but one by which it is carried to perfection; consequently, a mediation continually merged more and more in immediateness. His intercession has reference then to the development of reconciliation into sanctification. Also, this is the sense of our passage: even though I shall pray the Father for you, it will not be as though the necessity were upon Me of procuring you the favor of the Father, or the Spirit of son-

* [So also Alford: παροιμία, properly, a *proverb*:—but implying generally in Scriptural and oriental usage something dark and enigmatical; see especially Sir. vi. 35; viii. 8; xxxix. 3; xlvii. 17: '*in dictis tectioribus*,' Bengel. This is true of the whole discourse—and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning. Olshausen remarks that all human speech is a παροιμία, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium with the inward teaching of the Holy Spirit which is a real imparting of the divine nature and life.—P. S.]

* [So also Alford: "Christ is setting in the strongest light their reconciliation and access to the Father."—P. S.]

ship; on the contrary, ye shall learn that the Father Himself doth love you and communicate Himself unto you.

Ver. 27. **For He Himself, the Father loveth you.**—*I. e.* not: "without My intercessory mediation" (Meyer), but with the Holy Ghost the love of the Father doth also directly manifest itself unto you. The Christian life alternates between moods when, on the one hand, life's immediateness in God, on the other hand, its mediation through Christ, is felt; this immediateness being, however, modified by the fact of its existence in the name of Christ, and this mediation also appearing in the glorification effected by the Spirit. The Present denotes the proximity of the communication of the Spirit, or, rather, the already beginning ante-celebration of this communication as that of the Spirit of sonship, Rom. viii. 15; Gal. iv. 6.—**Because ye have loved Me.** "Because *ye are they* (ὑμεῖς emphasized) who have loved Me." Meyer. Love to Christ in faith in His name is the medium through which believers experience the Father's love or the consolation of their sonship.—**And have believed that I came forth from the Father** (see chap. viii. 42). This decided belief in the divine personality of Christ is the foundation and the proof of their love for Christ. For in the disciples, faith was not developed as another and secondary thing, from love to Jesus, but germinant faith, in the form of loving devotion, unfolded into this, faith's knowledge. The Perfects denote the festalness of the moment, which was anticipative of the Pentecostal time. That Christ regards the belief in His wondrous outgoing from the Father as the basis for the consummation of faith in Him, is evidenced by the following.

V.

GLORIFICATION OF CHRIST'S HOME-GOING THROUGH HIS GLORIOUS COMING INTO THE WORLD FROM THE FATHER. (PRE-CELEBRATION OF THE DAY OF PENTECOST IN A PRECURSORY PENTECOSTAL MOMENT OF THE DISCIPLES. THE FIRST RAY OF THE COMING ENLIGHTENMENT OF THE DISCIPLES.)

CHAP. XVI. 28–33.

28 I came forth from[1] the Father, and am come into the world: again, I leave the 29 world, and go to the Father. His disciples said unto him, Lo, now speakest thou 30 plainly [ἐν παῤῥησίᾳ], and speakest no proverb [parable]. Now are we sure [we know, οἴδαμεν] that thou knowest [οἶδας] all things, and needest not that any man 31 should ask thee: by this we believe that thou camest forth from God. Jesus 32 answered them, Do ye now believe? [Now ye do believe.][2] Behold, the [an] hour cometh, yea, is now [*omit* now][3] come, that ye shall [will] be scattered [Zech. xiii. 7] every man [every one] to his own, and shall [will] leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might [may] have peace. In the world ye shall have [ye have, ἔχετε][4] tribulation: but be of good cheer; I have overcome the world.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 28.—Codd. B. C. L. X., Lachmann, Tischendorf read ἐκ; Cod. A. [C.[3] text. rec.], *etc.* παρά, which might be a dogmatical modification [or a repetition of the παρά in ver. 27].

[2] Ver. 32.—Νῦν [text. rec.] is wanting in א. A. B. C.[1]

[3] Ver. 31.—[I read ἄρτι πιστεύετε not as a question, but, with Luther, Lange, Meyer, Stier, Alford, Godet, as a concession (comp. ver. 27; xvii. 8). Christ recognizes the present faith of the disciples, but shows how weak it was. *Now* (ἄρτι is emphatic) ye believe, but how soon will your faith be shaken! So also Godet: "*Maintenant, vous croyez, il est vrai; mais bientôt, que ferez-vous!*"—P. S.]

[4] Ver. 33.—The ἕξετε [*ye will have*] which Lachmann gives in accordance with B. D., has not sufficient authority to sustain it against ἔχετε [*ye have*, which is supported by א. A. B. C., *etc.*—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 28. **I came forth from the Father and am come into the world** ['Εξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. Bengel: "*Recapitulationem maximam habet hic versus.*" Meyer: "A simple, grand summary of His whole personal life." Mark the symmetry of the four clauses: ἐξῆλθον, ἐλήλυθα, ἀφίημι, πορεύομαι, humiliation and incarnation, death and exaltation.—P. S.]—Solemnly Christ throws the individual elements of His discourse into a concentric expression, one representative of the unity of the whole picture of His life and, hence, declarative to the disciples of the cause of His going back

to the Father in an extraordinary manner. He was, namely, obliged so to return because He had come forth from the Father thus wonderfully. The one half of His life, the way from heaven to earth, in faith surveyed by the disciples, demands the other half. The words of Jesus thus give them, for the first time, a clear view of His entire life, and, together with this bestowment, convey to them a ray of the pentecostal Spirit. For enlightenment through the Holy Ghost is, concretely taken, one with the survey and unitous view of the life of Jesus in its totality.

Ver. 29. **Lo, now speakest Thou plainly** [Ἴδε, νῦν ἐν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις].—*Behold, i. e.* with astonishment do they perceive that He even now speaks to them in this new way. We cannot subscribe to Lücke's and Tholuck's unconditional approval of the words of Augustine: *illi usque adeo non intelligunt, ut nec saltem se non intelligere intelligant.** Christ Himself recognizes that some great thing is *now* going on within them, ver. 31. They do but make the mistake of regarding this momentary view enjoyed by them in the radiance of *one* beam of the promised Spirit, as the beginning of an uninterrupted enlightenment and festival of the Spirit. *Now*, say they with emphasis, *now* Thou speakest plainly; even *now* do we perceive that Thou art able to anticipate by Thy disclosure every question that we might still have desired to ask Thee.

Ver. 30. **Now we know,** *etc.*—That they really understood Christ's saying, in respect of its fundamental thought, is proved by the declaration: **by reason of this we believe** [ἐν τούτῳ—*propter hoc*—πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες].—*I. e.* from the belief that Thou didst personally and miraculously come forth from God, faith draweth the deduction and reconcileth us to the fact that Thou wilt in like manner go to the Father. Ἐν τούτῳ (*propter hoc*), therefore, does not mean: on account of this that Thou hast just imparted to us, we do now believe that Thou camest forth from the Father,—but—in accordance with the words of Jesus—: supported by this conviction that Thou didst come forth from the Father, we believe the rest also. The first half of Thy life doth explain to us the second. And thus is also Meyer's interpretation set aside: they confess to have found a new and special reason for positiveness in their existent belief in the divine origin of Christ. [Meyer makes ὅτι dependent on πιστεύομεν and indicative of the *object* (not the *ground*) of faith.—P. S.]

Ver. 31. **Ye do now believe** [Ἄρτι πιστεύετε. Comp. ver. 27, πεπιστεύκατε ὅτι, *etc.*, and xvii. 8, ἐπίστευσαν ὅτι, *etc.*—P. S.]—In reading the sentence as a question, with Euthym. Zigab., Olshausen and others,* we should overlook the fact that Christ actually acknowledges the upsoaring of their faith,—a fact evidenced by the very restriction that follows. Lücke dubiously declares against the reading of the proposition as a question; Meyer is more decided in his recognition of the concession therein expressed;† Bengel takes said concession in too unconditional a sense: *nunc habeo, quod volui et volo;* opposed to the latter view are the restrictive ἄρτι and the subsequent words of Christ. [Bengel takes the following words as intended to strengthen the faith of the disciples against the gathering storm.—P. S.]

Ver. 32. **Behold, the hour cometh.**—Not the hour when your faith shall cease (see Luke xxii. 32), but the hour when it shall fail to stand the test,—when, therefore, it shall be characterized as an enthusiasm or rapture. The impulse and inspiration of faith must mature into the settled mind of faith.—**It is already come** [ἐλήλυθεν], saith the Lord, with a presentiment of the approaching crisis.—**That ye will be scattered** [ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια], with ἵνα; this is the destiny of the hour. See Matt. xxvi. 31; Zech. xiii. 7. [The passage of the prophet Zechariah, from which the σκορπισθῆτε of our text is taken is more fully quoted by Matthew and reads thus: "Awake, O sword against My Shepherd, and against the man that is My fellow" (My associate, My equal, nearest kinsman=the Messiah), "saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (the dispersion of the disciples at the crucifixion, and then of the Jewish nation), "and I will turn My hand upon the little ones" (the humble followers of Christ, the poor of the flock). Comp. the Notes in Com. on Matthew, p. 478.—P. S.]—**To his own business** or interests. We would not translate εἰς τὰ ἴδια: to his own property or home.‡ Comp. Is. liii. 6. A man's peculiar possessions were no hindrance to the κοινωνία, but the latter *was* shaken by the circumstance of every man's seeking safety in his own way.—**And leave Me alone** [κἀμὲ μόνον ἀφῆτε]. To this degree shall their faith waver.—*Going one's own way*, and *leaving Christ alone*, are reciprocal ideas. [This allusion implies a rebuke, most gently and lovingly expressed, but all the more deeply and humbly to be felt afterwards by the disciples. As a man, Christ was keenly alive to the law of sympathy, and their temporary desertion in the hour of need, when a friend proves to be a friend indeed, must have wounded Him to the quick; but the absence of human help was more than made up by the constant presence of His heavenly Father, and in the clear consciousness of this presence, He soared calmly and serenely over

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* ["They so little understand Him as not even to understand that they did not understand; for they were as babes (*parvuli enim erant*)." Similarly Lampe: "They are annoyed that they should be accounted by their Master as unskilful and in need of another Teacher. . . And thus they go so far as to contradict Christ and dispute His plain words, and deny that He was speaking enigmatically to them." This is too strong. The disciples caught a glimpse at the truth and hastily inferred that the pentecostal time had already come for the ἐν παῤῥησίᾳ λαλεῖν. Calvin: *Exultant ante tempus perinde acsi quis nummo uno aureo divitem se putaret.* The stress lies on νῦν, as contrasted with the future λαλήσω and ἀπαγγελῶ, ver. 25.—P. S.]

* [Also Calvin, E. V., De Wette, Tischendorf, Hengstenberg, Ewald; comp. i. 51; xiii. 38; xx. 29.—P. S.]

† [So also Bengel, Stier, Alford, Godet. See TEXTUAL NOTE [8].—P. S.]

‡ [So Meyer: *Seine eigene Aufenthaltstätte*; Godet: *dans leur domicile.* The sense depends on the connection: in ch. xix. 27 τὰ ἴδια means John's home; while in ch. i. 11 it means the Jewish people. Here we are to understand more generally their own ways and interests which the disciples had left before in order to follow Christ; comp. Luke xviii. 28, where Peter says: ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. So also Bengel and Alford.—P. S.]

the clouds of loneliness caused by the unfaithfulness of men.—P. S.]

And (yet) I am not alone. [καί—adversative, *and yet*, an emphatic and pathetic use of καί, accompanied by a pause and unexpectedly introducing the opposite, as often in John (see Meyer and Alford)—οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν.—P. S.] One of the sublimest and profoundest sayings. He will remain confident of the counsel, guidance, approval and presence of His Father and will preserve this confidence even throughout the darkest moment (Eli, Eli, *etc.*). [The exclamation on the cross, Matt. xxvii. 46, proceeded from a momentary *feeling* of desertion by the Father, with an underlying *faith* in His presence; hence He addressed Him still as *His* God, and His will continued subject to Him, as in the agony of Gethsemane. Comp. the Notes on *Matthew*, p. 526.—P. S.]

Ver. 33. **These things have I spoken,** *etc.*—[The concluding farewell word of these farewell discourses, revealing the deepest tenderness and suavity of affection, and indicating the one object: to give them His peace in this evil world, with courage and strength to overcome the world on the ground of His own triumph which He sees already completed.—P. S.] The reference of ταῦτα is not necessarily to the last ταῦτα alone; it refers to the whole of the farewell-discourses. We must recollect that the denial of Peter, and the disciples' inability to follow the Lord, form the starting-point of these discourses. To this thought, the occasion of the farewell-discourses, He has now, at their conclusion, returned. In their despondency they shall be preserved from despair.—**That in Me ye may have peace** [ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε]. In antithesis to the tribulation prepared for them by the world. *In Me:* Luther: In My word; Tholuck: In vital communion with Me (after Gerhard, Lampe).* We may not apprehend the antithesis in as purely objective a sense as attaches to it when applied to the ripened Christian; it has its subjective side as well. Through faith in His word and through the keeping of the same, they were in Christ to an extent that sufficed for the preservation of their peace; but also in the world still, to an extent that necessitated their endurance of a tribulation perilous to their souls. This was their final departure out of the world to full communion with Him. Hence there was need for the exhortation: be of good cheer, and for the subsequent high-priestly, intercessory prayer.

[On εἰρήνη comp. notes on ch. xiv. 27; on θλῖψις, xvi. 21; xv. 18 ff. *Peace* embraces all that constitutes rest, contentment and true happiness of heart on the basis of the Christian salvation and vital union with Christ. *Tribulation* is both persecution from without and distress from within. The happiness of Christians in this life is subject to frequent interruptions and disturbances from their own remaining infirmities and sins as well as from an ungodly world. Yet deep down at the bottom peace continues to reign, however much the surface of the ocean of life may be agitated by wind and storm.—P. S.]

But be of good cheer [ἀλλὰ θαρσεῖτε].—The strengthening of their weakness in their impending tribulation. [A living commentary of this θαρσεῖτε is especially the apostle Paul; comp. Rom. viii. 37; 2 Cor. ii. 14; iv. 7 ff.; vi. 4 ff.; xii. 9; his speech before Felix and Festus, *etc.* (Meyer).—P. S.]—**I have overcome the world.** [ἐγὼ νενίκηκα τὸν κόσμον, "not only *before* you, but *for* you, that ye may be able to do the same;" comp. 1 John v. 4, 5. 'Εγὼ—I, not you—is emphatic and gives prominence to that unique personality, whose victory secures all subsequent victories and makes His church indestructible.—P. S.] In the spirit of the farewell-discourses, this is the anticipatory celebration of His victory, or the perfect assurance of victory, expressed in an anticipatory celebration. It was the more proper, however, for this future event to be expressed in the Perfect tense for the reason that His whole course hitherto had been a victory over the world. The threefold victory over its *lust*, in particular, was decided in the story of the temptation in the wilderness (Matt. iv.); the first of the three great victories over the *anguish* of the world was decided in the triumph over Judas (see chap. xiii. 31). These were the pledge of the full accomplishment of His victory. *Be of good cheer, i. e.* this victory shall also conduct them past the tribulation which is in the world. This joyfulness of believers, in reliance on the victory of Christ, first displays itself in the life of the apostles (see Rom. viii.; 1 John v. 4, *etc.*)

[With a cheering shout of victory Christ closes His farewell-discourses to the disciples; but this was an anticipation of faith, which was to be realized by the omnipotent power of God: and hence, going forth to the last and decisive conflict with the prince of darkness, He pours out His heart in prayer to the Father for Himself, His disciples, and the whole future congregation of believers. See next chapter.—P. S.]

DOCTRINAL AND ETHICAL.

(On Chap. xvi. 16-33.)

1. In the preceding section Christ clearly distinguishes His presence with the disciples from the future presence of the Holy Ghost with them. But now He reveals to them the prospect of *Himself* speedily being *with them* again in a new form. By this can be meant, in the first instance, nothing else than the Resurrection, with its manifestations; that, however, is at the same time a symbol and pledge of the general fact of their future meeting;—of their meeting by means of viewing Christ in spirit, of their meeting on the way to the Father and in the Father's House, and of their meeting in the Parousia. With the Holy Ghost He Himself shall re-appear to them in His glory. The new day of Christ is but one day, and also the eternal seeing of Him again in faith is essentially one seeing.

2. *A little while* [ver. 16]. The one and the other μικρόν are symbolical of the alternation of Good Friday and Easter periods in the Church; an alternation regularly continuing until the day of Christ's appearing. The Apostles studied

* [So also Meyer: "Living and moving in Me." Comp. xv. 7. "This presupposes the return from the scattering in ver. 32,—the branches again gathered in the Vine" (Alford).—P. S.]

this μικρόν their whole lives long; but when proclaiming, as they did, ever and anon, during the tribulations of the early Church: the Lord cometh quickly, it is the last time, the last hour, they announced a *religious* date, established through the fellowship of the Christian spirit with the Spirit of God and Christ, before whom a thousand years are as one day and one day as a thousand years (2 Pet. iii. 8); and it is a decided mistake of modern exegetes to be continually regarding this *religious* date of a lofty, apostolic view of the world, as a *chronological* date of chiliastic error. The same Paul who, in a religious sense, proclaimed: "The Lord cometh quickly" (1 Thess.), in the second Epistle to the Thessalonians opposed the chronological misunderstanding by the declaration: The Lord cometh not so soon; and the same John who wrote the words: "It is the last hour" (1 John ii. 18), did in Revelation likewise depict the grand succession of the ages until the appearing of Christ.

3. Ver. 20. *The distress of the disciples, the joy of the world.* And the joy of the disciples? Here the Lord has not carried out the parallel, for the joy of the disciples is to be the Evangel for the world, and only to the impenitent portion of the world shall it be an occasion of lamentation. Hence homilists, in completing the second antithesis also, are but conditionally correct. Only the impenitent world with its distressful lamentations, forms a contrast to the joy of the disciples.

4. [Ver. 21.] *The sufferings of Christ were the birth-pangs of the Theocracy*, which made themselves felt in the disciples, the true children of the Theocracy. Christ's resurrection, however, was, in reality, *the birth of the eternal man* into the eternal world, simultaneously with which birth the *new mankind*, as a whole, was born into the world. When He died, the great work of God was finished; when He rose, the eternal God-Man was perfected. With Him the Church, the new mankind, was born. On this birth see Rev. xii. 1; on the First-born, Col. i. 18; on the congenitive humanity, Col. iii. 1. Comp. the note on Cl. 1 of ver. 22, p. 497.

5. Ver. 22. All Christianity is an *alternation of mourning and joy*, as the natural life is an alternation of joy and sorrow; parting grief and joy of meeting, in the highest sense. Joy not to be taken away. An alternation in spiritual, as in natural things, but in an inverse order.

6. *Verily, verily, etc.* (ver. 23): the solemnly asseverated, absolute hearableness of prayer in that degree in which it is prayer; and His *Amen* a prophecy of a hearing, spoken by the Spirit of prayer.

7. The Christian life is a spiritual life in which inquiries and researches are transformed into entreaties and experiences, ver. 24. That great day of New Testament spiritual life is a day when men shall live in the communion of the Father, the Son and the Holy Ghost, a day when men shall walk in the manifestation of heaven upon earth. See notes to ver. 23.

8. Perfect joy, and life in the Spirit are one. An exhortation to Pentecostal prayer. See note to last clause of ver. 24.

9. [Ver. 25.] To a man in an unenlightened state, every discourse, even one which in a direct manner presents ideas to the mind, becomes a *parabolic* speech; to a man in a condition of enlightenment, every discourse, even the figurative, parabolical one, becomes an undraped word of revelation; just as the unconverted man has, in addition to the [Mosaic] Law another Law in the Gospel, while the converted man finds, added to his Gospel, another Gospel in the Law. Law and symbol are the indivisible forms of revelation for the pious of tender age; the law for the heart and conscience, the symbol for the understanding; whereas, on the other hand, the Gospel and spiritual speech are the inseparable forms of revelation for the believer who has attained to maturity; see note to ver. 25. Life in the Spirit is a life in the ever new revelation, in the everlasting Gospel, Rev. xiv. 6.

10. [Ver. 26.] In the life of the faithful, Christ's intercession coincides with the immediate prayer of the Holy Spirit within the heart (Rom. viii. 26), in which latter prayer the manifestations of the Father's love are announced.

11. [Ver. 28.] The one half of the life of Christ,—namely, His personal coming, as the Son of God, from the Father—is the key to the other half—His going, in divine glory, to the Father.

12. [Vers. 29, 30.] The disciples, in obtaining from the Lord their first general view of His entire life and course, also experienced a foretaste of the Holy Spirit. For the Holy Spirit is the divine life in its central unity. Hence the first illumination touching the life of Christ and of all the divine manifestations in general, completed in the ascension, is the instrumentality for the reception of the Holy Ghost; as the anointing of the Holy Ghost is the instrumentality for the full, undivided view of the life of Jesus in its unity. The unit is needful and unity indispensable. This is so much a law of life, that always with the dismemberment of the patchwork of knowledge, life takes its departure, but with its centralization, life is evolved. For this cause, poly-history is an inanimate, true science a living, thing. For this cause, legality through ordinances is lost in death, while from central saving faith it develops an abundant life in God-like virtues. Even the pantheistic feeling of all-oneness (*Alleinsgefühl*) displays a rich shimmering of spirit; but a shimmering as false as pantheism itself, in its antagonism to personality. We do not doubt that the disciples had, in that moment, a glimpse of Pentecost.

13. This glimpse was, however, the last moment of their pre-Pentecostal enthusiasm. Enthusiasm is the blossom of the new life—a blossom, in prophetic times, so gloriously unfolding in the prophetic word. But enthusiasm must first pass through mortal suffering, to the end that it may set into fruit, into fire-proof disposition of mind. Such trial, therefore, was now imminent even upon the disciples, according to ver. 32.

14. Ver. 33. Christ's *peace* in the faithful on earth, is heaven upon earth. They have this peace in Him; in the world they have anguish. What is yet wanting to the fulness of peace, shall be supplied by the courage and confidence inspired by the thought that He has overcome the world. Peace is made entire by cheerful confi-

dence, as salvation through patience, Rom. viii. 25; see 1 John v. 4.

15. Christ *alone*, and yet *not alone* in His hour of suffering. See note to last clause of ver. 32.

16. The farewell-discourses of Jesus: discourses speaking *peace, warning, consolation, victory*. Ver. 33.

HOMILETICAL AND PRACTICAL.

(On vers. 16-33.)

How heaven and earth are now through Christ already made one in reality, with a view to their one day becoming one in actual manifestation also.—The great word of the Lord: *a little while;* 1. A little while and ye shall not see Me; 2. a little while and ye see Me again.—How we, in company with the disciples, have to make a life-long study of the words: a little while.—Alternation betwixt Good Friday and Easter periods: 1. In the life of Christ, 2. in that of the Church, 3. in that of the individual Christian, 4. in that of the whole present age of the world.—The history of the natural birth of man, a symbol of the history of the higher life.—Christ, as the First-born from the dead, is the First-born for the kingdom of everlasting life.—The blossom of the highest heavens in the low, earthly world. —The brightest day (ver. 23), preceded by the darkest hour (ver. 32).—The Christian life as the joy of fresh seeing: 1. The seeing of Christ again, perfect joy; 2. perfect joy a pledge of all Christian re-seeing, ver. 22.—And on that day: 1. Easter-day as Sunday, 2. Sunday as Easter-day.—The new and great God's Day of the Resurrection: 1. One day as a thousand years; 2. a thousand years as one day.—How all our questioning and searching should terminate in faithful prayer, ver. 23.—Acceptable prayer, vers. 23, 24.—Prayer in the name of Jesus. —The distinction of parabolic speech and spiritual speech: 1. In the word of revelation; 2. in the word of the Church; 3. in the ear of the Christian.—Tokens of salvation in fidelity to Jesus: 1. Prayer urged in His name guarantees us His intercession; 2. love to Him is our guaranty that the Father loves us; 3. the belief that He has come unto us from the Father is our guaranty that He has gone for us to the Father; 4. the word that He has spoken unto us is our guaranty that He will tell us all things.—The blissful moment of the disciples a foretoken of their darkest hour.—Even though the congregation be scattered, Christ standeth firm on the battle-ground. —Christ alone and not alone.—How Christ hath armed His people for their warfare, ver. 33.

The Christian's peace in the tribulation of the world: 1. How the peace of Christ and tribulation in the world demand one another; 2. the peace of Christ a source of tribulation in the world; 3. tribulation in the world a token of the peace of Christ.—The peace of Christ as a victory over the tribulation in the world: 1. How, as peace in Christ, it calls forth tribulation in the world; 2. how, as peace through Christ, it inspires courage and cheerfulness, and exalts a man above the tribulation of the world.

On the Pericope Jubilate (Gospel for the Third Sunday after Easter), vers. 16-23. Christianity, as the highest vicissitude betwixt sorrow and joy, contrasted with the worldly life as the highest vicissitude of joy and sorrow.—The word of the Lord, *a little while:* 1. An enigma to the disciples (vers. 16-19); 2. a prophetic type in the mouth of the Lord (vers. 19-22); 3. a blissful contemplation and experience in the new life of the children of His Spirit.—The natal hour of the natural man a type of the natal hour of the kingdom of God: 1. Symbol of the woman; 2. symbol of the child.—Every human being a token of the change between sadness and joy in the kingdom of God: 1. With anguish expected and born; 2. jubilantly received and welcomed into life.—The winning of life from out the peril of death: 1. In the natural life; 2. in the spiritual life.—Out of supreme renunciation the fulfilment of all desires, ver. 23.—The weeping and lamenting of the godly,—how it is changed into filial entreaties, proffered with heavenly confidence.—In the way of Christ all lost, all gained. —The heaviest hour (ver. 21), the womb of the most glorious day (ver. 23).—The word of the Pericope: *Be joyful!*

On the Pericope Rogate (Gospel for the Fifth Sunday after Easter), vers. 23-30. The new life of the faithful in the day of salvation: 1. A new speaking of believers to the Lord (ask nothing, ask in the name of Jesus); 2. a new speaking of the Lord to believers (not through parables, but through the immediate word of the Spirit): 3. a new order of conversation (He anticipates all their questions with His answers).—*The day of salvation:* 1. A day of blissful silence in view of the revelation of Christ (ver. 23); 2. a day of blissful prayer in view of the revelation of the Father (ver. 26).—The new life a praying in the name of Jesus: 1. A new craving, in contemplating His heavenly personality, for the full manifestation of the personal kingdom; 2. a new praying, trusting in the victorious right of His personality; 3. a new striving in the strength emanating from His personality.—The old and the new order of things in the Kingdom of God: 1. A communion of disciples, a communion of apostles (ver. 23); 2. a praying in general, an asking in His name; 3. an asking for the renunciation of all things; an asking for the granting of all things; 4. a parabolic word, a word of spirit and knowledge; 5. the consciousness of human love to the Lord, the consciousness of being divinely loved by the Father; 6. belief in the mission of Christ, belief in the life of Christ as perfected in the humiliation and exaltation.—How Christ's discourse concerning the Pentecostal time procured for the disciples the first blissful ante-celebration of that Pentecostal time. —The word of the Pericope: *Pray!*

STARKE: Of the disciples' state of mourning and rejoicing.—HEDINGER: Our tribulation is temporal, 2 Cor. iv. 17; Is. liv. 7; Ps. xxx. 5.—Men are always desiring to know how it shall fare with them in the world; here they are informed: They shall experience a constant alternation of joy and sorrow.—Men often do not understand the best consolation, it being, for the most part, enveloped in what appears to them the greatest cross.—CRAMER: It is a vexatious order of things in this world, that the godly weep, and the wicked laugh, believers mourn, and sinners rejoice, Job xxi. 7; Jer. xii. 1; Ps. lxxiii. 3.

But there shall follow a different alternation in which all will be reversed.—The best cometh last.—Woman is saved through child-bearing, if she abide in the faith, 1 Tim. ii. 15 —If the physical birth be so hard, what must the spiritual be!—O blissful pains, blessed labor! 2 Cor. xii. 10.—Worldly joy is unstable, and an evil hour sweepeth all away, but the joy of eternal life hath no end, 1 Pet. i. 4.—On ver. 26. Teachers particularly, as also other Christians, must accommodate themselves to the weak as much as is possible, and deal with them according to their simplicity, if they desire that their labor should not be in vain among them.—HEDINGER: God leads from one glory to another, until the face of Christ is fully uncovered.—There is still much of the knowledge of God, our heavenly Father, in arrears to us; but what we do not learn here, we shall certainly know in heaven.—As wine issues from grapes when they are pressed, and as spices, when bruised, give forth a powerful odor, so the tribulation of believers beareth glorious fruits, Eph. vi. 13.—Nowhere in the world is there rest for a child of God, but (everywhere) anguish only; in Christ, however, his Redeemer, he finds peace.

LISCO: The spiritual (and not simply spiritual) re-seeing, *i. e.* the new spiritual fellowship with Jesus, is for His people the *ground* of an indestructible joy.—GERLACH: The death of Christ, with all its effects upon His people, was the birth-pain of the new man upon earth; from His death there issued forth a new mankind unto the resurrection.—The joy which at that time sprang up, was an imperishable one, for the new man was, through Christ's resurrection, born forever, *i. e.* the redemption, with its infinite, eternal results, might not cease, but must grow into infinitude. The last words (ye shall ask me nothing) are to be understood similarly to Jer. xxxi. 34. The condition upon which ye then, after the Holy Ghost has led you into the whole truth (ver. 13), shall enter, sustains the same relation to your present one that the condition of a mature and intelligent man bears to that of a child, who must frame a separate question with regard to each thing, because he is ignorant of the centre and connection of the whole.—The whole, full meaning of the name of Jesus was first explained to them by His death and glorification.—In the filial relationship itself, the free love of the Father is sovereign, so that in that relationship we have free access to Him.—BRAUNE: Jesus does not say: a child; He says,—that a *man* is born —a man, still undeveloped, yet present, with all his hopeful powers, dispositions and destinies, in the child. The very pangs pierced the spring of out-gushing joy.—Tears are oft-times the dew-drops on the grass and the flower, by which names man is designated, Is. xl. 7; chap. xxvi. 17; lxvi. 7; Jer. iv. 31.—Every affliction (religiously applied), is a birth, in which the new man, or some gracious addition to the new man, is born.—Where religion is, there is prayer; but as the one varies, so also does the other. In Homer the Priest is called a Pray-er.

HEUBNER: The application of this saying to parting and meeting is very obvious and almost worn out. But the saying is deeper. It is the key to the knowledge of divine Providence.—(In sooth, the highest meeting of blessed spirits in the kingdom of Christ has the most perfect depth and is a final aim of Providence.)—The words: "A little while," contain much consolation for those who are in bodily distress, poverty, sickness,—for those who sorrow, *etc.*—The impatient man, indeed, would fain object: that is no *μικρόν*—it is a *μακρόν*.—Why does God part good men?—Hear His word, 1. Thou mourner; 2. thou child of fortune; 3. thou presumptuous sinner, 4. thou faithful and godly Christian!—We should regard the thought of the future meeting not simply as a joyous one, but also as a thought full of solemnity and warning. For many a one the re-seeing of others will be fearful.—Our spiritual life, also, is subject to vicissitudes. At one time we see Christ; at another we see Him not. The Christian's art is *patiently to wait.*—Vers. 17, 18. God's ways are often dark sayings to us also. The joy of the world is a brief joy, the suffering of the just is a brief suffering.—The recollection of sufferings endured out of love to, and for the sake of, God, is that which gives sanctity and dignity to joy.—Ver. 21. This simile reveals the tender interest which Jesus felt in mother-woes and mother-joys. Hence it must be refreshing to sensitive and pious mothers. Jesus bestowed a glance upon them. (Veith.)—Worldly joy and the dead Christ; spiritual joy and the living Christ.—Vigorous pangs are an indication of vigorous births; it is so also in spiritual things. —(Fenneberg): The children of God have three kinds of birthdays: 1. The natural one. Then they weep; their kinsmen rejoice. 2. The new birth. Then, also, do they often weep piteously; the angels in heaven rejoice. 3. The day of death (celebrated among the martyrs in the ancient Church as a birth-day). Their end is not without tears and woe, but after that an eternal rejoicing begins.

Jubilate-Pericope. [Vers. 16-28.] HEUBNER: The grief of the Apostles at their separation from Jesus: 1. Description (source, effects). 2. Application.—The tender love of Jesus for His weak, mourning disciples.—*Of prayer in Jesus' name:* No Christian prayer remains unheard.—Kant would not pray; but in his last hours he folded his hands. Spinoza could not pray, and wept because he could not.—Ability to pray is a sure indication of our own inner life, of our Christian condition. When we pray and learn to pray in Christ's name, there begins a new period in our life.—Prayer makes the spirit serene. —Ver. 25. (Luther): His words were dark and recondite to the disciples; it was as if He spoke with them in an unknown tongue; for as yet they had no experience of what He told them and knew not what sort of a kingdom Christ would establish. Hence, in accordance with the judgment of Jesus, an entirely new life-period must set in at such time as we begin to pray in Jesus' name, nay, to call upon Himself.—In the same sense in which He now leaves the world—personally, therefore—He had come forth from God.—Ver. 30. *Now we know, etc.* Whence did they know this? Because Jesus could thus read their hearts.

Rogate-Pericope. [28-30.] HEUBNER: Spirit of Christian prayer.—Close connection of our

praying with our whole Christian piety.—Prayer the breath of spiritual life.—Doubts as to the blessing of prayer.—Causes of the non-hearing of prayer.—Prayer as the highest honor.—Ver. 32. When thou art deserted of all, fear not, so God but be with thee.—Who stands with Christ, and cleaves to Him, takes part in His victory.

GOSSNER: The humble and ingenuous man, failing to understand some passage in God's word, asks and learns; the proud and disingenuous man takes occasion thereat to despise or reject that word.—Ver. 19. Jesus advances to meet those who honestly desire truth and helps them out of their doubts. He anticipates their questions.—All is brought forth in anguish.—*He* was taken from them then (at His ascension); not so *joy*, Luke xxiv. 52.—Since that time they do ever see Him in spirit; He is at home with them; they are His house and His dwelling-place, John xiv. 23; Heb. iii.—There is a saying that people who have seen spectres are never glad any more, so long as they live. One who has seen Him can never grow sad. It is a privilege of God's children to pray to the Father in Jesus' name. —This promise: Whatsoever ye shall ask in My name, *etc.*, presupposes that our hearts and minds are in harmony with the Saviour.—Ver. 27. Men have such sorry thoughts about the Father, as if He were a hard man, with whom a legion of intercessors must speak for us and constrain and compel Him, as it were. But the Son of the Father tells a very different tale about Him.—Ver. 28. Thus must we too leave the world, if we would approach the Father.—His eternal outgoing, or birth from the Father, His coming and being born in the flesh as Man, His regeneration (birth of glorification)—by means of His death, resurrection and ascension—unto an everlasting, divine-human life in glory, are three births worthy of our wonder and admiration and constraining our worship.

SCHLEIERMACHER: The glorifying of the Lord forms part of the essential and imperishable work of the Holy Ghost.—The form of the Redeemer is set up for all ages in imperishable glory within the souls of the faithful, through the work of the Spirit whom He has poured out upon His Church.—*The Father loveth you because, etc.* The Father loveth us in the Son and will also be loved only in the Son.—*I am not alone.* He would comfort us with this truth,—that though we, *from weakness*, should leave Him alone, He yet is not alone, but His Father is with Him.—How could we derive comfort from the thought that the Lord has overcome the world, if we were not assured that He has overcome the world in our hearts.

BESSER: The final aim of all God's dealings with Christians, especially of all our experience in prayer, is this: "*that our joy may be perfected.*" *Not seeing* occasions sorrow, *seeing* occasions joy. It is a blessed thing that back of the *little while* of *sorrowful not seeing*, so soon over and gone, there lies a future of *joyful seeing* which shall never pass away.—*The seeing again:* The *Pentecostal* coming and seeing forms the central point, that of *Easter* is preparatory thereto, that of the last day is its completion.—And thus did the ancient Church understand the matter, for she has taken the Gospels for the four Sundays from *Jubilate* to *Exaudi* all out of the farewell-discourse in which Easter and Pentecost tones ring out together.—His speech is triply incomprehensible to them: in the first place, they know not what sort of a seeing shall succeed the not seeing; in the second place, they meditate fruitlessly upon the marvellous *because* ("because I go to the Father") and are unable to lay hold on the glorious fruit of His departure; lastly and thirdly (this they purposely thrust forward as particularly enigmatical), the hasty alternation between seeing and not seeing, the little while, they regard as wonderful exceedingly.—The sigh of St. Bernard: O thou little, *little while*, how long thou art! And the still more ancient sigh of David: Lord, how long! (Ps. vi. 3; xiii. 1, 2; lxxxix. 47).—We must have patience if we would arrive at the true *Jubilate*. — Ps. xxx. 11.—Is. xxvi. 17-20.—In those forty hours of travail the disciples wept and wailed as if there were on earth none but sinners godlessly laughing in their sin and sinners helplessly weeping over their sin (Stier).—"There is none whom the heavenly Father calleth *Benjamin* (son of my right hand), whom the Church, his mother, hath not first called *Benoni* (son of my sorrows)" (J. Gerhard). —Rev. xii.—John xx. 20, comp. with Luke xxiv. 52.—A white sheet (*carte blanche*), says Spener, subscribed beneath with His holy name, to be filled in above by ourselves with our petitions. —"If *I* do not deserve that my prayer should be heard, nevertheless *Christ*, in whose name I offer the same, doth abundantly deserve a hearing." (Luther).—If ever a request is denied us, it is because it is out of tune with the grand petition: Grant us but salvation.—"Whoso saith 'Our Father,' doth embrace in this one prayer the forgiveness of sins, justification, sanctification, redemption, sonship and heirship to God, brotherhood with the Only-begotten One, and the whole plenitude of the gifts of the Holy Spirit" (Chrysostom).—Vers. 26, 27. How should He not love those who become one with Him in the love of the Beloved?—"Threefold is the way which Christ trod for the salvation of the children of men: The way of love (from heaven to earth), the way of obedience (unto the death on the cross), the way of glory (return to the Father")."—J. Gerhard. (According to ver. 28, however, the way is a twofold one.)—*Ye shall be scattered*, Zech. xiii. 7; Matt. xxvi. 31.—*The Father is with me.* John Huss comforted himself with this saying in his lonely dungeon.—Ver. 33. It is the peace of Shiloh (Gen. xlix. 9, 10; Is. ix. 6, 7; Rev. v. 5), of the celestial Solomon, Song viii. 10.—"Peace in Christ is that on which all Christian essence reposes. This peace shall have no end in time, but is itself the end of all our holy endeavors" (Augustine).—In order that we might have peace in Him, did the Lord speak these things. *His* word brings us peace.—Peace must triumph over anguish.—"'Tis *won!* 'Tis *won!* He crieth; danger and trouble are over. We need not struggle and war. All is done already. The world, death and the devil lie vanquished and prostrate; heaven, righteousness and life are victorious" (Luther).*

* [Here follow a number of themes for sermons, which are omitted.—P. S.]

[CRAVEN: From AUGUSTINE: Vers. 16-22. The bringing forth is compared to sorrow, the birth to joy, which is especially true in the birth of a boy.—*And your joy no man taketh from you:* their joy is Christ.—Nor yet in this bringing forth of joy, are we entirely without joy to lighten our sorrow, but, as the Apostle saith, we *rejoice in hope:* for even the woman, to whom we are compared, rejoiceth more for her future offspring, than she sorrows for her present pain.—Ver. 23. The word *whatsoever*, must not be understood to mean *anything*, but *something* which with reference to obtaining the life of blessedness is *not nothing*. That is not sought in the Saviour's name, which is sought to the hindering of our salvation; for by, *in My name*, must be understood not the mere sound of the syllables, but that which is rightly signified by that sound. He who holds any notion concerning Christ, which should not be held, does not ask in His name. But he who thinks rightly of Him, asks in His name, and receives *what* he asks, if it be not against his eternal salvation: he receives *when* it is right he should receive; for some things are only denied at present in order to be granted at a more suitable time.—Ver. 24. This *full joy* is not carnal, but spiritual, and it will be *full* when it is so great that nothing can be added to it.—And this is that full joy, than which nothing can be greater, viz. to enjoy God, the Trinity, in the image of Whom we are made.—Ver. 26. *At that day ye shall ask in My name:* What shall we have to ask for in a future life, when all our desires shall be satisfied? Asking implies the want of something.—Ver. 30. He asked questions of men not in order to learn Himself, but to teach them.—Ver. 31. He reminds them of their weak tender age in respect of the inner man.

[From CHRYSOSTOM: Ver. 21. He shows that sorrow brings forth joy, short sorrow infinite joy, by an example from nature; *A woman when she is in travail hath sorrow, etc.*—By this example He also intimates that He loosens the chains of death, and creates men anew.—Ver. 28. It was consolatory to them to hear of His resurrection, and how He came from God, and went to God: the one was a proof that their faith in Him was not vain; the other that they would still be under His protection.

[From GREGORY: Ver. 33. As if He said, Have Me within you to comfort you, because you will have the world without you.—From BEDE: Ver. 21. As a man is said to be born when he comes out of his mother's womb into the light of day, so may he be said to be born who from out of the prison of the body, is raised to the light eternal.—From ALCUIN: Ver. 20. This speech of our Lord's is applicable to all believers who strive through present tears and afflictions to attain to the joys eternal. While the righteous weep, the world rejoiceth; for having no hope of the joys to come, all its delight is in the present.—Ver. 21. The *woman* is the holy Church, who is fruitful in good works, and brings forth spiritual children unto God.—As a woman rejoiceth when a man is born into the world, so the Church is filled with exultation when the faithful are born into life eternal.—From THEOPHYLACT: Ver. 24. For when your prayers shall be fully answered, then will your gladness be greatest.—Ver. 27. The Father loves you, because ye have loved Me; when therefore ye fall from My love, ye will straightway fall from the Father's love.

[From BURKITT: Vers. 16-22. How unreasonable it is to arrogate to man's understanding a power to comprehend spiritual mysteries, yea, to understand the plainest truths, till Christ enlightens the understanding.—Ver. 20. The different effects which Christ's absence should have upon the world, and upon His disciples.—Ver. 22. The joy of the saints may be interrupted, it shall never be totally extinguished.—Ver. 23. To pray in the name of Christ, is, 1. To look up to Christ, as having purchased for us this privilege; 2. To pray in the strength of Christ, by the assistance of His grace, and the help of His Spirit; 3. To pray by faith in the virtue of Christ's mediation and intercession.—Ver. 25. The clearest truths will be but dark mysteries, even to disciples themselves, till the Holy Spirit enlightens their understandings.—Ver. 30. The knowledge and experience of Christ's *omniscience*, may and ought fully to confirm us in the belief of His Deity.—Ver. 32. God was with Christ, and will be with Christians in a suffering hour, in His *essential* presence, in His *gracious and supporting* presence.—Ver. 33. Hence learn, 1. That the disciples of Christ in this world must expect and look for trouble; 2. The remedy provided by Christ against this malady: *In Me ye shall have peace.* Christ's blood has purchased peace for them, His word has promised it to them, and His Spirit seals it up to their souls.—*I have overcome the world*, I have taken the sting out of every cross, the venom out of every arrow.

[From M. HENRY: Ver. 16. It is good to consider how near to a period our seasons of grace are, that we may be quickened to improve them while they are continued.—*The Spirit's* coming was Christ's visit to His disciples, not a transient, but a permanent one, and such a visit as abundantly retrieved the sight of Him.—Thus we may say of our ministers and Christian friends, *Yet a little while, and we shall not see them.* It is but a *good night* to them whom we hope to see with *joy in the morning.*—Ver. 18. The darkness of *ignorance* and the darkness of *melancholy* commonly increase and thicken one another; mistakes cause griefs, and then griefs confirm mistakes.—Though we cannot fully solve every difficulty we meet with in scripture, yet we must not *therefore* throw it by, but revolve what we cannot explain, and wait *till God shall reveal even this unto us.*—Ver. 19. The knots we cannot untie, we must bring to Him who alone can give an understanding.—Christ takes cognizance of pious desires, though they be not as yet offered up.—This intimates to us who they are that Christ will teach: 1. The *humble* that confess their ignorance. 2. The *diligent* that use the means they have.—Ver. 20. Believers have joy or sorrow, according as they have or have not a sight of Christ.—*The disciples were sorrowful and yet always rejoicing* (2 Cor. vi. 10); had sorrowful lives, and yet joyful hearts.—Vers. 21, 22. Applicable to all the faithful followers of the Lamb, and describes the common case of Christians—1. Their condition and disposition are both mournful; sorrows are their lot, and seriousness is their temper. 2. *The*

world, at the same time, goes away with all the mirth. 3. Spiritual mourning will shortly be turned into eternal rejoicing.—The sorrows of Christ's disciples in this world are like travailing pains, sure and sharp, but not to last long, and in order to a joyful product.—Christ's withdrawings are just cause of grief to His disciples. When the sun sets, the sunflower will hang the head.—Three things recommend the joy: 1. The cause of it; *I will see you again.* 2. The cordialness of it; *Your heart shall rejoice.* 3. The continuance of it; *Your joy no man taketh from you.*—Note—1. Christ will graciously return to those that wait for Him, though *for a small moment* He has seemed *to forsake them*, Isa. liv. 7. 2. Christ's returns are returns of joy to all His disciples.—Joy in *the heart* is solid, secret, sweet, sure.—Vers. 23-27. An answer to their askings is here promised, for their further comfort. Now there are two ways of asking, asking by way of *inquiry*, that is the asking of the *ignorant;* and asking by way of *request*, and that is the asking of the *indigent.* Christ here speaks of both—1. By way of *inquiry*, they should not need to ask. 2. By way of *request*, they should ask nothing in vain.—The promise itself is incomparably rich and sweet; the golden sceptre is here held out to us, with this word, *What is thy petition, and it shall be granted?*—We are here taught *how* to seek; *we must ask the Father in Christ's name.—Perfect fruition* is reserved for the land of our *rest; asking* and *receiving* are the comfort of the land of our *pilgrimage.*—Ver. 24. Here is an invitation to them to petition. It is thought sufficient if great men *permit* addresses, but Christ *calls upon* us to petition.—Vers. 26, 27. Here are the grounds upon which they might hope to speed, which are summed up in short by the Apostle (1 John ii. 1). *We have an Advocate with the Father*—1. We have an *Advocate;* 2. We have to do with a *Father.*—Ver. 27. The character of Christ's disciples; they love Him, because they *believe He came out from God.*—See what advantage Christ's faithful disciples have,—the Father loves them, and that because they love Christ.—Believers, who love Christ, ought to know that God loves them, and therefore to come boldly to Him as children to a loving Father.—Vers. 28-33. Two things Christ here comforts His disciples with: 1. An assurance that, though He was leaving the world, He was returning to His Father; 2. A promise of peace *in Him*, by virtue of His victory over the world.—Vers. 29, 30. Two things they improved in by this saying (ver. 28): 1. In knowledge, *Lo, now Thou speakest plainly ;* 2. In faith, *Now we are sure.*—When Christ is pleased to *speak plainly* to our souls, and to bring us with open face to behold His glory, we have reason to rejoice in it.—Observe—1. The *matter* of their faith; *We believe that Thou camest forth from God;* 2. The *motive* of their faith — His omniscience. — Those know Christ *best*, that know Him by *experience.*—These words, *and needest not that any man should ask Thee*, may speak either: 1. Christ's *aptness* to teach; or, 2. His *ability* to teach.—The best of teachers can only answer what is *spoken*, but Christ can answer what is *thought.*—Vers. 31, 32. As far as there is *inconstancy* in our faith, there is cause to question the *sincerity* of it, and to ask, "Do we indeed believe?"—Ver. 32. Many a good cause, when it is distressed by its enemies, is deserted by its friends.—If we at any time find our friends unkind to us, let us remember that Christ's were so to Him.—Those will not dare to suffer for their religion, that *seek their own things* more than the *things of Christ.*—Even *then*, when we are taking the *comfort* of our *graces*, it is good to be reminded of our *danger* from our *corruptions.*—A little time may produce great changes, both *concerning* us and *in* us.—*Yet I am not alone, because the Father is with Me.* A privilege common to all believers, by virtue of their union with Christ—1. When solitude is their *choice;* 2. When solitude is their *affliction.*—While we have God's favorable presence with us, we are happy, and ought to be easy, though all the world forsake us.—Ver. 33. It has been the lot of Christ's disciples to have more or less tribulation in this world. Men persecute them because they are *so good*, and God corrects them because they are *no better.*—In the midst of the tribulations of this world, it is the duty and interest of Christ's disciples to be of good cheer.—Never was there such a conqueror of the world as Christ was, and we ought to be encouraged by it; 1. Because Christ has overcome the world *before us;* 2. He has conquered it *for us*, as the Captain of our salvation.

[From A PLAIN COMMENTARY (Oxford): Ver. 16. He shows that on His *departure* depended His *mysterious presence.*—Vers. 29, 30. Faith admits of degrees; and one of the periods is here marked when the disciples made a clear advance in this heavenly grace.—Ver. 33. It was not the object of the present Divine Discourse to gratify curiosity, or to solve doubts (for *that* was reserved for the Holy Ghost); but to administer heavenly consolation.

[From STIER: Vers. 16-24. There is, as for Himself the breaking through death into life, so for the disciples a deeply penetrating, fundamental *change from sorrow to joy.*—As this *way of the disciples through sorrow to joy* between the cross and the resurrection of our Lord was already for themselves something preparatory and typical, it becomes to us a type of the way which *all His future disciples* have also to pass through;—a way through that godly sorrow which at first distinguishes them fully from the world, into the joy of faith, and life in the Holy Ghost.—Ver. 20. This rejoicing of the world is the keenest sword to weakness and unbelief, as well as to the true dependence of the sorrowful disciples trusting in God (Ps. xlii. 10).—The sorrow is *itself* to *become* joy; it is not merely to be lost in, or exchanged for, joy, but the subject and ground of the sorrow becomes the subject and ground of the joy. The cross of our Lord is glorified into an eternal consolation; *out of* the sorrow at the cross and the sepulchre, because in it there was the believing and loving seeking of the Crucified, *is born* their joy in the Living, Risen One.—Those who weep, bear already the precious seed which rises again into sheaves of joy—"on the flood of tears we float out of ruin."—Ver. 21. Under the cross of their Lord the disciples learned to *sorrow for sin*, as they had never been taught before. They saw and they

tasted with Christ, as far as in them lay, *the sin of the world*, and they saw, moreover, *their own sin* in it.—The way from sorrow to joy was to the first disciples as the pangs of birth for the outburst of resurrection-gladness. None of us appropriates, in true personal experience, the joy of Easter and Pentecost until the passion-sorrow has first prepared the way.—Ver. 22. "One feast followed another after the passion, in which *they had sorrow:* at the resurrection He *saw them again*, but (*we* would add) *they saw not Him yet* in full clearness, they had not their full joy through fear of the Jews; first at the ascension, when they saw Him go to the Father (βλεπόντων αὐτῶν, Acts i. 9), *their hearts rejoiced;* but this also would have vanished as a beautiful dream if the Comforter had not assured them at Pentecost that *no man should take from them their joy.*" (BECK.)—The last fulfilment of this promise reaches forward to the end of the church's victory, and this joy of the heart is the contrast of the world's joy turned into mourning (Is. lxv. 13, 14).—The world which, with or without Christ, would evade the thought of sin and death, the deepest ground of all sorrow, can secure its joy only by the dissipation of its inmost nature, and by becoming deaf to its voice. Therefore its joy is *loud*, while yet *silent* joy is alone genuine and profound.—The world is satisfied without satisfaction.—We lose not the heart's peace in the midst of all the tribulation which may befall.—The root and principle and strength of their joy cannot be touched, however afflictions may come.—The child-bearing woman is (further) the Church through the Spirit within her.—As the sum of all: Every disciple of Jesus through his entire life, the Church of Christ as a whole down to the end of the days, learns and experiences in the cross of Christ that true sorrow which genders *joy*, receives and enjoys *this* as the fruit of the resurrection and Pentecost in a progressive measure ever approaching perfection—until the great Day dawns, which will be followed by no night. Ver. 23. In the eternal glory, which will be the final issue of all temporal adversity, all our past doubts will be solved, all our complaints silenced, and *all our questioning answered* for ever.—Vers. 23, 24. Now, in the bright hope of that great day, *ask and pray as ye have never done before!*—As in the Old Testament way of holiness the problem had ever been to learn better how to *pray*, so also *we* have in the practice of prayer in the name of Jesus the only way of progress toward perfect holiness, knowledge and joy of heart. All the discourses, exhortations, encouragements of our Lord, find their ultimate aim in directing us to perfect prayer.—Ask, so shall ye *receive!* Many, alas, who only half pray, and do not urge their knocking even to pressing in, cannot afterward *receive* even what they have prayed for! But persistent prayer "obtains for me the blessing that I can receive, and appropriates that which the Father gives,—actually obtains the hand which enables me to lay hold of and receive the heavenly gifts." (RIEGER.)—Ver. 26. The state of perfection which knows no need is not *yet;* there is still the asking, and yet it is the *same* day. We seal every prayer with a doxology reaching forth, in confident and tranquil trust, toward the future eternity; and thus it is already the *same day* in the light of which we ask and receive the answer.—Ver. 27. This word most decisively overturns that false notion concerning the redemption which attributes to the Father *a wrath* which is to be extinguished, and not also that *reconciling love* which from eternity needed not first to be propitiated.—Christians who believe, to whom Christ has revealed this in all its clearness, cannot too often be reminded of this; "think not too little of the love wherewith *ye* are loved!" Not merely has the Father Himself already loved them as He loves all the world and every creature, but He loves *them* with that *especial* love which He bears to those in whom He finds Christ's word, and through faith in it Christ Himself, who stand before Him clothed in the garment of the righteousness of His Son.—Ver. 28. *To what end* did He come into the world, but to become the Saviour of sinners? Again, *to what end* and *in what way* does He return to the Father, but that He may accomplish eternal redemption through death, and diffuse from on high the fruits of His redeeming work?—Vers. 31, 32. It is true that ye do believe, but how soon will my passion make manifest your real and great weakness!—Ver. 32. "Whosoever well ponders this, will hold firm his faith though the world shake, nor will the defection of all others overturn his confidence; we do not render God His full honor, unless He alone is felt to be sufficient to us." (CALVIN.)—Ver. 33. In these last words He "condenses the sum of the instruction which He had ministered to the disciples at the last supper." (NITZSCH.)—Tribulation is certainly not alone "the violence and enmity of the world, which causes grief and anxiety to the disciples." For all this would not interrupt our peace, if the persecution did not meet with and excite weakness of faith, and the temptation sinful desire, *in us*. We must call to mind the θλῖψις of the woman in child-birth, a tribulation *from within* and *of herself*.—*Who is he*, where is there one, that overcometh the world, *except he that believeth* that Jesus is the Son of God? "In Him all overcome who rejoice to be the world overcome by Him." (NITZSCH).

[From BARNES: Ver. 20. The apparent triumphs of the wicked, though they may produce grief at present in the minds of Christians, will be yet overruled for their good.—Ver. 31. When we feel strong in the faith, we should examine ourselves. It may be that we are deceived; and it may be that God may even then be preparing trials for us that will shake our faith to its foundation.—Ver. 32. Pain is alleviated, and suffering made more tolerable by the presence and sympathy of friends; *He* died forsaken.—It matters little who else forsakes us, if God be with us in the hour of pain and of death.—The Christian can die, saying, I am not alone, because the Father is with me.—Ver. 33. The world is a vanquished enemy. Satan is an humbled foe. And all that believers have to do is to put their trust in the Captain of their salvation, putting on the whole armor of God.——From OWEN: Ver. 30. There was doubtless much darkness and error in their mind, much unbelief and sin yet to be eradicated from their heart; but yet their words were sincere, their love deep and tender, and their faith, imperfect as it was compared with

its power after their baptism of the Spirit, embraced all His declaration.—Ver. 32. God the Father did not leave His beloved Son to enter *alone* upon His great redemptive work, but was with Him through all the scenes of His bitter agony. [The Father was ever with the Son; but was not His presence hidden from the *consciousness* of Jesus in the last hour, when He exclaimed, *My God, why hast Thou forsaken Me?*—E. R. C.]. Ver. 33. Here is the ground of all faith, confidence, and hope; only as the soul rests in Jesus, can it attain to that spiritual *peace* which is the foretaste of blessedness above.]

THE HIGH-PRIESTLY, INTERCESSORY PRAYER OF CHRIST ON BEHALF OF HIS PEOPLE. A PRAYER FOR THE GLORIFICATION OF HIS NAME EVEN TO THE GLORIFICATION OF HIS PEOPLE AND THE WORLD, OR UNTIL THE VANISHMENT OF THE WORLD AS WORLD. CHRIST, IN HIS SELF-SACRIFICE FOR THE WORLD, THE TRUTH AND FULFILMENT OF THE SHEKINA AND ALL THE MANIFESTATIONS OF GOD IN THE WORLD. GLORIFICATION OF PRAYER, OF DECISIVE CONFLICTS OF SPIRIT, OF SACRIFICE. THE HEAVENLY GOAL.

Chap. XVII.

1 These words spake[1] Jesus, and lifted up his eyes to heaven and said [and having lifted up . . . he said],[2] Father, the hour is come; glorify thy Son, that thy [the] Son also [omit
2 also] may glorify thee: As [According as] thou hast given him [gavest him, ἔδωκας] power over all flesh, that he should give eternal life to as many as thou hast given him [that whatsoever, or, all which thou hast given him, he might give to them life
3 eternal, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσει αὐτοῖς ζωὴν αἰώνιον]. And this is life eternal [the eternal life, ἡ αἰώνιος ζωή], that they might know[3] thee the only true God, and Jesus
4 Christ, whom thou hast sent [didst send]: I have glorified [I glorified, ἐδόξασα] thee on the earth: I have finished [having finished, or, by finishing, τελειώσας][4] the work
5 which thou gavest [hast given, δέδωκας] me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.[5]

* * * * * * * * * * * * * *

6 I have manifested [I manifested] thy name unto the men which [whom] thou gavest me out of the world: thine they were, and thou gavest[6] them [unto] me;
7 and they have kept thy word. Now they have known [they know][7] that all things
8 whatsoever [*even* as many as] thou hast given me are of [from] thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known [they received them and knew][8] surely that I came out [forth] from thee,
9 and they have believed [and believed] that thou didst send me. I pray for them: I pray not for the world, but for them which [those whom] thou hast given me; for they
10 are thine. And all mine [all things that are mine, τὰ ἐμὰ πάντα, neut.] are thine, and
11 thine are mine; and I am [have been] glorified in them. And now [*omit* now] I am no more [longer] in the world, but [and, καί] these are in the world, and I come [am coming] to thee. Holy Father, keep through thine own name those whom [keep them in thy name which ἐν τῷ ὀνόματί σου ᾧ][9] thou hast given me, that they may be one
12 [even] as we *are* [*omit are*]. While I was with them in the world [*omit* in the world][10] I kept them in thy name: those that thou gavest me I have kept [I kept them—ἐτήρουν—in thy name which[11] thou hast given me, and guarded, watched over—ἐφύλαξα—them], and none [not one] of them is lost, but the son of
13 perdition; that the Scripture might [may] be fulfilled. And [But] now come I [I am coming] to thee; and these things I speak in the world, that they might
14 [may] have my joy fulfilled [made full] in themselves. I have given [δέδωκα] them thy word; and the world hath hated [hated, ἐμίσησεν] them, because they are not
15 of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [the evil
16 one, ἐκ τοῦ πονηροῦ]. They are not of the world, even as I am not of the world.
17, 18 Sanctify them through thy[12] truth [in the truth]: thy word is truth. As thou hast sent [didst send] me into the world, even so have [*omit* even so have] I also sent
19 [or, even so I sent] them into the world. And for their sakes [or, for them, in their

behalf] I sanctify myself [mine own self], that they also might [may] be sanctified through [in] the truth.

* * * * * * * * * * * * * *

20 Neither pray I for these alone [Yet not for these alone do I pray], but for them also which shall believe [but also for those who believe, τῶν πιστευόντων][13] on [in] me
21 through their word; That they all may [may all] be one; as thou, Father, *art* in me, and I in thee, that they also may be one[14] in us: that the world may believe that thou
22 hast sent [didst send] me. And the glory which thou gavest [hast given, δέδωκας;] me I
23 have given [δέδωκα] them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in [perfected into, τετελειωμένοι εἰς] one; and [*omit* and[15]] that the world may know that thou hast sent [didst send] me, and hast loved [didst love, or, lovedst] them, as thou hast loved [didst love, or, lovedst]
24 me. Father, I will that they also, whom [that what[16]] thou hast given me,[17] be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
25 O [*omit* O] righteous Father,[18] [and (yet), καί[19]] the world hath not known thee [knew thee not]: but I have known [knew] thee, and these have known [knew] that
26 thou hast sent [didst send] me. And I have declared [I made known] unto them thy name, and will declare *it* [make it known]; that the love wherewith thou hast loved [didst love, or, lovedst] me may be in them, and I in them.

TEXTUAL AND GRAMMATICAL.

1 Ver. 1.—[Cod. A. B. C. D. E., *etc.*, Tischend., Treg., Alf., Westc. and H., read ἐλάλησεν, Cod. Sin. λελάληκεν, *had spoken*, which Noyes follows in his translation: "When Jesus had thus spoken."—P. S.]

2 Ver. 1.—[ℵ. B., *etc.*, Lachm., Treg., Tischend., Alford, *etc.*, read ἐπάρας without καί, instead of the text. rec.: ἐπῆρεν. . . . καί.—P. S.]

3 Ver. 3.—The ἵνα γινώσκουσιν (A. D. G. L., *etc.*, Tischendorf) probably not merely an ancient error in transcription (Meyer), but also a dogmatical correction. Ἵνα γινώσκωσι seems at the same time to denote the impulse of a striving after the perfect knowledge of God and Christ, characterizing such impulse as the beginning of eternal blessedness. [Tischend., ed. VIII., and Tregelles read γινώσκουσιν, but Lachm., Alford, Westcott and Hort, read γινώσκωσιν, which is supported by ℵ. B. C. X., Orig., and adopted also by Lange in his version: "*dass sie dich müssen erkennen.*" Alford and Noyes translate "*to know*," Conant: "*that they know.*"—P. S.]

4 Ver. 4.—[The text. rec. reads ἐτελείωσα with D., Vulg.; but ℵ. A. B. C. L., *etc.*, and the best modern authorities read τελειώσας, which explains ἐδόξασα.—P. S.]

5 Ver. 5.—[Instead of πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί, Cod. D. reads γενέσθαι.—P. S.]

6 Ver. 6.—[For the second δέδωκας, *thou hast given* (C. L., Orig., *etc.*, Alford), I prefer ἔδωκας, *gavest*, which is supported by ℵ. A. B. D. K, and adopted by Tregelles, Tischend., Westcott and Hort.—P. S.]

7 Ver 7.—[ἔγνωκαν is best sustained by (A.) B. C. D., *etc.*, Lach., Tisch., Treg., Alf., Westc. Cod. Sin. reads ἔγνων. U. X. ἔγνωσαν.—P. S.]

8 Ver. 8.—Καὶ ἔγνωσαν is wanting in A. D., Sin.,* Itala; it is bracketed by Lachmann, and by Meyer regarded as a gloss. It, however, has a decided reference to chap. xvi. 30. Codd. B. [C. L.], *etc.*, Hilary, support it. [Alford, Tregelles, Tischend. ed., viii., Westcott and Hort retain it.—P. S.]

9 Ver. 11.—The reading ᾧ [referring to ὄνομα] instead of οὓς [referring to αὐτούς], rests upon A. B. C. [ℵ.], *etc.*, and is decisively established by the Codd. [ᾧ is adopted by Treg., Alf., Tischend., W. and H. See the Exeg.—P. S.]

10 Ver. 12.—Ἐν τῷ κόσμῳ is wanting in B. C.* D. L., Sin., *etc.* With reason rejected by Lachmann and Tischendorf.

11 Ver. 12.—Codd. B. L., *etc.*, read ᾧ δέδωκάς μοι καὶ ἐφύλαξα. Thence arises the reading in Tischendorf: "I kept them in Thy name which Thou hast given me, and I have watched or guarded them." Codd. A. D., *etc.*, are against said reading. [Treg., Alf., Tischend. ed. viii., W. and H., read also in ver. 12 ᾧ, instead of the οὓς of the text. rec.—P. S.]

12 Ver. 17.—Σου is to be rejected in accordance with A. B. C.,* *etc.*, (Lachmann).

13 Ver. 20.—In accordance with A. B. C. D., Sin., *etc.*, πιστευόντων instead of [text. rec.] πιστευσόντων. [All critical edit. read πιστευόντων.—P. S.]

14 Ver. 21.—Ἐν is wanting in Codd. B. C.* D., *etc.*, in the Itala, *etc.*, in Hilary (Tischendorf). Ἐν is supported by Cod., A., Origen and, very decidedly, by the subsequent sentence. The world can see that Christians are one, but it cannot see that they are in God. [Cod. Sin. sustains the text. rec., but all the latest critical editions except Lachm., drop ἐν.—P. S.]

15 Ver. 23.—The καί before ἵνα should be omitted. [So all the crit. edd.]

16 Ver. 24.—Tischendorf reads ὃ in accordance with Codd. B. D., Lachmann οὓς in accordance with Cod., A., *etc.* This reading of the Recepta is sanctioned by Cyprian and Hilary. [ὃ is also sustained by Cod. Sin., and adopted by Alford, Tregelles, Tischend., Westcott and Hort. "The neuter has a peculiar solemnity uniting the whole church together as *one gift* of the Father to the Son" (Alford). In this case we should translate: "I will that *what* thou hast given me (ὃ δέδωκάς μοι), even they (κἀκεῖνοι) may be with me," *etc.*; or "As to that which thou hast given me, I will that they also be with me," *etc.*—P. S.]

17 Ver. 24.—We retain the reading δέδωκας in accordance with the weightiest Codd. [instead of ἔδωκας. The E. V. is by no means consistent in the rendering of the tenses, and repeatedly confounds the aor. and perf. in this ch.—P. S.]

18 Ver. 25.—[πατήρ: A. B.; πάτερ: ℵ. C. D. L.—P. S.]

19 Ver. 25.—[καί is omitted in D. and Vulg., but sustained by the best authorities. On its meaning see the Exeg. Alford, like the E. V., ignores it in the translation; Meyer translates: *und gleichwohl* (*and yet*); Lange: *ja doch.*—P. S.]

EXEGETICAL AND CRITICAL.

[Introductory Remarks.—The seventeenth chapter, the simplest, and yet the deepest and sublimest in the whole Bible,* contains the *sacerdotal* or *high-priestly* prayer of our Lord, so called because He here intercedes for His people and enters upon His function as the High-Priest in offering His own life as a perfect sacrifice for the sins of the whole world.* Dr. Lange (see

* [Bengel: "*Quis non gaudeat, hæc perscripta exstare, quæ cum Patre locutus est Jesus? Hoc caput in tota Scriptura est verbis facillimum, sensibus profundissimum.*"—P. S.]

* [*Precatio sacerdotalis* or *summi sacerdotis*, first used in the sixteenth century by a Lutheran divine (Chytræus). Godet: "*On a appelé cette prière sacerdotale. C'est bien, en effet, ici l'acte du souverain sacrificateur de l'humanité, qui fait off-*

DOCTR. AND ETHIC. below) justly claims for it also a *prophetical* and *kingly* character. There are several prayers of Jesus recorded in the New Testament: the model prayer for His disciples (Matt. vi. 13), brief thanksgivings (Matt. xi. 25, 26; John vi. 11; xi. 41, 42); the petition in Gethsemane (Matt. xxvi. 39; comp. the similar petition John xii. 2); and the exclamation on the cross: "Father, forgive them," "Eli Eli," "Father, into Thy hands." The sacerdotal prayer, spoken in the stillness of the night, under the starry heavens, before the wondering disciples, in view of the approaching consummation of His work, for Himself, His apostles, and His Church to the end of time, is peculiarly His own, the inspiration of His grand mission, and could be uttered only by Christ, and even by Christ only once in the world's history, as the atonement could occur but once, but its effect vibrates through all ages. It is not so much the petition of an inferior, or dependent suppliant, as the communion of an equal, and a solemn declaration of His will concerning those whom He came to save. While praying to the Father He teaches the apostles (Bengel: *orat Patrem, simulque discipulos docet*).* He prays as the mighty Intercessor and Mediator standing between earth and heaven, looking backward and forward, and comprehending all His present and future disciples in one holy and perfect fellowship with Himself and the eternal Father. The words are as clear and calm as a mirror, but the sentiments as deep and glowing as God's fathomless love to man, and all efforts to exhaust them are in vain. See the quotation below *sub* B.—P. S.]

A. The time of the High-priestly prayer of Jesus. It is indicated with the going forth over the brook Kedron [xviii. 1]. The crossing of the brook Kedron was the act and sign of final decision. It is not necessary to understand the going forth as a going forth from the Supper-room, for the precincts of the city probably extended, in single residences, down into the valley.

B. Worth of the prayer. The highest estimation was accorded it by ancient theologians. Luther: "It is, verily, an exceeding fervent, hearty prayer; a prayer wherein He discovereth, both unto us and to the Father, the abysses of His heart and poureth forth its treasures."† Spener, according to Canstein (*Spener's Leben*, p. 146), would never preach on this chapter; he declared that a true understanding of it mounted above the ordinary degree of faith which the Lord is wont to communicate to His people on their pilgrimage. The evening before his death, however, he caused it to be read to him three times in succession.‡ Chytræus called it *precatio summi sacerdotis*. Similarly, Melanchthon (see Lücke, II., p. 692),* Lampe, Bengel [see quotation on p. 511], Herder and others have expressed their admiration of the prayer.

[Barnes: "It is perhaps the most sublime composition to be found anywhere." Owen: "It is Christ's almighty *fiat*, addressed to the Father, as Him from whom He came forth, and as the one that had covenanted to save and bless all who by the drawing of His ineffable love had come to Jesus." Tholuck: "If in any human speech divinity is manifest, and sublimity is joined to condescending humility, it is in this prayer." De Wette: "Here all the parting discourses are summed up and raised to the highest pitch of thought and feeling. It is beyond a doubt the sublimest part of the evangelical tradition, the pure expression of Christ's lofty consciousness and peace of God (*unstreitig das Erhabenste was uns die evang. Ueberlieferung aufbewahrt hat, der reine Ausdruck von Jesu hohem Gottesbewusstsein und Gottesfrieden*)." This testimony has all the more weight on account of the skeptical tendency of De Wette. Luthardt (II., 354): "Neither in the Scripture nor in the literature of any nation can there be found a composition which in simplicity and depth, in grandeur and fervor may be compared to this prayer. It could not be invented, but could proceed only from such a consciousness as the one which speaks here. But it could be preserved and reproduced by a personality so wholly devoted and conformed to the personality of Jesus as the Evangelist." Ewald (p. 886 f.): "A prayer such as the world never heard nor could hear . . . For Himself He has little to ask (vers. 1-5), but as soon as His word takes the character of an intercession for His own (6-26), it becomes an irresistible stream of the most fervent love. . . Sentence rushes upon sentence with wonderful power, yet the repose is never disturbed." Meyer (p. 587) calls it "the noblest and purest pearl of devotion in the New Testament (*die edelste und reinste Perle der Andacht im N. T.*)."—P. S.]

Bretschneider, on the other hand, has opened the way for the most unfavorable opinions of modern, negative criticism. He calls it an "*Oratio frigida, dogmatica, metaphysica.*"

[Rationalists and the advocates of the mythical and legendary hypothesis of the life of our Lord can do nothing with this prayer. Renan (*Vie de Jésus*, p. 275, 12th ed.) disposes of all the parting discourses, ch. xiii.–xvii., in a short footnote, categorically declaring that they cannot be historical, but must be a free fiction of John in his own language. So also Strauss, Weisse, Baur, Scholten. Such a view, which stands and falls with the whole fiction-theory of the Johannean discourses of Christ, is not only revolting to all religious feeling, but plainly incompatible with the depth and height, the tenderness and

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rande à Dieu et de lui-même et de tout son peuple présent et futur." Hengstenberg derives this designation, rather arbitrarily, from the Aaronic benediction, Lev. ix. 22; Num. vi. 22 ff.—P. S.]

* [Comp. also Lampe: "*Confirmatio et conservatio discipulorum scopus primarius harum precum erat.*" Schmieder (*Das hohepriesterl. Gebet*, 48): "His speech was not only an outpouring of His heart towards the Father, but at the same time a well considered self-exhibiting work for the disciples." —P. S.]

† [Luther adds: "Plain and simple in sound, it yet is so deep, rich and broad that no one can fathom it." Luther's exposition of ch. xvii. was composed in 1534.—P. S.]

‡ [So did John Knox, who never feared the face of man, but bowed, like a child, before the will and word of God. In his last sickness he directed his wife and his secretary "that one of them should every day read to him, with a distinct voice, the seventeenth chapter of the Gospel according to John, the fifty-third of Isaiah, and a chapter of the Epistle to the Ephesians. This was punctually complied with during the whole time of his sickness." Th. M'Crie, *Life of John Knox* (Philada. ed. 1845), p. 332.—P. S.]

* [Melanchthon says: "*Digniorem nec sanctiorem nec fructuosiorem, nec magis patheticam vocem in cœlo ac terra unquam auditam fuisse quam hanc ipsius Filii Dei precationem.*" Zanchius (quoted by Lampe, III., p. 358): "*Plena est maximis consolationibus.*"—P. S.]

fervor of this prayer. If John, or whoever was the author of the Gospel, invented it, he must have been conscious of his own fiction and intention of deceiving the reader. That a person in such a frame of mind and heart could produce such a prayer as this, is a psychological and moral impossibility. That the prayer, as the discourses of Christ generally, was not only translated from the Hebrew into the Greek, but freely reproduced in John's mind, and received his peculiar coloring, may be admitted without impairing the faithfulness as to the thoughts and spirit, especially if we take into consideration that the Paraclete reminded the apostles of Christ's words and opened to them their full meaning (ch. xiv. 26; xv. 26; xvi. 13, 14). Godet (II., 367) justly remarks against Reuss, that the internal miracle of a faithful reproduction of the long discourses of Christ is less inexplicable than the artificial composition or fiction of such a master-piece.—P. S.]

C. Historical truth of the prayer and its relation to the agony in Gethsemane. The modern criticism of Bretschneider, Strauss, Baur pretends to discover a contradiction between the triumphant mood of Jesus in this prayer and His dejection in Gethsemane. This rests partly on the false assumption that in Gethsemane Christ petitioned for the averting of His death. See, in opposition to this view, Comm. on *Matthew* [p. 481, Am. Ed.] Since there can be no question of a change of resolve, but only of a change of mood, we have simply to recognize the profundity and gloriousness of Jesus' psychical life in the great contrasts presented by His mental frames. [Sudden transitions of feeling belong to human nature, and cannot appear strange in Christ who was peculiarly sensitive and sympathetic, yet in all these changing moods retained equilibrium and self-control, comp. ch. xi. 33 ff. On the apparent inconsistency between the calmness and repose of the sacerdotal prayer and the subsequent agony in the garden, which was but the anticipation of the sufferings of the cross, comp. also the sensible remarks of Meyer, p. 588, Hengstenberg, III. 143, and Godet, II. 507 f.—P. S.]

D. But *why* did not John append the psychical combat of Jesus in Gethsemane to this prayer? A presentation of that was, like a presentation of the Supper, foreign to his plan, and the omission must be justified by that plan. The victory of Jesus, in His spiritual sorrow, over Judas (chap. xiii. 31), involved the victory in Gethsemane, as also His victory on the cross. Moreover, John had related the prelude consisting of the suffering of Jesus in the circle of disciples, and the scene in the Temple-precincts (chap. xii. 27), and could assume the Church's familiarity with the conflict in Gethsemane, to which familiarity Heb. v. 7 also bears testimony. [Besides Christ Himself points to the agony, ch. xiv. 30, in the words: "The prince of this world cometh, and hath nothing in Me."—P. S.]

E. Symbolism of the prayer: With eyes upraised to heaven. An evidence that He seeks His home above, where the Father is. The observation that, in an astronomical sense, there is no above or beneath, is a worthless one here. Heaven, as the place where the Divine glory is manifested, constitutes the *above*, in antithesis to earth. Christ prays aloud, in order to the consolation and elevation of the disciples, for here, too, the rule holds good, that the human reference and design of prayer does not vitiate its directness and subjectivity. See chap. xi. 42. Augustine: *Tanti magistri non solum sermocinatio ad ipsos, sed etiam oratio pro ipsis discipulorum est ædificatio.*

F. Progression of the Prayer:

1. Christ first prays for His own glorification, vers. 1-5.

2. Then for the preservation of His disciples, vers. 6-19.

3. Finally for the congregation of believers, which they are to lead to Him; for their unity and perfection in the kingdom of glory, that the whole world may believe through them, may attain unto knowledge and, as world, vanish out of existence, vers. 20-24.

4. The conclusion sums up the whole in the thought that Christ's love in the disciples shall become the full presence of Christ in the world. [The connecting idea of the three parts is the work of God, as accomplished by Christ, carried on by the apostles, and to be completed in the church, to the glory of God.—P. S.]

Ver. 1. **These words spake Jesus and having lifted up His eyes,** *etc.* [*Ταῦτα ἐλάλησε ὁ Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπε.* The double *καί* (*text. rec.*) is not carelessness (De Wette), but solemn circumstantiality of expression (Meyer). But *ἐπάρας* without *καί* is better authenticated than *ἐπῆρεν* with *καί*.—P. S.].—With this expression the Evangelist connects the prayer of Jesus with the farewell discourses, making it the sealing of the same. Prayer the blossom of holy speech; meditation the root of prayer. [Christ prayed aloud, partly from the strength of emotion which seeks utterance in speech, partly for the benefit of His disciples (ver. 13), that He might lift them up to the throne of grace and reveal to them and to the church the love and sympathy of His heart. Such reflection, especially in a prayer of intercession for others, is quite consistent with the deepest spirit of devotion (comp. on ch. xi. 42). The occasion made an indelible impression on the mind of John, who depicts here also the gesture and heavenward look of the praying Lord.—P. S.]

To heaven.—Calvin: *Quia cœlorum conspectus nos admonet, supra omnes creaturas longe eminere deum.* See the beginning of "*Our Father.*" We could not absolutely infer from this remark by itself, that Jesus offered up His prayer in the open air, as Rupert and others affirm. Since that fact, however, is otherwise established, the expression gains in significance.

[In prayer the eye of faith is always instinctively directed to heaven, as heaven is everywhere open, and angels are ascending and descending. Heaven is the abode of the Hearer of prayer and Giver of every good gift. Every prayer of faith is a spiritual ascension. Christ addresses God here as "*Father,*" *πάτερ*, simply, six times in this prayer, not "*Our* Father," as in the Lord's Prayer, which is intended for the disciples, nor "*My* Father," where He prays for Himself only. Bengel: "*Talis simplicitas appellationis ante omnes decuit Filium Dei.*" He is the Only Begotten Son of *His* Father, we the com-

mon children of *our* Father (comp. John xx. 17). The name of Father is the most endearing under which we can know and address God, and which calls out all our feelings of filial trust and gratitude. Christ probably used the Aramean word אַבָּא, *Abba*, which passed into the devotional vocabulary of Christians, Rom. viii. 15; Gal. iv. 6.—P. S.]

The hour is come [ἐλήλυθεν ἡ ὥρα].—The great, unique hour of decision by death and resurrection, which are inseparable; the hour whose aim and consummation is the glorification [xii. 23; xiii. 1, 32].

Glorify Thy Son [δόξασόν σου τὸν υἱόν—σου placed first to give force to the petition which, being the prayer of the Only Begotten Son, can not be refused—ἵνα (καὶ) ὁ υἱός (σου) δοξάσῃ σέ.—P. S.]. δόξασον, conduct Him into the state of δόξα, of glory. See ver. 5. This glorification of the Son was fulfilled in the Resurrection and Ascension, the "unbounding" of Christ; similarly, the thence-issuing glorification of the Father was fulfilled through the outpouring of the Holy Ghost and the establishment of the Church and of the gospel ministry. The interpretation of Didymus [De Wette, Reuss]: Manifest Me to them who know Me not, is expressive of but one consideration: the effect of Christ's exaltation. "The communication to mankind of the true consciousness of God" (Baur) is, apprehended monotheistically, a glorification of the Father. [Stier: "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'"—The Son glorifies the Father, not by adding to His glory, but by making it known to men through the Holy Spirit, who makes known and thus glorifies the Son.—P. S.]

Ver. 2. **According as Thou gavest Him,** *etc.* [Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός].*—The *power over all flesh*, received by Christ, in His divine-human person, from God [xiii. 3], and in spirit exercised by Him through His spiritual victory, is the measure and index of His hope of glorification. The infinite power of His personality over mankind, the infinite verification of that power in the self-humiliation of His love, shall be the measure of His infinite glorification.—**Over all flesh** [πάσης σαρκός].—An Old Testament expression [*col basar*=all mankind], not found elsewhere in John. A solemn emphasizing of the universalism of His destination for the whole human race; the designation applied to mankind is significant not only of its antithesis to the spiritual life of Christ, but also of its susceptibility of salvation. This power over all flesh is expressive, therefore, of the magnitude of His expectations with regard to the spread of His gospel. See Phil. ii. 6 ff.

That all which Thou hast given Him, to them He should give, *etc.* [ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ (al. δώσει) αὐτοῖς ζωὴν αἰώνιον].—A select number is not here meant by this; the peculiar expression (πᾶν, αὐτοῖς) brings out the fact that the Father has given Him a great, unitous collectivity in the creation;—a mass limbing and sundering into individual members, as men, successively exercising, and departing in, faith, come into possession of eternal life. The collective mass of created beings, souls destined for salvation, is necessarily broken up into individual members, for every man must *singly* attain to saving faith; this individualization, however, is but conducive to a higher unity. See ver. 21. His glorification is, it is true, an end in itself; nevertheless, it also aims at the bliss of believing humanity; and the one design is inseparable from the other. The design of the creation of the world is the glorification of God and Christ in the blessedness of men; such, likewise, is the design of the redemption. The Father is to be glorified by the diffusion of salvation in Christ, the dissemination of eternal life.

Ver. 3. **Now this is the eternal life** [αὕτη δέ ἐστιν ἡ αἰώνιος ζωή].—Ζωὴ αἰώνιος, see ch. i. 4; iii. 16, 36. According to the Prologue, the Logos appears in the fundamental forms of light, life, and love; and His absolute life (1 Tim. vi. 19) is communicated to believers, through the Holy Ghost, as the fundamental impulse and might of eternal life. Life is an appearing from within outwards, in the form of self-development; eternal life is an eternal self-rejuvenating and appearing; it is life in the eternity of God, inclusive of all times and spaces; the eternity of God in the power of life; an unobstructed self-developing beyond the æons. *The believer has the unity of eternity in the manifoldness of life and the manifoldness of life in the unity of eternity.** "If we define life as the undisturbed self-development of the idea implanted in the being, the term signifies, subjectively, self-gratification, bliss,—objectively, the glorification of the finite life in the divine." Tholuck. Chap. xv. 1-3. *This is*, αὕτη δέ ἐστιν. Not metonymically: *hoc modo paratur* (Beza, *etc.*), but by way of explanation: herein it consists, in respect of its principle.

That they must know Thee [ἵνα γινώσκωσί (γινώσκουσί) σὲ τὸν μόνον ἀληθινὸν θεὸν—the distinctive truth of the O. T.—καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν—the distinctive truth of the N. T.]. ἵνα. Eternal life at the same time an eternal, unobstructed striving, or further striving, toward a goal continually attained and as continually set afresh.† See the TEXTUAL Notes. The tendency toward the knowledge of God is not distinct and separate from that toward the knowledge of Christ; they are in reality one; the essential, true tendency of man. To this bias there is an *objective* and a *subjective* definitiveness.

I. The *objective*. Meyer after Lücke: A (confessionally distinct) summary of belief in antithesis to the polytheistic (τ. μόνον ἀληθ. θεόν), and Jewish κόσμος (which latter rejected Jesus as the Messiah). The distinction of the true God and His Ambassador emphasizes the personality of God and Christ, and lays stress upon the

* [Ewald begins a new sentence with καθώς, which is concluded in ver. 4, so that ver. 3 is parenthesis. Against this construction see Meyer.—P. S.]

* [Webster and Wilkinson: "As elsewhere, so here most especially, it is important to notice that ζωή in this connexion does not mean merely *conscious existence*, nor αἰώνιος merely *endless duration*; but by ζ. αἰών. is signified 'the life belonging to eternity,' the highest *kind* and *state* of being of which the creation is capable."—P. S.]

† [Godet: ἵνα *est mis au lieu de* ὅτι, *parce que la connaissance est présentée comme un but à atteindre.*—P. S.]

knowledge of it as the condition of life and development for the human personality (in opposition to Pantheism). The objective definitiveness of the expression requires that Christ should speak of Himself in the third person; He subsequently returns to ἐγώ.—**The only true God** [τὸν μόνον ἀληθινὸν θεὸν, comp. μόνος σοφὸς θ., Rom. xvi. 27; μόνος ὅσιος κύριος, Rev. xv. 4.—P. S.]. The only *essential*, real God;—ἀληθινός in antithesis to the unreal, symbolical and mythical gods of the world, not of the Gentile world alone, but also of later Judaism in its estrangement from the faith of revelation, 1 John v. 20; Rev. v. 7; 1 Thess. i. 9. It is the God of revelation in Christ, the God and Father of our Lord Jesus Christ, Eph. i. 3; not in antithesis to the Old Testament idea of God or to the idea of Christ, but in antithesis to all false and obscured belief in God; hence God as He reveals Himself in Christ, distinct as to His divine consciousness and distinguished from Christ.—**And Him whom Thou hast sent, Jesus Christ.** Tholuck: Not Moses, not a prophet, could have been named in this co-ordination, by the side of God, but He only who could say: "he that seeth Me, seeth the Father." Calvin: *Sensus est, Deum mediatore tantum interposito cognosci.* At the same time, however, the modification of God's and Christ's personality must be observed. Where God is rightly known, He is known as the μόνος ἀληθινός; where Jesus is rightly known as the Sent of God, He is known as the Χριστός. In opposition to this, Tholuck says: According to the Christological view, the Father is not known *along with* the Messiah, but *in* Him, chap. x. 38; xiv. 7, 8; viii. 19. But it is just in the distinction of the two personalities that true knowledge of God in Christ is consummated.

Several explanations present themselves:

(1) Augustine, Ambrose [Hilary] and others: As though it were written: *Ut te et, quem misisti, Jesum Christum, cognoscant solum verum deum.** This is contrary to the text, though from the distinction of Christ from God the Arians and Socinians draw an unjust inference against the divine nature of Christ, the knowledge of God being indissolubly connected with the knowledge of Christ.

(2) The two terms are *nomina propria* in undivided unity (Tholuck, Luthardt).† In such case, however, too great a portion of the weight of the passage would be transferred from the objective to the subjective side, the knowing.

(3) Τὸν μόνον, *etc.* is predicate to σε, Χριστός is predicate to: "Whom Thou hast sent," Jesus (Clerikus, Nösselt and others).‡

(4) Χριστός is the subject; the predicate is contained in ὃν ἀπέστειλας (De Wette).

The last two interpretations lay too great stress upon the ideal on the objective side. We must not apprehend the modifications as predicates, declarative of doctrine, but as definitions, explanatory of the nature of Father and Son, or definitive *nomina appellativa.*

II. *Subjective definitiveness of the sentence.* "The schools, after the precedent of Augustine, held γινώσκειν to be a proof of the *beatitudo intuitiva æternitatis;* in the Hegelian period it was considered to prove the dignity of speculative science. But even Greek exegesis recognizes the practical value of the term; Cyril: τὴν ἐν ἔργοις πίστιν, Calov.: *notitia practica,* better: experimental knowledge. See chap. vi. 19." Tholuck. Still, we cannot overlook the fact that the whole experience of faith is teleologically leveled at its consummation in contemplative knowledge (Matt. v. 8; 1 Cor. xiii. 12). John recognizes no knowledge that is not practical, but also no practice whose aim is not seeing. The term *knowing* is so centrally poised between *believing* and *seeing*, as to embrace both, as well as mark the transition from the first to the second.*

Ver. 4. **I glorified Thee on the earth** [ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας (rec. ἐτελείωσα). The aorists are proleptical and should not be rendered as perfects as in the E. V.—P. S.]—Foundation of the foregoing petition. This not in the sense of urging His claims to being glorified by the Father on the score of legal merit, but in a sense that presents Him as intimating that, by His glorification of the Father, He has prepared the moment of His own glorification, and that He may now expect such glorification as a recompense agreeable to the fundamental law of the kingdom of love and righteousness. In ver. 1 He modified the succession thus: Father, glorify the Son, that the Son may glorify Thee; now He says: I glorified *Thee,* now do Thou glorify *the Son.* To avoid a mingling of the conceptions, we must admit the question to be here of a *preliminary* glorification of the Father through the Son. And this is Christ's meaning; He says: I glorified Thee *on the earth,* and in elucidation of these words He adds: I have finished the work, *etc.* In His doctrine and life He had manifested the Father conformably to the grace and truth of the latter, chap. i. 17. He could lay this work before the Father as finished and complete. Augustine and Gerhard understand by these words the sacrifice of Christ's death, of which He speaks, say they, as from the stand-

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* [This would require in Greek: ἵνα γιν. σε κ. Ἰησ. χρ. ὃν ἀπέστ., τὸν μόνον ἀληθινὸν θεόν. The fathers adopted this forced interpretation to escape the Arian conclusion that Christ was of a different and created substance, and subordinate to the Father. But the juxtaposition of Christ with the Father in connection with all that follows (comp. ἡμεῖς ἕν, ver. 22), is quite inconsistent with Arianism and Socinianism. God is here called ἀληθινός, not in distinction from His Son, but from idols and quasi-divinities. Christ, as to His divine nature, is Himself called ὁ ἀληθινὸς θεός, 1 John v. 22. Alford: "I do not scruple to use and preach on this verse (John xvii. 3) as a plain proof of the co-equality of the Lord Jesus in the Godhead."—P. S.]

† [So also the E. V., Lücke, ed. III., Godet, Alford, and most English commentators. Comp. ch. i. 17; 1 John i. 3, 7, and especially the Pauline epistles where Ἰησοῦς Χριστός is the usual designation of the divine-human Mediator.—P. S.]

‡ [So also Lücke, ed. II., Meyer and Ewald. But then we would expect the article before χριστόν, as in all the eighteen passages of John where χριστός occurs without Ἰησοῦς, except ch. ix. 22 (ὁμολογήσῃ χριστόν). Meyer thinks that Christ prayed in Hebrew, יֵשׁוּעַ הַמָּשִׁיחַ, but this is by no means certain, and would not affect Greek usage. Comp. also 1 John ii. 22; iv. 3; v. 1, 6; 2 John 9, and the later writers, *e.g.* Hegesippus in Euseb. H. E. II. 23: ὅτι Ἰησοῦς ἐστὶν ὁ χριστός. . . . . κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾶν. Moreover, the predicate under which Christ is to be known, is already expressed by ὃν ἀπέστειλας.—P. S.]

* [Godet: "*L'écriture prend toujours le mot* CONNAITRE *dans un sens plus profond. Quand il s'agit du rapport de deux personnes, ce mot désigne la parfaite intuition que chacune a de l'être moral de l'autre, leur rencontre dans le même milieu lumineux.*"—P. S.]

point of its consummation. "Most commentators, even Grotius, at least consider it (the death-sacrifice) to be jointly included by prolepsis; Socinian exegesis alone absolutely excludes it. The fact that vers. 6-9 speak exclusively of Christ's doctrinal ministry is not decisive in favor of such exclusion." Tholuck. It is more decisive, however, that Christ here reckons His death as comprising one point in the *Father's* glorification of the *Son*. Hence it is doubtless in the more limited sense that He has been speaking of the work which the Father has commanded Him *to do;* in a sense similar to that of the words: I must work as long as it is day; the night cometh, *etc.*, chap. ix. 4. Now, however, this work is brought to a conclusion; He makes His high-priestly offering of Himself and seals *that* with His Passion. The Passion comes under consideration as the conclusion of His obedient doing. See also the *καὶ νῦν δόξασόν με σύ*

Ver. 5. **And now glorify Me, Thou, Father, with Thyself** [*καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον*].*—Although the mortal suffering of Jesus should indirectly conduce to the glorification of the Father (see ver. 1), it must be primarily a glorification of the Son; His glorification by death, resurrection and ascension. Christ henceforth conducts Himself *passively;* the Father assumes the active. *With Thyself, i. e.* not simply in heaven, but in His submissive resignation to God, in His going to the Father, in His being in God (Col. iii. 3), in antithesis to His life in the world hitherto. He has glorified the Father in this world and from this world; the Father is to glorify Him in the other world and from the other world. [*παρά* denotes closest proximity and equality with personal distinction, "with Thyself as Thy fellow;" comp. i. 2.—P. S.]

With the radiance of glorification [*τῇ δόξῃ*, **the glory**].—It is the *real* glory which Christ, as the Son of God and the *λόγος*, possessed, as the medium of the world, before the existence of the world; at once the *ideal* radiance of glorification which He then, as the future divine-human Lord of glory, had in the view of God, and the *ideo-real* radiance of glorification of His eternal nascency and advent from the beginning. For Christ in His glorification, did not merely receive *back* that which He once possessed in the *μορφὴ θεοῦ* (Phil. ii. 6; John i. 1); He also *newly* received a glory destined Him from the beginning and from the beginning in embryo, as the ideo-real fundamental impulse of the world (see the Prologue). Accordingly, the interpretation which apprehends this *δόξα* ideally alone, as significant of the *destinatio divina* (the Socinians, Grotius, Baumg.-Crus.), is inadequate; and inadequate is also the view which would limit the reference of the words to a re-reception of the original real glory (Meyer after some ancients). Be it observed that the future divine-human glory was assured to the Son along with His eternal Logos-glory. It is a question how the *δόξα* which, according to John i. 14, He manifested even in the state of humiliation, must be distinguished from that other *δόξα*. The divine *highness* or *majesty* consists in the limitless, unobstructed self-manifestation of God in *omnipotence* and *omnipresence* or in *creative working and appearing;* the divine *lowliness*, or self-divestment of Christ, consists in a self-limitation within the divinely appointed limits of judgment and suffering,—limits actualized in the counter-operations of the world against the Holy One; this self-limitation is carried to *impotence*, as the antithesis to *omnipotence*, and to *death*, as the antithesis to *omnipresence:*—only, however, that it may thus be all the more gloriously manifested in the *δόξα* of grace and truth. First, omnipotence and omnipresence stood forth, limitless, and grace and truth were, as yet, hidden; then grace and truth advanced; so boundless these, that omnipotence and omnipresence appeared to vanish behind them. The new condition of Christ, however, will consist in the glorifying of His grace into omnipotence, and of His truth into omnipresence, or of His self-divestment into majesty. Dogmatically defined: At first, alone the "physical" attributes of God are, in the Logos, exhibited in the creation of the world. In the redemption of the world, the "ethical" attributes are exhibited in the self-humiliation of Christ. In the glorification of the world, the "ethical" and "physical" attributes are to shine united, as a manifestation of the majesty of Christ. And so the new glory of Christ shall be an eternal synthesis of the *gloria mediatoria* (which Lampe considers as the sole meaning of the text) and the primordial majesty (Heb. i. 3); this latter, however, must not be described as the quality "by which God is God," unless we are prepared to understand by it the glory of God as the sum of all His attributes.

Ver. 6. **I manifested Thy name to the men,** *etc.* [*ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἐδωκάς μοι ἐκ τοῦ κόσμου*]. Here begins the intercession for the disciples. He introduces it with a rationale; they are not simply worthy of His intercession; God's eyes must be fastened upon them as bearers of His name and Christ's work. The great work of manifestation must in them be protected and secured.—**Manifested Thy name.**—Such, in one word, was Christ's work hitherto. The name of God, its specific self-manifestation in the Son, and, with that name, the God of Christ, the personal, heavenly Father, was distinctly manifested to men by the word, work, and life of Christ. The *prophetic* office of Christ is completed in an absolute manifestation of God. Though the disciples were not yet enlightened to gaze into this revelation, it, nevertheless, was finished, as regarded its objective elements.—**The men whom Thou gavest me.**—[*οὓς ἐδωκάς μοι ἐκ τοῦ κόσμου*]. The disciples (see vers. 8, 11, and chap. xvi. 30). God gave them to Him through His election, through the attraction drawing them to the Son, and through the power of His calling.

* [Alford has a good note here: "Notice the correlation, which Meyer has pointed out, between *ἐγώ σε* before, and *με σύ* now. The same Person (*ἐγώ*) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection-Body. This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters by rendering *εἶχον*—'habebam *destinatione tua*,' Grot., Wetstein."—P. S.]

Christ then defines the process of development exhibited in their conversion:—

1. **Thine they were.** [σοὶ ἦσαν]. Not merely in the general sense in which all things belong to God (Cyril), but as Israelites without guile (see chap. i. 47; iii. 21); *per fidem Veteris Test.* (Bengel.)

2. **Thou gavest them to Me.**—[καὶ ἐμοὶ αὐτοὺς ἔδωκας]. The before-mentioned considerations of this giving became manifest and realized in the calling, chap. x. 27.

3. **And they have kept Thy word.** [καὶ τὸν λόγον σου τετήρηκαν]. Though it is still necessary that they should be sifted, they have stood the main test, and have not suffered themselves to be entangled in the apostasy of Judas. To Christ's eyes, they do already issue victorious out of temptation (see chap. viii. 51).

4. **Now they know that all,** *etc.* [νῦν ἔγνωκαν (Alexandrian form for ἐγνώκασιν) ὅτι πάντα, κ. τ. λ.]. Their fidelity has been rewarded by the beginnings of a higher faith-knowledge, or cognition of faith, as they have already testified. See chap. xvi. 30. Their knowledge is the knowledge that everything which has been given to Christ, *i. e.*, His doctrine (De Wette), and particularly His work (Luthardt), is of God; *i. e.*, they know God in Christ. They know the words of Christ to be divine by the works, the works by the words; the latter method Christ brings out with special prominence (as the higher way of knowledge, see above, chap. xiv. 11), in order to explain how they have attained to their faith-knowledge. They have received in faith Christ's words which He gave them. From this *trust* in the divine words *confided* to them by Him, there has sprung a true cognition of the *divine nature of Christ* (**they truly knew that I am come forth from Thee**, ver. 8), and thereby a belief in His divine mission to the world, in which mission theirs should now be rooted, has been mediated (**they believed that Thou didst send Me**). The Aorists [ἔγνωσαν and ἐπίστευσαν] jointly serve as an elucidation of the Perfect: νῦν ἔγνωκαν.—Such are the reasons why He prays for them.

[Ver. 8. **For I have given them the words which Thou gavest me,** ὅτι τὰ ῥήματα ἃ ἔδωκάς (*gavest;* so A. B. C. D.) Lachm., Tischend., Alf., Westc. *versus* δέδωκάς, *hast given*, which is supported by ℵ. L. X. and text. rec.) μοι, δέδωκα αὐτοῖς. "On the truth of this saying stands the whole fabric of creeds and doctrines. It is the ground of authority to the preacher, of assurance to the believer, of existence to the church. It is the source from which the perpetual stream of Christian teaching flows. All our testimonies, instructions, exhortations, derive their first origin and continuous power, from the fact that the Father has given to the Son, the Son has given to His servants, the words of truth and life." Bernard, *Progress of Doctrine in the N. T.* (1867) p. 25.—P. S.]

Ver. 9. **I pray (am praying) for them; I pray not (am not praying) for the world,** *etc.*—[ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν]. The grand stress of this intercession is contained, 1. In the ἐγώ; 2. in the fact that the proposition, *I pray for them*, is first simply laid down, then 3. negatively expressed: *not for the world;* 4. positively expressed: *but for them;* the motives assigned being: *they have been given Me by Thee*, and *they are Thine*. The expression: *not for the world*, is doubtless of *dogmatic* moment (which Meyer denies); it is, however, destitute of a *predestinarian* import (Calvin, Lampe; *pro quibus Christus non orat, pro iis non satisfecit*, and others; see ver. 20; Matt. v. 44; Luke xxiii. 34)."* It is significant of the *purely dynamical* view of the world and arrangement of the Gospel. By means of this dynamical principle, first concentrated in Christ and henceforth to be concentrated in His apostles, the world, as world, is to be clean done away with. Christ does not work by a fire of sparks, sprinkling them incidentally, one here and one there; His working is a concentrated central fire of absolute, *positive* resurrective force, which fire takes hold of the world in the centre of her receptive susceptibility, in order to her transformation. It is the strict vital law of the concentration of the divine power of the Gospel, archetypally declared in the calling and isolation of Abraham, typically set forth in the separation of Israel, and still continuing in the regulations which Christ has made for the development of His church (see Acts i. 4, 8). But the expression of Christ does not bear simply an *ideo-dogmatical* emphasis; it has, resulting from the ideo-dogmatical, also an *affectionate* emphasis: I pray, above all things, for these, who are Thine as the *fruit* of the Old Testament, and Mine as the firstlings of the New Testament; similarly, the expression has a *religious* force: the δόξα of Thy name is concerned; that δόξα is henceforth entrusted to them; it must be secured in them, must, through them, become universal in the world as the principle of the world's glorification. This expression of supreme entreaty, however,

* [Calvin (like Augustine, Luther, and Melanchthon) expresses himself moderately, and cannot be quoted in favor of the supralapsarian doctrine of a limited atonement, but rather held that Christ's atonement, though *efficient* only for the elect, is yet intrinsically *sufficient* for all. Lampe's explanation is much more harsh, and concludes with the revolting words: *Dum Jesus eos ab intercessione sua excludit, declarat, se eorum sacerdotem non esse adeoque mortem pro iis non obiturum. Tantum aberat, ut pro iis orare deberet, ut potius eorum interitum expetat omnesque dirus in illos pronunciet.* Among modern commentators Hengstenberg defends this interpretation; he refers to 1 John v. 16 (ἔστιν ἁμαρτία πρὸς θάνατον, οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ), as a parallel, and distinguishes between the susceptible world, which is an object of intercession (John i. 29; iii. 17; iv. 42), and the anti-Christian world which cannot receive the truth (xiv. 17), and which is as little an object of intercession as the ἄρχων τοῦ κόσμου, but rather of the curses of God (Ps. lxxix. 10; Acts vi. 10). Then he quotes Luther, who says: "How squares His refusal to pray for the world with His teaching us, Matt. v. 44, that we are to pray even for our enemies? This is in brief the answer: to pray for the world and not to pray for the world must both be right and good. For soon after He says Himself: '*Neither pray I for these alone, but for them also who shall believe on Me through their word.*' These very persons must yet be of the world, He must therefore pray for the world for the sake of those *who are yet to come forth from the world.* St. Paul was certainly of the world, when he persecuted and killed Christians, yet St. Stephen prayed for him and he was converted. Thus, too, Christ Himself prayed on the cross (Luke xxiii. 34). It is thus true that He prayed for the world, and does not pray for the world; but this is the distinction: In the same way and in the same degree in which Christ prays for them that are His, He does not pray for the world."—P. S.]

is simultaneously the expression of confidence: in them Thy divine work and Mine shall be made secure in the world.

[Bengel, Meyer, Stier, Luthardt, Alford, *etc.* explain in substance: I am not praying for the world *now and in this manner* (*hoc loco, tempore, et his verbis*), but I shall do so afterwards, vers. 20, 21. But this appears somewhat trivial, and does not give the exclusion the full force. The words οὐ περὶ τοῦ κόσμου ἐρωτῶ, are intended to justify and to emphasize the intercession of Christ for His own. The whole sacerdotal prayer is not offered for the outside world at all but only for His disciples, first for those whom He had already called out of the world (6-19) and then for those who should hereafter come out of the world and believe in Him (περὶ τῶν πιστευόντων, ver. 20 *ff.*). The world appears, even in vers. 20, 21, 23, not as an object of intercession, but as a hostile force, against which He asks the protection of the Father. Yet by the preservation and perfection of Christ's church in holiness and unity, which is the direct object of this prayer, the world itself is at last to be brought to believe in the divine mission of the Son, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας, vers. 21, 23. Hence the exclusion of the world is not absolute (in the sense of supralapsarian commentators), but relative. On proper occasions Christ *did* pray for the ungodly world, even His murderers ("Father forgive them," Luke xxiii. 34, adding, however, as a motive not, as here, "they have known," ver. 11, but on the contrary, "they know *not* what they do"); and He especially commands us to pray for our enemies (Matt. v. 44), as Stephen prayed for the persecuting Saul (Acts vii. 60). For Christians we should pray that God may preserve them from the world and the devil, for the ungodly world, that it may cease to be worldly and believe in Christ.—P. S.]

Ver. 10. **All things that are Mine are Thine.**—[τὰ ἐμὰ πάντα σά ἐστιν, καὶ τὰ σὰ ἐμά. The E. V. "All Mine is Thine" may be understood of *persons* only, while all *things*, the Godhead itself included, are meant. Comp. Alford.—P. S.] He gives prominence to the worth possessed by the disciples as the objects of His intercession. As Christ's property, they are the property of God; as God's property, they are the property of Christ; and since He is glorified in them, the δόξα of Christ, which is the δόξα of God, must be protected in them.

Ver. 11. **And I am (henceforth) no more in the world** [καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ]. This is the motive for His urgent, provident petition. He is departing out of the world, they remain in the world and so will be needing special protection. The words: **and I come to Thee** [κἀγὼ πρὸς σὲ ἔρχομαι], cannot be regarded as a mere repetition of the declaration: "I am no more," *etc.* On the contrary, the position and task of the disciples in the world shall be assured by Christ's coming to the Father with His intercession. In the first place, the *going away* of Christ is expressed, as perilous for the disciples who remain here; and, secondly, His *going home* is intimated, as the indemnification for the disciples, whose position and task are here.

Hence the apostrophe: **Holy Father** [πάτερ ἅγιε]. *God is to be the holy Father to Christians in this world when Christ has gone away.** God, in His holiness, is entirely separated from the unholy world, in order that He may belong entirely to the world that is to be sanctified: so, the Holy. He is the holy Father (ver. 11) of the Son who sanctifies Himself for His own, *i. e.*, goes away from both them and the world, in order to be entirely devoted to them and, through them, to the world (ver. 19), that they too may in this sense be sanctified in His truth, ver. 17. The petition itself: **keep them in** [better than *through of.*—E. V.] **Thy name,** *etc.* [τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου.] In the revelation for Christian knowledge, as in Christian knowledge of revelation,—in that consciousness of God which Christ entertained.

Which (whom) Thou, *etc.* [ᾧ (οὕς) δέδωκάς μοι.] The reading ᾧ (see TEXT. NOTES) is by Meyer and others, supported by Cod. D., considered to stand by attraction for ὃ and to relate to the name of God [ἐν τῷ ὀνόματί σου]. We must acknowledge that we have difficulty in reading: "Thou hast given me Thy name,"—the name of the Father and that of the Son not being mingled. From this difficulty the Recepta [which reads οὕς, *whom*] has doubtless arisen. We, therefore, prefer to read ᾧ as *Dativ. instrum.* [*by which*], in perfect accordance with the sense of vers. 6 and 12, and interpret the passage thus: through My manifesting Thy name unto them, in Mine office as Thine Ambassador, they did believe on Me and are thus become Mine. On the glorification of the Father through Christ as His Ambassador, through whom the Father operated, the glorification of the Son is founded. Since, however, the instrumental construction is scantily supported and a stronger expression might be expected for it, we suffer the interpretation given in the translation [*den, which*] to stand, only explaining the term: which Thou hast *given* Me, by: which Thou, with Thy revelation, hast *confided* to Me.

[Stier says that ᾧ can bear no proper meaning. One feels tempted with Bengel and Godet to read ὅ, and to refer this not to ὄνομα, but to the disciples, as equivalent to οὕς, just as in ver. 2, πᾶν ὃ δέδωκας—αὐτοῖς), and ver. 24, if ὃ be the proper reading there. But ὃ is very poorly supported, though it may more easily have been changed by mistake into ᾧ, than into οὕς. The reading of the text. rec. (sustained by D.[2] and Vulg.) is no doubt the easiest and falls in best with the style and general sentiment of John, comp. vers. 6, 9. But inasmuch as ᾧ has all the weight of external testimony (א. A. B. C., Syr., *etc.*) and is adopted by the best critical editors (Lachmann, Tregelles, Alford, Tischendorf, Westcott), we must give it the preference. The *name* must mean the essential revelation which the Father made to the Son, and the Son to the world (Luthardt), or rather the peculiar attribute of *Saviour, Jehovah our Righteousness.* (Alford and Wordsworth). There is, it is true, no strict parallel passage where God is said to have given *His* name to His Son, but an approach to it, Ex. xxiii. 21: "My name is in Him," *viz.*, the angel of the covenant; comp. Is. ix. 6; Jer. xxiii. 6, and especially Phil. ii. 9,

* [What a blasphemous profanation to call a mortal, sinful man, like the pope, "holy father!"—P. S.]

10, "God hath given Him a name (ὄνομα, but not *His* name) above every name, that at the name of *Jesus* every knee should bow."—P. S.]

The motive of the prayer is: whom Thou hast given Me. As the name of the Father is given Him for the disciples, so the disciples are given Him for the name (the Gospel of the New Covenant is for the called of the Old Covenant in the wider sense, and contrariwise). Purpose of the prayer: ἵνα ὦσιν ἕν. Meyer makes the ἵνα relate to ὃ δέδωκάς μοι, instead of to τήρησον, as is usual. The latter reference, however, is the more obvious one, for the full development of the unity of believers arrives as the fruit of their conservation. It is a question of consummate oneness (see ver. 22).

That they may be one as we [ἵνα ὦσιν ἓν καθὼς ἡμεῖς]. Throughout the high-priestly prayer, Christ brings into view the *oneness* of the disciples as the mark of their matured discipleship: the sign that they are one in the name of the Father of Christ. The living, known name of God has this unifying power. As it is the bond of union between the Father and Son, it is, in like manner, to be the bond of union among the disciples. In the true, living consciousness of God is the divine life of love, the unity of divine revelation and human religion, the unity of human faith and the unity of human ethics, Eph. iv. 6. [Alford: "The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the καθώς,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately oneness of nature, 2 Pet. i. 4, where the ἐπαγγέλματα δεδώρηται answers to the ὄνομα ὃ δέδωκάς μοι here." Godet: "*Les mots* COMME NOUS *signifient que, comme c'est par la possession de l'essence divine que le Père et le Fils sont un, c'est par la commune connaissance de cette essence* (*le nom*) *que les disciples peuvent aussi rester un et être individuellement gardés.*" Yet the community of the spiritual life derived from Christ, must be added to the community of knowledge.—P. S.]

Ver. 12. **While I was with them** (in the world) [ὅτε ἤμην μετ' αὐτῶν]. Further explication of the words, ver. 11.—**I kept them** [ἐφύλαξα]. Ἐγώ with emphasis. Held them fast in Thy name. Their natural inclination tended ever out of the bounds constituted by the consciousness of God and by Christ's view of the world; His faithfulness held them fast within these limits, and, as souls given Him by the Father (see the TEXTUAL NOTE), He watched over them faithfully. Φυλάσσειν is an intensified expression of His vigilant care over them. He guarded them as the faithful Shepherd of the souls entrusted Him by the Father.—**And none of them perished except the son of perdition** [καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας. Christ does not say, "*I lost none*" (comp. ch. xviii. 9, where no exception is made). "Judas lost himself." Even after the betrayal he might have been saved if he had in true penitence fled to the cross.—P. S.] Not simply a painful recalling of the traitor (Tholuck), but also the account-rendering of a faithful and good conscience concerning Judas, and, as such, appropriate at this moment.* **The son of perdition.**—A Hebrew expression:† the property of perdition, the prey of perdition, comp. chap. xii. 36; Matt. xiii. 12. But the specific child of perdition, in whom the ἀπώλεια (see Matt. vii. 13) of the Jews was concentrated, was also the instrument of perdition (see 2 Thess. ii. 10).—**That the Scripture might be fulfilled** [ἵνα ἡ γραφὴ πληρωθῇ]. Here, as in chap. xii. 38; xiii. 18, consolation is found in contemplating the decree of divine judgment. It was, however, not fated that Judas should become a child of perdition, but that, as such, he should be lost from the circle of disciples in accordance with the righteous judgment of God.‡

What passage of Scripture is here intended? According to Lücke and Meyer [Godet], Ps. xli. 10, on account of the citation of that passage, chap. xiii. 18; according to Euthymius Zigabenus, Ps. cix. 8 (see Acts i. 20); according to Kuinoel the whole mass of prophecies relative to the death of Jesus. We are of opinion that the passage Is. lvii. 12 is the one meant (see *Leben Jesu* II., p. 1412). It should be noted that the passage Ps. xli. 10 was already fulfilled in the occurrence referred to chap. xiii. 18. But Is. lvii. 12, 13 treats specifically, in typical prophecy, of the perdition of the destroyer.

Ver. 13. **To Thee, and speak these things** [νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ]. *I. e.*, I can no longer watch over them, as I have done hitherto, in visible, individual intercourse. Henceforth something else must guard them. But what shall this be? His joy shall become perfect in them, and shall be their guard. His joy is that complete consciousness of God which is to be imparted to them by the Holy Ghost, as the source of the most untrammeled vital movement in their spirits (see chap. xvi.). *I speak these things*,—I now, being still in the world and heard by them as well as by Thee, do confidentially carry this petition before Thee, that, *etc.* *I. e.*, not simply: Through My intercession they shall be assured of Thy protection and hence be filled with perfect gladness,—but rather: My intercession shall awaken the spirit of prayer in them and open their hearts for the reception of the Holy Spirit of perfect joy, for whom I am suing on their behalf. And if Thou *keep* them thus, by the bestowal of the Spirit of joy, He will *watch* over them as I have done until now.

* [So also Godet: "*Par le mot fils de perdition, et par l'allusion qu'il fait à la prophétie, Jésus veut uniquement dégager sa propre responsabilité, et nullement atténuer celle de Judas.*"—P. S.]

† [בֶּן מָוֶת, υἱὸς θανάτου (1 Sam. xxvi. 16); υἱὸς γεέννης (Matt. xxiii. 15); Ἀβαδδών (Rev. ix. 11, the name of the angel of the abyss, in Greek, ἀπολλύων, *Destroyer*); τέκνα ὀργῆς (Eph. ii. 3); τέκνα κατάρας (2 Pet. ii. 14). The "man of sin" is also called "the son of perdition," 2 Thess. ii. 3. The same term is applied to Satan in the *Evang. Nicodemi*, c. 20.—P. S.]

‡ [Wordsworth: "He perished *in order that the Scripture might be fulfilled.* But the Scripture would not have been written by God, unless God had foreseen that he would perish. And this divine Prescience, though it foreknew and foretold that he would perish, did not in any way *cause* him to perish. Why then was this Scripture written? In order that even his perishing might be an evidence of God's foresight; and so the traitor himself, even in the hands of Satan, and betraying Christ, might be a witness of the truth, even by his perishing; and Judas, 'the Son of Perdition,' might still even in his perdition, be an Apostle of the Son of God."—P. S.]

Ver. 14. **I have given them Thy word** [Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου]. The prayer for the preservation of the disciples now divides itself into two petitions; the one is for their negative protection from the Evil One in the world, the other for their positive sanctification in the truth. First the negative portion, the protection, is discussed. Christ having given them His word, they are taken from the world and hence are become, equally with Himself, objects of the world's hatred. The ungodly consciousness of the world gravitates outwards into the impersonal; consequently the divine consciousness of Christ and His people, gravitating, in its impulse of faith and love, toward the absolute personality of God, is odious to the world. The antithesis: I, and: the world, contains the most concise expression of this fact. The world hateth them, properly: hath conceived a hatred for them (ἐμίσησεν αὐτούς). Luther: The world's hatred is the true livery of Christians, which they wear on earth.

Ver. 15. **I pray not that Thou,** *etc.* [οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ']. The petition regarding the protection of the disciples from the world, likewise divides itself into two parts, a negative and a positive. They are to remain in the world, but are to be preserved from the world. Luther: "What I want is not that they also should pass out of the world with Me, for I have still more to accomplish by means of them; they must increase My little flock."—**That Thou shouldst take them out of the world,** *i. e.*, neither by actual death nor by ascetic mortifications. Christ has here rejected monkery also, as a form of life unsuited to His disciples, they having attained their majority. They are to be *in* the world, but not *of* the world. The petition runs thus: **that Thou shouldst keep them from the Evil One.** The question as to whether ἐκ τοῦ πονηροῦ is to be construed as neuter [*the evil.*—E. V.] or as denoting Satan [*the Evil One*], is decided by Olshausen, Baumg.-Crusius in the former, by Lücke and Meyer [Alford] in the latter sense with reference to "the Prince of this world," chap. xii., ver. 31; xiv. 30; xvi. 11, and to 1 John ii. 13, 14; iii. 12; v. 18, 19. If we add to these chapters viii. 44, we find that John merges the whole world in personal relations, as regards evil also; the world, as world, lies in the Wicked One; it has its pole in Satan; this is in conformity to the purely dynamical view of the world. The expression τηρεῖν ἐκ, Revelation iii. 10.

Ver. 16. **They are not of the world** [ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου]. Motive for the following positive petition. They no longer have their vital principle in the world, but, like Christ and through Him, in the Father; therefore He prays that they may be perfected, in accordance with this their divine birth and kind.

Sanctify them in the truth [ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ, as the element in which the ἁγιάζειν takes place]. Explanations:

1. Chrysostom, Euthymius [Lücke, Godet, Wordsworth]: Make them holy *through* [ἐν instrumental, as in the E. V.] the gift of the Holy Ghost, and by true doctrine.

2. Luther: Adverbially construing *in the truth:* Make them *truly* [ἀληθῶς] holy [in distinction from the present *imperfect* holiness.—Hengstenberg. Against this is the article, and still more the following ὁ λόγος, *etc.*—P. S.]

3. Erasmus, Calvin: Take them away from the fellowship of the world.

4. Theophylact, Lampe: Separate them for the office of the ministry.

The phrase, *That they also may be sanctified* (ver. 19), must be defined pursuant to the holiness of God, ver. 11, and the self-sanctification of Christ, ver. 19. Now God is holy in withdrawing Himself from the ungodly world, in order to reveal Himself in a godly, kingly-priestly people, Lev. xi. 44, 45; 1 Pet. iii. 16. In conformity thereto, Christ sanctifies Himself; He departs out of the world in His self-humiliation, in order to enter into the world in His majesty. On the basis of this fact, the disciples are to be sanctified, the word of God in them, through the Holy Ghost within them, being converted into perfect truth, *i. e.* into a unitous light, a principially developing luminous and vital view and vital power, ever emancipating them more completely from the world in order to conduct them into the world, as emancipators, with the gospel. The expression ἐν τῇ is generally apprehended as denoting instrumentality: *By means of* or *by virtue of* the truth; Meyer, on the other hand, maintains it to mean: That He would furnish them, in this their vital sphere of truth, with holy *consecration, i. e.* inspiration, illumination, through the Holy Ghost. This view, however, brings the holy consecration into dubious antithesis to the truth. Doubtless the word, already possessed by the disciples, must be supplemented by the Holy Ghost with His consecration, but it is to the end that the word may for them be rendered living truth, at once the vital sphere and the instrument of their sanctification. Now Apostolic sanctification is always both moral and official sanctification. The further thought-sequence, however, proves that the official sanctification should be emphasized in this place.

The rationale of the petition follows: **Thy word is truth.** [ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. Cod. B. reads ἡ, *the* truth, but all other authorities omit the article.—P. S.] Truth, this time without the article, as predicate of the word. The word of God is, in the abstract, pure truth, a lively word, the source of light and the light-impulse to perfect enlightenment; and so, what it is in itself, it must become in the disciples. See chap. iv. 24; xviii. 37; 1 John v. 16; 2 John 1 ff.

Vers. 18 and 19 contain the further assignment of motives for the whole intercession of Christ on behalf of the disciples.—**As Thou didst send Me** [καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον]. First motive of the entire petition: that God would keep and sanctify the disciples. He is the great, unitous Messenger of God, in whom God's whole apostolate to the world is contained and who has been really consecrated for it by God (chap. x. 36); from Him they now are to become apostles, who, being divinely consecrated to His apostolate, ramify and go forth with the same into all the world. See chap. xv. 9; xx. 21; 2 Cor. v. 20. The Aorist ἀπέστειλα corresponds in part with the proleptical character of the high-priestly

Prayer,—as from the stand-point of that consummation of which He is in spirit assured,—in part with the fact that the commissioning of the disciples had its beginning simultaneously with their calling (Matt. x.), although this commissioning, graded hitherto, was to continue in gradual development until its perfection, chap. xx. 21; Matt. xxviii. 19; Acts i. and ii. The καθὼς ἐμέ is placed first as the basis and degree of the mission of the disciples.

Ver. 19. **And for them I sanctify Myself** [καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα, κ. τ. λ. The sense of καί here is: And, to make their sanctification (ver. 17) possible, I sanctify Myself. Mark the difference between the active ἁγιάζω and the passive ἡγιασμένοι and between ἐγὼ—ἐμαυτόν and αὐτοί=Christ sanctifies Himself by His inherent holiness, Christians are sanctified by another power.—P. S.] The specific, high-priestly element of the intercession as the concluding motive. Christ is already sanctified by the Father (chap. x. 36), in coming into the world; He now sanctifies Himself unto the Father, in leaving the world and, by His death, going unto the Father on behalf of His disciples, in order to lay the foundation for their sanctification. Christ sanctifies Himself for His people. The death of Jesus was a sacrificial death of self-sacrificing love for the benefit of His people; a death that as an expiatory death rendered them capable of sanctification through the Spirit, as a death of self-sacrificing love called them to a consecration unto the same love-life in the world. The expression ἁγιάζειν (הִקְדִּישׁ) is a customary term for the offering of a sacrifice in the Old Testament, Deut. xv. 19 ff.; 2 Sam. viii. 11; Rom. xv. 16.

Various interpretations:

1. Ἁγιάζειν denotes the same thing in both sentences:

a. I sacrifice Myself for them that they may be truly consecrate to present themselves a sacrifice, Rom. xii. 1 (Chrysostom);*

b. That they also may be consecrated to sacrificial brotherly love (Olshausen and others).

Against these interpretations Tholuck cites the passive form of the second sentence; this form, however, is explained by the nature of the case, especially by the fact that the second sanctification (that of the disciples) is designated as the result of the first (the self-sanctification of Christ).

c. The official consecration of Christ is to result in the official consecration of the disciples (Heumann, Semler and others). The Present tense is unfavorable to this view.

d. There takes place a sanctification even on the part of Christ, inasmuch as the stripping off of the σάρξ is a being taken away from the world's fellowship (Luthardt).† Against this view Tholuck justly remarks: This is neither biblical nor correct. Nevertheless, the intimation of a sound thought is contained therein.

e. Christ's consecration to His holy deed of love is to have for its result the corresponding consecration of the disciples (De Wette). Correct as an item of the whole.

2. Ἁγιάζειν is diverse in both sentences: I consecrate Myself to death, that they may be sanctified in the truth or, truly;

a. To righteousness in faith (Luther);

b. To *obedientia nova* (Calvin, Lampe).

Here, also, we must securely grasp the two imports of the conception: "to sanctify." Christ sanctifies Himself, in the negative sense, in that by His sacrificial death He separates Himself utterly from the world, is crucified to the world and goes unto God; positively, in that He thereby gains the power to come again into the world in the power of the Holy Ghost. He sanctifies Himself negatively for His people in that He presents His life for them as an expiation for their guilt; positively, in that, by this highest love-offering, He exercises a quickening reflex-influence over them and *establishes a principle of suffering out of which their martyr-sufferings shall develop, as do their works out of His works*, Col. i. 24. Thereby the disciples are said to be negatively sanctified, in that they recognize their crucifixion to the world (Gal. ii. 19) and present their lives unto God as a thank-offering; positively, in that, as peace-messengers, they proclaim the gospel to the world in a self-sacrificing love that stops not short of a martyr's death. This sanctifiedness (*Geheiligtsein*) in the self-sanctification of Christ (ἵνα ὦσιν ἡγιασμένοι) must be distinguished, as synonymous with justification by faith, as 1 Pet. i. 2, from the moral self-sanctifying and becoming sanctified that results from justification.

May be sanctified in truth [ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ]. Two explanations:

1. The term *in truth* is *adverbial* and means *truly* sanctified, ἀληθῶς (Chrysostom, Beza, Calvin, Bengel, Meyer):

a. In antithesis to the Jewish consecration, the *sanctimonia cæremonialis* (ancient exegetes [and Godet]);

b. The eminent consecration in antithesis to every other ἁγιότης in human relations (Meyer). There is, however, in Scripture no conception of ἁγιότης other than the Old Testament typical, and the New Testament real, idea.

2. Ἐν ἀληθείᾳ is to be construed substantively; in truth=in the truth, as ver. 17 (Erasmus after some ancients, Bucer, Lücke [Olshausen, De Wette, Brückner, Ewald], *etc.*). In opposition to this view Meyer remarks: "In that case the article could not be dispensed with; advocates of this view in vain appeal to chap. i. 14; iv. 24;—the word must be interpreted in accordance with 3 John 1." But even in the latter passage its interpretation is doubtful. The lack of the article is explained by the fact that the ἀλήθεια is not to be conceived of here as an independent cause, but as the medium or element of the effect emanating from Christ. In that Christ sanctifies Himself, His disciples are sanctified in the blessing of truth that proceeds

* [Chrysostom takes ἁγιάζ. ἐμ. in the sense of *προσφέρω σοὶ θυσίαν*, I offer Myself as an oblation, as a holy victim to Thee. Christ is both priest and sacrifice. Heb. ix. 14; Eph. v. 2. So also Meyer: "*die thatsächliche Weihe, welche Christus, indem Er Sich durch Seinen Tod Gott zum Opfer darbringt, an Sich Selbst vollzieht.*"—P. S.]

† [Similarly Godet: Christ has a human nature with human inclinations, of which He was constantly making a holy offering of obedience to God to be completed in death, comp. Heb. ix. 14. "*Sa vie entière reçoit ainsi le sceau d' une consécration croissante, qui aboutit enfin à l' entière immolation.*"—P. S.]

from Him. His expiatory power is the element of truth that pours forth from Him in His Spirit, in order to present them as sanctified persons. The fact that they are at the same time truly consecrated thereby, in antithesis to Old Testament priestly consecration, needs no comment.

Ver. 20. **Yet not for these alone do I pray.** [Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες].—Now follows the intercession for future believers. "The view expands in space and, ver. 24, also in time." Tholuck. Since ver. 24 treats of the being of believers with Christ in glory, the glimpse afforded is into extended space as well. Time and space go on mutually expanding until the supreme consummation. The present πιστευόντων (see TEXTUAL NOTES), is a vivid realisation of the future. The subject of His petition is not introduced by ἵνα (according to Grotius and others); that rather denotes the purpose, the aim, as ver. 11. Consequently, the subject of the intercession is the same as before: that in the world they may be preserved from the Wicked One and may be sanctified in the truth. Here too, however, the aim is their oneness.

Ver. 21. **That they all may be one according as,** *etc.* [ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί].—Thus, in this place, also, unity is the goal to be attained. Explanations:

1. Origen: The final aim, *Deus omnia in omnibus*, 1 Cor. xv. 28. But of this there is just now no question, as ver. 21 [last clause, ἵνα ὁ κόσμος πιστεύσῃ] proves. The remaining world has yet to be won by this unity which, doubtless, we are to understand as the unity of believers.

Hence, 2. The ancient exegetes: The unity of Christians in faith and love, as Acts iv. 32; Eph. iv. 4. In these things, then, shall the unity of Christians first appear, conditioned by their being crucified to the world and presenting themselves, a sacrifice of love, to the Lord.

According as Thou, Father, (art) in Me and I in Thee.—So utterly should Christians be bound one to another and united. The Arians thence inferred that the unity between Father and Son was likewise merely a moral one. Orthodox believers rejected this view with the comment that the text did not turn upon *sameness*, but upon *similarity*. With more correctness some commentators (Cyril, Hilary, a few Lutheran theologians) have remarked that the unity of *Christians* is not a *merely moral* one either. Unity in the one Holy Ghost, who is the same in all, is indeed more than moral unity. Since John starts from the presupposition of a purely personal, dynamical view of the world, along with this very oneness of persons, their characteristic self-distinction is brought to completion, *i. e.*, this oneness is precisely the opposite of a pantheistic obliteration of personal distinctions. And Christ gives utterance to this truth in setting up His oneness with the Father, as the type. They are just as decidedly distinct one from the other as they are One. In accordance with this, Their oneness, therefore, Christians are to become one in individuals and confessions. *Where there is no Christian distinction of character, there is no true union. Uniformity is the negation of unity.* On the other hand, the making of distinctions and the distinctions themselves between believers are elementary, raw, bad, if they do not serve to promote unity.

That they also may themselves be (one) in us. [ἵνα καὶ αὐτοὶ ἐν ἡμῖν (ἓν) ὦσιν].—The design of the preservation of the faithful was: 1. The unity of all; 2. a unity such as the unity between Father and Son; now 3. unity in the unity of the Father and Son.* The design is triply intensified: 1. All one; 2. one as We; 3. one in Us. This is the unity of vital fellowship with God, through the Holy Ghost in faith, through connection with the glorified Christ in the sacrament, through personal union with the Triune in the *unio mystica.* Irenæus, v. 1: *Filius dei propter immensam dilectionem factus est, quod nos sumus, ut nos perficeret, quod est ipse.* Augustine *De civit. dei* ix. 15: *Beatus et beatificus Deus, factus particeps humanitatis nostræ, compendium præbuit participandæ divinitatis suæ.* The overstepping of the human limitation of this assimilation to the Divinity, in the doctrine of deification, advanced by the medieval mystics [Master Eckart, Ruysbroek, Tauler, Suso, *etc.*] may not be controverted by laying too great stress upon the temporal and creaturely nature of man, but by the absolute dependence of the life of the branches on their connection with the Vine [ch. xv. 1 *ff.*]

That the world may believe. [ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας].—The Church, as the blessed congregation of confession and worship, or the communion of saints, is an end to herself; but she is also a means to an end as an institution of healing for immature believers and, especially, as a mission-community for the world. Hence the second ἵνα, the more remote design. The belief that the Father has sent Christ is characterized in ver. 8 as the true believingness of the disciples. The meaning of our passage is, therefore,—that the world may attain unto faith. Ver. 9 must be explained accordingly. True, immediate prayer for Christians is true, immediate prayer for the world.

[This verse and ver. 23 are the classical passages on Christian union, or the communion of saints. The following points seem to be implied in the text. 1. Christian union presupposes the *vital union* of believers with Christ (περὶ τῶν πιστευόντων εἰς ἐμέ), and is conditioned by it. 2. It is a reflection of the union which subsists between the Father and the Son (καθὼς σὺ πατὴρ ἐν ἐμοὶ κἀγὼ ἐν σοί), consequently not merely a *moral* union of sympathy, but a community of *spiritual life;* all partaking of the life of Christ, as the branches of the vine (comp. ch. xv.). 3. It *centres* in *Christ* and the *Father* who are one (ἵνα ἐν ἡμῖν ὦσιν). Christ is the divine harmony of all human discords, and Christians are one among each other just in proportion as they are one with Him. There is no intimation whatever of a visible centre of unity on earth (such as Rome claims to be), or of a particular form of

* [Godet one-sidedly presses the last: "*Il ne s'agit donc pas ici, comme on le croit souvent, de l'unité des chrétiens entre eux, mais de celle du corps des croyants avec Christ et, par lui, avec Dieu. Le Seigneur voit se former autour des apôtres, par leur prédication, un vaste cercle de croyants, qui sera son corps.*" Lange's more comprehensive view is in accordance with the text.—P. S.]

government (such as episcopacy or presbytery), or form of worship, as a necessary condition of such union, or means of its promotion. There was considerable difference in the apostolic age between the Jewish-Christian and the Gentile-Christian type of Christianity, between the doctrinal system of Paul and of James, *etc.*, and yet there was essential unity and harmony. 4. Hence Christian union is *free* and implies the greatest *variety* (but no contradictions) of types and phases of Christian life. Christian union and Christian liberty are not contradictory, but complementary and mutually sustaining forces (comp. ch. viii. 36; Rom. viii. 2; Gal. v. 1). 5. The unity must *manifest* itself in some outward form, so that the world may perceive it and be impressed by it (ἵνα ὁ κόσμος πιστεύσῃ). This was the case already in the apostolic church, Acts ii. 47; iv. 32, and in the times of persecution, when the heathen used to exclaim: "How these Christians love one another, and how they are ready to die for one another." Even among the sectarian strifes the spiritual union of Christians has never been lost; and it will deepen and expand, and be fully realized at last, like all the other attributes of the church (catholicity and holiness, *etc.*), with the glorification of the body of believers (ἵνα ὦσι τετελειωμένοι εἰς ἕν, ver. 23, ἵνα θεωρῶσιν τὴν δόξαν ἐμήν, ver. 24). "Corporeality," says Œtinger, "is the end of God's ways." To promote the union for which our Saviour so fervently prayed, is the duty and privilege of every Christian.—I quote in addition the note of the late Dean Alford who had liberal and enlightened views on this subject: "This unity has its true and only *ground* in faith in Christ through the word of God as delivered by the apostles; and is therefore not the mere outward uniformity, nor can such uniformity produce it. At the same time, its effects are to be real and visible, such that the world may see them."—P. S.]

Ver. 22. **The glory which Thou gavest me, I have,** *etc.* [κἀγὼ τὴν δόξαν, ἣν ἐδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἕν.]—The glory which the Father has given Christ, is the state of glorification (see ver. 5). This glory, *i.e.*, full fellowship in His glorified state (see Rom. viii. 17), Christ gave His disciples by giving them the principle of future glory in His word which was about to be glorified by the Spirit of glory (1 Pet. iv. 14). Baumg. Crusius explains the *given* as *destinare*. Meyer's interpretation amounts to the same thing, although he combats the view in rejecting the reference of the passage *to the glory of the inner life* (Olshausen), *to filiation* (Bengel), *love* (Calvin), *grace and truth* (Luthardt). It is more correct to deny its reference to the gloriousness of the apostolic office in doctrine and the working of miracles (Chrysostom), though all believers have their modest portion even of that. This word of the Spirit, with which the Spirit comes, is the bond of union and peace, and is designed to be this bond. Therefore: *that they may be one as We, etc.*, Eph. iv. 4

Ver. 23. **I in them, and Thou in Me, that,** *etc.* [ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, κ. τ. λ.]—"Appositional explication of ἡμεῖς; not isolated, not a new proposition," *etc.* Meyer. God's life in Christ through the Holy Spirit founds the ever richer life of Christ in believers; this founds their ripening to man's stature, to perfection (Eph. iv. 13); this brings with it their unity; this, finally, is instrumental towards the *full* conversion of the world, when it not only knows the Christ (does not simply believe), but also knows living Christians in their dignity: *and didst love them, as Thou didst love Me.*

Ver. 24. **That which (they whom) Thou hast given Me, I will,** *etc.* [πατήρ, ὃ—comprehending all believers as one gift of the Father to the Son (text. rec. οὕς)—δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγώ, κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι, ὅτι, κ. τ. λ.]—The declaration θέλω must certainly not be referred to the following ἵνα; it is absolute. Since He has not now to ask for that which the Father has already given Him, θέλω is neither a prayer (Kuinoel), nor a desire (Beza, *etc.*), nor a petitioning in the consciousness of His ἐξουσία (Meyer), which would contain a certain contradiction, but the familiar communication of His wish from this time to assume possession of that which has been given Him. I will have them, *i. e.*, have them with Me, those whom Thou hast given Me, *i. e.*, with the ascension of Christ, the goal of perfected believers should be with Him in heaven (see chap. xiv. 1 ff.) [The θέλω (*volo*, not *velim*, which is too weak, comp. Mark vi. 25; x. 35) and the corresponding verses have, as it were, the solemn tone of a testamentary act. Bengel: *Rogat Jesus cum jure, et postulat cum fiducia, ut Filius, non ut servus.* Alford: θέλω is an expression of will, founded on acknowledged right; comp. διατίθεμαι, Luke xxii. 29.—P. S.]

That where I am, *etc.* Not the subject matter of a petition, but the consequence of a familiar expression of will. Be it observed that the prayer of Christ from this point does not issue in a human doxology of God, but in a divine dialogue with the Father. In the presentiment of His heavenly stand-point, He takes possession of them as objects bestowed by the Father. 1. They shall be with Him, where He is, in heaven (Meyer says here again: in the Parousia); 2. they shall see His glory which the Father has given Him. Of course this includes a participation in the same (Meyer; see Rom. viii. 18, 29). This latter admission, however, not to the preclusion of the fact that the beholding of Christ's glory does especially constitute their bliss (Olshausen). Luther: We should let this utterance be our soul's pillow and bed of down, and with joyful heart resort thereunto when the sweet hour of rest is at hand.—**Because Thou didst love Me** (comp. ver. 5). [ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου].—Here, without doubt, as in ver. 5, the subject treated of is not simply the divine, but the divine-human δόξα of Christ in His state of exaltation; and, correspondingly, it is not a question merely of the trinitarian love of the Father for the Son, but of the eternal complacency of God in Christ in anticipation of His good conduct, in which complacency God appointed Him this state of exaltation. (Meyer). Comp. Eph. i. 19; Phil. ii. 6 ff.

Ver. 25. **Righteous Father!** [πάτερ δίκαιε,

καὶ ὁ κόσμος. See TEXT. NOTE.] Two difficulties present themselves here; first the accosting of the Father with *δίκαιε*, secondly the *καί* before *ὁ κόσμος*. *Δίκαιος* appears again in John as a predicate of God, 1 John i. 19. It there denotes a graciously recompensing righteousness. For our passage, however, the preceding saying, chap. xvi. 10, is decisive: *In respect of righteousness, that I go to the Father*. It is agreeable to the righteousness of God and Christ that a separation should be made betwixt the perfected Christ and this present world in its blindness,—that Christ should be exalted to heaven. For the world has not known God, either in His general revelation through nature and history, or in the mission of Christ; neither does it know Him now in the judgment wherein it is judged of God even whilst it judges His Christ, whereby Christ consequently bears the judgment of the world. Christ, however, even as Man, has known Him in His whole revelation; finally, He has known and understood Him in the present coming upon Him of the judgment of retributive justice. Therefore He confides in that righteousness as one that rewards also, that shall translate Him to heaven. But because the disciples also have known that He was sent from God, and thereby have begun to know the righteousness of God, they too belong on His side; after they have performed His work in the world, they must come to Him into His heaven. "The work of divine (and divine-human) holiness (ver. 11) would otherwise fail of its final consummation and manifestation" (Meyer). The manifestation of pure holiness shall be sealed in the manifestation of pure righteousness. But because Christ confides Himself to the Father in His punitively retributive righteousness, He likewise trusts Him in His remunerative righteousness; this latter, in establishing the antithesis between heaven and earth, becomes in its turn a divider.

Hence the antithesis: *καί, δέ*,—differently interpreted by different commentators:

1. As forming an antithesis to what precedes: Righteous Father, Thou art righteous, Thou givest such good things, *and yet* the world hath, *etc.* (Chrysostom, Meyer, Luthardt).

2. As drawing a deduction from the foregoing in a predestinarian sense: *Quia justus es, ideo te non cognovit mundus* (after Augustine, Lampe).

3. As announcing a subsequent antithesis: On the one side, on the other side (Heumann, Lücke, Tholuck). This grammatical construction of *καί, δέ* is combated by Meyer,—with reason justified by Tholuck. Yet we

4. Hold the antithesis to be not yet adjusted by the preceding view. He glances back upon the former antithesis: *Thou didst love Me before the foundation of the world.* This contrast of the eternal Christ to the upright world constitutes the first motive for His exaltation above the world. To it there is now added the second corresponding contrast, that the sinful world has also not known the righteous Father, whilst He has known Him thoroughly.

Ver. 26. **And I made known to them Thy name** [*καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα, κ. τ. λ.*].—The first motive for the elevation of believers to a participation in His heavenly glory, was that they had believed in Christ's mission from God. This is continued in the second, *viz.*, that He has made known unto them the Father's name and will still make it known until the perfect revelation of it in glory. To these the third is added: **the love of God for the Son must also be in them,** *Christ Himself being thereby in them,* (through the Holy Ghost) [*ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς*]. That is, they must be utterly lifted up to Christ in order to be perfected in the communion of the Triune God, the Father, the Son and the Holy Ghost (see 2 Pet. i. 4). Luther: That we may know the Father's heart, *now* set before us through the Word, *afterwards*, in *that* life, to be openly beheld.

[*Κἀγὼ ἐν αὐτοῖς*, **I in them**, with all the fulness of My love and the Father's love: this is the last and most appropriate word of this sublime prayer, and as Stier says, "a better seal than any doxology or Amen." The prayer was richly answered in the experience of the apostles; nothing could separate them from the love of Christ (Rom. viii. 39), and Christ ever remained with them and in them by His Spirit, and will remain with believers to the end, their strength and comfort and peace.—P. S.]

DOCTRINAL AND ETHICAL.

1. On the high valuation set upon this Prayer in the Church, see the Introductory Remarks. Comp. Heubner, p. 482; Besser, on John, chap. xvii. As prominent works upon the seventeenth chapter,—works important at once for their bearing upon doctrinal ground-questions, and upon homiletics, we must mention: Freylinghausen, *The Sacerdotal Prayer of our blessed Saviour Jesus Christ; twenty-six public Meditations upon it, as contained in the seventeenth chapter of St. John.* Halle, 1719. Again: *The Sacerdotal Prayer of our Lord Jesus Christ, twenty Meditations*, by Dr. Schmieder, Hamburg, Agency of the Rough House, 1848. Meditations of great worth, preceded also by an exceedingly momentous treatise upon theosophy and its relation to theology and orthodoxy. A full list of older theological and homiletical writings, see in Lilienthal's *Bibl. Archivarius der heil. Schriften Neuen Testaments*, p. 835. Among the works here mentioned, A. H. Francke's *Meditations upon the Sacerdotal Prayer* are worthy of note; also I. I. Ulrich in Zurich: *The Spiritual Aaron* (48 Sermons). [A long list of English sermons and treatises on John xvii. see in Darling's *Cyclop. Bibl.*, I. 1147 ff. A. W. Tyler gives the Greek text with a critical digest and translation in the Andover *Biblioth. Sacra* for April, 1871, pp. 323–388.—P. S.]

2. The High-priestly Prayer is *high-priestly* not merely because of its being the *intercession* of Christ for His entire kingdom of God, but also on account of its consummation of the sacrifice of Christ, His offering up of Himself, vers. 5, 13, and especially ver. 19. At the same time, however, it is also a *prophetic* prayer, in that, seizing upon the principal periods and stages, it sketches and announces with divine certitude the entire progress of the kingdom of God in development. None the less is it *kingly;* conscious of His internal victory over the world, and believing in the

consequences of this victory, Christ transports Himself, not to the stand-point of the Last Day or of the Ascension-Day, but to that of the deliverance upon Golgotha: *It is finished.* This royal feature of the Sacerdotal Prayer appears especially conspicuous in ver. 24. On the Sacerdotal Prayer, comp. also the ingenious words of Braune, p. 388; Stier, *Words of the Lord Jesus*, and others. We have still to direct attention to the fact that all doctrinal ideas find their expression here in the vivid representation of the march of the kingdom of God in development. The Trinity (the doctrine of the Spirit, though receding in the letter, advances all the more in point of fact), the divinity of Christ, the ideal foundation of the world. The lapse of the ungodly world into the power of Satan. The active obedience of Christ. His sacrifice. The completion of His work. The sending of His apostles. The form of the true Church in her unity. The gradual progress of the kingdom of God. The goal of the glorification of God in the eternal blessedness or heavenly glory of men.

3. If the decided self-offering of Christ in this Prayer be understood, a species of relapse into unclear reasoning or arbitrary imagining could alone render possible the assumption that Jesus did, in Gethsemane, call in question this offering or pray for an averting of death; as, similarly, it would evidence a want of exact Christologico-ethical thought to suppose that by the anticipation of the Passover Christ could have accelerated His death-journey by a whole day, thus wilfully forsaking the divine path and order prescribed through the law. On Christ's prayer in Gethsemane, see *Comm. on Matthew*.

4. Out of Christ's divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us: The prayer given in the Sermon on the Mount for the use of His people—*Our Father;* the ascription of praise to God at the departure from Galilee (Matt. xi. 25); the prayers at the grave of Lazarus, and within the precincts of the temple; our high-priestly prayer; the supplication in Gethsemane, and the prayer-words of the Crucified One—*Father, forgive them*—*Eli, Eli*—and the closing prayer, *Father, into Thy hands, etc.*, to which the exultant cry, *It is finished*, attaches itself, inasmuch as from one point of view it may be regarded as a word of prayer. Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of humanity even in the realm of prayer; in the manner, likewise, in which He has concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, His prayer-life is the root of this tree; His overcoming of the world rests upon the infinite depth of His self-presentation before God, His self-devotion to God, His self-immersion in God, His self-certitude and power from God. In His prayer-life, the perfect truth of His human nature has also approved itself. The same who, as the Son of God, is complete revelation, is, as the Son of Man, complete religion.

5. The glorification of God through Christ, the redemption of the world. Christ distinguishes (*a*) that glorification of the Father which He has already accomplished (ver. 4); (*b*) the glorification of His own Person, now following thereupon (ver. 5), and (*c*) that which the latter glorification is to be instrumental in producing, the glorification of the Father in the Holy Ghost, which is also an actual glorification of the Holy Ghost. Glorification here is manifestly a presentation in the glory peculiar to the Glorified One, the glory κατ' ἐξοχήν, *i. e.* the unlimited power and appearing of the Spirit,—in accordance with the idea of Christ's life. *Glory is realized ideal beauty; the radiant exhibition of the dominion of the one Spirit in the rich, developed fulness of personal life.* Now if the glorification of God and Christ be the redemption of humanity, it follows that this redemption is likewise the foundation of its glorification, and appropriated redemption the germ of glorification (the Spirit of glory, 1 Pet. iv. 14; the earnest of glory, Eph. i. 14; Rom. viii. 29, 30). The most definite conception of this glorification appears Phil. iii. 21. If the vile—perishable—body be glorified as such, it is exempted from the creatural conditions of transitoriness, redeemed from a beginning and end in temporality, that pursuant to its eternal idea, it may, as a dislimited organ of the spirit, circle in infinitude as in itself. In the case of the perishable body, the ocean of air that seeks to absorb man, infinitely predominates at last over the canal of rejuvenating vital power that flows toward him; the earthly vital root ever languishes more and more. The body, when glorified, shall, above all things, be endowed with an endless faculty of rejuvenescence.

6. It corresponds to the idea of glorification. that that *dynamical* and *personal* view of the world which is peculiar to Christianity in general and which is brought out with especial force in the Gospel of St. John, should appear in our chapter in its finished splendor. In Christ, the Apostles are dynamically comprehended; He is their Root and their Stem; in the Apostles, all future believers are dynamically comprehended (Rev. xxi. 14); these, again comprehend the whole Church, and in the Church the whole world is dynamically comprehended. What is matter here, compared with the personal life of Christ? Before this noble "visage" (*Angesichte*) the whole "weight of the world" (*Weltgewichte*) vanisheth. And because this view of the world is so dynamical, it is on that very account not merely a *view* of the world, but also a *grasping* and *overcoming* of the world (see Eph. i. 19 ff.). *Absolute-dynamical*—that, however, means at the same time *absolute-personal.* The worth and import of the *personal* life here appear in full light. The glorification of the Father, the restoration of His personal glory on which the whole kingdom of love is founded, is the issue and root of the whole work of redemption,—His name. Now the Son is glorified in His redeeming personality; then the personal life of the Apostles develops itself, and the *all* (the πᾶν) *which* the Father has given Christ, unfolds itself in the most definite πάντες, to *whom* Christ gives eternal life. And these (the πάντες) arrive at complete unity and oneness just on account of

their attaining complete personal articulation and self-distinction. Unsanctified individuals mingle themselves together without discipline and restraint in the same degree in which, as foes, they fall out; and religious denominations, also, loosely vibrate pell-mell into one another, in like measure as they abruptly fluctuate asunder. In their eccentric onesidedness they pitch into the onesidedness of an opposite denomination, instead of cultivating their peculiar charisma in clear articulation. The highest union in the kingdom of personal life is at once the highest self-distinction; and the converse also holds true. The dynamical kingdom, as the kingdom of absolute life, is the personal kingdom as the kingdom of light, and both, because it is the kingdom of love. Christ prays for the manifestation and consummation of the kingdom of love.

7. The world, in her disunity, is Babel; the Church of unity is the eternal, ideal Zion; the Holy Ghost is the Mediator of this union. One Body and one Spirit. See also Eph. iv. 13.

8. For the rest, we can but indicate the wealth of fundamental thoughts in this chapter, referring, in so doing, to the Exegetical and Critical division. These captions may, at the same time, serve as homiletical hints: ver. 1. Glorification of prayer: Prayer a fruit of true meditation and preaching.—Glorification of time: The hour of decision is at hand.—Christianity the glorification of Christ.—Christ's glorification the glorification of God (*in dei gloriam*).—Ver. 2. Christ's power over *all flesh* is to be developed in the bestowal of eternal life upon all persons.—The flesh, purified, shall in its turn develop into fair personalities.—Ver. 3. Trusting knowledge is faith; *cognitive, personal knowledge is love;* perfected, seeing knowledge is the felicity of the blessed; in all stages, however, it is life eternal, in respect of the beginning, progress and consummation of the same. It is agreeable to the idea of personal knowledge that we know God *and* Christ (distinctively) as well as God *through* Christ (Father and Son in their unity).—The divinity of Christ, and His humanity as the manifestation of that divinity.—Ver. 4. *It is finished;* Here the: "*It is finished,*" of the cross, is ideally included, but as the sealing of the work of Christ; while the mortal passion of Christ comes under consideration particularly as the work of the Father.—Ver. 5. The pre-existence of Christ. The self-divestment of Christ. The *status exaltationis* of the divine-human Christ. Christ, before the foundation of the world, the principle of its foundation, its Alpha and Omega.—Ver. 6. The Gospel a manifestation of the supreme name. The election of the disciples: *a.* Eternal, *b.* conditioned (they have kept His word), *c.* elected for the good of the world.—Ver. 7. Christianity alone pure, full, entire theism. Theism must be regenerated into Christianity, Christianity must discover itself in its theistic ideality.—Ver. 8. The complete life in the life-words of Christ.—Ver. 9. Dynamical importance of the Apostles. The Apostles the pure medium of the conversion of the world. The effect of Christ's work conditioned by its ideal and dynamic concentration.—Ver. 10. *All* that is Mine is Thine: The holiness of Christ. *All* that is Thine, is Mine: His glory. Christ's glorification in the Apostles, the foundation of His glorification for the world. (Luther says it is easier to say: All Mine is Thine, than the converse: All Thine is Mine. But only Christ could, in the ethical sense, say: All Mine is Thine).—Ver. 11. Christ's feeling of victory hovering over the world. His going to the Father pure intercession. The care of the Perfected One in the other world for the unperfected in this world. The preservation of the disciples a work of God's holiness. The strength of their preservation: His name. The purpose: Unity: personal kingdom of love.—Ver. 12. Direct, and temporarily mediated Providence. Christ, Providence become visible. Providence and freedom. The lost son and divine dispensation.—Ver. 13. The consolation of Christ's intercession the impulse of His people to prayer, even to the life of the Spirit, of perfect joy.—Ver. 14. At the word of God, the hatred of the ungodly world is developed.—Ver. 15. The Christian's renunciation of the world no flight from it, but a stand in it in order to the overcoming of it.—Ver. 16. Separation from the world, as the cause of the world's hatred, the common mark of Christ and Christians.—Ver. 17. The real ordination of the disciples of Jesus: 1. Through the truth; 2. in the word; 3. as an act of God.—Ver. 18. Their mission: 1. From Christ; 2. through Christ from God; 3. like Christ from God.—Ver. 19. The foundation of the entire Apostolic mission, of the entire Church, is the self-sacrifice of Christ.—Ver. 20. From the prayer of Christ on His own behalf there proceeded the petition for the disciples, from that the intercession for the whole body of the faithful.—Ver. 21. The whole Christian life characterized in accordance with its design: 1. As oneness; 2. like the oneness of the Father and Christ; 3. through oneness in God and Christ.—The glory of the triune God in the communion of the faithful. *The unity of the Church: the conversion of the world to the faith.*—Ver. 22. And the foundation of the glory of Christians. The glory of all Christians but *one* glory in the glory of Christ. Giving and embellished receiving again in giving, is the richness of life in the personal kingdom of love.—Ver. 23. *The glory of Christians, the leading of the world unto knowledge.*—Ver. 24. The completion of the manifestation of glory in the heavenly kingdom. The foundation of the heavenly kingdom. Its appearing at the end of time grounded, before the beginning of time, in the love of God to the Son. The reception of the inheritance on the part of the Son.—Ver. 25. The knowableness of God: 1. Simply unknowable for the world in its ungodliness; 2. conditionally knowable and known for the disciples in the beginnings of their life and faith; 3. absolutely knowable and known of Christ; this knowledge the goal of Christians, 1 Cor. xiii. 12. The steps of this knowledge are at once the steps of the kingdom of love and eternal life (see ver. 3).—Ver. 26. The consummation of the kingdom, a consummation in love through the consummate proclamation of the name of God. The great Epiphany. The perfected kingdom of love also the appearing of the imperishable beauty or glory.

HOMILETICAL AND PRACTICAL.

For details see the foregoing DOCTRINAL AND ETHICAL THOUGHTS. *Upon the whole Prayer:* The prayer of Christ as high-priestly.—As Messianic: prophetic, high-priestly and kingly at once.—The prayer for the consummation of the kingdom of heaven as a prayer for the consummation of the revelation of the Trinity: 1. The kingdom of the triune God; 2. the triune life in power (δύναμις), light (ideality) and love (personality: giving and receiving); 3. the three stepping-stones in the conversion of the world (believing on Christ, knowing Christ, knowing Christians); 4. the triple consummation: holiness, righteousness, glory. —The prayer of Christ: 1. For Himself; 2. for the disciples; 3. for believers generally (indirectly an intercession for the world, which shall be swallowed up by the kingdom of believers).—Heaven's foundation upon the righteousness of God.—*The three sections singly.* Christ's petition for Himself, *etc.* —The aim of the kingdom of love: salvation in the praise of God's name.

STARKE: LUTHER: The sum and cause of this chapter is as follows: a good sermon calls for a good prayer; that is, when a man has given utterance to the word, he should begin to groan and earnestly to entreat that it may have strength and produce fruit. I know not how strong in spirit others may be, but, let me be never so learned and full of genius, I cannot grow so holy as to gather devotion for prayer without hearing and handling the word of God.—ZEISIUS: Heart and eyes should simultaneously be raised to heaven.—Christian, if thou wouldst succeed in all that thou doest, set about each act with hearty prayer and end thus too.—CRAMER: God is a hidden God; had Christ not come into the world, He had remained a hidden God, but because Christ hath glorified and revealed Him, we can know God clearly in the Son.—*Power* denotes, in general, such power as is associated with right; in particular, it is employed in the sense of power to rule; hence magistrates are often called powers, 1 Cor. xv. 24; Eph. i. 21; iii. 10; Col. i. 16; Dan. vii. 14; see also Matt. xxviii. 18; Rev. xii. 10.—CANSTEIN: Whoso will not submit himself to Christ in the obedience of faith, to his everlasting salvation, is subjected to His power to everlasting perdition. —HEDINGER: Christ the fountain of life; thirst for that fountain!—*Ibid.:* Mark the chief ground of felicity, Is. liii. 11; 1 Cor. xiii. 12; 1 John iii. 2.—*Nova Bibl.:* If Jesus Himself had, in the redemption, no other final purpose than the honor and glorification of His Father, how much rather and more justly is it said concerning believers: *Whatsoever ye do, either in word or deed, etc.*, Col. iii. 17.—QUESNEL: God glorifies in heaven those who glorify Him on earth.—HEDINGER: Christ was faithful in His Father's house (Heb. iii. 2), having kept back nothing from us.—QUESNEL: Christ will have no servants in the ministry of the word but those whom His Father has elected thereunto and presented to Him for His own.—CANSTEIN: Our election to eternal life is something hidden in God; yet we may know it if we lay hold on Christ in true faith, perseveringly continuing therein.—*Ibid.:* The fellowship of believers gives a Christian the comfort and encouragement of knowing, when the devil assaults him, that he (the devil) is laying hold not on one finger but on the whole spiritual body of Christ, *i. e.* all the Christians in the world, nay, God and Christ Themselves.—How wonderful is it that Jesus, standing upon the threshold of His Passion, was yet overwhelmed with joy at the contemplation of the joy of those who were the cause of all His griefs! O how great is the strength of His love!—The hatred of the world is a genuine mark of a true Christian.—Preachers who, after the perverse fashion of the world, join in everything that is going on and are consequently favorites everywhere, are of no account.—ZEISIUS: Believing Christians, though *in* the world, are not *of* the world; they have not its mind, ways, habits, are not on the same footing with it; they possess the mind of Christ and follow His example alone.—HEDINGER: It is necessary for us to suffer in the world so long as we are able, and in duty bound, to be useful; God will call us away; we must not, in vexation and self-will, wish our own lives away. —We must recognize life in the world to be a benefit and be occupied in serving the world as long as we live.—ZEISIUS: A child of God, as long as he is in the world, is in peril of being seduced by it; hence praying and watching are highly necessary.—Believers must be crucified to the world and the world must be crucified to them, in imitation of Christ.—ZEISIUS: The dignity and bliss of believers is great. *How* great, is not discoverable here, but when it shall appear, it will be manifest that they are like the Lord.

GERLACH: We do not merely *receive* eternal life *through* the knowledge of God and Jesus Christ; this knowledge itself *is* life, *is* possession of the highest good. For this is not the shadowy knowledge of the sense sundered from the substance; it is the union of the knowing and the Known, in which, therefore, light, life and love unite.—As the Father and Son have been distinct from eternity and yet are One through the eternal Spirit of love, who proceedeth from both, so God hath, by the Son, created a world full of contrasts which His Spirit continually transfigureth into a glorious unity in love. Sin hath banished this harmonizing Spirit from man, hath perverted the contrasts into contradictions and rent men one from the other, as from God. But the work of Jesus Christ, the completion of His redemption, is that the Father's unity with the incarnate Son becometh a unity wherein the whole human race that believeth on the Son, is one with the Father.—This "sanctifying" of Christ's, therefore, embraces His whole active and passive obedience: the sacrifice of His will and the guilt-offering of His holy humanity laden with the sin of the world; by this sacrifice all of believing humanity is sanctified unto God as a sacrifice.—Jesus prays for future believers also, to the end that these may, with His then existing disciples, form one communion in holy love. With these words, the Lord declares the whole essence of His Church on earth. He came to restore unity to the disrupted human race, by means of their reconciliation to God.—This is a beholding whereby the

beholder becometh one with the Beheld (1 John iii. 2, 3), whereby the glory of the Lord doth itself pass into him.

LISCO: Because it is the vocation of the disciples to diffuse heavenly life on earth, they may not live retired from the world, or, still less, quit it already by death; the more needful, therefore, is it that they should be preserved from all evil in the world.

BRAUNE: He who prays is not merely an artist erecting a monument to the grace of God; he is, at the same time, a work of art—the monument itself. Thus here the Redeemer who hath restored the image of God in humanity and doth restore it as the High Priest and Sacrifice of mankind.—The Prayer linked itself to His discourses. It is necessary for a good sermon to conclude with a good prayer. First Christ spake of God to His disciples; now He talketh of them to the Father. In this prayer is summed up that which the preceding discourses had unfolded.—Thither He raised His eyes, whither He would be taken by God.—The hour of suffering obscured Him in the eyes of those who looked upon Him as one tormented and stricken by God, and in the sight of His most faithful adherents. But He was confident that the Father *would glorify the Son*, would take Him to Himself, would give Him the glory of exalted efficacy.—In the world, unbelief and superstition had covered the Father's name with darkness. Out of that obscurity, the gospel of Jesus Christ, proclaimed in the power of the Spirit, should draw it forth into the true light.—In the beginning, the life of men was light; they, however, stretched forth their hands beyond life to grasp the light of knowledge; they desired to know, without being; to possess the knowledge of God without divine life. This is the old sin, new even to this day. Thus acting, they lost life and light. But now, through the light of truth, fragmentarily offered them in the Word of life, they should regain life.—Yea, a mind to do the will of God, helps a man to a clear knowledge of the truth that Christ and His doctrine are of God. Therefore despise no piety or fear of God, even though as yet they be not Christian.—"Heart and heart at one together." [*Herz und Herz vereint zusammen*,—one of the best hymns of Zinzendorf, based on this chapter.—P. S.]—"That, in sooth, is a true heavenly ladder, that rests upon earth, but whose top reaches to heaven, nay, to the throne of God, as the place where is the greatest unity. We, however, must not begin at the top, but must make sure of the first steps—we must see that we are first born anew of God through the word of truth, and thus become one with God and His life" (Rieger).

GOSSNER: Now the death-pass must be crossed. There Thou must crown *Thy Son* with honor and glory, that *Thou* mayest be praised and magnified in Him.—He giveth this life unto all whom the Father giveth Him, *i. e.*, all who, drawn by the Father, sundered from the world by preventing grace, suffer themselves to be attracted unto Him, and turn to Him in faith.—We have it from the mouth of Jesus that this, to know the Father and Him, is heaven on earth.—Hence, we have to teach men to know Jesus Christ; for the name of God is in Him, in Him dwelleth all fulness.—He saith: "*I have finished my course,*" *etc.;* let come now what will. So it is with the day's work that is given a man,—whereunto a man is destined from his mother's womb. That is not cut short; though the pleasure of seeing its blessed results be something bated, the grand work to which the Saviour hath called a man, suffereth no retrenchment.—Almost all preachers, even the better sort, make of Christ a mere Teacher and Servant who bides outside of us, who does but teach us what is good; they do not say that He is to rule within us and Himself work good works in us.—"In Thy name have I kept them," says He. It is a bad thing for a shepherd to keep the flock in his own name only, as somewhat belonging to him, to his own glory, through his strength, and not as property entrusted to his care by God, and to God's glory, through God's grace and strength.—He hath left us perfect joy, and that His own. Thereby shall the work of sanctification be perfected in us, as David saith: *Let the glad Spirit keep me;* continue grace unto me.—Happy is he who knows that it is better to be hated by the world and loved by Christ, than to be loved by the world and rejected by Christ.—Christians, says Macarius, are children of another world, of the heavenly Adam, a new race, children of the Holy Ghost, of light, brothers of Christ; they are not of this world.—The "*as I*" can mean nothing else than that we too should be crucified to the world and the world to us, like Jesus, like Paul, like all true followers of Christ.—The word must sanctify us; it divides everything like a two-edged sword, and Satan, in his servants, is always seeking to make it a secondary affair, or to hustle it out of the way altogether.—Ver. 18. Men appeal in vain to these words of Christ and to the divine authority of their office, in support of their claim to be respected and heard like Christ, unless they are anointed by Christ, filled with His Spirit and the fulness of God, blessed, called and sent by Him, as He was sent by the Father, by means of an internal mission and anointing, not simply by outward calling and installation.—Who is not glad that Christ prayed for him before his Passion, in His high-priestly prayer? And He is always heard.—The highest pattern of unity is in heaven, between Father and Son, the copy is on earth.—Ver. 21. The case stands thus: every Christian must believe himself into Christ as deeply as if he were Christ. This constitutes everything, this constitutes faith, it constitutes all deeds, the walk, the virtues.

HEUBNER: The Father's cause was tarnished by the fall; Satan could rejoice at having seduced mankind; what had become of God's purpose in the creation? The Son came as Redeemer and put God's enemy to shame and made God glorious. The highest aim is to glorify God; he who does nothing towards that end, does nought.—Christ is Lord of the human race; He hath unlimited power and authority over it: far more than didactic authority. This authority, however, is for the good of men: Christ is to employ His power in making them happy.—*All things that Thou hast given Me*, My doctrine, My miraculous powers. To consider this *all* that was in Christ as of divine origin, is to believe on Christ.—Gradual progress to faith: Instruction, or external preaching, favorable reception, true knowledge, *i. e.*, heartfelt know-

ledge, the result of experience and the power of the Spirit.—HOLY FATHER; How can a Christian ear endure that this holiest of all titles should be given to a sinful man.—All joy, all felicity, is finally reduced, in respect of its deepest element, to love; from love flows joy. Hell is joyless because it is loveless.—Christ's prayer repudiates the foolish desire for exemption from the trials and conflicts of this world. It would indeed be by far the more comfortable thing to be transported at once to heavenly bliss, without a battle. Christ might thus have taken the Apostles immediately to heaven with Him. But how then would they have become Christ's Apostles? how would the world have been converted? how would they have been able, without labor, without conflict, without victory, to enjoy happiness in heaven? It likewise follows that the Essenic, Ascetic course is not the true one.—*In Thy truth.* 1. Through the truth: the Word of God is the means of sanctification; 2. in accordance with Thy truth: the Word of God is the rule of sanctification; 3. consecrate them to Thy truth: to the vocation of witnessing for the truth.—How does this prayer shame cold Christians! The Lord thought of the coming generations, and they think too little of Him.—There is but one Apostolic Christianity, and none beside; whoso will not have that, has none.—That unity of the Father and Son is, therefore, not simply a *type*, but a true and effective *cause*, of the oneness of Christians. They, belonging to the Father and the Son, united to the Father through the Son, remain one. As the children of one Father, united to Him through the First-born, they repose on a sure foundation of unity.—If the Church of Christ stood forth as a harmonious community of brethren, where nought but order, love and peace ruled, it would be so unique a phenomenon in our egotistical world that every one would be forced to acknowledge that here was a divine work, and to see in it the government of a higher Spirit, namely, the Spirit of Christ. All doubts as to, and accusations against, Christianity must perforce hold their peace.—*The world knoweth Thee not;* it has no idea that there is an ocean of love in God. Nevertheless, that does not do away with the love.

BESSER: There, on the holy mount, His countenance shone as the sun; here His soul shineth like the sun, His soul beameth like a calm, majestic light.—"It being certain that they are *Mine* and that I am their Lord, Master and Saviour, it is also certain and beyond doubt that they are *Thine*, nay, Thine not only now, but Thine from the begining, and that they come unto Me through Thee" (Luther).—"The Father the Root, Christ the Stem, the Holy Ghost the Sap, believers the branches that draw the Sap unto themselves, the Christian life the fruit of one Tree of the holy church" (Gerhard).—FREYLINGHAUSEN: The above-cited *Meditations* of Gerhard are furnished with an exceedingly significant frontispiece in two divisions. Above is the picture of the Old Testament high-priest burning incense at the altar of incense; underneath are the words: *Which is a shadow of things to come.* Beneath, a picture of the high-priestly praying Christ, surrounded by His disciples, with the inscription: *But the body itself* (the substance) *is in Christ,* Col. ii. 17.

SCHMIEDER, in the Introduction to his Meditations, depicts the solemn repose of the full moonlit night-heavens, up to which Christ, praying, gazed,—and the solemn repose in His soul. He is the High-priest who maketh us priests.—The fellowship of Jesus with the Father was a relationship appearing in Him simultaneously with His self-consciousness.—*The hour.* It is exceedingly noteworthy how Jesus, for everything that is to happen, knows, defines, and chooses time and hour—even that very instant to which the event belongs. (Entirely correct; being sensible of His eternity, He is sensible of His moment; the following is a fundamental thought of the Preacher Solomon: *All is vain*, for the reason that men in their vanity no longer have a perception of the moment, agreeably to the truth that everything has *its time.*)—Thus He invariably does and suffers that which is proper for each hour.—Glorification is the complete revelation of a form of life either abstractly or relatively perfect. A bud is glorified when it bursts its envelope and comes forth a flower.—The Son must earn this dominion which the Father has given Him, in order that it may be as truly His own as it is a gift from the Father. For all dominion is real autocracy so far only as it is acquired by individual prowess.—As the Father, in His Divine Kingdom, fills all the Divine Persons, being wholly in each One, and working in the Divine House that rules in eternal, creative joy, so Jesus would be and work in all men who are saved by Him, whom the Father has given Him, to the end that His joy may be perfect in them. And together with Him, the love in which the Father loves Him shall be in them (*i. e.*, the fellowship in the blessedness of God, the divine heritage of Christ's co-heirs).

[CRAVEN: from HILARY: Ver. 3. To know the only true God is *life*, but this *alone* does not constitute life: What else then is added? *And* JESUS CHRIST *whom Thou hast sent.*—Ver. 21. Unity is recommended by the great example of unity.——AUGUSTINE: Ver. 1. Our Lord, in the form of a servant, could have prayed in silence had He pleased; but He remembered that He had not only to *pray*, but to *teach.*—*Father, the hour is come*, shows that all time, and everything that He did or suffered to be done, was at His disposing, who is not subject to time.—*Father, the hour is come, glorify Thy Son;* the hour is come for sowing the seed, humility; defer not the fruit, glory.—The Son *glorified* the Father, when the Gospel of Christ spread the knowledge of the Father among the Gentiles.—*Glory* was defined among the ancients to be *fame* accompanied with *praise.*—When sight has made our faith truth, then eternity shall take possession of, and displace, our mortality.—Ver. 11. *That they may be one, as We are:* That they may be one in their *nature*, as We are one in Ours.—As the Father and the Son are one not only by equality of substance, but also in will, so they, between God and whom the Son is Mediator, may be one not only by the union of nature, but by the union of love.—Ver. 13. He says He spoke *in the world*, though He had just now said, *I am no more in the world:* inasmuch as He had not yet departed, He was still here; and inasmuch as He was going to depart, He was, in a certain

sense, not here.—Ver. 17. *Sanctify them through Thy truth:* Thus were they to be kept from the evil.—Ver. 19. *That they also might be sanctified through the truth, i. e.*, in Me; inasmuch as the Word is truth, in which the Son of man was sanctified from the time that the Word was made flesh.—Ver. 21. They are in us and we in Them, so as that they are one in Their nature, we one in ours: they are in us, as God is in the temple; we in Them, as the creature is in its Creator.—Is not this unity, that peace eternal which is the *reward* of faith, rather than *faith itself?*—Ver. 23. *That they may be made perfect in one;* the reconciliation made by this Mediator, was carried on even to the enjoyment of everlasting blessedness.—As long as we believe what we do not see, we are not yet made perfect, as we shall be when we have merited to see what we believe.—*And hast loved them, as Thou hast loved Me;* There is no reason for God's loving His members, but that He loves Him; but since He hateth nothing that He hath made, who can adequately express how much He loves the members of His Only Begotten Son, and still more the Only Begotten Himself?—Ver. 24. It was not enough for Him to say, *I will that they may be where I am*, but He adds, *with Me:* to be *with* Him is the great good; even the miserable can be *where* He is, but only the happy can be *with* Him—as a blind man, though he is where the light is, yet is not himself *with* the light, but is absent from it in its presence, so not only the unbelieving, but the believing, though they cannot be where Christ is not, yet are not themselves *with* Christ by sight.—*That they may behold;* He says, not, that they may *believe;* it is the *reward* of faith which He speaks of, not *faith itself.*—Ver. 25. What is it to *know* Him, but *eternal life*, which He gave not to a condemned but to a reconciled world? For this reason the [*condemned*] *world* hath not known Thee; because Thou art just, and hast punished them with this ignorance of Thee; and for this reason the *reconciled world* knows Thee, because Thou art merciful, and hast vouchsafed this knowledge, not in consequence of their merits, but of Thy grace.—Ver. 26. *And I in them;* He is in us as in His temple; we in Him as our Head.——From CHRYSOSTOM: Ver. 1. Our Lord turns from *admonition* to *prayer;* thus teaching us in our tribulations to abandon all other things, and flee to God.—He lifted up His eyes to heaven to teach us intentness in our prayers: that we should stand with uplifted eyes, not of the body only, but of the mind.—Ver. 9. *I pray for them:* As the disciples were still sad in spite of all our Lord's consolations, henceforth He addresses Himself to the Father, to show the love which He had for them; He not only gives them what He has of His own, but entreats another for them, as a still further proof of His love.—Ver. 14. Again, our Lord gives a reason why the disciples are worthy of obtaining such favor from the Father; *I have given them Thy word, and the world hath hated them; i. e.*, they are had in hatred for Thy sake, and on account of Thy word.—Ver. 15. *Keep them from the evil: i. e.* not from dangers only, but from falling away from the faith.—Ver. 16. *They are not of the world;* because they have nothing in common with earth, they are made citizens of heaven.—Ver. 17. *Sanctify them in Thy truth; i. e.* make them holy, by the gift of the Holy Spirit, and sound doctrines: for sound doctrines give knowledge of God, and sanctify the soul.—*Thy word is truth, i. e.*, there is in it no lie, nor anything typical, or bodily.—*Sanctify them in Thy truth*, may mean, separate them for the ministry of the word, and preaching.—Ver. 19. *For their sakes I sanctify Myself, i. e.*, I offer myself as a sacrifice to Thee; for all sacrifices, and things that are offered to God, are called holy [sanctified].—*That they also may be sanctified through the truth, i. e.*, for I make them too an oblation to Thee; either meaning that He who was offered up was their Head, or that they would be offered up too; as the Apostle saith, *Present your bodies a living sacrifice, holy.*—Ver. 20. Another ground of consolation to them, that they were to be the cause of the salvation of others.—Ver. 21. For there is no scandal so great as division, whereas unity amongst believers is a great argument for believing; for if they quarrel, they will not be looked on as the disciples of a peace-making Master.—Ver. 22. By glory He means miracles, and doctrines, and unity; which last is the greatest glory.——From BEDE: Ver. 6. *And they have kept Thy word;* He calls Himself the Word of the Father, because the Father by Him created all things, and because He contains in Himself all words; as if to say, they have committed Me to memory so well, that they never will forget Me: Or, they have believed in Me.—Ver. 15. *Keep them from the evil:* every evil, but especially the evil of schism.——From THEOPHYLACT: Ver. 25. *O righteous Father, the world hath not known Thee:* as if to say, I would wish that all men obtained these good things which I have asked for the believing; but inasmuch as they have not known Thee, they shall not obtain the glory and crown.

[From BURKITT: Chap. xvii. If any part of Scripture be to be magnified above another, this chapter claims the pre-eminence; it contains the breathings out of Christ's soul for His Church and children before His departure; not for His disciples only, but for the succeeding Church to the end of the world.—Ver. 1. *These words spake Jesus:* that is, after He had finished His excellent sermon, He closes the exercise with a most fervent and affectionate prayer; teaching His ministers to add solemn prayer to all their instructions and exhortations.—*He lifted up His eyes to heaven:* The gestures which we use in prayer should be such as may express our reverence of God, and denote our affiance and trust in Him.—It is very sweet and comfortable in prayer, when we can come and call God *Father.*—*The hour is come:* that is, The hour of My sufferings, and Thy satisfaction; the hour of My victory and of Thy glory; the hour, the sad hour, determined in Thy decree: no calamity can touch us till God's hour is come; and when the sad hour is come, the best remedy is prayer, and the only person to fly unto for succor is our heavenly Father.—*Glorify thy Son, that Thy Son also may glorify Thee:* Note how the glory of the Father and the Son are inseparably linked together; it was the Father's design to glorify the Son, and it was the Son's desire to have glory *from* the Father, that He might bring glory *to* the Father.—Ver. 2. Observe 1. The dignity with which

Christ was invested, *power over all flesh;* 2. How Christ came to be invested with this power; it was given Him by His Father.—All mankind are under the power and authority of Jesus Christ as Mediator: He has 1. a *legislative* power, or a power to give laws to all mankind; and 2. a *judiciary* power, or a power to execute the laws that He hath given.—*That He might give eternal life to as many as God hath given Him:* Note 1. That all believers are given by God the Father unto Christ; they are given to Him as His *charge*, to redeem, sanctify, and save; and as His *reward*, Is. liii. 10; 2. All that are given to Christ, have life from Him; a life of justification and sanctification on earth, and a life of glory in heaven; 3. The life which Christ gives is *eternal* life; 4. That this eternal life is *a free gift* from Christ unto His people; though they do not work for *wages*, yet they shall not work for *nothing*.—Ver. 3. This is the true way and means to obtain eternal life, namely, by the true knowledge of God the Father, and of Jesus Christ the Mediator. —Learn, 1. That the beginning, increase, and perfection of eternal life lyeth in holy knowledge; 2. That no knowledge is sufficient to eternal life, but the knowledge of God, and Jesus Christ.—The knowledge of the only true God, and of Jesus Christ the Mediator, *is* the life of *grace*, and *the necessary way* to the life of *glory*.—Ver. 4. *I have glorified Thee on the earth:* The whole life of Christ, while here on earth, was a glorifying of His Father; by 1. The doctrine He preached; 2. The miracles He wrought; 3. The unspotted purity and innocency of His life; 4. His unparalleled sufferings at death.—*I have finished the work which Thou gavest Me to do:* He speaks of what He was resolved to do, as already done. Here note that 1. It is *work* that glorifies God; 2. Every man has his work assigned him by God; 3. This work must be finished here upon earth; 4. When we have done our proportion of work, we may expect our proportion of wages; 5. It is a blessed thing at the hour of death to be able to say in uprightness that we have glorified God, and have finished the work which He appointed us to do.—Ver. 5. Learn that, 1. Whoever expects to be glorified with God in heaven must glorify Him first here upon earth; 2. After we have glorified Him, we may expect to be glorified with Him, and by Him.—*With the glory which I had with Thee before the world was:* Here note that Christ—1. As *God*, had an essential glory with God the Father before the world was; 2. As *Mediator*, did so far humble Himself, that He needed to pray for His Father to bestow upon Him the glory which He wanted; namely, the glory of His ascension and exaltation.—Ver. 6. By the *name* of God, we are here to understand His nature, properties, attributes, designs and counsels for the salvation of mankind: Christ, as the Prophet of His Church, made all these known unto His people.—Learn that, 1. All believers are given unto Christ, as His purchase, and as His charge: as His subjects, as His children; as the wife of His bosom, as the members of His body; 2. None are given to Christ, but those that were first the Father's; 3. All those that are given unto Christ, do keep His word; they *keep* it in their *understandings*, they *hide* it in their *hearts*, they *feel the force* of it in their *souls*, they *express the power* of it in their *lives*.—Ver. 7. Observe, 1. The *faithfulness of Christ* in revealing the whole will of His Father to His disciples; 2. The *proficiency of the disciples* in the school of Christ.—Learn hence that, 1. Christ hath approved Himself a faithful messenger from His Father to His people, in that He hath *added nothing* to His message, and *taken nothing from it;* 2. It is our duty to know and believe on Christ, as the only Messenger and Mediator sent of God.—Ver. 8. Learn that, 1. The doctrine of the gospel, which was revealed by Christ, was received from the Father; 2. Faith is a receiving of the *Word* of Christ, and of *Christ* in and by the Word; 3. The ministers of the gospel are to preach that, and only that, which they have out of the Word of God.—Ver. 9. Learn that, 1. The Lord Jesus Christ is the great and gracious Intercessor; 2. All believers are under the fruit and benefit of Christ's intercession; 3. As all the members of Christ in general, so the ministers and ambassadors of Christ in special, have a peculiar interest in Christ's intercession; and great are the advantages of His intercession from (1) The person interceding, Christ: consider the *dignity* of His person, God-man; the *dearness* of His person, God's Son, (2) The manner of His intercession, not by way of entreaty, but meritorious claim, (3) The sublimity of the office; our Intercessor is near to God, even at His right hand, (4) The fruits of His intercession; it procures the acceptance and justification of our persons, the hearing and answering of our prayers, the pardon and forgiveness of our sins, our preservation in grace, and our hopes of eternal glory.—Ver. 10. We may understand this two ways: 1. Of all *persons*,—all My friends, all My disciples are Thine, as well as Mine. 2. All Thy *things* are Mine, and all My *things* are Thine; Christ and His Father are one, and They agree in one; They have the same essence and nature, the same attributes and will; Christ hath all things that the Father hath.—Thence note, That the Lord Jesus Christ is eminently glorified in and by all those that believe in Him, and belong unto Him.—Ver. 11. Note, 1. The title and appellation given to God, *Holy Father;* when we go to God in prayer, we must look upon Him as an *holy* Father, as essentially and originally holy, as infinitely and independently holy; 2. The supplication: '*Keep through Thy name those whom Thou hast given Me*, the perseverance of the Saints is the effect of Christ's prayer; 3. The *end* of the supplication, *That they may be one as We are*.—Three things concur to the believer's perseverance; 1. On the *Father's* part, everlasting love and all sufficient power; 2. On the *Son's* part, everlasting merit and constant intercession; 3. On the *Spirit's* part, perpetual inhabitation and continued influence.—Note, 1. The heart of Christ is exceedingly set upon the unity of His members; 2. The believers' union with Christ and with one another, has some resemblance to that betwixt the Father and the Son: it is a union, (1) holy, (2) spiritual, (3) intimate, (4) indissoluble.—Ver. 12. Observe that, 1. Those who shall be saved, are given unto Christ and committed to His care and trust; 2. None of those that are given unto Christ shall be finally lost.—Ver. 13. There is a double care which Christ takes of His people;

namely, a care of their *graces*, and a care of their *joy and comfort*.—Learn that, 1. Christ is the author and original of the joy of His people: *My joy;* 2. It is Christ's will and desire that His people might be full of holy joy: *That My joy may be fulfilled in them;* 3. The great end of Christ's prayer and intercession was, and is, that His people's hearts might be full of joy.—Ver. 14. Learn that, 1. Christians, especially ministers, to whom Christ has given His word, must expect the world's hatred; 2. It is to the honor of believers that they are like unto Christ in being the objects of the world's hatred.—Vers. 15, 16. Observe 1. That the wisdom of Christ sees fit to continue His children and people in the world, notwithstanding all the perils and dangers of the world: He has work for them, and they are of use to Him, *for a time*, in the world; till their work be done, Christ's love will not, and the world's malice cannot, remove them hence; 2. Yet Christ prays that His Father will keep them from the *evil*, *i. e.*, the sins, temptations and snares of the world.—Note, 1. That a spiritual *victory* over evil is to be preferred before a total *exemption* from it; 2. How necessary divine aid is to our preservation and success, even in the holiest and best of enterprises, and how necessary it is to seek it by fervent prayer; 3. That such as sincerely devote themselves to Christ's service, are sure of His aid whilst so employed.—Ver. 17. Learn that, 1. Such as are already sanctified, ought to endeavor after higher degrees of sanctification; 2. The Word of God is the great instrument in God's hand for His people's sanctification; 3. The *Word* of God is the *truth* of God.—The Word of God is a divine truth, an eternal truth, an infallible truth, a holy truth. —Ver. 18. Observe, 1. Christ's *mission:* The Father *sent* Him into the world; Christ did not of Himself undertake the office of a Mediator; 2. *As* Christ's mission, *so* the Apostles' mission; *As Thou hast sent Me, so have I sent them:* Learn thence that none may undertake the office of the ministry, without an authoritative sending from Christ Himself; 3. Such as are so sent [by the ministers of Christ] are sent by Christ Himself; and it is the people's duty to reverence their persons, to respect their office, to receive their message.—Ver. 19. Christ's *sanctifying Himself* imports, 1. His setting Himself apart to be a sacrifice for sin; 2. His *dedication* of Himself to this holy use and service.—The great end for which Christ did thus sanctify Himself was that He might *sanctify His members;* that we should be consecrated to, and wholly set apart for Him.—Ver. 20. That, 1. All believers have a special interest in Christ's prayer; 2. In the sense of the gospel they are believers, who are wrought upon to believe in Christ through the word; 3. Such is Christ's care of, and love to, His own, that they were remembered by Him in His prayer, even before they had a being.—Ver. 21. The special mercy and particular blessing which Christ prays for, on behalf of believers, is a close and intimate union betwixt the Father, Himself and them, and also betwixt one another. —Note 1. The mystical union betwixt Christ and His members has some resemblance with that union which is betwixt the Father and the Son; 2. Unity amongst the ministers and members of Jesus Christ is of so great importance, that He did in their behalf principally pray for it.—Union amongst Christ's disciples is one special means to enlarge the kingdom [Church] of Christ, and to cause the world to have better thoughts of Him and His doctrine.—Ver. 22. Learn that, 1. God the Father hath bestowed much glory on Christ His Son, as He is man and Mediator of the church; 2. The same glory for kind and substance, though not for measure and degree, which Christ as Mediator has received from the Father, is communicated to true believers; 3. The great end of this communication was, and is, to oblige and enable His people to maintain a very strict union among themselves; 4. Unity amongst believers is part of that glory which Christ as Mediator hath obtained for them.—Ver. 23. Observe 1. As the Father is in Christ, so is Christ in believers, and they in Him; the Father is in Christ in respect of His divine nature, essence, and attributes; and Christ is in believers, by the inhabitation of His Holy Spirit; 2. The happiness of believers consisteth in their *oneness*, in being *one* with God through Christ, and *one* amongst themselves; 3. God the Father loved Christ His Son; (1) as God; (2) as Mediator, John x. 17; 4. God the Father loves believers, even as He loved Christ Himself; 5. Christ would have the world know, that God the Father loveth the children of men, as well as Himself.—Ver. 24. Our Saviour had prayed for His disciples' *sanctification* before, here He prays for their *glorification:* 1. *That they may be where He is; now* Christ is *with them* in His ordinances, in His word, and at His table; *ere long* they shall be *with Him*, as His friends, as His spouse, as His companions in His kingdom; 2. That they may be with Him where He is; that is more than the former: to be with Christ *where He is*, imports union and communion with Him.—Learn 1. All those that are given to Christ as His charge, and as His reward, shall certainly come to heaven to Him; 2. The work and employment of the saints in heaven chiefly consists in seeing and enjoying Christ's glory; for it will be a *possessive* sight; 3. The top and height of the saints' happiness in heaven consists in this, that they *shall be with Christ*.—Ver. 25. *O righteous Father;* righteous in making good Thy promises both to Me and them.—Observe what it is that our Saviour affirms concerning the wicked and unbelieving world, that they *have not known God*,—have no *saving* knowledge of God.—Christ is the original and fontal cause of all the saving knowledge that believers have of God.—Ver. 26. *And I have declared unto them Thy name, and will declare it; i. e.* I have made known unto them Thy nature, attributes, counsels, will and commands, and I will continue the manifestation of the same unto the end.—*That the love wherewith Thou hast loved Me, may be in them, and I in them;* It is not enough for the people of God that His love is *towards* them, but they must endeavor to have it *in* them; that is, experience it in the effects of it, and in the feeling of it in their own souls: the *safety* of a Christian lies in this, that God loves Him; but the *happiness* of a Christian consists in the *sensible apprehension* of this love.

[From M. Henry: Chap. xvii. Christ prayed this prayer in their hearing, so that it was a prayer 1. *After sermon;* when He had spoken from

God to them, He turned to speak to God for them; Those we *preach to*, we must *pray for*; 2. *After sacrament*; 3. Of a *family*: He not only, as a son of *Abraham*, *taught His household* (Gen. xviii. 19), but, as a son of *David*, *blessed His household* (2 Sam. vi. 20), prayed *for* them and *with* them; 4. Of *parting*; when we and our friends are parting, it is good to part with prayer, Acts xx. 36,—dying Jacob blessed the twelve patriarchs; dying Moses, the twelve tribes; and so, here, dying Jesus the twelve apostles; 5. That was *a preface to His sacrifice*, specifying the blessings designed to be purchased by His death for those that were His; 6. That was a specimen of His intercession.—All that have the Spirit of adoption, are taught to cry, *Abba, Father*, Rom. viii. 15; Gal. iv. 6: If God be our Father, we have liberty of access to Him, ground of confidence in Him, and great expectations from Him.—Christ calls Him *holy Father* (ver. 11); and *righteous Father* (ver. 25); it will be of great use to us in prayer, both for our direction and encouragement, to *call* God as we *hope to find* Him.—Christ began with prayer for Himself, and afterward prayed for His disciples; We must love and pray for our neighbor as ourselves, and therefore must in a right manner love and pray for ourselves first.—He was much shorter in His prayer for Himself than in His prayer for His disciples; Our prayer for the church must not be crowded into a corner of our prayer.—Ver. 1. The Father *glorified the Son* upon earth, 1. *In* His sufferings, by the signs and wonders which attended them; 2. *By* His sufferings: It was in His cross that He conquered Satan and death; His thorns were a crown, and Pilate in the inscription over His head wrote more than he thought; 3. Much more *after* His sufferings; the Father glorified the Son when He *raised Him from the dead*.—They that have received the *adoption* of sons, may in faith pray for the *inheritance* of sons; if sanctified, then glorified.—Good Christians in a trying hour, particularly a dying hour, may thus plead,—"*Now the hour is come*, stand by me."—*Father*, own Me in My sufferings, that I may honor Thee by them.—If God had not glorified *Christ crucified, by raising Him from the dead*, His whole undertaking had been crushed; therefore *glorify Me, that I may glorify Thee*.—Hereby He hath taught us, 1. What to aim at in our prayers, in all our designs and desires, *viz.*, the honor of God; 2. What to expect and hope for.—Vers. 2, 3. See the power of the Mediator: 1. The *original* of His power; Thou hast given Him power; 2. The *extent* of His power, He has power over *all flesh, i. e.*, (1) *all* mankind, (2) mankind considered *as corrupt*; 3. The grand intention and design of this power; Here is the mystery of our salvation laid open; Here is (1) *the Father* making over the elect to the Redeemer; (2) the Son undertaking to secure the happiness of those that were given Him; (3) the subserviency of the Redeemer's universal dominion to this; 4. A further explication of this grand design (ver. 3): Here is (1) the *great end* which the Christian religion sets before us, *viz., eternal life*; (2) the *sure way* of attaining this blessed end, which is, by the right knowledge of *God and Jesus Christ*; *This is life eternal, to know Thee*; which may be taken two ways: *First*, Life eternal *lies in* the knowledge of *God and Jesus Christ*; the *present* principle of this life is the believing knowledge of God and Christ; the *future* perfection of that life will be the intuitive knowledge of God and Christ: *Secondly*, The knowledge of God and Christ *leads to* life eternal; this is the *way in which Christ gives* eternal life, by *the knowledge of Him that has called us* (2 Pet. i. 3); and this is *the way in which we come* to receive it.—The Christian religion shows the way to heaven by directing us, 1. *To God*, as the author and felicity of our being; 2. *To Jesus Christ*, as *the Mediator between God and man*.—They that are acquainted with God and Christ, are already in the suburbs of *life eternal*.—The Church's king is no usurper, as *the prince of this world* is.—Ver. 4. With what comfort Christ reflects on the life He had lived on earth; *I have glorified Thee, and finished My work*; it is as good as finished; He overlooks the poverty and disgrace He had. This is recorded, 1. For the *honor of Christ*, that His life upon earth did in all respects fully answer the end of His coming into the world; 2. For *example* to all; (1) We must make it our business to do the work God has appointed us to do; (2) We must *aim at the glory of God* in all; 3. For *encouragement* to all those that rest upon Him.—Ver. 5. All repetitions in prayer are not to be counted *vain* repetitions.—What His Father had *promised* Him, and He was *assured* of, yet He must *pray* for; *promises* are not designed to supersede *prayers*, but to be the guide of our desires and the ground of our hopes.—The brightest glories of the exalted Redeemer were to be displayed within the veil, where *the Father* manifests His glory.—Vers. 6-10. The apostleship and ministry, which are Christ's gift to the Church, were first the Father's gift to Jesus Christ.—Ver. 6. *Thou gavest them Me*, as *sheep* to the shepherd, to be *kept*; as *patients* to the physician, to be *cured*; as *children* to a tutor, to be *educated*.—Vers. 6, 8. Observe, 1. The *great design* of Christ's doctrine, which was *to manifest God's name, to declare Him*; 2. His *faithful discharge* of this undertaking: *I have* done it: His fidelity appears (1) in the *truth* of His doctrine; (2) in the *tendency* of His doctrine, which was to *manifest God's name*.—It is Christ's prerogative to manifest God's name to the souls of *the children of men*. Sooner or later, He will *manifest God's name to all that were given Him*, and will *give them His word* to be, 1. The seed of their new birth; 2. The support of their spiritual life; 3. The earnest of their everlasting bliss.—Vers. 6-8. What success the doctrine of Christ had among *those that were given Him*, in several particulars: 1. *They have received the words which I gave them*; 2. *They have kept Thy word*, have continued in it; have conformed to it; 3. They have *understood* the word—*have known that all things whatsoever Thou hast given Me are of Thee*; 4. They have *set their seal* to it; *They have known surely that I came out from God*.—Ver. 8. *Known surely*; It is a great satisfaction to us, in our reliance upon Christ, that He and all He is and has, all He said and did, all He is doing and will do, are of God, 1 Cor. i. 30: If the righteousness be of God's appointing, we shall be *justified*; if the grace be of His dispensing, *we shall be sanctified*.—See here, 1. What it is *to believe*; it is to *know surely*: We may *know surely* that which

we neither do nor can know *fully;* 2. What it is *we are* to believe: *That Jesus Christ came out from God.*—Christ is a Master who delights in the proficiency of His scholars: See how willing He is to *make* the best of us, and to *say* the best of us; thereby encouraging our faith in Him, and teaching us charity to one another.—The due improvement of grace received, is a good plea, according to the tenor of the new covenant, for further grace.—Ver. 9. *They are Thine:* 1. All that receive Christ's word, and believe in Him, are taken into covenant relation to *the Father*, and are looked upon as *His;* 2. This is a good plea in prayer,—Christ here pleads it; we may plead it for ourselves.—Ver. 10. Those shall have an interest in Christ's intercession, in and by whom He is *glorified.*—That in which God and Christ are *glorified*, may, with humble confidence, be committed to God's special care.—Vers. 11-16. The particular petitions which Christ puts up for His disciples, 1. All relate to spiritual blessings in heavenly things; the prosperity *of the soul* is the best prosperity; 2. They are for such blessings as are suited to their *present* state and case, and their various exigencies and occasions; Christ's intercession is always *pertinent;* 3. He is large and full in the petitions, orders them before His Father, and *fills His mouth with arguments*, to teach us fervency and importunity in prayer, to be large in prayer, and dwell upon our errands at *the throne of grace*, wrestling as Jacob.—Note 1. The taking of good people out of *the world* is a thing by no means to be desired, but dreaded rather, and laid to heart, Is. lvii. 1; 2. Though Christ loves His disciples, He does not presently send for them to heaven, but leaves them for some time in this world, that they may do good, and glorify God upon earth, and be ripened for heaven.—It is more the honor of a Christian soldier by faith to *overcome the world*, than to *retreat from it;* and more for the honor of Christ to serve Him in a *city* than in a *cell.*—Ver. 11. It is the unspeakable comfort of all believers, that Christ Himself has committed them to the care of God Himself: Those cannot but be safe, whom the Almighty God keeps, and He cannot but keep those whom the Son of His love commits to Him.—He here puts them 1. Under the divine *protection; Keep* their lives, till they have done their work; *keep* their comforts, and let not them be broken in upon by the hardships they meet with; *keep* up their interest in *the world*, and let not that sink; 2. Under the divine *tuition; Keep them* in their integrity, keep them disciples, keep them close to their duty.—He speaks to God as a *holy Father;* In committing ourselves and others to the divine care, we may take encouragement, 1. From the attribute of His *holiness;* 2. From this relation of a *Father*, wherein He stands to us through Christ.—What we *receive* as our Father's *gifts*, we may comfortably *remit* to our Father's *care:* Father, keep the graces and comforts Thou hast given Me; the children Thou hast given Me; the ministry *I have received.*—Keep them *through Thine own name; i. e.*, 1. Keep them *for Thy name's sake;* so some—Thy name and honor are concerned in their preservation as well as Mine, for both will suffer by it if they either *revolt* or *sink;* 2. *In Thy name;* so others; the original is so, ἐν τῷ ὀνόματι; Keep them in the knowledge and fear of Thy name; keep them in the profession and service of Thy name whatever it costs them; 3. *By* or *through Thy name;* so others; Keep them by Thine own power, in Thine own hand: keep them Thyself.—*Keep them from the evil:* 1. The *evil one*, Satan; 2. The *evil thing*, sin; 3. Keep them from the evil of the world, and of their tribulation in it, so that it may have no sting in it, no malignity.—Ver. 12. Concerning all saints, it is implied that, 1. They are weak, and cannot keep themselves; 2. They are in God's sight valuable and worth keeping; 3. Their salvation is designed, for to that it is that they are kept, 1 Pet. i. 5; 4. They are the charge of the Lord Jesus.—Ver. 11. It should be a pleasure to those that have their home in the other world, to think of being *no more in this world;* for when we have done what we have to do in this world, and are made meet for that, what should court our stay?—They who love God, cannot but be pleased to think of coming to Him, though it be through the valley of the shadow of death.—When our Lord Jesus was going to the Father, He carried with Him a tender concern for *His own which are in the world: We* should have *such* a pity for those that are launching out into the world when we are got almost through it.—Ver. 13. Note, 1. Christ has not only *treasured up* comforts for His people, in providing for their future welfare, but has given out comforts to them, and said that which will be for their present satisfaction; 2. Christ's *intercession* for us is enough to *fulfil our joy in Him.*—Ver. 14. They that receive Christ's *good will* and *good word*, must expect the world's *ill will* and *ill word.*—Those that keep the word of Christ's patience, are entitled to special protection in the hour of temptation, Rev. iii. 10: That cause which makes a martyr, may well make a joyful sufferer.—They to whom the word of Christ comes in power, are *not of the world*, for it has this effect upon all that receive it in the love of it, that it *weans them from* the *wealth* of the world, and *turns them against* the *wickedness* of the world.—Ver. 16. *They* may in faith commit themselves to God's custody, 1. Who are *as Christ was in this world*, and tread in His steps; 2. Who do not engage themselves in the world's interest, nor devote themselves to its service.—Ver. 17. Note, 1. It is the prayer of Christ for all that are His that they may be sanctified; 2. Those that through grace are sanctified, have need to be sanctified more and more; not to go forward is to go backward; 3. It is God that *sanctifies* as well as God that *justifies*, 2 Cor. v. 5; 4. It is an encouragement to us in our prayers for *sanctifying grace*, that it is what Christ intercedes for, for us.—Jesus Christ intercedes for His *ministers* with a particular concern.—The great thing to be asked of God for gospel ministers is, that they may be sanctified, effectually separated from the world, entirely devoted to God, and experimentally acquainted with the influence of that word upon their own hearts, which they preach to others.—Vers. 18, 19. We have here two pleas or arguments to enforce the petition for the disciples' sanctification, 1. The *mission* they had from Him (ver. 18); 2. The *merit* they had from Him; *For their sakes I sanc-*

tify Myself.—Ver. 18. Whom Christ sends He will stand by, and interest Himself in those that are employed for Him; what He calls us out to, He will fit us out for, and bear us out in.—Vers. 20-23. Next to their *purity*, He prays for their *unity;* for the wisdom from above is *first* pure, then *peaceable.*—Ver. 20. Note, 1. Those, and those only, are interested in the mediation of Christ that do, or shall, believe in Him; 2. It is *through the word* that souls are brought to believe on Christ; 3. It is certainly and infallibly *known to Christ,* who *shall believe on Him;* 4. Jesus Christ intercedes not only for great and eminent believers, but for the meanest and weakest; 5. Jesus Christ in His mediation had an actual regard to those of the chosen remnant that were yet *unborn:* prayers are filed in heaven for them beforehand.—Ver. 21. The oneness prayed for includes three things: 1. That they might all be *incorporated in one body;* 2. That they might all be *animated by one Spirit;* 3. That they might all be *knit together* in one heart; that they *all may be one,* (1) in judgment and sentiment; not in *every little thing*—it is neither possible nor needful; (2) in disposition and inclination; (3) in their designs and aims; (4) in their desires and prayers; (5) in love and affection.—It is taken for granted that the *Father* and *Son* are *one;* this is insisted on in Christ's prayer for His disciples' oneness: 1. As its pattern; 2. As its centre—that they may be *one in us,* all meeting here; 3. As its plea.—Believers are one, in some measure, as God and Christ are one; for, 1. The union of believers is a *strict* and *close* union; they are united by a divine nature, by the power of divine grace, in pursuance of divine counsels; 2. It is a *holy* union, in the Holy Spirit, for holy ends; 3. It is, and will be at last, a *complete* union; Father and Son have the same attributes, properties, and perfections; so have believers now, as far as they are sanctified, and when grace shall be perfected in glory, they will be exactly consonant to each other, all changed into the same image.—Ver. 23. The words, *I in them, and Thou in Me,* show what that union is which is so necessary: *viz.*, 1. *Union with Christ; I in them;* 2. *Union with God* through Him; *Thou in Me;* 3. *Union with each other,* resulting from those; that they hereby may be *made perfect in one.*—Ver. 22. *The glory which Thou gavest Me, I have given them:* Christ gave it them, that they *might be one;* 1. To entitle them to the *privilege* of unity; 2. To engage them to the *duty* of unity; the more Christians are taken up with the glory Christ has given them, the less desirous they will be of vain-glory, and, consequently, less disposed to quarrel.—He pleads the happy influence their oneness would have upon others, showing, 1. His good will to the world of mankind in general; 2. The good fruit of the Church's *oneness:* it will be an evidence of the truth of Christianity and a means of bringing many to embrace it, (1) In *general,* it will recommend Christianity to the world; the *uniting* of Christians in *love* and *charity,* is the beauty of their profession, and invites others to join them; when Christianity, instead of causing quarrels about itself, makes all other strifes to cease, when it cools the fiery, smooths the rugged, and disposes men to be kind and loving, courteous and beneficent, to all men, studious to preserve and promote peace in all relations and societies, it will recommend itself to all; (2) In *particular,* it will beget in men good thoughts, (*a*) of Christ: they will know and believe that *Thou hast sent Me;* (*b*) of Christians; they will know that Thou hast loved them as Thou hast loved Me (ver. 23).—Ver. 24. A petition for the glorifying of all those that were given to Christ: observe the connection of this request with those foregoing; He had prayed that God would preserve, sanctify, and unite them; and now He prays that He would crown all His gifts with their glorification: In this method we must pray,—first for grace, and then for glory.—*Father, I will:* Here, as before, He addresses Himself to God as a Father, and therein we must do likewise; but when He says θέλω—*I will,* He speaks a language peculiar to Himself; He declares, 1. The authority of His intercession in general; He intercedes as a king, for He is a Priest upon His throne (like Melchizedek); 2. His particular authority in this matter; He had a power to *give eternal life.*—Three things make heaven: It is, 1. To *be where* Christ is; *where I am;* 2. To *be with* Him *where* He is; 3. To *behold His glory, which the Father has given Him.* Observe (1) The glory of the Redeemer is the brightness of heaven. (2) The felicity of the redeemed consists very much in the *beholding of that glory.*—The ground upon which we are to hope for heaven is no other than purely the mediation and intercession of Christ, because He hath said, *Father, I will.*—Ver. 25. *O righteous Father;* When He prayed that they might be sanctified, He calls Him *holy* Father; when He prays that they might be glorified, He calls Him *righteous* Father.—*These have known that Thou hast sent Me;* To know and believe in Jesus Christ, in the midst of a world that persists in ignorance and infidelity, is highly pleasing to God and shall certainly be crowned with distinguishing glory: Singular *faith* qualifies for singular *favors.*—Ver. 26. Observe 1. What Christ had done for them: *I have declared unto them Thy name:* Those whom Christ *recommends* to the *favor* of God, He first *leads* into an *acquaintance* with God; 2. What He intended to do yet further for them; *I will declare it;* 3. What He aimed at in all this; not to fill their heads with curious speculations, but to secure and advance their real happiness in two things: (1) Communion with God; (2) union with Christ in order hereunto; *and I in them.*—When God's love *to* us comes to be *in* us, it is like the virtue which the loadstone gives the needle, inclining it to move toward the pole.—It is the glory of the Redeemer to dwell in the redeemed; it is His *rest forever,* and He has desired it; Let us therefore make sure our union with Christ, and then take the comfort of His intercession.

[From Scott: Vers. 1-5. Fervent prayer forms the proper conclusion of religious instruction, and the preparation for approaching trials: and our hearts should habitually be lifted up to God, that He would glorify Himself in and by us; prosper our endeavors to honor Him; support us in resisting temptations; and carry us through all difficulties to His heavenly kingdom.—Ver. 12. Many have called Christ Lord, and

seemed to be the children of God, who at length proved "sons of perdition." Such examples should excite to serious self-examination and prayer; but should not distress the believer, who, though he cannot do the things he would, is conscious of integrity in his professed repentance, and faith in Christ, and desire of living to His glory.—Ver. 15. The disciples of Christ should be *willing* to die, but not *impatiently desire* it.—Vers. 20-26. Union and communion with the Father and the Son, by the indwelling of the Holy Spirit, and harmony with one another, formed the substance of our Redeemer's prayer for all His disciples, to the end of time.——From A. CLARKE: Ver. 17. *Through Thy truth;* The doctrine that is not drawn from the truth of God can never save souls: God blesses no word but His own, because none is truth without mixture of error, but that which has proceeded from Himself.—Ver. 26. Christ's sermon on the *mount* shows men what they should *do*, so as to please God: *this* sermon (beginning at chap. xiii. 13) shows them *how* they are to do the things prescribed in the other: In the *former*, the reader sees a *strict morality*, which he fears he shall never be able to perform; in *this*, he sees all things are possible to him who believes, for that very God who made him, shall dwell in his heart, and enable him to do all things that He pleases to employ him in.——From A PLAIN COMMENTARY (Oxford): Ver. 1. Take notice of the precious indication of the gesture with which our Saviour pronounced the words which follow. (Comp. chap. xi. 41, and St. Mark vi. 41.) There are far more indications in our Lord's manner and gesture contained in the Gospels than a careless reader would suppose.—*Glorify Thy Son;* "Some things He knew should come to pass, and notwithstanding prayed for them; because He knew that the necessary means to effect them were His prayers." (HOOKER.)—Ver. 3. God is the life of the soul, as much as the soul is the life of the body: and we must not think of Eternal Life as a thing to be begun *hereafter;* but as something to be begun *now:* The Life of Glory is, in fact, the Life of Grace continued. (C. MARRIOTT.)—Ver. 4. The Son had glorified the Father upon the earth, by 1. Performing the great work which the Father had given Him to do; 2. His miracles; 3. His doctrine; 4. His pure and spotless life; 5. The call of the Twelve; 6. Laying the foundation of the Church.—Ver. 9. "In that prayer for Eternal Life, which our Saviour knew could not be made without effect, He excepteth them for whom He knew His sufferings would be frustrate, and commendeth unto God His own." (HOOKER.)—Ver. 15. Until our appointed earthly work is completed, Divine Love is concerned only to keep us from the power of the Enemy; *not* to take us out of the world.—Ver. 19. All is for our sakes!—Ver. 23. This communion of the Saints with the Son of God is, as most evident, so most remarkable. (Bishop PEARSON.)—Ver. 24. Rather, "*I wish;*" that is, "*I request:*" And O the unspeakable condescension of that wish on the lips of the Eternal Son! —even that He may be united throughout the ages of Eternity to the men whom the Father had given Him.

[From STIER: Chap. xvii.: This *Prayer* is the climax and consummation of all His discourses, pressing nearest to heaven and most immediately breathing of its mysteries,—a triumphantly and serenely bright *It is finished* before the darkness surrounded Him upon the cross, so that that must be first rightly interpreted by this!—"Every one of these words could have been spoken by Him *alone*, and by Him *only* at such a conjuncture!" (THEREMIN.)—"Here is the *inwardness* of the East, the home of religion, seized and expressed with the *precision* of the West, the home of science." (BRAUNE.)—The most *glowing mystic* and the most *careful thinker* finds each his own language in these words, embracing both opposites in one.—The Lord, approaching the Father as His Son, proceeds from *Himself*—and His glorification now come, laying claim on that account to eternal life for all given to Him;—He then as Intercessor embraces all His disciples present and future—beginning with the commencement of His work within them, and continually enlarging the circle of His intercession until it reaches eternity and the full consummation of all;—and, finally, He carries back their glorification with becoming dignity to the first words concerning His own—*I in them!*—Ver. 1. The *first* word of the praying Lord is, *Father*—and nothing more. Not *our* Father, which He could never say; not even *My* Father, for that would be here too much.—The Son desires His own glorification not *egotistically*, but solely to *the end* that He again may glorify the Father, and give back to Him the might, honor, and glory which Himself should receive; and here once more we find that first petition after the invocation of the Father in heaven, a petition which includes all others—*Hallowed be Thy name.*—Ver. 2. Authority over all flesh, obtained by His becoming a man in the flesh, and the Head of our race, the Lord received with joy from His Father—"not as a burdensome commission, but as an authority conferred." (RIEGER.)—To become such a *possession* of Jesus (2 Thess. ii. 14)—is ever the condition for the reception of eternal life.—"Know this well, O man, that it is not given to thee to be thy own master; thou must have another Lord, the choice is between God and thine eternal enemy and His." (THEREMIN.)—That *real* life which is *eternal;* that fellowship with *God* which at once begins with living faith, and is consummated only in the full blessedness of eternal glory.—Ver. 3. "For to know Thee is perfect righteousness; yea, to know Thy power is the root of immortality." (WISDOM xv. 3.)—*Knowledge* means, in Scripture, not *apprehension*, *imagination*, *thinking* in cold speculation, or *feeling* in the unillumined warmth of false mysticism; nor is it *belief* as mere admission and credence, but a living, conscious possession of fellowship with Him.—*To know God*—the highest thing possible to the creature, or for which the creature was formed. When *that* is perfect, the *life* is consummate.—The two opposites to the knowledge of the true God here referred to, were in their historical manifestation at that time—1. *Gentile* idolatry, which knew not nor acknowledged even the one true God; 2. *Jewish* rejection of His Anointed in the person of Jesus: But in their internal and permanent principle,

as the Lord here points to it for all futurity, they are—*Pantheistic* denial of the personal supermundane Creator, and deification of the creature, which is the root of all heathenism; and *Deistical* rationalism, which heeds not and rejects Christ.—"To take the Lord for our God is the *natural* part of the covenant; the *supernatural* part is, to take Christ for our Redeemer: The former is first necessary, and implied in the latter." (BAXTER's *Saints' Rest.*)—The babblers who find here *no more than* a praying mortal, have but a very slight perception of what the prerogative of God's honor *above* every praying creature demands. Was not Moses *sent* of God, and many others like him? But how would it run, Eternal life and blessedness consists in this, to know God and *Moses*—or God and *Paul!*—This is the only time that the Lord Himself unites thus simply and immediately His *Christ*-name with His *Jesus*-name;—but the occasion stands alone. The Lord here confirms, unfolds, explains, and glorifies the central word of the Old Testament, now fulfilled in Him; avows in the most solemn manner before the Father that He, *Jesus*, is the *only true Messiah.*—"Not to no purpose is it that the Lord does not simply say *Me*, but speaks of Himself in the third person; commemorating [declaring] Himself *His own proper name*, in order that He may intimate the *mystical meaning which it involves.*" (LAMPE.)—*Jesus;* This *name of salvation* (Luke ii. 21), first uttered by Gabriel, which combines a *name* common among the people with the sole and incomparable truth of its *signification*, which was borne in the Old Testament by typical persons, which in apostolic preaching is expounded even as the Angel of the Lord had expounded it (Acts iv. 12; ver. 30; Matt. i. 21)—is it not here fittingly used, where He who bears it presents Himself before the Father *in the full consciousness* of its power and meaning? St. Matthew's record of the *conception*, and St. John's of the *departure*, coincide in *the name of Jesus.*—Vers. 4, 5. To have the authority and power to *save*, according to the *meaning of His name*—this is the joy and the crown of His *Jesus-heart* at the present point of transition in His prayer, as He approaches the Father with the *name of Jesus*, that this name also may be *glorified* with and in Him.—Ver. 4. In this *finished*, before the fulfilment upon the cross, consists the pre-eminent wonder of this prayer, which *anticipates* the heavenly mediation and intercession.—"The foundation of the world was not laid, heaven was not yet created, when God planned for my best interest; His grace was extended to me before I had my being. It was His counsel that I should have *life* through His only begotten Son; Him would He provide as a Mediator for me, Him did He set forth as a propitiator, that through His blood I should be sanctified and saved." (HERMANN.)—Ver. 6. Christ first *preached* and testified *concerning the Father* (chap. xvi. 25)—in His own person He brought down and unfolded this great word, teaching man how he may, and why he should, call God his Father.—The question concerning the *name* of God had been hitherto answered by the inconceivable JEHOVAH, which the awe of the far-off worshippers dared not even pronounce, and which rather repelled, therefore, than satisfied the inquiry: but now *eternal being* is plainly revealed to be *eternal love.*—Beyond this name—*Father*, and its appropriate honor, the creature has nothing further to know, to confess, and to praise.—He announced Him *first* to be His own, the Son's, Father, and *then* ours, because He hath given to us the Son.—This is the permanent pre-eminence of the Adamic creature over all other "children of God," that they through Christ have *God* as in the most direct and essential manner their *Father.*—"*Thine they were;* They were the Father's, not only as His creatures and the heirs of the covenant with the fathers, but also as good hearts yielding to the discipline and drawing of God." (RIEGER.)—Ver. 8. Well for us, if we do not merely utter our own *we have believed* and *we have known*, but are also *acknowledged* before the Father by the ἀληθῶς of His Son!—Ver. 9. That which He had promised in Matt. x. 32, He begins now to fulfil; as well as what He had said in John xiv. 16—I will *ask* the Father for you.—"To pray for the world, and not to pray for the world, must both be right in their place." (LUTHER.)—As the typical high priest prayed only for Israel, bore only the twelve tribes on His breast-plate, so there is a corresponding prayer of the eternal High Priest only for the true people of God.—Ver. 10. *And I am glorified in them*, and all that which is Thine and Mine belongs *also to them;* so that every Christian may in the joyful confidence of faith, utter the same word to Christ, All that is Thine is Mine! (1 Cor. iv. 21-23.)—Ver. 11. *I am no more in the world;* although in some degree still remaining *in* them, He yet *leaves* His beloved disciples on going to the Father. And this thought touches His heart with the feeling of all *their* future *need.*—*Holy Father*, God is holy, that is, *exalted* in His ineffable and incomparable *praiseworthiness above all praise of* the creature, while He in pure love condescends to the creature, even to His *fallen* creatures, in order to re-establish in them *this* His honor and glory, that *He is love.* . . . Thus finally, God, as the Merciful One, who yet, in this self-communication of redeeming love, abideth righteous, true, the One God,—is *praiseworthy*, exalted, to be adored in deepest reverence, high above all praise (hence sometimes the נוֹרָא is connected with the קָדוֹשׁ)—but this holiness in its fullest and profoundest sense has its New Testament disclosure in the equally sublime and condescending *Father-name.* . . . Thus the formula which Christ here uses—*Holy Father*—condenses the Old and New Testament expressions into one, uniting the deepest word of the past revelation with the new name which was now to be revealed, and both being *one* in their meaning.—Christ, who bears in Himself and brings to the world the name of the Father, prays as if He should say, Keep them *in Me.*—*That they may be one;* The prayer glances forward to the great *end* of their preservation: One among themselves, because one with Me and Thee, with Us.—Ver. 12. Let no man depend upon the keeping of the Father and the Son, or upon the intercession of the High Priest, as upon an *irresistible grace* which will render this *being lost* impossible.—"Jesus caused it not, still less the Scripture,

least of all God" (BRAUNE),—but Judas himself; although a child of Satan, he is at the same time the author and father of his own sin and his own perdition.—Ver. 13. That which the intercession of Jesus prayed for and assured to His own, is made in the hands of the Spirit a blessing distributed in ever-increasing measure to all.—Whosoever speaks and writes under the benediction of this discourse of Jesus increases and fulfils the *joy* of those who hear and read.—Ver. 14. The hatred of the world is the always resulting consequence, in the degree in which the Word has been given to us.—After the creation of the new man, which is now their proper *person*, after their union with Christ through the regeneration of the word, they are no longer of the world.—Ver. 15. *This* is the inmost reason why they must remain in the world: they must pursue the *conflict* unto *victory*.—Christ asks not that His disciples should be taken out of the world; then ask it not thyself, either for thyself or for others! Reply with the Apostle to thine own desire to depart, Nevertheless it is *better*, for it is more *needful*, to remain in the flesh and in the world. Content thyself with praying for thy *preservation*, until thou *hast* fulfilled all thy work, and *art* thyself made perfect.—The reasons for which it was better that they should remain: 1. Believers are to continue the witness and work of the Lord in the world; 2. Only in the struggle to accomplish this, are *we ourselves* perfected and *sanctified*.—"Men wonder when a believer falls; but they should much more wonder to see him hold fast to the end, and finish his course with joy." (HOFACKER.)—The great *prize*, the *full fruit* of our discipline is this, to be able to say throughout the conflict and at the end—But in all these we are *more than conquerors!* Rom. viii. 37.—*The evil* is really the same comprehensive term here as in the Lord's Prayer—sin, the *malitia mundana;* it includes all the miserable fruits and consequences of sin, from the equally *tempting* as profitable κακία (Matt. vi. 34), up to the tremendous ἀπώλεια of eternity.—Ver. 17. There is still something of the *world* in them; they are still *in the evil;* therefore they need to be *sanctified:* 1. for their own sake and in themselves; 2. as ver. 18 shows, for the sake of the world, and for their mission to it.—The great *means* of this sanctification is, the *word* of truth, just as in Acts xx. 32.—"*Thy* truth" and "*Thy* word" embrace even here every Old Testament word also, concerning which Ps. cxix. 160 gloried—*Thy word is true from the beginning*, or—The sum, the essential substance of Thy word is Truth.—But now it is obvious that "if the word of God is thus consecrated as a *sanctifying* medium," it receives this consecration as a living word, not regarded therefore as without and independent of the *Spirit*. It is the Son who sanctifies us in Himself; it is the Father who sanctifies us through the Son in the Spirit; specifically and conclusively it is thus the Spirit, as the living truth of God, who produces this sanctification.—Ver. 18. Christ does not merely *leave* them *in* the world, He *sends* them *to* it and *into* it! As He Himself in the flesh overcame through conflict, and by true obedience sowed the seed which was now to produce the full harvest of His glory—so also is it with us. Thus we have here the strongest reason why He will not take His own out of the world; why we should not wish to forsake the society of men, and be at rest *before the time;* why we should rather persevere in our mission, *as He did*.—Ver. 19. The common theory of atonement, which does not penetrate into the living oneness of the true humanity of Christ with the fallen children of Adam, will never be able to understand this memorable saying; for it leaves Jesus apart in His holiness, just where He, nevertheless, descending to and penetrating our humanity, *sanctifies* Himself for us. Does the ἁμαρτία by imputation lie only *upon* Him? Is it not rather, according to all Scripture, *in* His flesh, the same flesh of sin in the ὁμοίωμα of which He was sent and was born; so that in *His* flesh, this human nature and human person of the *incarnate* Son, *sin* was condemned and done away? [?]—In proportion as *sin* becomes to us, through the fellowship of His holy and willing Spirit, a *bitterness*, we also are sanctified *in the truth*, essentially *in truth*. The *truth* of God is the objective element and goal of actual, essential sanctification.—Vers. 20-26. He first *prays for* the *unity* of all who should believe in Him and the Father; passing altogether from praying (now become a θέλω, *I will*) into the final *promise* of vers. 25, 26.—Ver. 20. In this intercessory prayer, the beginning and pledge of that intercession which still prevails on high, every one who believeth has his place.—*Faith* itself is not prayed for or given; here, as in ver. 8, it is the *condition* of the validity and effect of the intercession.—All faith in all ages comes *through the word;* this, on the one hand, maintains the doctrine of prevenient grace, the grace of Him who calls, as universal for the world and as special for the individual, without which faith were entirely out of the question: while, on the other hand, it recognizes the freedom of our own decision, for *through the word* "means the free way of light and conviction." (BRAUNE.)—Ver. 21. What diversities are found among the members of the great body the Church, in external relation to the world, as well as in vocation, gifts, knowledge—and yet *all* are *one!* These two words most significantly meet here; this casts down the wall of partition between *Israel* and the Gentiles; as also all such distinctions as the ancient world recognized, according to Gal. iii. 28; Rom. i. 14; similarly, by anticipation, all the distinctions which the modern world, and the Christian world itself, has set up.—An enforced, external, deceptive unity is far from being the thing spoken of here; but the one Word on which faith rests, the one end of the one way in the imitation of the one Lord and Shepherd, the one Spirit by whom all have access to one Father, make the essential unity of all who believe, and according to the proportion of their faith, know and live in believing.—"The *being one* of believers is not only a being one after the *similitude* of the Father and the Son, but it is *bound up with* their being one; it is at the same time a being one *with* Father and Son, *since* God through Christ and His Spirit *essentially dwells in them*." 1 John i. 3 (MEYER).—The Restitution brings us abundantly more than man's original prerogative at the creation; although Mallet said well in his sermon, "Who

can hear this petition from the heart and voice of Jesus—*That they may be one, as We are*—without thinking of the word, *Let Us make man an image of Ourselves?*"—The Lord (1) testifies now at the end *His own* desire and will that all the world might believe; (2) He suggests this aim of universal, all-seeking grace to *His Church;* and would teach His people to regard this as the goal, however unattainable in itself, of all the efforts of their united love—ἵνα ὁ κόσμος πιστεύσῃ.—That *unity* which alone gives power to its *missions*, and those *missions* which rest solely upon *unity*, are in their union the end of the Church.—An intimation from above, that the greatest obstacle to the world's believing is the want of manifest unity in faith and love on the part of the imperfect Church.—Ver. 22. *The glory which Thou hast given Me* is that same glory of grace and truth, of love, of unity with the Father, which, according to John i. 14, beamed forth to faith *from the humanity of Jesus;* and *this* He had truly given to His disciples upon earth already, because and so far as *He is in them.*—Even the slightest glimmering of heavenly light which begins to shine out of the countenance of a justified publican, is an outbeaming of His future glorification; and so is the still brighter angel-face of the crowned martyr at his trial.—Regard each other, at least, O believers, with respect! Learn, ye children of God, to stand in awe of your own dignity, that ye defile not yourselves with sin! Let your *thanksgivings* for what hath been already given, invigorate your prayer and effort after holiness and perfection!—And all this *through faith!* "A drop of faith is far more noble than a whole sea of mere science, though it be the historical science of the Divine word." (FRANCKE.)—Ver. 24. The Lord, when He reaches this point, elevates His tone, changes His petition into an *authorized demand*, and sets it before the hearers of His prayer in the form of a strong promise: θέλω, *I will*, is no other than a *testamentary word* of the Son, who in the unity of the Father, is *appointing* what He wills.—Our *love* teacheth us that to be *with Christ* would be in itself fully sufficient for blessedness; love desires, even in heaven, nothing beside for its unutterable joy;—as the same *love* here also speaks in Christ: "I will and must have all My children with Me." (FRANCKE.)—This is the resolution of the contest between *disinterested love* and the *regard to reward;* with the supremest majesty Christ here speaks of *His own* glory and the *beholding* it, as the highest blessedness of His glorified ones; comp. Ex. xxiii. 18.—He does not, however, say "*My* glory" otherwise than as He appoints it to be shared by *us*. *Behold* is an experiencing and tasting (as ch. viii. 51), for, according to ver. 22, the Lord had *given* to us already His glory.—Ver. 25. "Nothing is more wholesome and refreshing for every one of us, nothing more effectually secures the peace of the soul, than to say after the Saviour—Righteous Father! that is, when he can accept all—the death of his flesh, the life of his spirit, the destruction of his sin, the service of the living God, the loss of his portion in this life, with the corresponding heirship of God, and co-heirship with Christ—as grounded in the righteousness of the Father" (RIEGER)—and when he can also, like Christ in this last word of solace, accept it as right that its part in the tree of life and the holy city should be *taken away from the world.*—The *not knowing* is its own proper *guilt*, on account of which God can manifest Himself to it as only *just.*—The world, even the [nominally] Christian world, *knoweth not* the righteous Father, even to this day, knoweth not the Lord who revealeth Him—although naming and calling upon both, like the Jews with their God and their Messiah. *And these have known;* They knew Me as sent of Thee and as Thy Son (as Christ, the Son of the living God), and thus, through Me and in Me, *Thyself also* as My Father, holy and righteous—and this they know with Me, in opposition to the world from which they are saved.—Ver. 26. Yea, *as* He loveth Christ He loveth us, for He giveth Him up for us all.—*And will declare it;* It is to be noted that, through the Spirit, the Church of Christ is truly led to the knowledge of the *Father.*—*Love* (not faith, not eternal life, not glory)—only *love* is the last word here! let every one ponder this and feel it. "With this end of creation, redemption, and sanctification, the Redeemer closes His High-priestly prayer. Love created the world, love took compassion upon the sinful world, love will unite in one the sanctified. Love is the eternal essence of God, and the principle of all His dealings." (FIKENSCHER.)—The indwelling of His love is not simply "the *practical* end" of the knowledge of the name and nature of God, as it is very generally distinguished; but *the love being in them* is itself the living, consummate *knowledge.*—The love of the Father dwelleth in us only through the mediation of the Son; we know and we have the Father only as the Father of Christ, nor shall we possess Him throughout eternity otherwise: thus the *last word of all* after the last is, I IN THEM!—Christ in us, the love of the Father in us—is no other in its truth and power than the *communion of the Holy Ghost*, who bringeth through the grace of Christ the love of God to man.—Chap. xvii.: That all things which He prays for and promises may be Yea and Amen,—the Lord of glory went, after these words, to the woe of Gethsemane, to the death of the cross, and, through the death endured for our sins, to His holy and righteous Father. This death is the centre of all that grace and truth of which the word bears witness to faith; out of this death cometh life, and love, and sanctification, and unity, and eternal glory.

[From BARNES: They were proceeding to the garden of Gethsemane [?] (chap. xiv. 31); it adds much to the interest of this prayer that it was offered in the stillness of the night, in the open air, and in the peculiarly tender circumstances in which Jesus and His Apostles were.—Ver. 1. *Glorify Thy Son;* honor Thy Son, see ch. xi. 4; give to the world demonstration that I am Thy Son; so sustain Me, and so manifest Thy power in My death, resurrection and ascension, as to afford indubitable evidence that I am the Son of God.—Ver. 2. He has *power* over *all;* He can control, direct, sustain them. Wicked men are so far under His universal dominion, and so far restrained by His power, that they shall not be *able* to prevent His bestowing redemption on those who were given Him.—Ver. 3. *Might know*

Thee; The word *know* includes all the impressions on the mind and life which a just view of God and of the Saviour is fitted to produce. *To know God as He is,* is to know and regard Him as a lawgiver, a sovereign, a parent, a friend—To know Jesus Christ is to have a practical impression of Him *as He is,* that is, to suffer His character and work to make their due impression on the heart and life. Simply to have *heard* that there is a Saviour is not to *know* it.—Ver. 4. *I have finished the work;* How happy would it be if men would imitate His example, and not leave their great work to be done on a dying bed! Christians should have their work accomplished, and when that hour approaches have nothing to do but to die, and return to their Father in heaven.—Ver. 17. Truth is a representation of things as they are. The Saviour prayed that through those just views of God and of themselves they might be made holy. To *see things as they are* is to see God to be infinitely lovely and pure; His commands to be reasonable and just; heaven to be holy and desirable; His service to be easy, and religion pleasant, and sin odious; to see that life is short, that death is near, that the pride, pomp, pleasures, wealth and honors of this world are of little value, and that it is of infinite importance to be prepared to enter on the eternal state of being. He that sees all this, or *that looks on things as they are,* will desire to be holy; he will make it his great object to live near to God, and to glorify His name.—Ver. 19. *That they also, etc.* That they 1. Might have an *example* of the proper manner of laboring in the ministry; 2. Might be made pure by the *effect* of My sanctifying Myself, *i. e.,* by the shedding *of that blood which cleanses from all sin.*—Ver. 20. In the midst of any trials, we may remember that the Son of God *prayed for us.*—Ver. 21. *That they also may be one in us;* A union among all Christians founded on and resulting from a union to the same God and Saviour.—Ver. 23. *May be made perfect in one;* That their union may be *complete;* that there may be no *want* of union, no jars, discords, or contentions.—It is worthy of remark how entirely *the union of His people* occupied the mind of Jesus as He drew near to death.—All that is needed now, under the blessing of God, to convince the world *that God sent the Lord Jesus, is that very union among all Christians for which He prayed.*—Ver. 26. *I in them;* By My doctrines, and the influence of My Spirit—that my religion may show its power and produce its proper fruits in their minds. Gal. iv. 19.——From JACOBUS: Chap. xvii.: "First He prays for Himself, then for the whole Church, and for it He implores the four principal things of the Church—(1) the preservation of true doctrine, (2) concord in the Church, (3) the application of His sacrifice, (4) and the last and highest good, that the Church with Christ may be invested with life, joy and eternal glory." (MELANCHTHON.)—Ver. 2. He will lose *none* who are given to Him—and He will lose *nothing* that belongs to any of them (ch. x.), not even their bodies (ch. vi. 39).—Ver. 3. *This is life eternal*—*the* life eternal—not, this is the *way* to life eternal, but *this is it.*—"To know God, and to have experience of His graciousness, *is* the very participation of Him, and liferesults from the participation of God." (IRENÆUS.)—Our Lord uses the name by which He was known, *Jesus,* accompanied with the official title, *Christ*—thus solemnly recognizing these titles as embodying the treasures of that knowledge of which He here speaks—and giving a sweet sanction to this double title for the Church in all time.—Ver. 4. *Have finished;* "How doth He say that He hath finished the work of man's salvation since He hath not yet climbed the standard of the cross? Nay, but by the determination of His will, whereby He hath resolved to endure every article of His mysterious passion, He may truly proclaim that He hath finished the work." (POLYCARP.)—Ver. 5. There is shown here the oneness of Christ's person, in His three estates, before the world was—*on earth*—and afterward *in Heaven.* This glory of Christ He did not *receive,* but *possessed;* He HAD it originally, and always—and never began to have it.—Ver. 7. *They have known;* They have a knowledge derived from experience; they have that knowledge which is promised to those who follow on to know the Lord.—Ver. 8. Their reception of the truth came from His manifestation of it to them (ver. 6), and their reception of it was cordial, leading to obedience.—Ver. 9. It is not meant that He never could or would pray or ask any thing for the world as distinct from His people.—"The Lord knoweth them that are His," and this is the inscription on the seal of His foundation (2 Tim. ii. 19).—Ver. 10. *Thine are Mine;* How could any creature say this? What larger claim to Godhood could be made?—Ver. 11. *And now I am no more in the world;* Here we get a glimpse within the vail. We are given to see how He will make this the burden of His prayer in Heaven.—*Keep in Thy name;* Keep them in the knowledge and acknowledgment of Thy covenant titles and truths.—*That they may be one, as we are;* "Then will our unity be truly happy when it shall bear the image of God the Father, and of Christ, as the wax takes the form of the seal which is impressed upon it." (CALVIN).—Ver. 12. *I have kept;* I have *guarded*—or *kept as with a military guard.*—*The son of perdition;* It was no falling from grace, because he had no grace to fall from.—Ver. 13. It is not enough for Christ that His people be perfectly *safe* for eternity; He will have them also perfectly *happy.*—Ver. 15. We are not to seek our removal from the earth before the time—not to retire from active part in the affairs of this life—but we are to labor in our business here, seeking only to be preserved from the evil, and to grow in grace.—Ver. 17. "The revealed word of God is the only rule to direct us how we may glorify and enjoy Him." (WESTMINSTER CAT.)—Whatever contradicts this divine word is falsehood.—Ver. 19. *I sanctify Myself;* This, as applied to Christ, cannot refer to spiritual sanctification, but has necessarily the Old Testament sense of holy *self-consecration* to His sacrificial death.—Ver. 21. *One in us;* It is only by having fellowship with the Father and with His Son Jesus Christ, that they could be one.—This unity may consist with a variety of *form,* but it cannot consist with diversity of *spirit.* "*Union implies parts.*" (JAY.)—Ver. 23. The stalk and root of the Vine are one, so as that the branches should be one also, by having all of them a vital relation to the Vine, and deriving of its one life.—Ver. 24. When the Christian

dies, we may regard it as being at this expressed "*I will*" of Christ. He claims that they shall have death to do them the service of introducing them to the beatific vision of their Lord.—*Will declare it;* This implies that He would continue His work of revealing the Father, by the mission of the Comforter, and that all these unfoldings of the Divine character, in all ages of the Church, should work in them a "hope that maketh not ashamed"—"Christ in them, the hope of glory." ——From OWEN: Ver. 1. We are conducted, in the very opening of this sublime prayer, to the mysterious unity of the Father and Son, which is the great foundation upon which all that follows is based.—Ver. 6. The full and blessed import of the passage has reference to the covenanted inheritance of Jesus Christ, known, determined, and provided for, before the foundation of the world.—Ver. 8. Our Lord, by the word *surely* characterizes their knowledge as of a higher type than the *we know* of Nicodemus, ch. iii. 2.—Ver. 9. The intercessory prayer of Jesus embraces those only who are or are to be the actual subjects of His redeeming love.—*Through Thine own name;* literally, *in Thine own name*, the idea being that of dwelling or abiding in the protective power of God.—Ver. 12. There is a concealed argument *a fortiori;* if they stood in need of God's protecting care, while Jesus was personally with them, *much more* would its continuance be necessary, now that they were to be left by Him, to carry on the great work of evangelizing men.—Ver. 13. Our Lord uttered this intercessory prayer in the hearing of His disciples, in order that it might be a source of comfort in the dark hour of trial and affliction to them, and also to all who should come after them and be inheritors of like promises and blessings.—Ver. 15. This verse implies a conflict not only between His disciples and the world *without*, but also with the world *within*, according as indwelling sin gave force to the temptations by which they might be beset.—Ver. 16. As Jesus had been actuated by a supreme desire to do His Father's will, so they were influenced by a like heavenly spirit and temper. Their whole life and purpose was an antagonism of good with evil, truth with error, light with darkness.—Ver. 17. "They who are true disciples of Christ live and move in the word of truth as their element; they *breathe* it. This element, like all the means of grace, has a sanctifying tendency." (SCHAUFFLER.)—"The true sanctifying Word" (Incarnate Word), "by union to which men become holy, separate from the world, united to God, and partakers of the divine nature." (LEWIS.)—The living word of inspiration, that is, the revelation which the Incarnate Logos made of God, is the divinely appointed means of sanctification.—Ver. 19. The difference between this act (sanctification), as predicated of Him and of His disciples, is twofold: 1. He sanctifies Himself, 2. this very self-sanctification proves His personal holiness from the very beginning; but the disciples (1) were sanctified by the Spirit of God; (2) and this proves them to have been previously defiled by sin.—Ver. 20. This passage defines the true position of the preached Word in all which pertains to the salvation of men: "Faith cometh by hearing, and hearing by the Word of God." Rom. x. 14–17.—Ver. 21. The oneness of believers here spoken of, is one not of essence, but of love. It is the unity of the Spirit, resulting from their being "one body, one Spirit, one hope of [the believer's] calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." (Eph. iv. 4-6).—The unity here prayed for, does not imply—1. an absolute sameness of opinion on matters of religious faith and practice among Christ's followers [Does it not require a *certain degree* of sameness?—E. R. C.]; 2. That silence should be kept when error is taught, or when a Christian brother goes astray; 3. The surrender of any essential point of belief, in order to effect a compromise of doctrinal views, and thereby seek to remove all denominational distinctions. [Can any point of doctrine be *essential*, on which *evangelical* denominations disagree?—E. R. C.]—The Spirit of our Lord's petition is aimed against those sectarian prejudices and animosities, *etc.*, which have so often brought dishonor upon the religion of Christ.—*That the world may believe, etc.;* This is not so much the *purpose*, as the *result* of unity among Christians.—Ver. 22. The union of believers by the indwelling Spirit with the Father and Son from whom the Spirit proceeds, entitles them through grace to participate in the glory *given* to Christ.—The hidden spiritual life which they possess through faith in Him, and by which they become partakers of His glory, unites them all to Him, as the branches are united to the vine.—Ver. 23. *That they may be made perfect in one;* Moral perfection is not here referred to, but a completeness and perfection of unity, according to the pattern of that which subsisted between the Father and Son.—The evidence of the Father's love for believers, is here declared to be the great love which they manifest for one another, and the unity and harmony of purpose and aim which pervades their life.—Ver. 24. The verb *see*, in this connection, has the idea also of *partake;* "No mere spectator could *see* this glory." (ALFORD.)—Ver. 25. "He appeals to the righteousness of God against the evil world, and in favor of His people; see xvi. 10." (WEBSTER and WILKINSON.)—Ver. 26. *I in them;* As the Son was loved of the Father, His indwelling presence secured for His followers a participation in the Father's love.

[Ver. 21. *That they all may be one, etc.;* The unity of the Church here prayed for, was not (or not only) that of *essence* which *already* existed, and was *complete* and *invisible;* but that of *perfection* (ver. 23) which might be broken, was susceptible of *increase*, and was *apparent* to the world.—The union contemplated was one immediately of *individuals*, and not of *denominations*.—That which Christ prayed for, it is the Church's duty to strive after.]

SIXTH SECTION.

The Lord in the circle of His foes, as the Light overtaken by the Darkness; the lofty Judge or the personal Judgment, whilst He is judged; victorious in His outward succumbing; how He carries out His judgment, to the victory of Light and Salvation.

(CHAPS. XVIII. AND XIX.)

I.

CHRIST AS THE JUDGMENT OF LIGHT UPON THE CONFUSED NOCTURNAL CONFLICT OF THE WORLD AGAINST AND OVER HIS PERSON; OVER AGAINST HIS BETRAYER, HIS APPREHENDERS, HIS VIOLENT HELPER. THE MAJESTY OF THE BETRAYED, IN CONTRAST TO THE NOTHINGNESS OF THE BETRAYER; THE VOLUNTARINESS OF THE SUFFERING, IN CONTRAST TO THE IMPOTENCE OF THE SEIZERS; THE REFERENCE TO THE DECREE OF THE FATHER, IN CONTRAST TO THE UNLAWFUL AID OF PETER. THE REPUDIATION OF PETER'S DEED OF VIOLENCE, AND THE VANITY AND INSIGNIFICANCE OF EMPLOYING VIOLENT MEANS FOR THE ACCOMPLISHMENT OF SPIRITUAL ENDS.

CHAP. XVIII. 1-11.

(Matt. xxvi. 36-56; Mark xiv. 32-52· Luke xxii. 39-53.)

1 When Jesus had spoken these words, he [Having spoken these words, Jesus] went forth with his disciples over the brook Cedron, [the torrent Kidron][1] where 2 was a garden, into the which [into which] he entered, and his disciples. And [But] Judas also, which[2] [who] betrayed him, knew the place; for Jesus oft-times 3 resorted thither with his disciples. Judas then, having received a band *of men* [the band of soldiers, *i. e.*, the garrison of the fort,[3]] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.[4]
4 Jesus therefore, knowing all things that should come [were coming, τὰ ἐρχόμενα] 5 upon him, went forth, and said[5] unto them, Whom seek ye [do ye seek]? They answered him, Jesus of Nazareth [the Nazarene, τὸν Ναζωραῖον]. Jesus saith unto them, I am *he* [Ἐγώ εἰμι]. And [Now] Judas also, which [who] betrayed him, 6 stood with them. As soon then as he had said [he said, εἶπεν] unto them, I am *he*, 7 they went backward, and fell to the ground. Then asked he them again [Again therefore he asked them], Whom seek ye [do ye seek]? And they said, Jesus of 8 Nazareth [the Nazarene]. Jesus answered, I have told you that I am *he:* if 9 therefore ye seek [are seeking] me, let these go their way: That the saying might be fulfilled, which he spake, Of them which [those whom] thou gavest [hast given, δέδωκας] me have I lost none [I lost none, or, not a single one of them, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα].
10 Then Simon Peter having a sword drew it, and smote the high priest's servant, 11 and cut off his right ear.[6] [And] The servant's name was Malchus. Then said Jesus unto Peter, Put up thy [the][7] sword into the sheath: the cup which my [the][8] Father hath given me, shall I not drink it?

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—[The Recepta and Tischendorf read τῶν Κέδρων, in accordance with B. C. E. and many others; Griesbach, Lachmann in accordance with Codd. A. S. Δ., Jerome, Ambrose, *etc.* (conf. Joseph. *Antiq.*, viii. 1, 5) τοῦ Κεδρών. The plural seems to have originated in a misapprehension on the part of the transcribers: Cedar Brook instead of Black Brook. [In ed. viii. Tischendorf reads τοῦ κέδρου, on the authority of ℵ.* D. *a. b.* Sah. cop. æth.; Lachm. τοῦ Κεδρών with A. S. Δ.; but Tregelles, Alford, Westcott and Hort give the preference to the plural τῶν κέδρων with ℵ^c. B. C. L. X. Orig. Chrys. Cyr., *etc.* Josephus favors the singular, *Antiq.*, viii. 1, 5: τὸν χείμαρρον κεδρῶνος, *Bell. Jud.*, v. 2, 3: ἡ κεδρὼν ὀνομαστα. The plural form, τῶν κέδρων, brook of *cedars*, *Cedar Brook*, is found already in the Sept. version of 2 Sam. xv. 23, but the Alex. Cod. and the Zurich ed. read there: ἐν τῷ χειμάρρῳ τοῦ κέδρων. It is evidently a Greek corruption of the Hebrew קִדְרוֹן (*niger*, *Black Brook;* comp. the frequent Greek river-name Μέλας), under the impression that it means *cedars.* There is no evidence that cedars grew on the brook. John can hardly have sanctioned such a mistake, and therefore I would decide here from internal probability against the authority of MSS. The error may have been made by the first Greek copyist, who was ignorant of Hebrew.—P. S.]

[2] Ver. 2.—[Noyes and Am. B. U. render ὁ *παραδιδοὺς αὐτόν, his betrayer.* Alford retains the A. V., including *which*.—P. S.]
[3] Ver. 3.—[τὴν σπεῖραν refers to the well-known troop of soldiers or Roman cohort which was stationed in Jerusalem as garrison of Fort Antonia, Matt. xxvii. 27; Acts xxi. 31.—P. S.]
[4] Ver. 3.—[Probably more correct: *with torches* (μετὰ φανῶν), *and lamps* (λαμπάδων, lights fed with oil in lanterns) *and weapons* (ὅπλων, swords and staves),—the utensils of the military on a night march. λαμπάς, however, means also torch and lantern. The repetition of the καί is not superfluous, but rhetorical.—P. S.]
[5] Ver. 4.—B. C.*D. *etc.* ἐξῆλθεν καὶ λέγει (Lachmann, Tischendorf) instead of ἐξελθὼν εἶπεν.
[6] Ver. 10.—Tischendorf ὠτάριον, in accordance with B. C.* L. *etc.* (see Mark xiv. 47). [Cod. Sin. also sustains ὠτάριον, *auriculam*, versus ὠτίον, *aurem*, probably a correction from Matt.—P. S.]
[7] Ver. 11.—The Recepta: μάχαιράν σου. Σου is omitted in accordance with the decisive Codd. [ℵ. A. B. C. D., Alf. Tischend., *etc.*]
[8] Ver. 11.—[ὁ πατήρ, without μου, is the proper reading.—P. S.]

EXEGETICAL AND CRITICAL.

[Now follows the history of the Passion, chaps. xviii. and xix., and the Resurrection of our Lord, chaps. xx. and xxi., where we have the parallel accounts of the Synoptists. Yet John omits several items (as the agony in Gethsemane, anticipated in xii. 27, and xiii. 21; but he mentions the garden, xviii. 1), and supplies other interesting facts (as the commending of the mother of Jesus to John), and in the parallel accounts a number of minute, circumstantial details (xviii. 2, 10, 13, 24, 28; xix. 14, 20, 41, *etc.*) which betray the eye-witness of the scenes described. But it is wrong to say with Hengstenberg that John merely meant to give supplements to the Synoptic history of the Passion with such common traits as are necessary to show the connection, comp. the remarks of Godet, ii. p. 5, 69 f. —P. S.]

Ver. 1. **Jesus went forth** [ἐξῆλθεν]. Not precisely forth from the city (Meyer), but forth from the city precincts, which extended to the brook Kedron. Ἐξῆλθεν πέραν. *Leben Jesu*, ii. p. 1347 ff. [David, betrayed by Ahithophel, one of his body-guard, took the same course over Kedron in his flight from the rebellious Absalom, 2 Sam. xv. 23, and thus furnished a type to which Jesus Himself pointed, chap. xiii. 18.—P. S.]

Beyond the brook [or rather **torrent**] **Kidron** [or **Kedron**. See TEXT. NOTE]. Kidron, the name of a brook or torrent, χείμαρρος, [from χεῖμα and ῥέω, *winter-flowing*, *winter-torrent*, formed by the winter-rains, but dry in the summer.—P. S.]; also a wady, Joseph. *Antiq.* viii. 1, 5. קִדְרוֹן [from קָדַר, *to be black, dirty*], *the Black, the Black Brook* [from its color.] We must distinguish between the valley of Kedron and the Kedron itself, as well as between the Kedron as a torrent, and as a spring brook. "The vale of Kedron is the most important valley in the northern portion of the plateau of the wilderness of Judah. It takes its rise on the north side of the city of Jerusalem, upon the great water-shed between the Mediterranean and the Dead Sea, at an elevation of about 2,500 feet above the ocean; it surrounds the north and east sides of the city, turning by the well of Rogel, at a sharp angle to the southeast, toward the Dead Sea. Forming, at first, but a shallow, trough-shaped depression, it burrows deeper and deeper, and, from the point where it turns to the southeast, becomes a wild, untrodden, narrow chasm, opening south of the Ras el Feshka, towards the Dead Sea. No traveller has ever yet traversed its whole extent. In the middle of its course, between Jerusalem and the Dead Sea, there is a much-visited point, the cloister of St. Saba.*—The brook Kedron, which flows through the valley, has no regular water-course; it is only a winter-torrent [formed by the water which flows into the valley from the hills north and east of Jerusalem]. Over and above this, the valley does not lack perennial springs; on the eastern declivity of southern Moriah there is the well of Mary, *etc.*, and at the junction of Hinnom with the valley of the Kedron we find the well of Rogel" (L. Völter). According to Robinson, the Kedron does not flow unceasingly even in winter; one may stay several years in Jerusalem without seeing any water in this deep bed.† As the dividing brook between Jerusalem or Moriah, Zion and the Mount of Olives, the brook, like the valley, possesses some significancy. Upwards from the well of Rogel near Jerusalem, the valley is called the valley of Jehoshaphat ("the Lord judgeth"). According to the Jews (with reference to Joel iii. 2), as also according to the Mohammedans, the last judgment will be held in this valley. Simultaneously with Christ's passage of the Kedron, a passage infinitely more momentous than that of Cæsar over the Rubicon, doubtless the last judgment was principially decided, together with the redemption. Passages in which the Kedron is mentioned: 2 Sam. xv. 23; 1 Kings xv. 13; 2 Kings xxiii. 4, 6, 12; Neh. ii. 15; 1 Mac. xii. 37; Joseph. *Antiq.* xviii. 1, 5; ix. 7, 3; *De Bello Jud.* v. 6, 1. Comp. the article Kedron in Winer and that in Zeller's *Wörterbuch für das christliche Volk*; books of travel, particularly Robinson II. p. 35 [Am. ed. vol. I. 268-273; (Valley of K.), and I. 232, 273 (Brook of K.). Also art. *Kidron*, in Smith's *Dict. of the B.*, II. 1533 ff., Hackett & Abbot's ed., where Robinson's accurate description is quoted.—P. S.] As a torrent alone, the Kedron's waves were dark and turbid; and in the time of the temple-worship the blood of the sacrifices likewise flowed into it and darkened it; hence, doubtless, the name. It was probably the Stephen Gate or Mary Gate of the present day, through which Jesus had descended

* [Dean Stanley says that the Valley of the Kedron, especially in its greatest depth where it joins the Valley of Hinnom, gives full effect to the great peculiarity of Jerusalem, as seen from its eastern side—its situation as of a city rising out of a deep abyss. *Sinai & Pal.*, p. 188.—P. S.]

† [Since the time of Robinson, however, more copious torrents have been witnessed, probably in consequence of the numerous enclosures of mulberry and olive groves recently made by the Greek convent. For there is no doubt that the destruction of the forests which once covered the mountains and hills has diminished the rains in Palestine. The Kedron must have been once a much larger stream, or it would not have worked out such a chasm. Dr. Barclay and Lieutenant Warren express the opinion that the Kedron flows below the present surface of the ground. Warren discovered about 500 yards below the En-Rogel a flight of steps leading down to an ancient aqueduct now choked with silt, which he believes to have been connected with that well and the ancient system of water supply.—P. S.]

into the valley for the purpose of crossing the Kedron (*Leben Jesu*, ii. p. 1427).

There was a garden. On Gethsemane [*i. e.*, *Olive-Press*, from *gath*, *press*, and *schamna*, *oil*] see Comm. on *Matthew* [pp. 478, 482, Am. ed.].* The different designations are worth noting. Matthew: Jesus cometh unto a country-place called Gethsemane similarly Mark; Luke: *to the mount of Olives;* John: *there was a garden.*

[This notice of John to every reader of the Synoptic Gospels would at once suggest the scene of Gethsemane. On the doubtful typological reference to the garden of Eden, where the first Adam was tempted by the serpent and fell, while in Gethsemane the second Adam bruised the serpent's head, see the fathers, Lampe, Hengstenberg, and Wordsworth."†—P. S.]

Himself and His disciples.—The more minute account in Matthew and Mark.

Ver. 2. **But Judas also, His betrayer, knew the place.**—Thus John passes over the conflict in Gethsemane. It is his intention to exhibit it in its glorious issue, the majestic repose of Christ.—**For Jesus often resorted thither with His disciples.**—According to Luke, it was a habit of Jesus to go thither. The Synoptists jointly say that He there collected His thoughts in prayer. According to John, the place also served as a meeting-ground for Jesus and His disciples; probably He was wont to be met there by His adherents generally. The remark "refers to previous festal visits." Meyer. Comp. Comm. on *Mark* [p. 5, Am. ed. Dr. Lange conjectures there that Mark, whose mother had a house in Jerusalem, owned a country seat at the foot of the Mount of Olives, perhaps even the garden of Gethsemane.—P. S.] Instrumental in throwing light upon the base character of Judas is the fact of his reckoning that Jesus, in His divine strength of character and fidelity to prayer, would assuredly be found, even on this occasion, in Gethsemane.

Ver. 3. **Having received the band of soldiers and officers,** *etc.* [Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν—see Text. Notes—καὶ ἐκ τῶν ἀρχιερέων κ. Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ, κ. τ. λ.]—See Comm. on *Matthew*. "According to Josephus, xx. 8, 4, the city governors were accustomed, at the feast, to station a τάξις στρατιωτῶν (in the Castle Antonia) near the avenues to the temple, in case of an insurrection; and for this reason —for fear, namely, that the adherents of Jesus might free Him by force—a detachment is here permitted to accompany the Jews. The Levitic ὑπηρέται of the Sanhedrin accomplish the arrest itself; they were sent out for a similar purpose, chap. vii. 45. Under these circumstances, it is not at all probable that the detachment of soldiers also pressed into the garden." (According to ver. 12, the thing is very probable, since they at once co-operate in the arrest.) "The strength of the cohorts conformed to circumstances. Some of those under Titus contained 1000 men, others 313 foot-soldiers and 120 horsemen. Moreover, in the usage of Polybius, σπεῖρα is equivalent to *manipulus*, the third of a cohort." Tholuck.

[There were ten *cohorts* or *companies* in every Roman legion, but varying in number according to circumstances. According to Josephus (*De Bello Jud.*, III., 4, 2) five of eighteen σπεῖραι contained 1000 men each, and the others 600. Robinson (*sub* σπεῖρα), with Kuinoel, understands here and ver. 12 the *temple guard* of Levites who performed the menial offices of the temple and kept watch by night. So also Baumgarten-Crusius and Bäumlein. But the σπεῖρα is here and ver. 6 expressly distinguished from the ὑπηρέται ἐκ τῶν ἀρχιερέων κ. Φαρισαίων, furnished by the Sanhedrin. The objection that Roman soldiers would have led Jesus to their own officers, not to the chief priests, does not hold; for Jesus was to be condemned first by the ecclesiastical authorities. It is not necessary to suppose that the whole garrison of the fortress Antonia, whether it consisted of 1000 or only of 300 men, was present; a small detachment with the captain (χιλίαρχος, ver. 12) was sufficient. Comp. note on Matt. xxvii. 27, p. 513. The combined power of the Romans and the Jews was brought into requisition against the one unarmed gentle Jesus. The military preparation (μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων—mark the accumulative καί) indicates the bad conscience of Judas and the Sanhedrin.—P. S.]

Ver. 4. **Jesus, therefore, stepped forth.**—Not out of the garden (Lampe, Meyer),—Mark pretty plainly decides against such an interpretation—nor out of the depths of the garden merely (De Wette, Tholuck [Alford: from the shade of the trees into the moonlight] and others), but, agreeably to His purpose, out of the circle of disciples, in advance of it, in order to protect it (*Leben Jesu*, II., p. 1456, Schweizer). This is indicated also by the design of the ques-

* [To the descriptions there given or referred to, I add that of Dean Stanley, *Sinai & Pal.*, p. 450. "Close beside the Church of the Virgin is a spot which, as it is omitted in Abbé Michon's catalogue of Holy Places, might perhaps have been passed over; yet a few words, and perhaps the fewer the better, must be devoted to the garden of Gethsemane. That the tradition reaches back to the age of Constantine is certain. How far it agrees with the slight indications of its position in the Gospel narrative will be judged by the impressions of each individual traveller. Some will think it too public; others will see an argument in its favor from its close proximity to the brook Kedron; none probably will be disposed to receive the traditional sites which surround it, the grotto of the Agony, the rocky bank of the three Apostles, the "terra damnata" of the Betrayal. But in spite of all the doubts that can be raised against their antiquity or the genuineness of their site, the eight aged olive-trees, if only by their manifest difference from all others in the mountain, have always struck even the most indifferent observer. They are now indeed less striking in the modern garden enclosure built round them by the Franciscan monks, than when they stood free and unprotected on the rough hill side; but they will remain, so long as their already protracted life is spared, the most venerable of their race on the surface of the earth; their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the Gospel History." Comp. also Hackett's supplementary notes of art. Gethsemane in Smith's *Dict.* ii. 908.—P. S.]

† [Cyril: "*Ut in paradiso malorum initium est factum, sic in horto Christi passio incepit, per quam a malis liberati in pristinum restituti sumus.*" Wordsworth; "Here is a striking contrast between the quest in the Garden of Eden for the first Adam, and this search in the garden of Gethsemane for the Second. The first Adam *hides himself* amongst the trees of the garden (Gen. iii. 8). He trembles before Him who seeks for him. The Second Adam *comes forth* and says *I am*. And, at the sound of His Voice, they who came to take Him, go back and fall to the ground. The first Adam inculpates Eve; the Second Adam pleads for His disciples. The first Adam is overcome by the Tempter and loses Paradise; the Second Adam overcomes Satan, and restores his Spouse, the Church, to Paradise and raises her to Heaven."—P. S.]

tion: Whom do ye seek? ver. 8. [Stier: "When men sought Jesus to make Him a King, He fled: now that they seek Him to put Him to death, He goes forth to meet them."—P. S.]—**Whom do ye seek?**—According to Hug, He put this question to the end that the temple-officers also might learn His name and that it might consequently be rendered impossible for Him to be put out of the way anonymously; the design, however, manifestly presents itself in what follows. They are to be dismayed at the distinct consciousness of their intention to seize Jesus, and, their commission being thus narrowly defined, they shall be in duty bound to let the disciples go.

Ver. 5. **But Judas also,** *etc.*—The band of disciples was stationed within the garden in two divisions, like a watch. The three intimates of Jesus were in the back-ground, the eight others near the entrance. From the stand-point of these latter, to whom Matthew belonged, the most striking occurrence was the pressing of the troop, with Judas at their head, into the garden; from the stand-point of the three, Jesus' hastening to meet the throng. To these external circumstances of position, supervenes a diversity of mental view; the Synoptic tradition and Mark, the disciple of Peter, regarding primarily the impudent boldness of the traitor, whilst it was the design of John to throw into relief the majestic preparedness of Christ and His fidelity to the disciples. Jesus, then, anticipated Judas' plot of betraying Him with a kiss, inasmuch as He rendered that plot entirely superfluous; this fact, however, forms no reason for supposing that Judas did not carry out the agreement and that the Judas-kiss is a tradition. It did but become a meaningless farce through Jesus' declaration of Himself. Hence, it is this that John wishes to indicate, *viz.*, that the Judas-kiss was frustrated in its design by the magnanimous self-presentation of Jesus, and at the same time, that Judas, together with the enemies, was felled to the ground through Christ's word. As the two brushed past each other, the kiss became an abortive, scarce-accomplished signal, and the traitor was cast back upon the line of the foes.

['Εγώ εἰμι, **I am He**. Words of cheer and comfort to the trembling disciples on the stormy lake, Mark vi. 50, and after the resurrection, Luke xxiv. 39; words of terror here to His enemies, overpowering the armed military and priestly band. So His rebuke, with the majesty of His presence, silenced the profane traffickers in the temple. Comp. also the impression made upon the *ὑπηρέται*, vii. 46. What will be the effect of the same *I am*, when spoken by the Lord of glory on the day of judgment! Augustine: *Quid judicaturus faciet, qui judicandus hoc fecit?* Bengel (on ver. 8): *Bis dicit:* EGO SUM; *si tertio dixisset, non cepissent illum. Tertio dicet* OLIM.—P. S.]

Ver. 6. **And fell to the ground** [*ἀπῆλθαν εἰς τὰ ὀπίσω*—started back in dismay—*καὶ ἔπεσαν** *χαμαί=χαμᾶζε*].—Explanation of this fact:

1. A miracle of Jesus; by which He meant to prove the freedom of His self-surrender (ancient exposition).*

2. The fact is to be referred to the disciples who had retired and cast themselves upon the ground with a view to concealing themselves (Paulus)!

3. Mythical (Strauss).†

4. Psychological: there is no question of a prostration of all. The foremost ones were confounded at finding Jesus so suddenly—not sleeping, but waking—presenting Himself so composedly; even before this, they were paralyzed, as it were, with awe of Him; now, when they would fain seize Him, a horror of awe overpowers them and, recoiling, they fall, one upon another (Lücke, Tholuck and others).‡

5. Here, also, it is an unjustifiable antithesis that causes the clashing of the miracle and its natural instrumentality, or of the objective, conscious agency of Christ and the subjective element of awe and fear (as, for instance, Meyer). The effect of the self-presentation of Christ could not arrive unexpectedly to Him, nor, hence, be undesigned. That is the miracle. Neither, however, can Jesus' miracle be regarded as a magical operation upon the bodies of them that fell; its channel was terror of conscience, as was the case in the death of Ananias, Acts v. (see *Leben Jesu*, p. 1457 ff.).§ Tholuck cites kindred instances, when before Mark Antony, Marius, Coligny, the murderers recoiled, panic-struck (p. 408; see, too, Heubner on this passage).‖ On New Testament ground the following belong here: Luke iv. 30; John viii. 59; vii. 44-46; x. 39; Matt. xxviii. 4; Acts v. 5, 10 in reference to a bad conscience; analogous phenomena occurred even in the circle of Jesus' friends, according to Luke v. 8; Matt. xxviii. 9, 17, *etc.*—Analogous effects of the manifestation of Jehovah, of the Angel of the Lord, or Christ, see in the Old Testament in the history of Balaam, Manoah, Isaiah, Daniel, as also in the New Testament at the commencement of Revelation.

Ver. 7. **Then asked He them again.**—This second question, in conjunction with the self-surrender of Jesus, has an effect upon the troop as elevating as that of the first question and the self-presentation of Jesus was depressing. This, also, is in analogy with the convulsing

* [*ἀπῆλθαν* and *ἔπεσαν* is the reading of ℵ. B. C., Tischend., Tregelles, Alf., Westcott and Hort. On this Alexandrian form see Winer, p. 71, 7th ed. The text. rec. has *ἀπῆλθον* and *ἔπεσον*.—P. S.]

* [So also Ebrard, Maier, Hengstenberg, Godet, Meyer, Luthardt, Brückner, Webster and Wilkinson, Wordsworth; some adding as another object: to prove His divine character. Luthardt, however, assumes that the miracle was psychologically *mediated*, and approaches the view of Lange (no. 5); Godet also (II. 575) lays the chief stress on the *moral* force, the same which in the temple made the enemies recoil. It was not a physical, but a moral miracle.—P. S.]

† [Strauss regards the scene as miraculous in the intention of the author, but as unhistorical. So also Scholten.—P. S.]

‡ [So also Olshausen, De Wette, Ebrard, Bäumlein, Barnes, Owen (not decided). Barnes thinks that the supposition of a miraculous power detracts greatly from the moral sublimity of the scene.—P. S.]

§ [Similarly Alford: The miracle was not specially intended by our Lord (?), but a result of the superhuman dignity of His person and the majestic calmness of His reply.—P. S.]

‖ [On the case of Mark Antony see Valerius Max., VIII. 9, 2; on Marius, Vellejus Pat. II. 19, 3; on Coligny, Serranus, *Com. de statu rel. in Gallia*, t. III. p. 32—as quoted by Tholuck (p. 380 of Krauth's translation), and by Meyer (p. 592). But these are at best very remote analogies from a different sphere.—P. S.]

and reanimating effects, as experienced by the Apocalyptists, of a divine revelation, Dan. x. 10; Rev. i. 17. These men (Daniel and John) were prostrated by the holiness of the Lord, in the consciousness of their sinfulness, lifted up again by His grace, in the element of their faith. Our case is somewhat similar,—the temple-officers being, on the one hand, the instruments of a godless, devilish plot, but also, on the other hand, the ministers of an existing order of things and the instruments of Divine Providence.

Ver. 8. **If, therefore, ye seek Me.**—The saying of Jesus is directly declarative of the security of the disciples, partly by way of logical deduction, partly as a command; it is, at the same time, indirectly the disciples' discharge from the present outward alliance of suffering. But the great utterance has also a deeper background. See Is. lxiii. 3. Bengel and others assume, without foundation, that some had already laid hands on the disciples. That there did exist an inclination for such a step, however, is evinced by the episode of the fleeing youth in Mark and by the maid who denounced Peter, in the history of the latter's denial.

Ver. 9. **That the saying might be fulfilled.**—Christ's declaration, chap. xvii. 12. The keeping of the disciples from being lost consisted finally in their preservation from captivity in the present situation, since the over-mighty temptation might have been the ruin of the souls of some among them. (This connection not recognized by Schweizer). [Alford: "An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord Jesus at the time, but His very words themselves. This is recognized even by De Wette. On the application of the saying, we may remark that the words unquestionably had a deeper meaning than any belonging to this occasion; but the remarks so often made in this commentary on the fulfillment of prophecies must be borne in mind;—that to '*fulfil*' a prophecy is not to *exhaust* its capability of being again and again fulfilled:—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless was but a part in the great spiritual safe-keeping which the Lord asserted by anticipation in these words." See also a good note of Webster and Wilkinson *in loc.*—P. S.]

Ver. 10. **Simon, then—Peter.** [Σίμων οὖν Πέτρος. Lange: Simon now—Peter].—We bring out in the translation the trait that John inserts his οὖν of manifold import between the names Simon and Peter, thus emphasizing the Simon. To Simon it was natural to act in the way related. Comp. Comm. on *Matthew*, on this place; John xxi. 15. An explanation of the circumstance that John alone mentions the name of the disciple who was the author of the sword-blow, see in the Comm. on *Matthew* on this passage [p. 486, Am. ed.]. Similarly, John alone mentions the name of Malchus. [One of the circumstantial details so frequent in John's account of the history of the passion, which confirm his authorship. John knew the high-priest, ver. 15, and so probably also his servant Malchus (=King). The Synoptists who wrote earlier may have had prudential reasons for not mentioning the name.—P. S.] Peter wished, by this blow, to prove his readiness to risk his life for his Lord and to fulfil his vow, recorded chap. xiii. 37; in all probability it was also his design to give a signal to the friends of Jesus and the Lord Himself to rise in arms against the foe. Upon the particular circumstances comp. the Synoptists. [Peter's zeal was honest and well-meaning, but impulsive, hasty, imprudent, and mistaken in the selection of means. Hence the rebuke of our Lord, who here condemns for all time to come the use of carnal weapons and physical force in the defence of truth and promotion of His kingdom. The Romish church has imitated Peter in his weakness rather than his strength, and often invoked the arm of the secular power in the bloody persecution of heretics; thus making herself responsible for it in spite of her professed principle: *ecclesia non sitit sanguinem.* Comp. my *Hist. of the Apost. Church*, p. 677.—P. S.]

Ver. 11. **Jesus unto Peter.**—It is again significant that John here makes use only of the name Peter (without Simon). Christ's deliverance against the action of Peter, as given by John, does not exclude the words related by Matthew from conforming the more closely to the original expressions. The words of Jesus, as recorded by John, are expressive of the voluntary surrender of Jesus to the will of the Father, and they most decidedly look away from the doing of men. Mark passes over the direct disapproval awarded to Peter, his guide; Luke relates how Christ remedied the offense; Matthew brings out the theocratical points of Jesus' saying.—**The cup which My Father**, *etc.* Comp. Matt. xx. 22; xxvi. 39 [Comm., p. 479, Am. Ed.]. In His prayer He has sacredly bound Himself to drink the cup. ["*The cup* is a striking allusion to the prayer in Gethsemane: for the image does not elsewhere occur in our Evangelist." Alford. So also Paley, (*Evidences*, B. II., c. 4), Bengel, Webster and Wilkinson (comp. their note *in loc.*), Wordsworth, and others.—P. S.]

DOCTRINAL AND ETHICAL.

1. The *arrest of Jesus* in Gethsemane. John omits the directions of Jesus to His disciples as to their conduct in Gethsemane; the Passion of His soul; the reproof to His sleeping disciples; the kiss of Judas; the reference of Peter to the twelve legions of angels; the protest of Jesus against His seizers; the healing of Malchus recorded by Luke; the episode of the fugitive youth related by Mark. On the other hand, he gives prominence to the fact that Jesus went voluntarily to meet His apprehenders; that the multitude fell to the ground at the sight of His majesty; that He surrendered Himself prisoner, while securing a free exode to the disciples. He names Peter as the one who drew the sword, mentions the name of the servant, Malchus, who was wounded by him, and, with the words, "who drew the sword," refers the saying of Jesus, "shall I not drink the cup?" *etc.*, to His psychical passion. On Gethsemane, see Comm. on *Matthew*, p. 478, Am. Ed.

2. *Gethsemane*, as John paints it, presupposes the Gethsemane according to the Synoptists, and from the latter it is possible to deduce the former.

I. e., in the kingdom of God, a mighty assurance of victory admits the inference of a mighty conflict, and a mighty conflict that of a mighty assurance of victory.

3. The *passage of Jesus* over the brook *Kedron*, a step of the highest, world-historic import. An expression of His constrainedness in spirit, His freedom of will, His decision of heart.

4. *Paradise* and the *Garden*. The first and the second Adam. The serpent and the traitor. The defeat and the victory (attaching, in a greater degree, to the Synoptical version). The ancient typology, constituting the Garden of Gethsemane an antithesis of Paradise, is fully warranted here, so long as it does not, by enlarging upon minutiæ, degenerate into trifling.

5. The *sudden attack* upon the Lord in the sanctuary of prayer, a speaking sign: 1. That the hatred of the world was levelled at the praying heart of Christ and His flock,—that they fell upon Him on account of His piety; 2. that in this respect, also, He was to form the central point of the experience of the faithful: of the experience of Daniel (chap. vi. 7), of the first Christians, the Huguenots [Puritans, Covenanters], *etc.*

6. *Judas knew the place also.* How the spiritual experiences of false men and hypocrites redound to their ruin. He knew the *place*. But in what a base and imperfect way he knew the *Lord*, is proved by his equipment and march with the whole multitude.

7. In all religious persecutions, cohorts, legions and armies are transformed into gens-d'armes, police soldiers, myrmidons and executioners' assistants.

8. The drawing up of the world against Christ, and the sword-stroke of Peter for Him: Symbols of the impotence of His fleshly opposers, as of His fleshly defenders.

9. The *majesty* whereby the self-presentation of Christ casts His foes to the ground. A divine operation (see the Introduction), yet with a human instrumentality. See Note to ver. 6. At the same time an expression of His freedom in His surrender, which freedom, according to the Synoptists, He also declared by a decided protest.

10. Christ's submitting to be taken captive by His enemies, in order to the protection and deliverance of His people, a symbolic individual type, in which His faithfulness as a Redeemer is reflected.

HOMILETICAL AND PRACTICAL. *

1. See Commentary on *Matthew, Mark, Luke.*—Gethsemane in profoundest gloom and brightest light (comparison of the Johannean version with the Synoptical).—Gethsemane as a place of victory: 1. Revelation of past victory, *a.* over inward temptation, *b.* over Judas (chap. xiii.). 2. Consummation of present victory, *a.* over the slanderous array and over treason (in that He voluntarily presents Himself to His enemies); *b.* over the haughtiness of the foe (by levelling them to the earth and ensuring the safety of the disciples); *c.* over the carnal zeal of the disciple. 3. A foretoken and life picture of all the future victories of Christ (free advance of the strong, secure shelterment of the weak, glorious correction of the passionate, dissipation of falsehood and treachery, disarming of violence, overcoming of the world through voluntary suffering).—The brook and the garden: 1. How insignificant! 2. How memorable!—Judas and Peter in the Gethsemane of the Lord.—*But Judas also knew the place.* How even this knowledge and recollection of his disciple-life becomes his ruin. The fearful judgment in the misuse of spiritual experiences.—The equipment of Judas, or how well and yet how poorly he knew his betrayed Lord: 1. His place of prayer and fidelity to prayer, but not the blessing of His prayer; 2. His power, but not His superiority and omnipotence; 3. His innocence, yet not His holiness; 4. His clemency, yet not His love and earnestness; 5. His human dignity, but not His divine majesty.—The betrayer of Christ a traitor out and out: 1. To the sanctuary, 2. to his fellow-disciples, 3. to his nation, 4. to humanity, 5. to himself.—Treason toward the sanctuary: 1. How all the secrets of the church of Christ are, by means of apostate members, betrayed to the world; 2. how all the plots of treason are brought to nought and transformed to a judgment upon the traitors.—The array of myrmidons against Jesus: 1. Called out by mendacious and vain fear; 2. terrible in its weapons and lamps, over against the Defenceless One; 3. made a laughing-stock through the light of truth with which Christ goes to meet it; 4. shown up in its impotence; 5. limited in its operation; 6. given free course in its plot, but only in order to the carrying out of the counsel of God.—How Christ baffles the plots of His foes by freely meeting and anticipating them [the plots 1. of craft (slander, falsehood), 2. of violence].—The majesty which Christ manifests in treading the way of His deepest humiliation.—The sublime freedom of spirit with which He resigns His outward freedom.—Why so calm, so grand in His surrender? Because He is conscious that He is not abandoning Himself to the impotence of His enemies, but confiding Himself to the omnipotence of His God.—The dignity of the pious in suffering, the foretoken of his triumph.—The terrors of Christ: 1. Origin: *a.* Terrors of divine holiness, *b.* terrors of human dignity. 2. Effect: In the conscience, in the psychical life, in the marrow and bone. 3. Signs: Tokens of inner judgment, foretokens of future judgment.—Whom seek ye?—If ye, then, seek Me, let these go.—Fulfilment of Scripture: 1. In the most universal sense, 2. in the most special sense.—The upshot of things in Gethsemane: Betrayed, surprised, made captive: 1. Christ seems betrayed, but the kingdom of darkness has betrayed itself; 2. He seems surprised, but henceforth He stands sovereign in the midst of the camp of the foe; 3. He seems a captive, but the adversary *is* the captive.—The sword of Simon and the cup of Christ.—Simon took the sword, Peter received the reprimand.—Christ's defence the defence of His people.

STARKE: ZEISIUS: That which the first Adam marred in the garden by the fall, the second Adam, Jesus Christ, regained and set in order in the garden by His guiltless passion.—The iniquity of the traitor was made all the more discernible by his betraying Christ to death in the very place where he had seen His deeds and heard the words of life.—The wicked man oft-times misuses his knowledge of the ingoings and outgoings of

the righteous; let a man take care in whom he confides, Ps. lvii. 6.—The Lord Jesus has hallowed even the kind of suffering that His children endure when they must allow unfaithful souls a knowledge of their circumstances, Ps. xli. 6, 9.—No one hates Christ and His party more bitterly than a hypocrite who has thrown off the mask.—ZEISIUS: When Jesus, in His suffering, hath so oft evinced His stout-heartedness and advanced to meet His foes, why, O Christian mine, art thou in fear of the world and the devil, even whilst this conquering Lion of the Tribe of Judah is by thy side and fighteth for thee?—The first Adam, falling into the hands of divine justice, fled and hid himself, and God must needs call, saying: Adam, where art thou? but here the second Adam, being about to be delivered into the hands of His enemies, crieth out: Here am I.—What is more common now than Joab's greeting and Judas' kiss, Jacob's voice and Esau's hands?—Ver. 8: 1. Because He wished them preserved for a greater work; 2. to the end that men might not imagine that *His* death would not suffice for the redemption of mankind; 3. because they were not yet strong enough to withstand the like temptation; 4. He desired to prove that He had power and authority over His enemies.—Our fate does not depend upon the might or numbers of the enemy, but upon the permission which they receive from God, to injure us, 2 Chron. xxxii. 7.—Lord Jesus, when the world, death and the devil would fain swallow us up, speak Thou the word of command: Let these go, Ps. cv. 15.—OSIANDER: God setteth a bound to persecutions. —ZEISIUS: When Peter should have watched, he slept, and when he should have been quiet, he made resistance through carnal zeal; thus we always have by nature a sufficient leaning towards evil.—God overrules even the errors of His children, so that no greater harm shall result from them than He has resolved to permit, Gen. xx. 2, 6.

GOSSNER: In the garden of Eden man fell through lust and pride, in the garden of Gethsemane he was to be raised up again through mourning, anguish and humiliation.—What time their glory flashes in upon children of God and glimpses so heart-ravishing are theirs, they should not misuse this their blessedness, nor vaunt themselves of it.—When the Saviour saith: *Let my people go*, their sorest enemies must suffer this word to stand, and His people to go.—Thus, in the midst of the press, Christ looketh on the Father and taketh the suffering that men inflict upon Him, as coming, not from them, but out of the hand of the Father, without whose counsel and consent not a hair of our heads can be harmed.

HEUBNER: Over the brook Kedron, as David once fled before Absalom.—Ver. 4. This question attests (therefore) His innocence and undismayedness.—The morally good man will never deny his own identity, even though he be in mortal peril; conscious of his dignity he will freely say who he is, trusting in God. There is something debasing and dishonoring in a denial of one's identity.—These words, *Let these go*, are important to us also. "Jesus procures His disciples entire freedom and security; the power of this authoritative word shows itself even at the present day. The enemy had not left a disciple on earth if this word was not still in force. This word is the cause of the continued existence of disciples,—faithful ones, whom the world, against its will, must behold passing to and fro, and yet must *let go*." Burk, *Fingerzeig* II., p. 398.—*Shall I not, etc.* Violently to hold the righteous back from his suffering for duty's sake, is to hold him back from his glory and salvation.—Ver. 12. Bound as to the hands was Jesus; unbound in spirit.

[CRAVEN: From AUGUSTINE: Chap. xviii. vers. 1, 2. There the wolf in sheep's clothing, permitted by the deep counsel of the Master of the flock to go among the sheep, learned in what way to disperse the flock, and ensnare the Shepherd.—Ver. 6. Where now is the band of soldiers, where the terror and defence of arms? Without a blow, *one word* struck, drove back, prostrated a crowd fierce with hatred, terrible with arms. What shall He do when He cometh to judge, who did thus when He was going to be judged?—Ver. 8. So now having shown His power to them when they wished to take Him and could not, He lets them seize Him, that they might be unconscious agents of His will.—He commands His enemies, and they do what He commands; they permit them to go away, whom He would not have perish.—Ver. 11. Peter was to be admonished to have patience: and this was written for our learning.——From CHRYSOSTOM: Ver. 1. Why does not John say, When He had *prayed*, He entered? Because His prayer was a *speaking* for His disciples' sake.—He goes to the place which was known to the traitor; thus giving no trouble to those who were lying in wait for Him, and showing His disciples that He went voluntarily to die.—That it might not be thought that He went into a garden to hide Himself, it is added, *But Judas who betrayed Him knew the place: for Jesus often resorted thither with His disciples.*—Vers. 3-9. They had often sent elsewhere to take Him, but had not been able; whence it is evident that He gave Himself up voluntarily; as it follows, *Jesus, therefore, knowing all things—, went forth, etc.*—Ver. 8. Even to the last hour does He show His love for His own. ——From ALCUIN: Ver. 1. *Where there was a garden*, that the sin which was committed in a garden, He might blot out in a garden.——From HERBERT: Ver. 5.

> Judas, dost thou betray Me with a kiss?
> Canst thou find hell about My lips and miss
> Of life, just at the gates of life and bliss?

[From BURKITT: Ver. 3. How active was Judas, and how watchful was His bloody crew, even at that time when Christ's disciples could not keep their eyes open.—Ver. 4. Lord, how endearing are our obligations to Thyself, that when Thou knewest beforehand the bitterness of that cup which the justice of God was about to put into Thy hand, Thou didst not decline to drink it for our sakes.—Ver. 7. Obstinate and obdurate sinners will not be reclaimed by the most evident and convincing, by the most miraculous and surprising, appearances of God against them.—Ver. 8. Christ is so tender of His followers, that He will not put them upon trials, or call them forth to sufferings, till they are ripe and prepared for them.—Ver. 10. How doth

a pious breast swell with indignation at the sight of an open insult offered unto the Saviour!—Ver. 11. The rebuke which Christ gave St. Peter for what he did; though his heart was sincere, yet his hand was rash; good intentions are no warrant for irregular actions.—*The cup which My Father hath given Me, shall I not drink it?* Learn 1. That oft-times the wisdom of God is pleased to put a very bitter cup of affliction into the hand of those to drink, whom He doth most sincerely love; 2. That when God doth so, it is their duty to drink it with submission.

[From M. HENRY: Ver. 1. Our Lord Jesus took His work before Him: the office of the priest was to teach, and pray, and offer sacrifice; Christ, after teaching and praying, applies Himself to make atonement.—Having by His sermon [and prayer] prepared *His disciples* for this hour of trial, and by His prayer prepared *Himself* for it, He then courageously went out to meet it: when He had put on His armor, He entered the lists, and not till then.—Ver. 2. *Jesus oft-times resorted thither:* He would do as He was wont to do, and not alter His method, either to meet the cross or to miss it, when His hour was come.—Ver. 1. *Where there was a garden:* He would *set us an example* in the beginning of His passion, of retirement from the world.—*He went over the brook Cedron;* the notice taken of it intimates that there was something in it significant; and it points at 1. David's prophecy concerning the Messiah (Ps. cx. 7), that *He shall drink of the brook in the way;* 2. David's pattern, as a type of the Messiah; in his flight from Absalom, particular notice is taken of his *passing over the brook Cedron.*—He had *His disciples with Him,* 1. Because He used to take them with Him when He retired for prayer; 2. They must be witnesses of His sufferings, and His patience under them; 3. To show them their weakness: Christ sometimes brings His people into difficulties, that He may magnify Himself in their deliverance.—Ver. 2. Mention is made of *Judas' knowing the place,* 1. To aggravate his sin, that he would betray his Master notwithstanding his intimate acquaintance with Him: thus has Christ's holy religion been *wounded in the house of its friends,* as it could not have been anywhere else; many an apostate could not have been so profane as he is, if he had not been a professor; he could not have ridiculed Scriptures and ordinances, if he had not known them; 2. To magnify the love of Christ, that, though He knew where the traitor would seek Him, thither He went to be found of him; what He did, was not by constraint, but by consent. When others were going to bed, He was going to prayer, going to suffer.—Vers. 4-6. He received His enemies with all the mildness imaginable toward them, and all the calmness imaginable in Himself.—Ver. 5. *I am He;* He has hereby taught us to own Him, whatever it cost us; not to be *ashamed of Him or His words;* but even in difficult times, *to confess Christ crucified.*—Ver. 6. *They went backward;* they did not fall forward, as humbling themselves before Him, but backward, as standing it out to the utmost.—When He struck them down, He could have struck them dead, but He would not; because 1. *The hour of* His suffering *was come;* 2. He would give an instance of His patience and forbearance with the worst of men, and His compassionate love to His very enemies—in striking them down, and no more. He gave them both a call and space to repent.—Vers. 7-9. Having given His enemies a *repulse,* He gives His friends a *protection.*—Ver. 7. There are hearts so very hard in sin, that nothing will work upon them to reduce and reclaim.—Ver. 8. When Christ exposed Himself, He excused His disciples, because they were not, as yet, fit to suffer.—Herein Christ gives us 1. A great encouragement to follow Him; for though He has allotted us sufferings, yet He considers our frame; 2. A good example of love to our brethren and concern for their welfare.—Ver. 8. *Let these go their way;* He intended to give a specimen of His undertaking as Mediator; when He offered Himself to suffer and die, it was that we might escape.—Ver. 9. The safety and preservation of the saints are owing, not only to the divine grace in proportioning the strength to the trial, but to the divine providence in proportioning the trial to the strength.—Ver. 10. Peter's 1. Rashness; 2. Good-will; 3. Ill-conduct; He 1. had no warrant from His Master for what he did; 2. transgressed the duty of his place, and *resisted the powers that were;* 3. opposed His Master's suffering, notwithstanding the rebuke he had for it once; 4. broke the capitulation His master had lately made with the enemy; 5. foolishly exposed himself and his fellow-disciples to the fury of this enraged multitude; 6. he played the coward so soon after this (denying his Master), that we have reason to think that he would not have done this, but that he saw his Master cause them to fall on *the ground.*—God's over-ruling providence in the direction of the stroke, that it should do no more execution than *cut off his ear.*—Ver. 11. We must *pledge Christ* in the *cup* that He *drank of;* It is 1. but a *cup;* a small matter comparatively, be it what it will; 2. a cup that is *given us;* 3. given us by *a Father.*——From SCOTT: Vers. 1-9. Even the malice of our Lord's enemies did not render them more ready to crucify Him, than His love to sinners made Him ready to meet those sufferings.—Ver. 6. "The day of His wrath" will come, when all who oppose, yea, when all who do not obey, His Gospel, shall be driven backward and perish for ever. In the meantime He spares and warns His adversaries; yet neither His terror, nor His forbearance, will deter [sinful] men in general from their purpose.——From A PLAIN COMMENTARY, (Oxford): Ver. 6. He lifts up for an instant the mantle which screened His Divinity, and lo, they are unable even to stand in His presence!—Ver. 8. This was because He must needs tread the winepress alone, and of the people there must be none with Him (Is. lxiii. 3); lest it should even enter into the dreams of any that the price of Man's Salvation was paid by some other Sacrifice besides that of Christ only.—Ver. 9. This is [at the first glance] a somewhat surprising statement: for our Saviour, when He uttered the words referred to, was speaking of *eternal,* not temporal death; [but] what might have been the conduct, what *would* have been the fate, of the others, if they had *now* been separated from their Lord, and dragged away to a terrible death.

[From KRUMMACHER: Ver. 3. The superfluous torches and lanterns, in the light of the full moon,

manifest their conscience-smitten fears.—*Officers from the chief priests and Pharisees;* It becomes, indeed, people of this class unconditionally [?] to obey the command of those who are set over them. Yet they are not mere machines, incapable of guilt in so doing, but answerable, as well as all other men, to God the final Judge, for their moral conduct; their obedience ought to be limited by the well-known maxim—"We must obey God rather than man;" and their duty it therefore was, in the present case, to prefer dying by the hand of the executioner, to the doubtful praise of having done their duty in the perpetration of the most heinous of crimes.—Vers. 5, 6. "*I am He!*" Great and significant expression! It was never uttered by the Saviour without being accompanied with the most powerful effects. "It is I!" exclaimed He to His astonished disciples, when walking on the waves of the sea; and as, at the sound, the raging storm immediately subsided, so a flood of peace and joy poured itself into the hearts of His followers. "I that speak unto thee am He!" said He to the Samaritan woman at Jacob's well; and immediately she left her water-pot and hastened back to Sychar, as the first evangelist to the borders of Samaria. "I am He!" was His testimony at the bar of the Sanhedrin; and the conviction that He was really the Messiah smote the minds of His judges so powerfully that it was only by means of the stage-trick of rending his clothes, that the high priest was able to save himself from the most painful embarrassment: and here, on hearing these words, the whole band of officials start, give way, stagger backward, and fall to the ground as if struck by an invisible flash of lightning, or blown upon by the breath of Omnipotence.—Their prostration in the dust before Him, points out to unbelievers the situation in which they will one day be found.—Ver. 8. *If ye seek me, let these go their way;* how well the Lord was able to preserve the most perfect self-possession in every situation, however terrible; and, with His anxiety to complete the work of redemption, to mingle the minute and inconsiderable with the stupendous and sublime, while girding Himself for His mysterious passage to the cross, He does not forget, in His adorable faithfulness, to rescue His disciples from the approaching storm.—Ver. 10. "Well done, Simon!" we are ready to exclaim, "only go on as thou hast begun." But that which appears to us as such an amiable trait in Peter, is only a confused mixture of self-love, arrogance, and folly; while the fire of our natural enthusiasm for Simon's act proceeds likewise from only short-sightedness and blindness.—Ver. 11. *The cup which My Father hath given Me, shall I not drink it?* In the cup was the entire curse of the inviolable law; all the horrors of conscious guilt, all the terrors of Satan's fiercest temptations, and all the sufferings which can befall both soul and body. It contained likewise the dreadful ingredients of abandonment by God, infernal agony, and a bloody death, to which the curse was attached. Christ has emptied it, and not a drop remains for His people. The satisfaction He rendered was complete, the reconciliation effected. "There is now no condemnation to them that are in Christ Jesus."

[From BARNES: Ver. 8. The wisdom, caution, and prudence of Jesus forsook Him in no peril, however sudden, and in no circumstances, however difficult or trying.——From JACOBUS: Vers. 8, 9. Nothing can occur contrary to His eternal plan; not even the mad fury of His foes can overreach His wisdom, or overmatch His provision.——From OWEN: Ver. 7. If it be asked how they could proceed to arrest and maltreat a person, before whom they had fallen prostrate as before a superior being, the answer is to be found in the transient influence which fear exerts upon the mind, and the probable fact, that this sudden repulse was represented by the leaders as effected by demoniacal agency at the instance of Jesus.

[Ver. 11. (Matt. xxvi. 52-54). The cause of Christ is not to be defended by carnal weapons.]

II.

CHRIST OVER AGAINST ANNAS AND CAIAPHAS. THE CLARITY AND SERENITY OF THE LORD OVER AGAINST THE INQUISITION OF THE HIGH-PRIEST AND MALTREATMENT ON THE PART OF THE SERVANT. THE TWO DISCIPLES IN THE HIGH-PRIESTLY PALACE, AND THE TOTTERING AND FALLING PETER.

CHAPTER XVIII. 12–27.

(Comp. Matt. xxvi. 57-75; Mark xiv. 53-72; Luke xxii. 54-65.)

12 Then the band and the captain [,] and [the] officers[1] of the Jews took Jesus, and 13 bound him. And led him away [led him][2] to Annas first; for he was father-in-law to [of, τοῦ] Caiaphas, which was the high-priest that same year [who was high-14 priest that year]. Now Caiaphas was he, which [But it was Caiaphas who] gave counsel to the Jews, that it was expedient that one man should die[3] for the people.

15 And Simon Peter followed Jesus, and *so did* another disciple [And Simon Peter and (the)[4] other disciple followed Jesus]: that disciple was known unto the high-priest, and went in with Jesus into the palace [court-yard, αὐλήν] of the high-priest

16 But Peter stood at the door without [was standing outside at the door]. Then went out that [the] other disciple, which [who] was known unto the high-priest, and
17 spake unto her that kept the door, and brought in Peter. Then saith the damsel [maid-servant] that kept the door unto Peter, Art not [*omit* not][5] thou also *one* of
18 this man's disciples? He saith, I am not. And the servants and [the] officers stood [were standing] there, who had made [having made, πεποιηκότες] a fire of coals, for it was cold; and they warmed [were warming] themselves: and Peter stood [was standing] with them, and warmed [warming] himself.

19 The high-priest then asked Jesus of [about, or, concerning, περί] his disciples, and
20 of [about] his doctrine. Jesus answered him, I spake [have spoken, λελάληκα][6] openly to the world; I ever [always] taught in the [a][7] synagogue, and in the temple, whither the Jews always resort [where all the Jews come together, assemble];[8]
21 and in secret have I said [I spoke, ἐλάλησα] nothing. Why askest thou me? ask them which heard me [Ask those who have heard, τοὺς ἀκηκοότας], what I have said [I spoke, ἐλάλησα] unto them: behold, they [these, οὗτοι] know what I said
22 [εἶπον]. And when he had thus spoken [said this], one of the officers which stood by [who was standing by, παρεστηκώς] struck Jesus with the palm of his hand [or, struck Jesus on the face, ἔδωκεν ῥάπισμα τῷ 'Ιησ.],[9] saying, Answerest thou the high-
23 priest so? Jesus answered him, If I have spoken [spoke, ἐλάλησα] evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him [Annas therefore sent him, ἀπέστειλεν οὖν][10] bound unto
25 Caiaphas the high-priest. And Simon Peter stood and warmed [was standing and warming] himself. They said therefore unto him, Art not [*omit* not] thou also *one*
26 of his disciples? He denied *it* [*omit it*],[11] and said, I am not. One of the servants of the high-priest, being *his* kinsman [being a kinsman of him] whose ear Peter cut
27 off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the [a] cock crew.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 12.—[ἡ σπεῖρα καὶ ὁ χιλίαρχος are the detachment of the Roman garrison, οἱ ὑπηρέται, the levitical temple-guard. See notes on ver. 3. The omission of a comma and of the article before "officers" in the A. V., makes the impression that ὁ χιλίαρχος is alike dependent on τῶν 'Ιουδαίων as is οἱ ὑπηρέται.—P. S.]

[2] Ver. 13.—[ἀπήγαγον (A. C. ℵ[c]. Vulg.) is not so well supported as ἤγαγον (ℵ.* B. D., Tischend.).—P. S.]

[3] Ver. 14.—Tischendorf [in former edd.] ἀπολέσθαι [*perish*] in accordance with A. C.** and others; Lachmann ἀποθανεῖν in accordance with B. C.* and others (Sin.). Meyer: ἀποθ. comes from chap. xi. 50. [In ed. VIII. Tischendorf reads ἀποθανεῖν, with ℵ. B. C.* D., and adds: "ἀποθανεῖν *potest ad* xi. 50 *accommodatum credi. At quum testimoniorum antiquissimorum pondere præstet, nec incredibile est ex illo* ἀπόληται xi. 50 *hoc loco* ἀπολέσθαι *ortum esse. Est iste locus ex eis ubi præstat probatissimos testes sequi quam conjecturæ fidere.*" Tregelles, Alford, Westcott and Hort, likewise agree on ἀποθανεῖν.—P. S.]

[4] Ver. 15.—The Recepta, Griesbach, Scholz, Tischendorf [formerly]: ὁ ἄλλος. The article is omitted by A. D., *etc.*, but attested by a majority of authorities. [Tischendorf, ed. VIII., Westcott and Hort omit, Alford brackets the article. Lange retains it. The insertion is more readily accounted for than the omission, and may have been conformed to xx. 2, 3, 4, 8, where the article occurs. There is no doubt, however, that no other than John is meant. In using this self-designation for the first time, he may have omitted the article.—P. S.]

[5] Ver. 17.—[Μή and μήτε, in interrogative sentences, imply (like the German *doch nicht?*) a negative answer, the English *not*, like the Greek οὐ and the Latin *nonne*, an affirmative answer. The παιδίσκη was apprehensive of an affirmative answer and wished politely to anticipate Peter's denial; or the negative form of the question reveals the feeling that she ought not to have admitted John as a disciple of Jesus except for his being an acquaintance of the high-priest.—P. S.]

[6] Ver. 20.—λελάληκα (Lachmann, Tischendorf) is most strongly attested, against ἐλάλησα.

[7] Ver. 20.—[The best authorities omit the article τῇ (text. rec.) before συναγωγῇ, very properly: for there are many synagogues, and but one temple.—P. S.]

[8] Ver. 20.—The reading πάντες (Griesbach, Lachmann) is established by A. B. C.* Sin., *etc.*, in opposition to a second πάντοτε (Tischendorf in accordance with E. G. H., *etc.*) and to παντόθεν. In ed. VIII., Tischend. reads likewise πάντες οἱ 'Ιουδ. without πάντοτε.—P. S.]

[9] Ver 22.—[Uncertain whether with the hand (*Backenstreich*, Luther, Lange, Meyer) or with a rod (*Ruthenschlag*, Beza, Bengel, Godet). The former is more probable, as it was intended to be a punishment for saucy speech. Comp. Matt. xxvi. 67; Acts xxiii. 2. ῥάπισμα, from ῥάβδος, ῥαπίς, originally meant a blow from a rod or stick.—P. S.]

[10] Ver. 24.—The omission of οὖν (attested Codd. B. C.* L. X. Δ, Lachmann) appears to be exegetical. The Johannean οὖν, however, is quite characteristic here. Other exegetical apprehensions of the passage substituted δέ and καί. [Tischend., Alf., *etc.*, retain οὖν. The pluperf. rendering of ἀπέστειλεν is ungrammatical and in the interest of harmonistics. See p. 552—P. S.]

[11] Ver. 25.—The οὖν [after ἠρνήσατο] is here not sufficiently attested (E. G. M., *etc.*); neither is it suitable.

EXEGETICAL AND CRITICAL.

Ver. 12. Then the band and the captain, *etc.* Manifestly, the Jewish guard and the Roman soldiers take Jesus prisoner in concert; the soldiers under their chiliarch even have the precedence on the occasion. Hence an incorrect distinction is made in saying; "not until this moment, when the prisoner must be led through the city, does the military troop rejoin the Jewish watch" (Tholuck). [Luthardt (II., 383): "He before whose aspect and ἐγώ εἰμι, the whole band had been terrified and cast to the ground,

now suffers Himself to be taken, bound, and led away. . . . To apprehend and bind *One*, all gave their help, the cohort, the chiliarch, and the Jewish officers. . . . Only by the help of all did they feel themselves secure. And thus it was ordered, that the disciples might escape with the more safety. Jesus suffered Himself to be bound, to show thereby the complete surrender of His will, and also in this form of suffering to be our example (Gen. xxii. 9; Ps. cv. 18)."—P. S.]

Ver. 13. **Led him to Annas first.**—See Comm. on *Matthew*. On Annas see Comm. on *Luke*, III. 2 [p. 55, Am. Ed.], and the article Annas in Winer (at Josephus Ananos). [Annas (Ἄνανος) was appointed high-priest in his 37th year, A. D. 7, by Quirinus, the governor of Syria, but was obliged to give way to Ismael, A. D. 14. After two more changes, Joseph Caiaphas, the son-in-law of Annas (John xviii. 13; Joseph. *Antiqu.* xviii. 2, 1), was appointed to the office, and continued till A. D. 37. Annas seems to have retained the title and part of the power of that office. In Luke iii. 2, he is mentioned before Caiaphas, and in Acts iv. 6, he is called high-priest. Some hold that he was high-priest *de jure*, Caiaphas *de facto*. Wieseler maintains that both were at the head of the Jewish hierarchy, Caiaphas as actual high-priest, Annas as president of the Sanhedrin.—P. S.] The preliminary leading of Jesus to Annas recorded by John alone. Different suppositions: The house of Annas was situated near the gate, or they led Jesus, as in triumph, to Annas; Annas was the examiner (Ewald); he was president of the Sanhedrin (Lichtenstein and others). All destitute of evidence, confronted with the supposition suggested by John himself, *viz.*, that the Jews still regarded Annas as the true high-priest in a legitimistic sense, even after Caiaphas had been forced upon them as his successor (*Leben Jesu* II., p. 1468). The expression relative to Caiaphas: "high-priest of that year" (see chap. xi., ver. 49), appearing here for the second time, it would seem that the Evangelist had adopted it as an ironical characterization, current in the popular mouth, of the high-priesthood as desecrated by the Romans. With this observation, as well as with the very obvious notion that the high-priestly father-in-law and son-in-law occupied the same house as well as navigated the same boat, and that, accordingly, their common palace had a common *aula* or court-yard, in which Peter perpetrated the denial,* the difficulties that here present themselves are removed.

Meyer justly asserts (in company with Olshausen, Ebrard, Bleek, Baumg.-Crusius, Neander, Luthardt [Wieseler, Stier, Alford, also Chrysostom and Augustine]), that, according to John, the denial of Peter vers. 16-18, the examination vers. 19-21, and the maltreatment vers. 22. 23, took place in the dwelling of Annas; likewise justly, that it is impossible to follow the older harmonistics in assuming the leading to Caiaphas to be pre-supposed in ver. 15. Tholuck, on the other hand, persists in the assumption that the presentation before Annas receives nothing but a passing mention, as is discernible from the πρῶτον; the Aorist ver. 24 having therefore to be read as a Pluperfect (in accordance with Calvin, Lücke, De Wette, Hase and others),* in spite of Meyer's characterization of this as "violent" and Ebrard's and Bleek's as "neck-breaking." Luther takes for granted a blunder of the transcriber, who, as he thinks, should have made ver. 24 immediately follow ver. 14. Manifestly, however, the examination before Annas, as described by John, is an entirely different one from that before Caiaphas, as given by the Synoptists. For John the greatest weight attached to the pre-examination by Annas, for Matthew and Mark to the official chief examination by Caiaphas, for Luke to the legalizing final examination in the morning. See Comm. on *Matthew*. After the above remarks, the assumption of a discrepancy, entertained by Meyer, Baur and others, falls to the ground; such an assumption is also to be found in Euthym. Zigab., Casaubonus, Stier, Ebrard, p. 541. "It has been *fabricated* (says Meyer) that Annas and Caiaphas resided in one and the same house." But an extremely obvious, probable conjecture which, in the simplest manner, solves a difficulty, is something very different from a fabrication. [Augustine, Theophylact, Euthymius, Alford, Hengstenberg, Godet adopt the same easy conjecture. Annas and Caiaphas would naturally occupy different departments of the same (official) palace; and hence the sending from one to the other was quite possible and probable.—P. S.]

Ver. 14. **Now it was Caiaphas who gave counsel to the Jews.**—Wherefore this notice? The Evangelist, in relating that Jesus was led to Annas first, already announced that He would be brought before Caiaphas also. He, however, designs forthwith to intimate what fate impended over Jesus at the hands of both of them. It was an evil omen that the people intended taking Him before Caiaphas, him who had already pronounced sentence of death upon Him. But it is also characteristic of the enmity of old Annas that Jesus was led to him even before He was brought to Caiaphas; the announcement of this fact is appropriately accompanied by the statement that he was the father-in-law of that murderous Caiaphas.

Ver. 15. **And the other [another] disciple.**—Modest self-designation of John, as chap. xx. 2, 3, 4, 8, comp. chap. i. 40. The article is wanting only in A. D., *etc.* [also in B. ℵ.* See TEXT. NOTES.—P. S.]. On the omission of the article several untenable hypotheses are founded: 1. That it was an unknown disciple (Augustine, Calov., Gurlitt); 2. a citizen of Jerusalem (Grotius); 3. Judas Iscariot (Heumann). [Absurd. 4. James, the brother of John (P. Cassel, 1871).—P. S.] The notice that all the

* [Robinson, *Harmony*, p. 225: "An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλή, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the προαύλιον or πυλών in Matt. xxvi. 71; Mark xiv. 68. The place where Jesus stood before the high-priest, may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter: Luke xxii. 61."—P. S.]

* [Also E. V., Wordsworth, and even Robinson, *Harmony*, p. 226.—P. S.]

disciples had fled, does not conflict with the fact that they subsequently took heart again and that some of them returned. It is characteristic of the friendship of the two, Peter and John, that they here go voluntarily together, not on an official mission. Peter at first takes the lead. But at the street-door of the court (the *αὐλεία θύρα*),* their relative positions change. John is admitted into the court-yard, being known to the high-priest, while Peter remains without. See Comm. on *Matthew* [p. 491, Am. Ed.]. "John's acquaintance with the high-priest gains in probability if we may suppose, from chap. xix. 27, that he owned a house in Jerusalem. That the Jews had *portresses* instead of porters is shown also by Acts xii. 13." Tholuck. Joseph. *Antiq.* VII. 2, 1.

Ver. 16. **And brought in Peter.**—That is, John did this, not she who kept the door (as Grotius and others have it).

Ver. 17. **Art thou also?** [Μὴ καὶ σύ, as well as the ἄλλος, ver. 16].—"The *καί* contains the pre-supposition that John, whom she nevertheless had, for acquaintance' sake, admitted along with the rest, is a disciple of Jesus." Meyer. According to Mark, the girl does not say this until she has fixed her eyes upon Peter, according to Luke, not until she has examined him by the light. Hence it appears to result that she now grows doubtful as to whether she should have let him in, or whether she ought not to denounce him. This circumstance would, however, cast doubt on the supposition of Meyer, who holds the question of the maid to have been put in a totally unsuspecting mood. At all events she does not seem to have inferred the discipleship of Peter from the mere fact alone of his connection with John.—**(One) of the disciples of this man** [ἐκ τῶν μαθητῶν τοῦ ἀνθρώπου τούτου].—Contemptuously [Meyer]. Not compassionately (Chrysostom and others). Meyer conjectures that John went, together with Jesus and those who were about Him, *into the interior of the house, i. e.* out of the hall into the chamber of examination. This is improbable, though he occupied a position which enabled him to perceive what was going on in the chamber as well as what passed in the hall.

I am not [οὐκ εἰμί].—On the three different denials of Peter, see Comm. on *Matthew*, at the history in question, [p. 498, Am. ed.] "It may surprise us that John remains unmolested while Peter's temptations are repeated: but the reason of this should be sought less in the timorous embarrassment of this latter disciple than in the boldness with which he stepped in amongst the menials." Tholuck. Nevertheless, an *assumed* boldness is a characteristic symptom of fear.

Ver. 18. **Now Peter was standing with them** [ἦν . . . μετ' αὐτῶν ἑστώς]. The fact of his now *standing*, now *sitting*, seems to testify to his inward disquiet, equally with the temerity of his mingling in the crowd of servants and myrmidons and warming himself at their coal-fire.

Ver. 19. **The high-priest then.** Annas. The examination of Annas, in shrewd calculation, starts from the most general point. The Lord's disciples or adherents first form the subject of interrogation. Then follows inquiry as to the doctrine by which Jesus gained them. He desires to ascertain what is to be thought of, or, perchance, feared from, the followers of Jesus, hoping, from the answers of the latter, to gain foothold for an accusation. He, however, manifestly uses, as a stand-point, the malevolent assumption that Jesus has founded a *secret* association by means of *secret* teachings; this the answer of Jesus demonstrates. The distinction between this examination and the subsequent one by Caiaphas is obvious. At the latter, they sought to prove that He was a *public blasphemer* against the sanctuary, *etc.*

Ver. 20. **I have spoken frankly to the world.** [ἐγὼ—emphatic, *some one who*—παῤῥησίᾳ λελάληκα τῷ κόσμῳ]. Meyer. *παῤῥησίᾳ* is to be apprehended subjectively: *without reserve, plainly*—not *publicly, openly*, which it does not mean. When accompanied, however, by *to the world*, the quality of publicity is, in an indirect manner, most strongly expressed. The term: **To the world**, means, in the first place, the Jewish world, and characterizes it in respect of the two central-points of publicity: in the synagogues and in the temple. **In a synagogue** [ἐν συναγωγῇ—without the article—there being many synagogues] is modified by πάντοτε, **at all times; in the temple** [ἐν τῷ ἱερῷ, the *one* temple at Jerusalem]; by the addition, **where all the Jews assemble** [ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται]. Both clauses signify: in complete connection with synagogue and temple; and so the assumption is made that the mountain, field, and lake sermons of Jesus have likewise preserved this connection.—**And in secret I spoke nothing** [καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν]. These words do not conflict with Matt. x. 27, or with the fact that Jesus taught the disciples in confidential conversations. The warnings against the Pharisees in the sermon on the mount, for instance, He Himself publicly repeated in the temple, and, Matt. x. 27, characterized every confidential saying as destined for publicity. That which is here disaffirmed by Jesus is the assumption of mischievous sectarian or seditious secrecy; at the same time, the Lord characterizes the design of the old inquisitor's question and rends the web of his insinuation. The synagogue is spoken of collectively, as a unitous institution; hence, neither the synagogues in Jerusalem, nor the provincial synagogues, as Tholuck maintains, are exclusively referred to.

Ver. 21. **Why askest thou Me?** [τί με ἐρωτᾷς;]—The high-priest had deserved this sharp and thorough setting-down; it, however, also served to render his intention evident, to unmask and rebuke his craftiness: [The question seems to approve the principle of our judicature that the accused person should not be interrogated, but the proof of the charge be substantiated from the testimony of witnesses.]

Ver. 22. **One of the officers who was standing by.** [εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ. On ῥάπισμα (a blow on the cheek with the hand, or

* [Also ἡ αὔλειος with or without θύρα. The αὐλή,—*atrium*, is the *court-yard*, around which an oriental house was built, a rectangular area in the open air, connected with the street by a προαύλιον, or vestibule (Mark xiv. 68), and πυλών or *portal* (Matt. xxvi. 71), in which was a θύρα, or wicket.—P. S.]

with the staff; only in later Greek) see TEXT. NOTE.—P. S.] This maltreatment of Jesus must be distinguished from that which He experienced on His examination before Caiaphas, subsequently to His condemnation (Matt. xxvi. 67); as, similarly, this last must in its turn be distinguished from the maltreatment narrated by Luke, chap. xxii. 63, 64; although Matthew has summed up in one the two latter acts. The maltreatments recorded by Luke occurred whilst Jesus, after His condemnation before Caiaphas in the night, was retained under arrest until the final examination which must, in accordance with the law, be held by day-time, on the following morning.

Is it thus that Thou answerest the high-priest?—The prohibition, Ex. xxii. 28, had been by the Jews extended into an ordinance instilling a bigoted veneration for superiors, and for the high-priest especially. In the present instance, the officer makes an application of this prohibition, with indiscretion, hypocritical eye-service, and brutality. Rupert: *fortis percussor, mollis adulator*. Comp. Acts xxiii. 2.

Ver. 23. **If I spoke evil.** [εἰ κακῶς ἐλάλησα].—In clear presence of mind, the answer of Christ corresponds to the situation. He is on trial. If He, therefore, here make an improper remark, the person who disapproves of it is at liberty to appear against Him as accuser and witness. Hence the μαρτύρησον does not mean simply: prove it [as Luther's version has it], but—come forward as a witness against it. Accusing and testifying are here thy business; not so judging, still less punishing before sentence is passed. With this admonition Christ awards him the right of accusation; with the following words, He reprimands him for the wrong of maltreatment. The entire deliverance shows how the saying Matt. v. 39 is to be interpreted and applied in spirit.* His reprimand indirectly touches the high-priest also, who allows the maltreatment.

Ver. 24. **Annas, therefore, despatched Him, bound** [ἀπέστειλεν οὖν αὐτὸν Ἀ. δεδεμένον πρὸς Κ.].—The pre-examination was at an end,—its result being the confounding of Annas, with his crafty inquisition. This, however, had made so little impression on him that he now sent the Lord bound (the signification is, doubtless: after he had caused the chains to be put upon Him again) to His formal examination before Caiaphas. In the fact of his forwarding Him chained, there lay a speaking sign of his desire for His death. Also the circumstance that it had been found impossible to stamp Jesus as a secret conspirator, by reason of His appeal to the publicity of His ministry, was made use of as a ground for summoning false witnesses against Him, who accused Him on account of a public declaration. It was a declaration made by Him in the ears of the rulers (John ii.), one which they had not forgotten and which they could easily pervert. [The pluperfect rendering of ἀπέστειλεν, *miserat*, *had sent* (E. V.) is ungrammatical (see Meyer, p. 599), inconsistent with οὖν (which for this reason was omitted by some MSS.), and owes its origin to the desire to harmonize John with the Synoptists. The apparent discrepancy disappears if we assume that Annas and his son-in-law Caiaphas occupied different departments in one and the same official palace, which is intrinsically all the more probable as they in some way shared the high-priestly dignity, the one perhaps as high-priest *de jure*, the other *de facto*. Comp. the notes on ver. 13.—P. S.]

Unto Caiaphas the high-priest.—On the now following official examination before Caiaphas, see Comm. on *Matthew* at this passage. On the third formal examination in the morning, see Comm. on *Luke*, p. 359, Am. Ed.

Ver. 25. **Now Simon Peter was still standing there and warming himself**—The hall for both examination rooms must therefore have been the same. See note on ver. 13. Similarly Luke xxii. 54. Luke knows only of a house of the high-priest. Perhaps it was an official residence, of which Caiaphas had given up a part to his father-in-law.

They said therefore unto him—This the second denial. According to Matthew it was at the moment when Peter wished to withdraw from the coal-fire in order to approach the entrance-hall; and the men questioned him at the instigation of another maid. See Matt. xxvi. 71; Mark xiv. 68; Luke xxii. 58.

Ver. 26. **One of the servants of the high-priest, being a kinsman.**—See Matthew, ver. 73; Mark, ver. 70; Luke, ver. 59. Meyer groundlessly affirms this servant to have stood outside of the garden awhile ago. Why may he not have been one of the seizers? Peter excited his notice in the garden; he does not seem to have observed—at all events not with precision—that it was Peter who dealt the sword-blow. John distinctly brings out the increase of danger in the charges. First it is a single maid who does but doubtingly question him. Then it is the officers around the coal-fire who more decidedly interrogate him. Finally a kinsman of Malchus whose ear he cut off, pretends to recognize him as one whom he has already seen in the garden with Jesus.—While John plainly depicts the intensifications of the temptations, he, in common with Luke, permits the intensifications of Peter's guilt, most vividly portrayed by Matthew (simple denial, abjuration, self-imprecation) and rendered prominent by Mark likewise, to recede from view. This gives a picture of the relation of Paul and John to Peter totally different from that invented by the Tübingen School. Matthew, the Apostle of the Jews, and Mark, the disciple of Peter, represent the magnitude of Peter's denial in a manner the most regardless; John and Luke manifest the greatest clemency; the Paulinist (Luke) is especially tender.

And immediately a cock crew.—Mark alone, ver. 68, has recorded the first cock-crow after the first denial. That crow also involved

* [Augustine: Christ shows that His precept Matt. v. 39 is to be followed *non ostentatione corporis, sed preparatione cordis*. An *angry* man may turn, in sullenness, the other cheek visibly to the smiter; better is he who makes a true answer with mildness, and prepares his heart in peace to endure greater sufferings. Luther: Christ forbids self-defence with the hand (violence), not with the tongue. See quotation in Meyer, p. 598). Godet: Jesus did not here fulfil literally His precept (Matt. v. 39); He owed to His innocence this answer full of sweetness and dignity. Alford: "It has been often and well observed, that our Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently."—P. S.]

an aggravation of Peter's case which John passes over. Similarly he passes over Peter's ineffectual attempt to withdraw—an attempt which exhibits him in a condition of such utter perplexity and helplessness.

DOCTRINAL AND ETHICAL

1. From John we learn the more minute *particulars* of the DENIAL OF PETER; especially its cause and the gradualness of its progress. As also the exceedingly important pre-examination by ANNAS, in which that sly old hierarch sought to ensnare the Lord in the reproach of secret conspiracy. On the other hand, our Evangelist passes over the principal examination by Caiaphas, and likewise the formal final session in the morning, which latter is intimated by Matthew and detailed by Luke. His narrative of the denial of Peter is very definite as to chronology and also locality; that denial runs through the lengthy period of Christ's examination before Annas and Caiaphas; the place is always the same (see the Exegetical note). By the Synoptists, on the contrary, the denial is summed up in respect of its end and issue, and in this form suitably follows, in Matthew and Mark, the principal examination before Caiaphas, while Luke, with equal correctness, makes it precede the morning examination.

2. The EXAMINATION OF JESUS BY ANNAS, whom the Romans had deposed, affords us a profound glimpse into the character and conduct of a legitimistic partyism. The Jews are forced to accept Caiaphas as the legal high-priest; but they do not cease to regard Annas as their legitimate head; Annas and Caiaphas, however, have accommodated themselves to this, the popular mind, and arranged their household affairs in a manner in keeping with the situation. And this old legitimistic secret-leaguer would stamp Christ as a revolutionary secret-leaguer!

3. The conjunction of the *Roman soldiers* with the *temple-guard* on the occasion of Christ's being taken prisoner, a symbol of the common share of the Gentile and the Jewish world in the crucifixion of Christ. See Luke xxiii. 12 and Acts iv. 26.

4. A stroke of John's greatness—his not thinking it necessary to justify himself in regard to his singular acquaintanceship in the house of the high-priest.

5. PETER AND JOHN in the high-priest's house. Or, *si duo faciunt idem, non est idem.* Peter was burdened with the consciousness of a civil offence against Malchus. This rendered his condition insecure. John, though meaning well, was at fault in not sufficiently entering into the dangerous situation of Peter.

6. The examination before Annas is a type of the ever-recurring plot of hierarchical governments to tax, first, Christianity generally, then Protestantism, further all decidedly evangelical social life with conspiracy, revolution, secret crimes and criminal complots. But as Christ defended Himself against this insinuation by appealing to His public ministry, so the like has been done and may be done by all His true confessors. Here we also have it demonstrated how decidedly Christianity has renounced all the impure, secret machinations of fanatical spirits and sects.

7. The saying called forth from Christ by the blow on the cheek, given Him by the eye-servant in the garb of a servant of justice, possesses not only a Christological but also a hermeneutical import. It indicates how His words, particularly Matt. v. 39, are in spirit to be interpreted. His remark, replete with composure, mental clearness and mild reproof, is like the offering of the other cheek.

8. The intensifications of PETER'S TEMPTATION are thrown into bold relief by John, his guilt being thus exhibited in a milder light. The first denial took place during the examination by Annas, the second and third during the examination before Caiaphas, after Christ had been led, bound, to the latter and when His prospects were, consequently, already very gloomy. Add to this that the third question exposed Peter to being recognized as the offender who had wounded Malchus. The *repentance of Peter* is set forth by John with sufficient distinctness in the later signs of his conversion. It is remarkable that John seems to have done nothing to warn Peter. Whether he was not near enough to him, or whether he entertained too high an opinion of his practical abilities, we will not venture to assert; at all events he appears to have been unwilling to exalt himself at Peter's expense in the version which he gives of the transaction.

9. The DENIAL OF PETER does not mean that he intended to renounce Jesus *inwardly*, but that he designed to escape a mortal peril by means of a so-called white lie. Thus, from a vocation to the morality of Christ, to apostolic faithfulness in confession, he momentarily sank to the level of ordinary, popular morality, which holds such evasions to be admissible, nay, clever. If we judge of David's trespasses by the absolute arbitrariness of oriental despots, they appear in a milder light than when exposed to the full rays of the Theocracy. So it is with the transgression of Peter, when judged according to popular and worldly conceptions. But in the light of Christ it was a deep fall.

HOMILETICAL AND PRACTICAL.

The capture of Jesus: 1. A consequence of His free surrender. 2. A sin of the united Roman and Jewish authorities of the ancient world. 3. A judgment, in which the glory of the ancient world does itself appear captive and bound.—The cord or bonds of Christ an indication of the bonds of the world.—The unanimity of Annas and Caiaphas.—The secret inquisitional trial by Annas, aiming at the ascertainment of secret transgressions on Christ's part: a picture of life.—The sufferings of Christ under hierarchic partyism.—How the worldly-wise State loves to shut one eye to the machinations of illegal, illustrious parties.—On the denial of Peter, see Comm. on *Matthew, Mark, Luke.*—Peter and John in the high-priest's house.—The measure of freedom of entrance into worldly circles, is diverse for Christians: 1. Not the same for every one; 2. not the same in all moods; 3. not the same in all external temptations.—Peter warmed himself: 1. Fact: He warmed himself and grew all the while colder.

2. Doctrine: We may not seek to grow warm by the fires of the Lord's enemies.—The examination before Annas, see Doctrinal Note, No. 6.—Comparison of the examination before Annas and that before Caiaphas. See Exeg. Note to first clause of ver. 25.—In the one examination He was assumed to be a secret sneak, in the other a public blasphemer.—The Lord's appeal to the publicity of His labors.—The Lord's intimation that the court of Annas was no authorized tribunal.—Annas found no pretext for accusing Jesus, and yet passed Him on bound to Caiaphas.—He sent Him bound for a sign: 1. The bad sign; 2. the sign-language of the bad.—The three spiritual examinations wherein Christ stood.—The first an unauthorized private examination, the second an examination with false witnesses, the third a mere mock examination.—How the world has warped justice in all forms over the head of Christ.—Christ in human judicatures; 1. As the Spirit's judgment upon them. 2. As the regeneration and sanctification of them. 3. As the final judgment upon them.—How Jesus confessed His disciples, whilst Peter denied Him.

Starke: Hands so powerful, so beneficent, are bound.—Our love of an unbound liberty has had to be atoned for by the bonds of the Son of God, Ps. ii. 3.—Connection and alliance by marriage is oft-times an occasion of damnation, because thereby men entangle themselves with people who do only evil, 2 Kings viii. 18.—It is Christ's presentation before the tribunal of men that we must thank for our liberation from the strict tribunal of God.—Stay away from that place where thou hast nothing to do; mere curiosity can readily get thee into danger and misfortune.—Let a man but step out of the way of God, and every step brings him nearer to his fall.—Quesnel: It is one of Satan's traps to smooth our way sometimes to such places as he would keep us in for his advantage.—Lange: It can easily happen that a man may act indiscreetly out of pure good will, and only injure another by his services.—Quesnel: Many a one thinks he stands fast as any column, and yet he is more easily shaken than a reed. O be not proud, but fear thee!—Osiander: We should avoid preachers who shun the light and teach secretly in corners what they may not publicly confess.—It does not conflict with modesty and humility to meet disguised enemies of the truth with undaunted frankness. Ver. 22. We witness the same spectacle here that occurred, 1 Kings xxii. 24.—An earnest presentation of a subject is a thorn in the eye to some people; they construe such presentation as immodesty, as a want of respect, because they are biased by prejudices. —Wicked masters have wicked servants; birds of a feather flock together.—Zeisius: Those who speak the truth, especially faithful preachers, are to this day smitten with Christ, covered with all manner of insult, derision, revilement, tribulation—and, withal, well-nigh forced to hold their peace, 2 Tim. iv. 3.—*Ibid.:* Though it is true that a Christian should, with a good conscience, suffer wrong, yet need he not extend to the world his approbation of her wrong, as she would gladly have him do; on the contrary, he should defend himself against it, yet with fitting meekness and modesty; therefore says Luther: he must divorce mouth and hand; he must not surrender his mouth to the enemy, so as to approve the wrong; but yet he must keep his hand quiet and not avenge himself, Acts xxvi. 25.—Christ, for the good of His members, has had to burst through the masks of false politeness.—The desire to shade away a fault committed, may become an occasion of fresh and greater sins.—Many a man, if he were not found in places where he hath nought to do, would keep out of numerous difficulties. Stay at home and do thine own business in the fear of God, trusting in Him, Prov. vii. 11 ff.—When Christ and His people are to be opposed, the slaves of Satan exert all their strength in unison, to the end that they may overwhelm and crush them, Ps. x. 2. [The appositeness of the passage cited not being apparent on reference to the English Bible, we subjoin a translation of the German rendering, which here, as in many other instances, differs considerably from the English. "Because the wicked exerciseth himself in pride, the miserable—afflicted—wretched—man must suffer. They cleave one to another and imagine maliciousness."]—We have cause to beware that we do not, by curious questions, plunge our neighbor into temptation to all kinds of lies and dissimulations. —What a faint-hearted wretch i man when conscience awakes. Every rustling leaf strikes him with fear and dismay.—If thou confess Jesus and deny thyself, together with the world, thou art blessed, but if thou deny Christ, the whole world cannot help thee to bliss—no, not if thou confess *it* a thousand times over.—Let him that standeth, take heed lest he fall, 1 Cor. x. 12.—If thou get not the start of sin, thou fallest from one sin into another, from a small one into a greater one, nay, even from the state of grace into the unblessed state of damnation.—Even the meanest creature, if it be God's will to use it as His instrument, may become a means of arousing the sinner.

Braune: John expressly remarks that Jesus was led *first to Annas*, the father-in-law of Caiaphas, high-priest under Augustus from the year 12 A. D. to 23, when Valerius Gratus, governor of Syria, deposed him; he was uncommonly crafty, and his secret acts were full of violence. In 24, his son Eleazar became high-priest for one year; at the end of the year 25 his son-in-law Joseph, called Caiaphas, received the office through the self-same governor who had deposed Annas. Caiaphas remained high-priest until 36 —not, of a certainty, without the helpful influence of Annas—while the remaining high-priests followed one another like the shadows of clouds driven by the wind; for in the last 420 years of the temple, there ruled more than 300 high-priests. It is owing to the powerful influence of Annas that he is mentioned previous to Caiaphas, the ruling high-priest, and that Jesus is here led *first* to him. Ananus, the last of Annas' sons, having the same name as his father, had the apostle James put to death. This circumstance harmonizes with the family history. It was calculated that before this High Council—the sons of Aaron, the dignitaries of the temple—Jesus would answer with intimidation, and be caught in what He said. And how undaunted He stood there, how sublime! He would not cast pearls

before swine. The legitimate answer was accounted disrespectful by the officers; one said: Oughtest Thou to answer the high-priest thus? It was in the form, then, that the error was thought to lie—in the mode of procedure. Great stress is put upon outward formality; a man may be permitted to speak the truth, but he must do it with grace and good breeding; behind these, however, so much untruth is concealed, that the truth itself becomes tainted and loses its virtue.—He is a betrayer of mankind, like Judas the betrayer of Christ, who desires a public office without possessing the necessary moral and mental qualifications therefor; nothing is so indispensable for such an office as humility and a respect for the dignity of men.—If it be a question of truth, proof is what is required. Only tyrants employ torture; even a police officer may be a tyrant, leaping over proofs in false official zeal.

GOSSNER: Peter, doubtless, thought it a piece of good fortune, and it was his misfortune. Thou art more fortunate in having a friend who preventeth thee from going in to men of the world than in possessing one who procureth thee access to them and introduceth thee into their dwellings.—This fire in the court of the high-priest could not impart fresh warmth to Peter's zeal and his fidelity to Jesus. If he had warmed himself by God in prayer, he would not have fallen.—Jesus was expected to deliver up a list of His disciples. Because disciples or pupils readily fall into some inadvertence, it was hoped that an accusation might thus be brought against Him. But the Saviour had already provided for the security of His disciples: Let these go! He said on the Mount of Olives. And what He says, does and must come to pass.—The Saviour saw through all this. He knew their hearts; and this clear glance into such fearfully perverted hearts—how it must have cut through and wounded His pure, holy, loving heart. Let him who experiences something similar, think of his Saviour and gather strength from Him to suffer after Him.—The enemies of the truth lie in wait. Christ acts openly.—Alas, what must He, what must the fairest visage in this world endure!—and yet He still maketh His face to shine upon us, and we are healed.—Officers of justice are never permitted to intermeddle in a case; here, however, against Jesus, they were free to do anything; they well knew how far they might go.—His answer was regarded as a sin and a violation of the priestly dignity; and Christ must suffer Himself to be treated as one who did not understand the laws of politeness; He must bear the blame of immodesty, just as the primitive Christians were always treated as unmannered boors when they frankly confessed the truth.—Am I not permitted to answer for Myself? Is it not demanded of Me? Why dost thou thus abuse Me for doing it?—The Saviour weareth the bonds and useth not His strength to burst them, as He easily could have done. Why not? Because it was not really the bonds that bound Him, but love and the impulse to free us from bonds, designing, by means of those very bonds of *His*, to break *our* chains from which we else should never have got free.—*On Malchus:* Thus God bringeth us again into the company of those we fain would never see more. Suddenly and unexpectedly we run into their hands: Therefore do thou cut off no person's ear, if thou wouldst never be dismayed at the sight of him.—Jesus shows that the cock, even, does not crow at hap-hazard, but that God is able, in His economy, to make use of his outcry as a good domestic medicine,—as at this time, when he had to preach repentance to the first Apostle.

HEUBNER: It was an unblest relationship betwixt Annas and Caiaphas; the ties were cords of sin. John mentions this in order to indicate that the sentence of such judges might be divined in advance. Caiaphas has enforced his wicked counsel. What a joy was that, that he might now feel?—Peter's following was the more presumptuous, since Jesus had said ver. 8: *Let them go.* It was a wrong following, entered upon in presumption and human strength. — Great houses of the world bring many dangers.—Against his will, John was instrumental to Peter's hurt. Introduction to the presence of the great often becomes an occasion of our sin. God put delays in Peter's way, in order to give him time for reflection.—The repairing to mixed companies in the homes of the great is to the weak generally a cause of their falling; intercourse with unsanctified men oft-times seduces Christians from the right path.—The accusations against Jesus were twofold: 1. To the effect that He had gathered Himself partizans,—He, who did but found a holy union, the kingdom of God; 2. that He had disseminated suspicious doctrines,—He, who taught heavenly truth.—Publicity was the character of Jesus' life and it is the character of Christianity. Christianity knows nothing of secret-mongery, mysteries of an order; it would be entirely public, because it diffuses *the truth* which is common property of all.—The conduct of the officer, conduct arising from malice and a desire to flatter, redounds to the accusation of the high-priest himself. That the officer dared indulge in such mutinous conduct before the eyes of the spiritual magistracy, betrays the spirit of that magistracy.—Ver. 23. This is a commentary upon Matt. v. 39. Christ shows how, even towards those who offer us the most bitter insult and wrong, we can unite earnest patience and love and make answer for ourselves.—Those hands, by Jesus extended only for the conferring of benefits, were bound.—John describes the waxing of the peril. The higher this mounts, the lower sinks the courage of Peter. First it was a maid, then men, now relatives of the wounded servant [who question him].

[CRAVEN: From AUGUSTINE: Ver. 17. Christ is not only denied by him who denies that He is Christ, but by him also who denies himself to be a Christian.—Ver. 23. What can be truer, gentler, kinder, than this answer?—Some one will ask here, why He did not do what He Himself commanded, *i. e.*, not make this answer, but give the other cheek to the smiter. But what if He did both, both answered gently, and gave, not His cheek only to the smiter, but His whole body to be nailed to the Cross? And herein He shows, that those precepts of patience are to be performed not by posture of the body, but by preparation of the heart; for it is possible that a man might give his cheek outwardly, and yet be angry at the same time.—Ver. 27. Lo! the pro-

phecy of the Physician is fulfilled, the presumption of the sick man demonstrated.——From CHRYSOSTOM: Ver. 16. *But Peter stood at the door without;* Peter's *love* took him as far as the palace, but his *fear* prevented him entering in.—Ver. 17. What sayest thou, O Peter? Didst thou not say before, *I will lay down my life for Thy sake?* What then had happened, that thou givest way even when the damsel asks thee? It was not a soldier who asked thee, but a mean porteress.—Therefore did Divine Providence permit Peter first to fall, in order that he might be less severe to sinners from the remembrance of his own fall. Peter sinned, and obtained pardon, that judges might thereafter have that rule to go by in dispensing pardon.—Ver. 25. *And Simon Peter stood and warmed himself;* The Evangelist means that the once fervid disciple was now too torpid to move even when our Lord was carried away; showing how weak man's nature is when God forsakes him.—Vers. 15-18, 25-27. How hurtful it is to trust in self, and not to ascribe all to God.——From GREGORY: Ver. 18. The fire of love was smothered in Peter's breast, and he was warming himself before the coals of the persecutors, *i. e.*, with the love of this present life, whereby his weakness was increased.——From ALCUIN: Ver. 15. Peter *followed* his Master out of *devotion*, though *afar off*, on account of *fear*.—Ver. 19. He does not ask in order to *know the truth*, but to find out some charge against Him, on which to deliver Him to the Roman Governor to be condemned; but our Lord so tempers His answer, as neither to conceal the truth, nor yet to appear to defend Himself.

[From BURKITT: Vers. 12-14. How impossible it is for the greatest innocence and virtue to protect from slander and false accusation! And no person can be so innocent or good, whom false witness may not condemn.—Vers. 15-18, 25-27. How may the slavish fear of suffering drive the holiest and best of men to commit the foulest and worst of sins!—The occasion of Peter's fall: 1. His presumptuous confidence of his own strength and standing; *Though all men forsake Thee, yet will not I;* 2. His being in bad company.—He denied Him first with a *lie*, then with an *oath and curse.* Oh, how dangerous is it, not to resist the beginnings of sin! If we yield to one temptation, Satan will assault us with more and stronger.—The heinous and aggravating circumstances of Peter's sin: From 1. The character of his person; 2. The person whom he denies, his Master, his Saviour; 3. The time when he denied Him; soon after Christ had washed his feet; yea, soon after he had received the sacrament from Christ's own hand.—How unreasonable is their objection against coming to the Lord's table, that some who go to it dishonor Christ as soon as they come from it! Such examples ought not to discourage us from coming to the ordinance, but should excite and increase our watchfulness after we have been there.—Vers. 19-21. Christ never willingly affected *corners;* He taught openly, and propounded His doctrine publicly and plainly in the world.—Learn hence, That 1. It is not unusual for the best of doctrines to pass under the odious name of error and heresy; 2. The ministers of Christ who have truth on their side, may and ought to speak boldly and openly.—"Truth blushes at nothing, except at its being concealed."—Ver. 22. Christ did endure ignominious and contemptuous usage, *giving His cheek to the smiters*, to testify that shame and reproachful usage which was deserved by us, and to sanctify that condition to us, whenever it is allotted for us.—Ver. 23. Though our Saviour doth not *revenge* Himself, yet He *vindicates* Himself, and defends Himself both with law and reason; to stand up in defence of our own innocency, is not contrary to the duties of patience and forgiveness, or to the practice and example of our Lord Jesus.—Ver. 24. His condescending to go bound from one high-priest to another, and from one tribunal to another, teaches His people what delinquents they were before the tribunal of God, and what they deserved by reason of sin.——From M. HENRY: Ver. 12. To Christ's bonds we owe our liberty, His confinement was our enlargement. He was bound that 1. The types and prophecies of the Old Testament might herein be accomplished; 2. He might bind us to duty and obedience; His bonds *for* us are bonds *upon* us; 3. His bonds for us were designed to make our bonds for Him easy to us, if at any time we be so called out to suffer for Him.—Ver. 18. We had been *led away of our own* impetuous *lusts*, and *led captive by Satan at his will*, and, that we might be rescued, Christ was led away, led captive by Satan's agents and instruments.—*Caiaphas was high-priest that same year;* 1. When a *bad thing* was to be done by a high-priest, according to the fore-knowledge of God, Providence so ordered it that a *bad man* should be in the chair to do it; 2. When God would make it to appear what corruption there was in the heart of a *bad man*, He put him into a place of power; Many a man's *advancement* has lost him his *reputation*.—Ver. 15. We must take heed of tempting God by running upon difficulties beyond our strength, and venturing too far in the way of suffering: If our call be clear to expose ourselves, we may hope that God will enable us to honor Him; but if it be not, we may fear that God will leave us to shame ourselves.—*That disciple was known unto the high-priest;* as there are many who seem disciples, and are not so, so there are many who are disciples, and seem not so [at a casual glance]; we must not conclude a man to be no friend to Christ, merely because he has acquaintance and conversation with those that are His known enemies.—Ver. 16. The courtesies of our friends often prove a snare to us, through a misguided affection.—Ver. 17. Observe here 1. How slight the attack was: it was a silly maid, of no account, that challenged him; 2. How speedy the surrender was; without taking time to recollect himself, he suddenly answered, *I am not;* 3. Yet he goes further into the temptation, ver. 18.—*Peter stood and warmed himself;* 1. It was a *fault bad enough*, that he did not attend his Master, and appear for Him at the upper end of the hall, where He was now under examination; he might have been (1) a *witness for Him*, (2) a *witness to Him;* 2. It was much worse, that he joined himself with those that were His Master's enemies; *he stood with them, etc.*—Peter was much to be blamed, because 1. He *associated himself* with these wicked men; 2. He desired to be thought *one of them*, that he might not be suspected to be a disciple of Christ.

—Ver. 20. Christ sought no corners, for He feared no colors, nor said anything that He needed to be ashamed of.—Ver. 22. Wicked rulers will not want wicked servants, who will *help forward the affliction* of those whom their masters persecute.—Ver. 23. We learn 1. That in such cases we must not be our own avengers, nor judges in our own cause; 2. Our resentment of injuries done us must be always rational, and never passionate; 3. When called out to suffering, we must *accommodate ourselves* to the inconveniences of a suffering state, with patience, and by one indignity done us be prepared to receive another, and make the best of it.—Ver. 25. Peter staid to *warm himself;* but they that *warm themselves* with evil-doers, grow cold toward good people and good things; and they that are fond of the devil's fire-side, are in danger of the devil's fire.—Yielding to one temptation invites another, and perhaps a stronger; Satan redoubles his attacks when we give ground.—Ver. 26. They who by sin think to help themselves out of trouble, do but entangle and embarrass themselves the more: Dare to be brave, for truth will out—*a bird of the air* may perhaps *tell the matter* which we seek to conceal with a lie.—Notice is taken of this servant's being akin to Malchus; he that may need a *friend*, should not make a *foe*.—Ver. 27. *He denied again;* see here 1. The nature of sin in general; *the heart is hardened by the deceitfulness of it;* 2. Of the sin of lying in particular; it is a fruitful sin, and upon that account *exceeding sinful.—Immediately the cock crew;* see 1. The care Christ has of those that are His, notwithstanding their follies; though *they fall, they are not utterly cast down,* not *utterly cast off;* 2. The advantage of having faithful remembrancers near us, who, though they cannot tell us more than we know already, yet may remind us of that which we know, but have forgotten.—The crowing of the cock *to others* was an accidental thing, and had no significancy; but *to Peter* it was the voice of God, and had a blessed tendency to awaken his conscience, by putting him in mind of the word of Christ.——From SCOTT: Vers. 15-18, 25-27. Self-confident rashness differs from steady courage and patience of faith; and they who most readily venture into temptation, are often most easily overcome by it.—As Christ suffered every insult for the sake of Peter, even when Peter was denying Him; so He foresaw all our unfaithfulness and ingratitude, at the time when He shed His blood for our sins; this consideration should not only encourage our hope in His mercy, but also shame us out of our base requitals of such a Benefactor.—The meekness, patience and wisdom of the Son of God only served to increase the enmity of His persecutors; and their base usage illustrated His consummate excellency. This should teach us what to expect from the wicked, and how to behave towards them.

[From KRUMMACHER: Ver. 12. Behold Christ yonder bears your fetters. Jesus bound! What a spectacle! How many a prophetic type of the Old Testament finds its fulfilment in this fact! Isaac; the ram on Mount Moriah; the sacred ark of the covenant, when it had fallen into the hands of the Philistines; Joseph; the paschal lambs; Samson.—Jesus bound! Omnipotence in fetters! the Creator bound by the creature! the Lord of the world, the Captive of His mortal subjects!—Ver. 19. The world still acts like Annas; because it will not acknowledge that we possess the real and eternal truth of God, it stamps the latter as heretical, and brands us as a sect.—Ver. 20. "We may discern in Jesus all the marks of a true teacher—confidence, which delivers its testimony before the whole world; persevering continuance in that testimony at all times; and a siding with existing divine and human ordinances."—Ver. 22. The feeling of the family reflected itself in the soul of the menial who wore its livery.—How often are we treated in a similar manner, when the truth which we proclaim to the men of the world can no longer be assailed: how does hypocritical zeal for the preservation of the honor of authority start up against us, and how pompously it calls out to us, "Answerest thou the high-priest so?"—Vers. 15-18, 25-27. Peter reminds us of that class of our brethren, of whom we are wont to say that though they possess the burning heart, yet they are still in want of the light of the Holy Spirit; the new life is implanted in its germ, but the development itself is still far behind.—He did not yet know how much the noblest human feelings depend upon the change of circumstances, situations, and seasons; he was ignorant that one who could be enthusiastic for Jesus transfigured on Mount Tabor, possessed no pledge, from this feeling, that he would be equally zealous for Jesus ignominiously crucified on Mount Calvary.—It is only the Lord's gracious inspiration which produces true heroism. The simple disciple, in the armor of his own feeling of affection for his Master, thought himself abundantly able to cope with Satan and his crafty devices. —O what a disgrace for the disciple, *morally* to have convinced the troop that he could not be Jesus' friend, but had sworn fealty to the banner of his adversaries.—Simon Peter vowed and promised, certainly with the purest intentions, but neglected to watch and pray. Let him, therefore, that thinketh he standeth, take heed lest he fall. In the kingdom of God, indeed, a defeat may bring more blessings than a victory; and more costly fruits often spring from stumblings than from the most apparently successful strivings after holiness. But woe unto him whom this truth would render reckless!

[From BARNES: Ver. 21. Jesus here insisted on His *rights:* Learn 1. That though Jesus was willing to be reviled and persecuted, yet He also insisted that *justice* should be done Him; 2. He was conscious of innocence, and had been so open in His conduct, that He could appeal to the vast multitudes which had heard Him, as witnesses in His favor; 3. It is proper for us, when persecuted and reviled, meekly, but firmly, to insist on our rights, and to demand that justice should be done us; 4. Christians, like their Saviour, should so live that they may confidently appeal to all who have known them, as witnesses of the sincerity, purity, and rectitude of their lives.]

III.

CHRIST CONFRONTED WITH PILATE. 1. CONDUCT OF PILATE UPON THE FIRST CHARGE THAT JESUS IS A MALEFACTOR; 2. UPON THE ACCUSATION THAT JESUS PRETENDETH TO BE THE KING OF THE JEWS; 3. UPON THE ACCUSATION THAT JESUS HATH MADE HIMSELF THE SON OF GOD.—DECIDED FALL OF PILATE AT THE CHARGE THAT JESUS IS A REBEL AGAINST THE EMPEROR.—THE KINGDOM OF JESUS IN ANTITHESIS TO THE KINGDOM OF THIS WORLD. SYMBOLISM OF ROMANISM. JESUS THE KING IN THE KINGDOM OF TRUTH. THE VERDICT OF GUILTLESSNESS PRONOUNCED UPON JESUS. CHOICE OF THE MURDERER BARABBAS. JESUS IN THE CROWN OF THORNS AND PURPLE ROBE. VERDICT OF JESUS UPON PILATE. PILATE DISGUISES HIS DISCOMFITURE IN THE GARB OF DERISION. THE SENTENCE OF DEATH.

CHAPS. XVIII. 28—XIX. 16.

(Matt. chap. xxvi. (57) 59—xxvii. 31; Mark chap. xiv. 55—xv. 20; Luke chap. xxii. 63—xxiii. 25.)

28 ¶ Then led they [they lead, ἄγουσιν] Jesus from Caiaphas unto the hall of judgment [to the prætorium, or the palace of the governor]: and it was early;[1] and they themselves went not into the judgment hall [the palace] lest they should be defiled; but that they [that they might not be defiled, but] might eat the passover.
29 Pilate then [therefore] went out[2] unto them, and said, What accusation bring ye
30 against this man? They answered and said unto him, If he were not a malefactor,
31 we would not have delivered him up unto thee. Then said Pilate [Pilate therefore said] unto them, Take ye him [take him yourselves], and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any
32 man [any one] to death: [.] That the saying of Jesus might be fulfilled, which he spake, signifying what [kind of] death he should die.
33 Then Pilate entered into the judgment hall [the palace] again, and called Jesus,
34 and said unto him, Art thou the King of the Jews? Jesus answered him [*omit* him], Sayest thou this thing of thyself, or did others tell it thee of me [tell thee
35 concerning me]? Pilate answered, Am I a Jew? Thine own nation and the chief
36 priests have [*omit* have] delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now
37 is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that [Thou sayest it. For] I am a king.[4] To this end was I[5] [have I been] born, and for this cause came I [have I come] into the world, that I should [may] bear witness unto the truth. Every one that is of
38 the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him
39 no fault *at all* [no fault in him]. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the
40 Jews? Then cried they all [they all cried out][6] again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
1 Chap. XIX. Then Pilate therefore took Jesus and scourged *him*. And the sol-
2 diers platted a crown of thorns, and put *it* on his head, and they put on him a
3 purple robe, And [they approached him and, ἤρχοντο πρὸς αὐτὸν καὶ][7] said, Hail, King of the Jews! and they smote him with their hands [smote him on the face].[8]
4 Pilate therefore [And Pilate][9] went forth again and saith unto them, Behold, I
5 bring him forth unto you, that ye may know that I find no fault in him. Then came Jesus forth [Jesus therefore came forth], wearing the crown of thorns, and
6 the purple robe. And *Pilate* [he][10] saith unto them, Behold the man![11] When the chief priests therefore and [the] officers saw him, they cried out, saying, Crucify *him*, crucify *him* [Crucify! crucify!][12] Pilate saith unto them, Take ye him [Take

7 him yourselves], and crucify *him:* for I find no fault in him. The Jews answered him, We have a law, and by our[13] law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that [this] saying, he was the more afraid; And 9 went again into the judgment hall [the palace], and saith unto Jesus, Whence art 10 thou? But Jesus gave him no answer. Then[14] saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify [release] thee, 11 and have power to release [crucify] thee?[15] Jesus answered, Thou couldest [wouldest] have no power *at all* [*omit at all*] against me, except it were [had been] given thee from above: therefore he that delivered me unto thee hath the greater 12 sin. And from thenceforth [Upon this, or, for the sake of this, ἐκ τούτου] Pilate sought to release him: but the Jews cried out,[16] saying, If thou let this man go [release this man] thou art not Cæsar's friend: whosoever [every one that] maketh 13 himself a king speaketh [declareth] against Cæsar. When Pilate therefore heard that saying, [these words],[17] he brought Jesus forth, and sat down in the judgment 14 seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And [Now] it was the preparation [day] of the passover, and [*omit* and, *and insert* it was][18] 15 about[19] the sixth[20] hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king 16 but Cæsar. Then delivered he him therefore [Then therefore he delivered him up] unto them to be crucified. And they took Jesus, and led *him* away.[21]

TEXTUAL AND GRAMMATICAL.

[1] Chap. xviii. ver. 28.—Πρωΐ, not πρωΐα. [The former is sustained by ℵ. A. B. C., *etc.*, against the text. rec.—P. S.]

[2] Ver. 29.—After Πιλᾶτος an ἔξω, according to B. C.* L. X. Sin. *etc.* Others give it after αὐτούς.

[3] Ver. 34.—Most Codd. are without αὐτῷ.

[4] Ver. 37.—[It is best to regard σὺ λέγεις as an affirmation (comp. σὺ εἶπας, Matt. xxvi. 25], and ὅτι as the reason for it. Lange: *Du sagst es. Ja ein König bin ich.* Noyes: *Thou sayest what is true; for I am a King.* So also Meyer, Alford, *etc.*—P. S.]

[5] Ver. 37.—The second ἐγώ is omitted by B. D. L. *etc.* Probably because the transcribers considered it superfluous.

[6] Ver. 40.—[πάντες is omitted by ℵ. B. L. X., Tischend., Westcott and Hort, but retained by Lange, Alford, with A. and Verss.—P. S.]

[7] Chap. xix. ver. 3.—Codd. [ℵ] B. L. U. X., *etc.*, most versions, Augustine, *etc.*, instead of καὶ ἔλεγον, read: καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον (Lachmann, Tischendorf). [It was a mock-reverential approach as to a crowned monarch. Not understood by transcribers.—P. S.]

[8] Ver. 3. [ἐδίδοσαν αὐτῷ ῥαπίσματα—uncertain whether with the hand or a rod or staff, probably the former. Lange: *Backenstreiche.* See TEXT. NOTES on ch. xviii. 22.—P. S.]

[9] Ver. 4.—Instead of ἐξῆλθεν οὖν, Lachmann reads καὶ ἐξῆλθεν, in accordance with A. B. K. L., *etc.*

[10] Ver. 5.—[*Pilate* is omitted in the MSS. and inserted by the E. V. for clearness' sake.—P. S.]

[11] Ver. 5.—[Ἰδοὺ ὁ ἄνθρωπος: ℵ. B. L., *versus* ἴδε of text. rec., which is supported by A. D., but not by B., as Lachmann states. Comp. Tischend. ed. viii.—P. S.]

[12] Ver. 6.—Most Codd., B. L. excepted, append αὐτόν (Lachmann) to the σταύρωσον of the Recepta. The passionate and characteristic exclamation was readily thus supplemented, however. [Alford, Tischend., Westcott and Hort omit αὐτόν, which was probably inserted from ver. 15, and from Mark and Luke.—P. S.]

[13] Ver. 7.—Cod. B. and some others omit ἡμῶν (Lachmann). The context is in favor of its retention.

[14] Ver. 10.—Οὖν is wanting in A. X. and in several translations (Tischendorf). Probably the form of the consequence presented by οὖν was considered remarkable here.

[15] Ver. 10.—Codd. A. B., Lachmann, Tischendorf [Tregelles, Alford, Wescott and Hort] give the ἀπολῦσαι first. Probably a putative correction.

[16] Ver. 12.—The stronger form ἐκραύγαζον instead of ἔκραζον, in accordance with Codd. A. B. L. M. Lachmann, Tischendorf.

[17] Ver. 13.—Τῶν λόγων τούτων, according to Codd. A. B. L. Sin, *etc.* [instead of τοῦτον τὸν λόγον, text. rec.]

[18] Ver. 14.—The reading ὥρα ἦν instead of ὥρα δέ, received by Lachmann and Tischendorf in accordance with A. B. D., *etc.* [So also the English critical edd.]

[19] Ver. 14.—Ὡς is more strongly attested than ὡσεί.

[20] Ver. 14.—Most Codd., A. B. E. K., *etc.*, and the translations read ἕκτη; Codd. D. L. X., *etc.*, and the Alexandrian Chronicle differ from these; the Chronicle assures us that accurate copies and the authentic MS. preserved at Ephesus—τὸ ἰδιόχειρον—give τρίτη. A conformation to Mark xv. 25, due to the too literal apprehension of the Johannean expression. [See the full apparatus in Tischend. and the exegesis below.—P. S.]

[21] Ver. 16.—Cod. A. *etc.* and the Recepta read: καὶ ἀπήγαγον. Codd. D. E. H. *etc.* read ἤγαγον. Codd. B. L. X. *etc.* the Itala and other translations, Lachmann, Tischendorf [Alford, Westcott and Hort] omit καὶ ἤγαγον. Omitted probably on account of the exegetical consideration that the word here refers to the Jews, while in Matt. xxvii. 31, it has reference to the soldiers.

EXEGETICAL AND CRITICAL.

[On the relation of John to the Synoptists in this passage see the clear statements in DOCTRINAL and ETHICAL, no. 1.—P. S.]

Ver. 28. **They, therefore, lead** [ἄγουσιν οὖν] **Jesus from Caiaphas.**—Since ver. 28 refers to ver. 24, the οὖν is here very expressive; it means that with the fact of Annas' sending the Lord bound to Caiaphas, everything further, even to the leading of Him into the heathen Prætorium, was decided. On the final session of the Sanhedrin in the morning see Comm. on *Matt.* at our passage.

To the Prætorium.—On the Prætorium see Comm. on *Matt.*, Note to ver. 27 [p. 513, Am. Ed.]. Not "before the morning twilight" as Tholuck supposes. See the Notes to *Matthew*. [The πραιτώριον (originally the tent of the general

in the Roman camp) is the governor's mansion, whether it was the palace of Herod (the usual opinion), or more probably a building in the castle Antonia (Meyer, Ewald, Lange).—**And it was early** [ἦν δὲ πρωΐ], in the fourth night watch, towards the break of day.—P. S.]

Not into the Prætorium, that they might not be defiled but might eat the Passover [ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα. The entrance of a Jew into the house of a Gentile made him levitically unclean till the close of that day (sunset). As the passover was not eaten before six o'clock, *i. e.* at the beginning of the next day, the defilement incurred in the morning would have ceased before the regular passover. This is a hint that φαγεῖν τὸ πάσχα must be taken here in a wider sense. See Matt., p. 455, and Lange below.—P. S.] This was a motive, but scarcely the only one; they, however, hypocritically took cover under it as the only one. If Pilate tried Jesus' cause in the palace, the Sanhedrists would lack the aid of the popular faction which they had driven together, and upon which they could securely count outside, in front of the palace.

Respecting John's pretended inconsistency with the Synoptists, see Comm. on *Matthew* [pp. 454 ff. 468]. Meyer again pleads at length in favor of the view which makes it result from our passage that there is a difference between John and the Synoptists; that according to John the paschal meal was still impendent on the evening after the crucifixion of Christ, while according to the Synoptists it had taken place the evening before. It is claimed that the feast began, according to the Synoptists, on Thursday evening, according to John, on Friday evening.

In order to a survey of the debates on this subject, we have first to ascertain the historical aspect of the case: *a.* the declarations of the New Testament, *b.* the controversies maintained by the ancient Church in regard to the Passover, *c.* the modern debates on the question of difference, *d.* the application of the discussion to the criticism of the New Testament Scriptures, particularly against the genuineness of John in the Tübingen School.

In respect to the different modern views we must consider

I. The assertion of the difference (Lücke, Neander, Krabbe, Theile, *etc.*, see Meyer [p. 601, 5th ed.]); and that generally in favor of John, it being assumed, in such case, that traces of the opposite view are also to be found in the Synoptists (Lücke, Bleek, Meyer, *etc.*); sometimes the side of the synoptical tradition is espoused (Baur, Schwegler).

II. Conceptions adverse to the difference.

First: Assumption of a double passover or banquet:

(*a*) The Jews deferred the passover; Jesus celebrated it at the legal time. The dominant view at the time of the Reformation [older Prot. divines], of late represented by Philippi [*Glaubenslehre*, I. p. 266 f. 2d ed.].

(*b*) Jesus kept the passover a day in advance of its time as μνημονευτικόν, Grotius, Hammond and others. (Casaubonus, Scaliger; placed by Meyer in the foregoing rubric.)

(*c*) The Caræans and Rabbinists did not agree concerning the time of the new moon (Iken).

(*d*) The δεῖπνον,* John xiii., was not the paschal meal (Bengel, Wichelhaus).

Secondly: The Synoptists are to be explained in accordance with John:

(*a*) It is sought to obliterate the pretended difference in the Synoptists as much as possible by reference to Matthew xxvi. 5 (*not on the feast;* as if the Evangelist did not mean to say that this plan was frustrated), Mark xv. 21; Luke xxiii. 26.

(*b*) As a day of unleavened bread, the 14th Nisan also was celebrated as a feast by the Galileans; hence the Passover occurred on the evening of the 13th Nisan (Frisch, Rauch, Movers, Krafft, Maier [R. C.]).

Thirdly: John must be explained in accordance with the Synoptists: John speaks of another repast (Bengel, Wichelhaus). The eating of the passover denotes the eating of the *Khagiga;* the παρασκευή in John denotes the day of preparation for the Sabbath, the regular Friday as Sabbath-eve,—not the preparation-day previous to the first day of the passover (Wieseler, Tholuck and others). [The same view is maintained by Bynæus, Lightfoot, Reland, Olshausen, Hengstenberg, Luthardt, Hofmann, Riggenbach, Ebrard, Bäumlein, Robinson, Lange and myself. The most learned defence is given by Wieseler in his *Chronol. Synops.*, pp. 333 ff. and in Herzog's *Encycl.*, art. *Zeitrechnung*, vol. xxi. pp. 550 ff. Comp. also Lange on *Matthew*, pp. 454 ff. and Robinson's *Harmony*, pp. 216 ff., especially p. 218 where he fully discusses the phrase φαγεῖν τὸ πάσχα which ordinarily, but by no means necessarily means *to eat the paschal lamb on the 14th of Nisan*, but may mean also *to keep* the passover (2 Chr. xxx. 22, *they did eat the festival seven days*), or to eat the *paschal sacrifices*, called the *Khagigha*.—P. S.]

We hold to the assumption that φαγεῖν τὸ πάσχα, as an expression whose primitive force has been weakened by constant use, means: to observe or carry out the eating of the passover; *the like specific terms for a more general procedure grow into use everywhere in the ritual sphere.* As early as Exodus xii. 48 the terms: *to eat the passover*, and *to make* or *keep the passover* are used as reciprocal ideas. The expression: *to eat unleavened bread,* denotes the whole paschal celebration, Lev. xxiii. 6. *To appear before the Lord,* means: to perform divine service (Is. i. 12). *To spread forth the hands*, means: to pray (ver. 15). *To wash one's self,* means: to go through religious purification (ver. 16; John xiii. 10). The expressions: *to draw water* (see Is. xii. 3), *to light candles, to dwell in tents, etc.,* might become liturgical abbreviations with the Jews, as the terms: *to fast, to confess, to read mass,* and similar ones have done with the Roman Catholics.—It has been remarked that if the Jews had defiled themselves in the house of Pilate in the morning of the 14th Nisan (by entering a Gentile habitation, or a house where was leavened bread), they would still have been clean again after 6 o'clock in the evening. In opposition to this view, Lücke remarks: it is not proved, as Bynäus assumes, that entrance into a Gentile house defiled for the one day only. The contrary, however, is still less proved, and it is not supposable that contact with a Gentile

house rendered unclean for a longer time than did contact with the carcass of a beast, which polluted only until the evening (Lev. xi. 40). We can suppose in general that all ordinary, merely levitical defilements continued only for one day; in cases of lengthier defilements, real sanitary considerations and the like were had in view. The plea that they were obliged to kill the Passover that afternoon, has been refuted by the observation that they could perform that duty by proxy. Lücke, indeed, mentions that in the case of a defilement in mass, substitution would be difficult to effect. It may be asked, however: when was the danger of defilement greater; if in the morning some few went into the Gentile house, or if the mass of the people, with the priests among them, ran bustling about upon Golgotha, the place of a skull, in the afternoon, at the very time when they are said to have slain the Passover? The case takes a much simpler aspect if we suppose that they were still mindful, in the morning, of the passover whereof they had partaken the evening before, and consequently desirous to keep themselves clean in order not to neutralize the benefit of the passover; whereas in the course of the day and toward its close, the passion attendant upon a turbulent execution rendered them more lax in their conduct.

In regard to the discussions upon this subject, see Meyer [p. 603 ff., 5th ed.]; Tholuck, p. 38 ff., and the account of the literature upon this topic in Lücke, p. 716.—On the paschal meal, see Comm. on *Matthew*.

[The critical and careful Dr. Robinson states his conclusion on this vexed question as follows (*Harmony*, p. 222): "After repeated and calm consideration, there rests upon my own mind a clear conviction, that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe, that the beloved disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark and Luke." To this may be added a chronological consideration. According to Wieseler (to whom Lichtenstein, in Herzog's *Encycl.*, Vol. VI., 595 assents), Christ died Friday the 15th of Nisan A. U. C. 783, or A. D. 30. This was the 7th of April, and chronological calculations show that in the year 30, the 15th Nisan actually fell on a Friday, which was the case only once more (perhaps A. D. 34) between the years 28-36. See Wieseler's *Chron. Synopse*, p. 446, and in Herzog's *Encycl.* XXI., p. 550.—P. S.]

Ver. 29. **Pilate, therefore, went out unto them.**—On Pilate, see Comm. on *Matthew*, and that on *Luke*. "Bound to respect the Jewish customs (Joseph. *Antiq.*, XVI. 2, 3; *De Bello Jud.*, VI. 6, 2), the Procurator steps forth to them." Tholuck.

[Pontius Pilate was the sixth Roman governor (ἡγεμών), or, speaking more accurately, procurator (ἐπίτροπος, *procurator*) of Judæa, and held this office for ten years during the reign of Tiberius (A. D. 25 to 35). He is also mentioned by Tacitus in the famous passage: "The author of that name (*Christiani*) or sect was Christ, who was capitally punished under Tiberius by Pontius Pilate the procurator" (*Annal.* XV. 44). Josephus describes his administration as tyrannical and cruel: he insulted the Jews by introducing the images of Cæsar, gilt shields with the names of heathen deities, and misapplying the temple revenue to the construction of an aqueduct. He provoked several seditions and suppressed them by bloody violence. He was accused of maladministration, sent to Rome by Vitellius, President of Syria, and probably deposed. The latter accounts of an official report by Pilate of Christ's death to Tiberius and his suicide, are unreliable. The description of Josephus quite agrees with that of the Gospels, as has been satisfactorily shown in detail by the learned Lardner. Pilate had momentary impulses of justice and mercy; he openly pronounced the innocence of Christ, and made an attempt to rescue Him from the fanaticism of the Jews, whom he despised; but he was a selfish, unprincipled, worldly, Roman politician, skeptical or rather utterly indifferent to truth, cruel, weak and mean; and so he sacrificed innocence itself to the fear of losing his place and power, and, contrary to his better conviction, took part in the greatest crime ever committed. Yet after all his guilt was less than that of the Jewish priesthood who deliberately and malignantly delivered Christ into his hands and made him an instrument in the execution of their malignant hatred of their own Messiah (ch. xix. 11). The introduction of his name in the Apostles' and Nicene Creed, is intended not so much to single him out as specially guilty, as to mark the date of Christ's death under the hostile Roman world-power.—P. S.]

What accusation [τίνα κατηγορίαν φέρετε].—Though Pilate might have a general knowledge of the accusation, it was their place formally to present it here. Besides this, however, Pilate immediately observed, doubtless, that they came to him purposing, by a pompous and boisterous procession, to move him to confirm their sentence of death without more ado. His inquiry aims at thwarting this design from the beginning. Meyer.—"**Against this man** [κατὰ τοῦ ἀνθρώπου τούτου].—Spoken with indifference; not: against such a pious, celebrated man (Luther)."

Ver. 30. **If this person were not a malefactor** [εἰ μὴ ἦν οὗτος κακοποιός].—Here is contained the impetuous demand that Pilate should assent to their sentence of death without delay. Under the dominion of the Romans, the Jews had lost the *jus vitæ et necis* (according to the Talmud, forty years before the destruction of Jerusalem. Lightfoot). This they declared themselves, ver. 31. Consequently, the stoning of Stephen was a tumultuously illegal proceeding; as also the execution of James, according to Josephus (*Antiq.* xx. 9, 1). What still remained in the power of the Sanhedrin was 1: Disciplinary punishment pushed to the verge of capital punishment; 2. proposal for capital punishment. It made a difference whether their spiritual sentence of death was confirmed without further ceremony, or whether the governor, in accordance with Roman law, reserved to himself the right of cognizance and sentence. In the former case they could *stone* the condemned, according to Jewish custom; in the second case he was executed according to Roman custom, or,

if extreme punishment was resorted to, crucified. The purpose of the Jews, therefore, is to obtain, by means of the impetuosity of their procession and demand, the ratification of their sentence. They had a twofold motive for this. In the first place, they were, no doubt, sensible of the difficulty of making the false accusation—charging Jesus with being a political criminal—good before Pilate, while they might guess that the latter would not recognize death as a punishment for merely religious or apparent transgressions. In the second place, their demand was at the same time intended to carry the right of a greater independence. He, therefore, is blindly to agree to their sentence. They seek, however, to make compensation for their bold demand by saying: we have delivered Him unto thee. One good turn deserves another. If we come before thy tribunal, that is an honor for thee, in return for which thou surely canst do us the honor to recognize our sentence without further ceremony. There was thus a close prospect of Christ's being stoned. But He had in spirit foreseen the turn affairs were now taking, and had announced His sufferings on the cross, chap. iii. 14; viii. 28; Matt. x. 38, *etc.* The cross was also included in the counsel of God, as the form of suffering in which Christ could manifest His glory quite otherwise than if subjected to a stoning (see Tholuck, p. 415).

Ver. 31. **Then take Him yourselves,** *etc.* [*λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν*].—*I. e.* if He is to pass for a criminal simply in accordance with your sentence, then execute Him also according to your law. According to Meyer, he means that they should try Him. But Pilate saw well that they had already done this. The *κρίνειν*, therefore, here denotes judicial proceedings in general, inclusive of punishment, but according to their law and right. The words certainly point derisively to the fact that they are not permitted to proceed to capital punishment (Lücke and others). Pilate meets fanatical presumption with frigid sarcasm.

The Jews therefore said unto him.—The *οὖν* denotes that Judaism must now come out openly. See note to ver. 30.—**It is not permitted us** [*ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα*].—Untenable limitations of this deliverance: 1. To execute capital punishment in the form of crucifixion (Chrysost.); 2. to execute a man on the feast-day (Semler); 3. to punish crimes of state (Krebs). That they now, in connection with this declaration of their death-sentence, brought forward the accusation against Jesus of political offences warranting death, results from the subsequent examination by Pilate ver. 34. Comp. Luke xxiii. 2. Meyer disallows the assumption of such an accusation, from a fear of "harmonistics." Pilate, he thinks, must have gathered this charge from the preceding demand for the guard. But a measure of police requires to be judicially formulated, and that by the accuser himself. Agreeably to the political accusation, a formal trial must now begin.

[Ver. 32. **That the saying of Jesus might be fulfilled,** *etc.*—See ch. xii. 32, 33; Matt. xx. 19, where Christ foretold His crucifixion. Had the Jews executed Him according to their law against false prophets and blasphemers, they would have *stoned* Him, as they repeatedly attempted to do (comp. ch. viii. 59; x. 31), and as they actually, in a tumultuary way, stoned Stephen (Acts vii.). Crucifixion was a Roman mode of punishment—the most cruel and disgraceful—for slaves, rebels and low criminals, such as pirates, assassins, deserters, but not for Roman citizens. Jesus on account of His Messianic claims must have appeared to the Roman governor as a rebel.—P. S.]

Ver. 33. **Art Thou the King of the Jews?**—The boundless perfidy of the Jewish accusation is distinctly reflected in Pilate's presentation of it. It is an ambiguous charge, forged out of Jesus' avowal that He is the Messiah; a charge embracing falsehood (since Jesus had no intention of being a political character), treason against their Messianic hope (which they abandoned in this case), and self-condemnation (since they hope for a political Messiah).—**Art Thou?** asks Pilate; not: sayest Thou that Thou art? The question need not necessarily be apprehended as purely derisive. Pilate might think thus: if His only offence was one of the tongue, He will deny that He is such a personage; but if He is a dangerous enthusiast, He will acknowledge the allegation. There is also, beyond a doubt, an incidental play of sarcasm.

Ver. 34. **Dost Thou say this of Thyself, or,** *etc.* [*Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ*].—Design of the question. According to Olshausen, Neander (and my *Leben Jesu*, p. 1058) Jesus desires to ascertain in what sense Pilate puts the question: *whether in a Gentile-political* or *a Jewish-theocratical sense.** Meyer combats this assumption: 1. By the assertion that Jesus wished only to know the author of the accusation. The author, however, stood officially at the door. 2. By the declaration that it is not supposable that Pilate would thus separate the Messianic conceptions. He might, however, be taught thus to separate them. By the term: "King of the Jews," Pilate could understand nothing but a political seditionary urged by fanatical motives. The Sanhedrists knew this; but they also knew that Jesus claimed the Messiahship in another sense, and they now made use of the Messianic name to fit out a false accusation. Jesus could not acknowledge the Messianic conception of Pilate, but neither could He disown the theocratical Messianic conception. Hence, this distinction was to be made thoroughly clear. Like Meyer, Tholuck mistakes the decisive weight of Christ's distinction. It was necessary for Pilate to see that they were trying to humbug him by means of a perfidiously interpreted religious conception. And thus in the middle ages and in

*[So also Godet, Ewald, Alford. This is no doubt the proper view, and not set aside by the objections of Meyer (p. 610), who regards the question simply as intended to know the real author of the charge. Christ did not ask for information, which He did not need, but to bring out the distinction in the mind of Pilate, who seems to have suspected that Jesus was really what He was charged with being. This may be inferred also from the question, "Whence art Thou?" (xix. 8), his increasing desire to release Jesus (12), and his refusal to alter the inscription on the cross (22).—P. S.]

the time of the Reformation,—even down to the present day—the Hierarchs have, with evil consciousness, stamped reformation as revolution.

Ver. 35. **Am I a Jew?** [μήτι—looking to a negative answer—ἐγώ—a Roman governor—Ἰουδαῖός εἰμι].—With Roman pride he declares that he is not a Jew, *i. e.* that it is hence impossible that he should put the question in the Jewish sense;* he has but framed it in accordance with the statement made to him by the Prisoner's nation (τὸ ἔθνος τὸ σόν, sneeringly) and the high-priests. Compelled, however, to surmise the lurking of an ambiguity in this statement, he inquires, in a genuine Roman sense: **What hast Thou done?** [τί ἐποίησας].—Pilate's answer was manifestly inapplicable to the question: Art *thou* Mine accuser, or do the *Jews* accuse Me? It is appropriate, however, to the question: Hast thou, or have the Jews, formulated the accusation?

Ver. 36. **My kingdom is not of this world** [ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. Ἐκ relates to origin and nature; yet Christ's kingdom, though not *of* this world, is yet *in* this world and *over* this world. Mark the emphatic repetition of *My*, and *this world*, as also the demonstrative ἐντεῦθεν in opposition to *cœlitus*.—P. S.].—This answer, the distinction between the purely theocratic and the purely political idea of a kingdom was manifestly contemplated from the very beginning, in the question of Jesus [ver. 34] and introduced by that question. First He acknowledges that He *has* a kingdom (*My kingdom*); passes on immediately, however, for Pilate's pacification, to the negative definition of His kingdom. It *is not of this world* as to its principle; it lays, therefore, in respect of its tendency, no claims to this world and does not, in respect of its character, come into collision with the existent secular empire of the Romans. Proof: If it *were* of this world, I should have fighters after the manner of the kingdoms of the world, and the very least that they could do would be, as worldly combatants, to prevent the base and contemptible re-surrender of My person to the spiritual forum of the Jews.—**My servants** [οἱ ὑπηρέται οἱ ἐμοί].—Interpretations: 1. The servants that I *have*, disciples, angels (Lampe, Luthardt).† 2. The servants that I then *should* have (Meyer,‡ Tholuck [Lücke, Hengstenberg, Alford]). He, however, really has a kingdom, and He also really has servants. With such a fancy sketch: had I a worldly kingdom, and legions, My servants would liberate Me,—the innocence of Jesus would be poorly proved. But when He says: I have servants, but not one makes the slightest attempt at My liberation—this, to Pilate, who was acquainted with the nature of the disturbance, contains a striking proof of Jesus' innocence. The kingdom of which Christ speaks, however, does not wait for its beginning until the cessation of the kingdoms of the world (as Meyer asserts); neither does it itself become a world-kingdom (comp. Tholuck, p. 416). It conquers the world and makes the kingdoms of the world subject unto itself, in order to abolish and absorb the entire old form of the world in the kingdom of heaven.

But now is My kingdom not from hence, ἐντεῦθεν. Had Christ's kingdom been destined to be a worldly kingdom, it would have taken its rise at that very point in the crisis of the sufferings of the cross.

[This solemn declaration of Christ concerning the heavenly origin and unworldly character of His kingdom, settles in principle the question of Church and State in favor of separation and against penal laws for the punishment of heresy. Comp. Matt. xxii. 21, the wisest answer ever given to a question. Alford: "The word *now* (νῦν) has been absurdly pressed by the Romanist interpreters, to mean that at some time His kingdom would be ἐντεῦθεν—*i. e.*, ἐκ τοῦ κόσμου τούτου—as if its essential character could ever be changed: νῦν implies, 'as the case now stands,'—a *demonstratio ad oculos* from the fact that no servants of His had contended or were contending in His behalf; see similar usages of νῦν, ch. viii. 40; ix. 41; xv. 22," *etc.*—P. S.]

Ver. 37. **So, then,** [οὐκοῦν, *nonne igitur*] **Thou art a king** [βασιλεὺς εἶ σύ]?—Pilate asks, we doubt not, more out of curiosity and with the attention of an inquisitor, than with any mocking designs (Tholuck).

Yea, a king am I [σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ. See TEXT. NOTE].—"So *Thou* art a king?" questions Pilate with ironical emphasis. "Thou sayest it," answers Jesus, with the accent of sublime self-assurance. And in face of the σύ He emphasizes the ἐγώ. Not only, however, does ὅτι recognize the utterance of Pilate—it likewise acknowledges the correctness of his deduction; from the kingdom of Jesus thou rightly inferrest His kingly dignity, says Jesus. Hence we represent ὅτι by *yea* (*Ja*).—Proof: **Thereunto have I been born and thereunto have I come into the world** [ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον].—According to Lücke and De Wette, Christ distinguishes His birth, and His official appearance. According to Meyer and Tholuck, the latter part of the sentence denotes the Divine Ambassador. Since, however, the birth also, as the birth of the Witness of the Truth, denotes a divine or divine-human birth, we likewise distinguish the expression of His ideal kingly nature (born), and of His historic Messianic mission (office). [Comp. here Alford].—**That I may bear witness unto the truth** [ἵνα μαρτυρήσω τῇ ἀληθείᾳ].—He is the faithful Witness, 2 Cor. i. 20; Rev. iii. 14.—**Every one that is of the truth** [πᾶς ὁ ὢν ἐκ τῆς ἀληθείας].—See John iii. 21. Chap. vi. 44; viii. 47; Rom. ii. 29.—**Heareth My voice** [ἀκούει μου τῆς φωνῆς].—Chap. x. 27. Why does He say this to Pilate? Calvin: He designs explaining why He finds so few adherents. Chrysost. and others: He is appealing to the Roman's consciousness, which is

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* [Meyer just reversely: The answer of Pilate . . . indirectly denies the first, and consequently affirms the second question. But Lange is right. Pilate proudly and indignantly repudiates all connection with Jewish expectations, which he despised as sheer fanaticism.—P. S.]

† [Lampe: *Angels and disciples*; Luthardt and Stier: *angels*; Meyer: *disciples* only (ch. xii. 26; 1 Cor. iv. 1; 1 Tim. iv. 6), who are themselves not *of* this world, though *in* this world, ch. xvii. 16.—P. S.]

‡ [In the 5th ed., p. 611, Meyer rejects this view and understands by ὑπηρέται the disciples. See preceding footnote.—P. S.]

more susceptible than that of a Caiaphas. Bengel: *provocat a cæcitate Pilati ad captum fidelium.*—But manifestly He marks the moment in which Pilate is confronted with salvation, and the form under which salvation advances towards him. It is the form in which He is able to preach the Gospel to this man in this position. If thou art of the truth, if the impulse of truth is the vital impulse that influenceth thee, thou wilt know Me, and thou art saved.

Ver. 38. **What is truth?** [τί ἐστιν ἀλήθεια;]—The Evangelist plainly characterizes the meaning of the query by remarking that Pilate turned about upon uttering these words, and went out [καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν]. No pause, no waiting for a reply, is spoken of. The word is thrown out; immediately he wheeled around upon his heel to tell the Jews without that he found no fault in Him. Thus is the patristic exposition, which makes him an eager inquirer after the truth (Chrysostom, Theodoret, Aretius and others) confuted, as also the assumption that he gave utterance to a feeling of disconsolateness (Olshausen). He has evidently no suspicion of subjective vital truth, and he understands, by truth, merely an objective school problem about which a practical man of business need not puzzle his wits. Not so much as a philosophizing skeptic is delineated—such an one as Pliny the elder (*ut solum certum sit, nihil esse certi*).* On the other hand, neither do we find that flight from truth, that was manifested in the case of the governor Felix, Acts xxiv. 25. The narrow, practical Roman mind that takes exception to every free investigation of truth, accounting such a fantasticalness from which it saves itself by observance of traditional ordinance, here expresses itself, as does, in measure, a Cicero as an Acataleptic [probabilist], the heathen Cæcilius in the *Octavius* of Minutius Felix, the Romish spirit continually, not only in its attitude toward the Reformation but also in modern times, as it stands confronted with Catholic philosophy.†

The question as to whence the Evangelist obtained his knowledge of this conversation, is difficult only when we forget that Christ's every step was watched by men who were of the truth; Strauss and Baur [and Scholten] alone have found the moment sufficiently obscure, in the light of the world's history, to induce them to assert this account to be a composition of the Evangelist, traceable to his peculiar tendency.

"Pilate's end corresponds with a life devoid of all foundation of objective [first of all, subjective] truth; according to classic authorities, he dies by suicide, in consequence of heavy misfortunes (Eusebius, *Hist. Eccles.* II. 7)." Tholuck.

I find no fault in Him [ἐγώ,—opposed to ὑμεῖς,—οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν].—The total result of the irrecoverable moment was his taking Jesus to be a good-natured but guiltless, perhaps rather tiresome, fanatic. With all this, his practical sense of justice finds clear utterance for an instant more—to be soon after caught in the net of a wretched policy. Soon after—for here, according to Luke, follows the sending of Jesus to the tribunal of Herod Antipas, Luke xxiii. 12. ["Pilate mocks both—the Witness of the Truth and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire." Alford.—P. S.]

Ver. 39. **But it is a custom of yours,** *etc.* [ἔστιν δὲ συνήθεια ὑμῖν, ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα].—Pilate thinks to catch the Jews, and they catch him. Instead of simply administering justice and pronouncing the release of Jesus, he proposes to concede to them the ability of releasing Him themselves in right of a privilege obtained by them. The consequence of this half-measure is ruinous to the judge. It is, therefore, no good-natured love of justice that makes him resort to this expedient (Tholuck), but a preponderant consideration of policy. According to Matthew, he places Barabbas beside Jesus and bids the people choose, designing thus to make the acquittal of Jesus the more sure. The combination was probably first originated by the Jews, as John reports, and then formulated by Pilate (comp. Comm. on *Luke*). The Jewish custom of releasing a criminal was probably not an emanation from the paschal feast as a feast of reconciliation (Tholuck), but rather a dramatic Easter play, intended, perhaps, to illustrate the sparing of the Jewish first-born (see Comm. on *Matt.* at this passage).

At the passover [ἐν τῷ πάσχα. Ἐν is wanting in some MSS.].—"Pilate might thus express himself on the 14th as well as on the 15th." Meyer. *But according to the literal expression, the feast of the passover had really commenced.*

The king of the Jews [τὸν βασιλέα τῶν Ἰουδ].—Meyer: "Unwise mocking bitterness." Perchance abortive cunning likewise. The King of the Jews He was considered by many among the people whose business it was to decide.

Ver. 40. **Then they cried out all again.**—The Evangelist's meaning seems to be either: they have cried, and cry again now; or: now that they again gave utterance to their sentiments, for the first time after the accusation, they did it with clamorous outcry. We apprehend the passage thus: they cried this time, and that *en masse* or with one voice.—**Saying: not this One but Barabbas** [μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής].—On Barabbas see Comm. on *Matthew*. It is the first practical fault of the Roman spirit to set criminals side by side with putative idealists, and to release the former rather than the latter. [Ewald suggests that Barabbas was the son of a Rabbi (Abba was a Rabbinic title of honor), and a leader in the insurrection (Mark xv. 7) against Pilate, arising out of his misappropriation of a part of the temple revenue to the construction of an aqueduct (Joseph. *De Bello Jud.* II. 9, § 4); and thus explains the eagerness

* [Meyer and Alford likewise derive the question of Pilate from indifferentism rather than skepticism. "It expresses, not without scoff and irony, that truth can never be found: and is an apt representative of the state of the polite Gentile mind at the time of the Lord's coming. It was rather an inability than an unwillingness to find the truth." Comp. the saying of Felix to Paul, Acts xxiv. 25.—P. S.]

† [Dr. Lange has in view Lammenais, Hermes, Günther, and other recent Roman Catholic philosophers, whose speculations have been condemned by the pope.—P. S.]

with which the Sanhedrin and the people demanded his release. On the significance of the name *Barabbas* (Son of the Father, with or without *Jesus* in the Synoptists) and the unconsciously representative character and release of this rebel and robber, as contrasted with the character and condemnation of the obedient and holy Jesus, see notes on Matt. xxvii. 16, p. 511, and the HOM. AND PRACT. below. *Ludit in humanis divina potentia rebus.*—P. S.]

Chap. xix. 1. **Then therefore Pilate took Jesus and scourged Him** [ἔλαβεν οὖν ὁ Πιλ. τὸν Ἰησ. καὶ ἐμαστίγωσεν].—The second wretched politic attempt of the Roman, according to John. He took, or received, Jesus and scourged Him. The sending of Jesus before Herod's tribunal, as also the hand-washing, likewise belong in this category. With this attempt he hopes to satisfy the vindictiveness of Jesus' foes, perhaps even to excite their compassion—and so much the more, since according to his ideas, Jesus, by this ignominious treatment, would be stripped of dignity in the eyes of the people and made of none effect. On the act of scourging see Comm. on *Matthew* [p. 512]. As also on the different signification assumed by the scourging according to the Synoptists and according to John.

[Pilate probably subjected Jesus to this disgraceful and horrible punishment in the vain hope of satisfying His accusers and moving them to compassion. The Roman mode of scourging is here meant, which was much more cruel than the Jewish; it was never inflicted upon Roman citizens, but only upon foreigners and slaves whose lives were considered of no account, either as a torture to extort a confession, or as a correction preparatory to crucifixion. The body was stripped, tied in a stooping posture to a low block or pillar, and the bare back lacerated by an unlimited number of lashes with rods or twisted thongs of leather, so that the poor sufferers frequently fainted and died on the spot. —P. S.]

Vers. 2, 3. **And the soldiers,** *etc.* [καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, κ. τ. λ.].—See Comm. on *Matthew* [p. 514]. "The derisive blow on the cheek [ἐδίδουν αὐτῷ ῥαπίσματα] is substituted for the kiss."

Ver. 4. **I bring Him forth to you** [Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω ἵνα γνῶτε, κ. τ. λ.]—According to Matthew, the scourging of the Lord had been consummated before the eyes of the people (not "in the court of the prætorium"). For after the scourging, the soldiers had led Him into the prætorium, probably in a mocking procession as though the king were brought into his castle. The scene probably took place in the fortress-court or in a hall. Therefore we read here: "I bring Him forth unto you."—**That ye may know.**—The Jews not possessing the right of capital punishment, the return of the person of Jesus to them was a declaration that He was free from the offence with which they charged Him. Pilate, however, utters his testimony unconditionally: **no fault** [οὐδεμίαν αἰτίαν].—The leading forth has been in different ways misinterpreted in regard to its intention,—by Gerhard, for instance: they should see how compliant he would be in punishing Him, if he found any fault in Him.

Ver. 5. **Behold, the man.** [Ἴδε, or rather Ἰδοὺ ὁ ἄνθρωπος, see TEXT. NOTES].—*Ecce Homo!* "But from the Lord cometh what the tongue shall speak." (Prov. xvi. 1 [Luther's Bible. "The preparation of the heart in man, and the answer of the tongue, is from the Lord." E. V.]). Pilate's words, unconsciously to himself, assume, like his superscription and the sentence of Caiaphas, a significance corresponding to the great situation. [An involuntary prophecy of heathenism, as the word of Caiaphas (ch. xi. 51, 52) was an involuntary prophecy of hostile Judaism.—P. S.] The word seems to express compassion; at all events it is designed to excite that emotion. There is no doubt as to the sense: there ye have Him again, and what a pitiable object! Take Him thus and let Him go. He forebodes not that Jesus is indeed the Man κατ' ἐξοχήν [the one perfect Man], who, through his wicked pliancy, steps forth so outraged in His outward appearance.

Ver. 6. **The high-priests and the officers.** —They cried as leaders—which does not exclude the joint crying of the assembled populace.

Take Him yourselves and crucify Him. —Pilate still makes a stand at the present stage, with a feeling of his own authority that causes him to deride the impotence of the Jews.

Ver. 7. **We have a law** [ἡμεῖς νόμον ἔχομεν].—The political accusation having borne no fruit, they now come out with the religious accusation in pursuance of which Jesus, at least according to *their* law, must die (as a blasphemer of God, namely, Lev. xxiv. 16, doubtless also as a false prophet, Deut. xviii. 20). The ἡμεῖς, *etc.*, defiantly arrayed against the ἐγώ—αἰτίαν of Pilate. They feel confident of Pilate's obligation to respect their law. See Joseph. *Antiq.*, 16, 2, 3.

Ver. 8. **When Pilate—he was the more afraid** [μᾶλλον ἐφοβήθη].—Their saying, in the first place, entirely missed the designed effect; it was productive of the opposite effect. Hitherto Pilate had been restrained by a *fear of conscience or of law* alone; now *religious fear* supervened, in connection with a *fear* of *Jesus' personality* itself, of which latter sentiment he now became fully conscious. According to Matthew, the message of his wife has already been received, hence is jointly influential.

Ver. 9. **Again into the pretorium** [καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν]—We must supply in imagination the leading of Jesus before Pilate, in order to a fresh, private examination.—**Whence art Thou?** [πόθεν εἶ σύ].—The inquiry after the *whence* of Christ is indefinitely framed, in accordance with the Jews' accusation and Pilate's fear. Meyer: He pictures to himself the υἱὸς θεοῦ after the analogy of the heathen *heroes*, and fears the vengeance of the Jewish God Jehovah. Religious awe, in a moment of superstitious excitement, pictures to itself all manner of things, however, and nothing quite distinctly. Whether He were a Magus or a hero, an angel, after the religion of the land, or a divine apparition,—it now seemed very possible to him that there might be something super-terrestrial in the appearance of

the Man;—and he had so unconcernedly caused Him to be scourged. In any case, celestial vengeance seemed to threaten him. Whether the *πόθεν, etc.*, is timid (Meyer) or cautiously sifting, is difficult to decide; fear and prudence may be united in it.

No answer ['Ο δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ].—Luthardt: He would not answer him, in order that He might not step in the way of God's will. An abstractly supernaturalistic view. If the answer had been a moral duty, no religious duty would have stood in the way of it. God had power, notwithstanding any answer of His, to accomplish His will. Under such a supposition as Luthardt's, Jesus would in no case have dared answer anything. He was silent, "as also before Herod and Caiaphas, because He had already testified enough for the susceptible; and for him who had turned his back upon the King of truth, neither could another testimony avail." Tholuck. Jesus could foresee that this transaction led to nothing. Pilate, with his question, abandoned his judicial position, for he was bound to acquit Jesus not on account of His danger-menacing Godhead, but on account of His *protection-demanding human innocence.* [Alford: "This silence was the most emphatic answer to all who had ears to hear it, —was a reference to what He had said before, ch. xviii. 37, and so a witness to His divine origin. Would any *mere man*, of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this."—P. S.]

Ver. 10. **Dost Thou not speak unto me?** [ἐμοὶ οὐ λαλεῖς].—Himself full of fear, he exacted considerations of fear from Jesus. He boasts of his power [ἐξουσίαν ἔχω] instead of remembering his duty, and of his freedom to release Jesus [ἀπολῦσαί σε], while the weight of temptation drives him in his impotence resistlessly forward. 'Εμοί has the emphasis of offended authority [pride of office], making efforts at once *terrifying* and *alluring*. *Crucify, release*, a more probable sequence than the converse. See the Textual Notes. [The opposite order is better attested by external authority (א. A. B., *etc.*), and more natural, as *releasing* appeals more to the prisoner, and *crucifying* follows as the other alternative.—P. S.]

Ver. 11. **No power over Me unless it had been given,** *etc.* [οὐκ ἔχεις ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν].—δεδομένον. Namely, the exercise of power—if *that* had not been *given* thee. [The neuter is more general than δεδομένη, and includes, as Meyer says, τὸ ἐξουσιάζειν κατ' ἐμοῦ. —P. S.].—**From above.**—Not: from the Roman emperor (Usteri), or from the Sanhedrin (Semler), but from God (chap. iii. 8, 31). [Grotius aptly: *inde scilicet, unde ortus sum;* ἄνωθεν is a precise anwer to the πόθεν of Pilate (ver. 10). It is equivalent to ἐκ θεοῦ or ἐκ τοῦ πατρός μου, but this Pilate would not have understood. —P. S.].—**No power.**—'Εξουσία is interpreted:

1. As judicial authority, by Luther, Calvin, Baur and others. Thus, because thou hast this authority from above, the misuse of it is sin; the authors of this offence, however, the Jews, have the greater guilt.

2. Actual power, Beza, Gerhard, Tholuck: It is the providence of God that I, through the obduracy of My people, have fallen into thy hands. With this interpretation the διὰ τοῦτο [*on this account*, because of the power being given thee] is certainly better explained, yet this actual power rests upon the magisterial authority.

He that delivereth Me unto thee; ὁ παραδιδούς [the present, because the act is just going on].—Bengel, Meyer [Lampe, Alford, Ewald, Hengstenberg]: The high-priest [Caiaphas]; Tholuck collectively: The hardened Jewish nation. [Still others the Sanhedrin; some, unaptly, Judas who is now out of sight]. The declaration of Pilate ver. 35 is pertinent: Thy nation and the high-priests have delivered Thee unto me. Wherefore has the deliverer (ὁ παραδιδούς) the **greater sin** [μείζονα ἁμαρτίαν ἔχει]? Explanations:

1. Euthymius: Pilate's guilt rests more upon softness and weakness.

2. Grotius: Because he could not know, as well as the Jews, who Christ was.

3. Lampe: Because the Jews had not received this power from God.

4. Meyer: Because thou hast the disposal of Me not from any sovereign power of thine own, but by divine authorization.

But the abuse of his judicial authority does not excuse him. Decisive in the first place is the fact that Pilate is an ignorant Gentile, the deliverer Jewish; then, that the Jews claim, with a certain legal title, that he has but to execute their sentence. Pilate found himself in no clear position. He had to do, not with a Roman, but with a Jew, and not with a civil law, but with a religious accusation in regard to which the Jewish tribunal had already decided. This might readily mislead him in his simple judicial duty, and it was his fatality. His guilt would be still less than it really was, had he not been aware that they had delivered Jesus for envy, had not Jesus made so strong an impression on him, and had he not really known it to be his duty to release Him. Even in the case of the Jews there was also taken into account a consideration of excuse because of ignorance, which consideration exhibited the guilt of many of them as other than final obduracy. See Acts iii. 17; comp. Luke xxiii. 34. Meyer, in a note [p. 621], has with reason set aside the interpretation of Baur.

Ver. 12. **For the sake of this;** ἐκ τούτου.—Not: *from thenceforth* [E. V. and most commentators], but: for the sake of this saying [Meyer, Stier, Luthardt, comp. vi. 66.—P. S.]. It cast a bright accidental light upon his obscure, fateful, perilous situation, that for an instant marked the path of duty as a path of deliverance.—**Pilate sought to release Him.**—'Εζήτει certainly cannot denote simply an increased striving (Lücke), it being expressive of a distinct act immediately provocative of the most excited outburst on the part of the Jews. But the interpretation: he demanded that He should be released (Meyer), gives rise to the supposition that Pilate must needs ask the Jews' sanction to the release of Jesus. This word, to which not sufficient regard is paid, means rather: he was

really on the point of ordering the release of Christ. Perhaps he caused the guard to fall back, or he may have stated to the Jews that they might go home, that he would leave Jesus behind in the prætorium, under his own protection. At all events, here it is that the tragic knot was tied. The liberation of Jesus seems already decided.

But the Jews cried out, saying.—Now, in the uproar of the Jews, the whole storm of hell rises. At first the high-priests and officers led the voices,—now the entire mass is full of excitement and needs no starter. The demoniacal syllogism with which they debauch Pilate, scarcely originates, however, in the brain of the populace. The hierarchs take refuge in the political accusation, declaring: Jesus is a revolutionist against the emperor, and if thou let Him go, thou comest thyself under suspicion of treason to the emperor. Now the emperor was—Tiberius. The threat of being accused to this man of treason fells the weak courtling. On Pilate as manifoldly guilty, especially of extortions and outrages: Joseph., *Antiq.* XVIII. 3, 1 ff.; Philo, *De leg. ad Caj.*, 1038; on the suspicious character of Tiberius, Sueton., *Tib.*, 58; Tacit., *Ann.*, III. 38. *Majestatis crimen omnium accusationum complementum erat.*—Φίλος Καίσαρος, a predicate of honor, since the time of Augustus conferred, by the emperor himself and by others, partly upon prefects and legates, partly upon allies (Ernesti, *Suetonius*, *Excurs.* 15)." Tholuck. According to Meyer [and Alford], the term means simply: *loyal* to the emperor; unfavorable to this view is the technical use of the predicate: *amicus Cæsaris.* Even if Pilate did not formally possess the title, it is alluded to.—**Speaketh against**—is at variance with—**the emperor** (ἀντιλέγει). Meyer: He *declareth* against the emperor, not: he *rebelleth* (Kuinoel), *etc.* But *rebelling* is exactly what *declaring* against the sovereign means.

Ver. 13. **When Pilate therefore heard these words.**—Pilate's playing with the situation is past; now the situation plays with him. First he said—not asked—: what is *truth?* Now his frightened heart, to which the emperor's favor is the supreme law of life, says: what is *justice?* "He who fears not God above all things, is condemned to fear man." Tholuck.*—**He brought Jesus forth.**—Since the last examination, ver. 8 ff., he had left Him in the pretorium. —**And sat down in the judgment-seat** [ἐκάθισεν ἐπὶ βήματος εἰς τόπ·ν λεγόμενον λιθόστρωτον]. — "Sentence was pronounced *sub divo*, not *ex æquo loco*, but *superiore;* there stood the judgment-seat on a floor of mosaic: *pavimentum, tessellatum* (Sueton. *Cæsar*, chap. 46)." Tholuck. [Such a tesselated pavement Julius Cæsar carried about on his expeditions, Suet. *Cæs.*, c. 46.]—**But in the Hebrew, Gabbatha.**—"The name Γαββ. must not be derived from גִּבְעָה, hill [so Hengstenberg], —against which derivation the double β would militate (comp. Γαβαθᾶ, Jos. *Antiq.* v. 1, 29), but from גַּב, ridge, hump." Meyer. Is it not, perhaps, still more probably an Aramaic modification of גַּבְּהָ, *altum, altitudo?* [Alford from גָּבַהּ, *altus fuit*, Ewald from the root גְּבַע with a signification similar to λιθόστρωτον.—P. S.]

Ver. 14. **It was the preparation**-day.—Παρασκευὴ τοῦ πάσχα, see Comm. on *Matt.* [pp 455, 468]; *John* on chap. xiii. [p. 405].

1. Friday in the passover-season, or paschal week, as a day of preparation for the Sabbath. Wieseler, p 336 f; Wichelhaus, p. 209 f. Only apparently a modification is Tholuck's explanation: The Paschal preparation-day as the preparation for the Sabbath falling in the Paschal season; since the terms Friday and Sabbath preparation-day were of necessity synonymous to the Jews, just as to the Germans the terms *Samstag* and *Sonnabend* are.

[This is the correct view, and is maintained also by Olshausen, Luthardt, Hengstenberg, Riggenbach, Robinson (*Harmony*, p. 219). The term παρασκευή here does not correspond (as Meyer, Lücke, Alford and others assert) to the Hebrew עֶרֶב הַפֶּסַח, "*the vigil of the Passover,*" "*passover-eve*" (mentioned in the Talmud, see Buxtorf, *Lex.*, p. 1765, but nowhere in the Bible), but to עֲרוּבְתָא, *eve*, as being the עֶרֶב הַשַּׁבָּת, *eve of the Sabbath* (see Buxtorf, *Lex.*, p. 1659). It is equivalent to προσάββατον, *fore-sabbath* (Mark xv 42; Judith viii. 6), or προεόρτιον, as Philo (*De vita contempl.*, p. 616) calls it. In other words, it is a technical Jewish name for *Friday*, just as the corresponding terms in the Syriac and Arabic, and as the German *Sonnabend* (Sunday-Eve) is used for *Samstag* (Saturday). It was so called from the Jewish habit of preparing the meals (הכין; παρασκευάζειν) on Friday for the Sabbath, since it was forbidden to kindle a fire on the Sabbath (Ex. xvi. 5; Joseph. *Antiq.* xvi. 6, 2). This is the uniform meaning of παρασκευή in all other passages of the New Testament where it occurs, *viz.*, in this very chapter, vers. 31, 32; Matt. xxvii. 62; Luke xxiii. 54; Mark xv. 42 (where it is expressly explained for non-Jewish readers, as being=προσάββατον). Why should our passage be an exception? The addition τοῦ πάσχα, which John always uses in the wider sense for the whole feast (not for the eating of the paschal lamb), makes no difference: it is simply the *Paschal Friday*, or *Easter-Friday*, as we speak of *Easter-Sunday, Easter-Monday, Easter-Tuesday.** We have here a very significant hint that after all John is in perfect harmony with the Synoptists on the day of Christ's death, which was not the 14th, but the 15th of Nisan, or the first day of the paschal festival. John probably chose this very term to expose the awful inconsistency and crime of the Jews in putting the Lord and Saviour to death on the day when they should have prepared for the holy Sabbath—doubly sacred now as being at the same time the first day of the great passover.—P. S.]

2. Meyer following Lücke, Bleek, *etc.* [p. 623, comp. pp. 600 seq., 5th ed., where the discussions are]: "In order that the παρασκευή might

* [Of John Knox it is truly said: "He never feared the face of man." The reason was because he feared God. Only he is truly free and independent of men, who feels bound in God and dependent on Him.—P. S.]

* [Robinson, Tholuck, Wieseler and others, quote also as a parallel σάββατον τοῦ πάσχα in Ignatius *Ep. ad Phil.*, c. 13; but this is not the Sabbath of the Easter-week, but the Saturday preceding Easter-Sunday, Easter-eve.—P. S.]

not be apprehended as the weekly one, referable to the Sabbath (vers. 31, 42; Luke xxiii. 54; Mark xv. 42; Matt. xxvii. 62; Joseph. *Antiq.* xvi. 6, 2 al.), but that it might be regarded as connected with the feast-day of the *Passover*, John expressly adds τοῦ πάσχα. Undoubtedly it was a Friday, consequently Preparation-day for the Sabbath also—this reference, however, is not the one to be pointed out here; the true reference is to the *paschal feast* coming in on the evening of the day,—of which feast the first day fell, according to John, upon the Sabbath." [So also Alford.]

This view is contradicted:

(1) By the fact that in that case John would, shortly after, ver. 31 [ἐπεὶ παρασκευὴ ἦν, and ver. 42, διὰ τὴν παρασκευὴν τῶν Ἰουδ.], have used the word παρασκευὴ in another sense.

(2) That he then in ver. 31 would have been obliged to write παρασκευὴ τοῦ σαββάτου* in order to distinguish between the two senses.

(3) That, therefore, according to vers. 31, 42, παρασκευὴ had a thoroughly fixed signification and denoted the day of preparation for the Sabbath, in consequence of which fact, therefore, the παρασκευὴ τοῦ πάσχα is also to be interpreted as the day of preparation for the Sabbath of the paschal season.

(4) That John elsewhere uses the word πάσχα as a term for the ἑορτή, the paschal season. So, expressly, chap. ii. 23; vi. 4; xi. 55, 56; xviii. 39. And hence, assuredly, also here.

It was going on towards the [*es war gegen die*] **sixth hour** [ὥρα ἦν ὡς ἕκτη. This is the correct reading instead of ὥρα δὲ ὡσεὶ ἕκτη.—P. S.]—See Note on chap. i. 39 [p. 93.]; Comm. on *Matthew* at this passage [xxvii. 45, p. 525, Am. ed.]; *Mark* [xv. 25, p. 152]. According to Jewish reckoning it was on the way to 12 o'clock, *i. e.*, between 9 and 12 o'clock. On the difficulty of this notice, see the passages cited. [The difficulty is this, that according to John the hour of crucifixion was the *sixth*, *i. e.*, (counting with the Jews from sunrise) 12 o'clock of our time; while according to Mark xv. 25 it was the *third*, *i. e.*, 9 o'clock, A. M., with which the statement of Matt. xxvii. 45, and Luke xxiii. 44, agrees, that at the sixth hour or noon, when Jesus had already for some time been hanging on the cross, darkness covered the land for three hours, and that Jesus died about the ninth hour (*i.e.*, 3 P. M.); consequently according to the Synoptists the Saviour suffered for nearly six hours on the cross, according to John only about three hours.—P. S.] *Solutions* of the apparent contradiction:

1. Assumption of a writing-error (Euseb. and others): ϛ [6], instead of γ [3].

[So also Theophylact, Severus, Beza (ed. 5th), Bengel, Alford, Robinson, *Harmony*, p. 226, where Robinson says: "The ὥρα τρίτη of Mark, as the hour of crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross. The reading ἕκτη in John is, therefore, probably an early error of transcription for τρίτη (ϛ for Γ). Indeed, this last reading is found in Cod. Bezæ and Cod. Reg. 62, as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading, while the internal evidence in its favor is certainly far greater." But ἕκτη is undoubtedly the correct reading as far as *external* authority goes. See TEXT. NOTE, and Tischend. ed. VIII. *in loc.*—P. S.]

2. Roman reckoning is employed=6 A. M. (Rettig, Tholuck, Hug, and others). [So also Olshausen, Wieseler, Ewald, Townson, Wordsworth.—P. S.] But after the examination before Caiaphas, the first examination before Pilate, the examination before Herod (Luke xxiii. 9), the further proceedings in Pilate's presence, the scourging and mocking, it is impossible that it was only *approaching* or *about* 6 o'clock in the morning, since the final session in presence of Caiaphas did of itself presuppose the dawn of day, to make it legal. [Besides, this view creates the difficulty of too long a period (three hours) intervening between the sentence of death and the crucifixion. It is also very unlikely that John, with the Synoptical statements before him, should without any notice have introduced a different mode of reckoning, and with it an element of confusion rather than rectification.—P. S.]

3. It was about the sixth hour of the paschal feast, reckoned from midnight (Hofmann, Lichtenstein).* The passover, however, did not begin at midnight, but on the previous evening at about 6 o'clock; irrespective of the fact that this "would be an unprecedented way of reckoning hours, namely as belonging to the *feast*, not to the *day* (in opposition to chap. i. 39; iv. 6, 52)." Meyer.

4. "Again a difference from the Synoptists, according to whom (see Mark xv. 25, with which Matt. xxvii. 45; Luke xxiii. 44 agree) Jesus is crucified as early as 9 o'clock in the morning." (Meyer and others.)

5. The third hour of Mark is the third quarter of the day (Aret., Grot. [Calvin, Wetstein], and others), against which Mark xv. 33. ["And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried," *etc.*]

6. An indefinite computation of hours, according to which the sections of time between the third, sixth and ninth hours are indefinitely stated. Thus the third hour in Mark may mean: nine o'clock was past,—it was between nine and twelve o'clock when the crucifixion of Christ began; and this is the more probable since Mark regards the scourging as the prelude to the crucifixion, which, when the former took place, was really already decided (see ver. 15). And so the words of John: it was towards the sixth hour: it was past nine o'clock and approaching noon when Pilate—the scourging being accomplished, and the Scourged One having been presented to the populace—spoke the final words upon which

* [Or in ver. 14, ἦν δὲ παρασκευὴ τοῦ πάσχα, ὅ ἐστι προσάββατον τοῦ πάσχα, comp. Mark xv. 42.—P. S.]

* [In this case τοῦ πάσχα must be disconnected from παρασκευή, and connected with ὥρα in this way: ἦν δὲ παρασκευή, τοῦ πάσχα ὥρα ἦν ὡς ἕκτη, *i. e.*, it was preparation-day (Friday), about the sixth hour of the paschal feast (counting from midnight). Ingenious, but very artificial and without a parallel for such reckoning. Hofmann, of Erlangen, proposed this view in an article of the Erlangen *Zeitschrift f. Prot. und Kirche*, 1853, p. 260 ff., and again in his *Schriftbeweis*. Lichtenstein adopts it in his article *Jesus Christus*, in Herzog's *Theol. Encycl.*, Vol. VI., p. 595.—P. S.]

the procession to Golgotha immediately followed. John's employment of the *later* indefinite hour-date is accounted for by the thought; they now hastened to the close, because, with noon, the second, already more Sabbatic, half of the παρασκευή was approaching. Mark's choice, on the other hand, of the *earlier* indefinite hour-date is accounted for by the significant antithesis which he wishes to institute between the third and the sixth hour.

[This solution of the difficulty has been adopted by Godet, who remarks that the apostles did not count with the watch in their hands. So also Hengstenberg, who, however, very mechanically splits the difference and fixes the crucifixion at half-past ten! In this case the statements both of Mark and John would be wrong. Meyer rejects all attempts at reconciliation and gives John the preference over the Synoptists. But Lange's view has a strong support in the ὡς or ὡσεὶ of John, which excludes *strict* accuracy on his part and leaves room for *some* approach at least towards the third hour of Mark. At noon Christ must certainly have been already hanging on the cross; for this is the unanimous testimony of the Synoptists.—P. S.]

Behold, your king [Ἴδε ὁ βασιλεὺς ὑμῶν]!—Pilate, inwardly overcome, designs, by this mocking of the Jews, not only to *mask* his disgrace but also to *avenge* it; it may be that these words unfold even this threatening thought: your *King*, then, shall first be crucified, and after Him, *yourselves*. At all events, he shifts the guilt to their shoulders.

Ver. 15. **Away with Him, away with Him, crucify Him** [Ἆρον ἆρον, σταύρωσον αὐτόν]!—The words: ἆρον, ἆρον!* present to us something more than the meaning: Away with Him! away with Him! At this last moment there is still a mutual effort to shuffle off the legal responsibility upon each other. Pilate's meaning is: if He is to be executed, *ye* may execute Him. The meaning of the Jews is: *thou* shalt have Him, *thou* shalt crucify Him! It was only in this way that they could be assured of Pilate's inability to institute later a review of the proceedings. *The Hierarchs make the same claim again at the present day: the rude State, the Pilate of the Middle Ages, adjusted the terrors of the Inquisition in accordance with the laws then existing.* The brief, passionate exclamation is likewise expressive of the bitterness called forth by the word of Pilate: Behold, your King!

Shall I crucify your king?—This question of Pilate is an intimation of his last wavering in resolve—a wavering in all probability particularly induced by the message of his wife. See Comm. on *Matthew*. Not merely a "reverberation" of the preceding derisive words, but also a distincter expression of the same idea: If He is to be crucified as your King in your sense, He must, according to your law, die as a *religious* criminal. Hence the high-priest's reply.

We have no king but the emperor [Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα].—*I. e.* He shall and must die as a political seditionary. At the same time it is the consummation of the godless perfidy with which they disclaim their own Messianic hope, deny the Messianic claims, traduce the Lord as a seditionary, whilst they themselves feign a zeal of the most loyal fidelity demonstrable by subjects, with which they would fain shame and terrify even the Roman governor. [Some of these very men who here made a hypocritical show of loyalty to carry their point and to make a tool of Pilate, perished afterwards miserably in rebellion against Cæsar. Bengel: *Jesum negant usque eo, ut omnino Christum negant.* Alford: "A degrading confession from the *chief priests* of that people of whom it was said, 'The Lord your God is your King,' 1 Sam. xii. 12."—P. S.]

Ver. 16. **Then therefore he delivered Him up unto them, to be crucified.**—The repeated threatening hint of the high-priest completes the conquest of Pilate. A compromise results, in pursuance of which Christ is delivered (παρέδωκεν not simply *yielded*, after Grotius and others) to the high-priests, to be taken to their place of execution, and is, nevertheless, crucified by Roman soldiers, according to Roman criminal law. It is to be presumed that Pilate combined the delivery of Jesus to the Jews with the symbolical act of washing his hands (according to Matthew). This compromise is one of the many legal contradictions in the history of the crucifixion, by means of which contradictions the *summum jus* of the ancient world is converted into the *summa injuria*. Comp. Comm. on *Matthew*, xxvii. 22 [pp. 512, 514, Am. Ed.]. Other contradictions: Declared innocent, and yet sent before another tribunal, and yet scourged. Scourged in order that He might be released, and yet afterwards crucified. Contradictions of the forum, of sentence, of cognizance, of the degree of punishment, of the form of punishment.

They therefore took Jesus [παρέλαβον οὖν τὸν Ἰησοῦν. Ver. 16 ought to close with σταυρωθῇ, and παρέλαβον begin the next section. So Tischendorf, Alford, Westcott and Hort.—P. S.] The *high-priests*, not (as De Wette thinks) the *soldiers*.—**And led Him away** [καὶ ἀπήγαγον—very doubtful, see TEXT. NOTES.—P. S.] The taking was also consummated with the declaration: His blood be upon us, *etc.* (see Comm. on *Matt.*). On the site of Golgotha, outside of the city, see Comm. on *Matt.* [520 ff.] "The site of the place, without the city, is likewise attested by Heb. xii. 12." Tholuck.

DOCTRINAL AND ETHICAL.

1. By many supplementary touches John presents us with the clearest view of the incidents of the *secular trial* undergone by Jesus. To these supplementary traits belongs, above all, the gradation of the Jews' accusation.

(1) They charge Jesus with being an ecclesiastical criminal whom they have already sentenced, and whose sentence Pilate has but to confirm. (2) In the most ambiguous sense: With making Himself the King of the Jews. (3) With being an ecclesiastical criminal,—because He had made Himself the Son of God. (4) With being a political revolutionist,—because He claimed to be the King of the Jews.

* [Tischendorf, Alford and Westcott and Hort put no comma between the two ἆρον, which were no doubt spoken in rapid succession with all the vehemence of furious passion.—P. S.]

These form two accusations which they alternately bring forward: a Jewish one and a Roman political one. The first time each is couched in ambiguous and innuendo-like terms; the second time each is formulated in calumnious audacity.

Another of these supplementary traits is the conflict maintained between Pilate and the high-priests throughout the entire procedure—a conflict in which the personal character of Pilate, as well as that of the high-priests, is most clearly reflected; as is also the more general character of a vain, worldly state-craft in its haughty and nevertheless impotent struggle with a crafty hierarchical power and its fanatical tools in the popular life. Then those moments also stand out clearly, in which Christ is, as a delinquent, by the Jews delivered to, or pressed upon, Pilate; by Pilate delivered to, or pressed upon, the Jews, —down to the moment when a kind of compromise is effected. From vers. 28-31 Pilate refuses judgment. From vers. 32-38 he receives the Accused, granting Him a pre-examination; then, however, *he* does not simply acquit Him, but seeks to entrap the Jews and, by the offer of presenting Jesus to them for their paschal procession, which was annually graced by some recipient of governmental pardon, to move *them* to acquit Him with *éclat*. Pilate then for the second time receives Jesus, in order, for the gratification of the Jews, to perpetrate upon Him a police execution that was destitute of all judicial grounds,—viz. the scourging.

The expression *Ecce Homo* contains another return of the person of Jesus to the Jews. For the third time Pilate enters into judgment with Jesus upon the accusation: He made Himself the Son of God. He now designs setting Him free himself, but the Jews weaken his purpose by a threat accompanied with tumult; and he is now inwardly so discomfited that the last time he does not simply *deliver* the Accused to the Jews—he delivers Him *under sentence of crucifixion*, purposing a *formal* participation in the affair *himself*, while the *Jews* are to assume, and really do assume, the *actual* execution and responsibility of it. Both these facts are summed up in the words: "He delivered Him unto them that He might be crucified." As regards the contrasts of conduct, the stately, artificial repose of Pilate is overcome by cringing submissiveness; his political calculation by demoniacal craft and pertinacity; his effort of conscience by audacious menace; his attempt to turn the accusers into ridicule by treating them scornfully and mocking them, by fanatic popular agitation and a revolutionary, tumultuous petition, masking itself in pure zeal for the authority of the emperor.

The individual items for which, as new disclosures, thanks are due to John, are

a. The competence strife in regard to the trial;

b. The analysis of the ambiguous expression, *King of the Jews*, by the wisdom of the Lord—making manifest the vileness of the high-priests and the felony to the Messianic idea, of which they are guilty;

c. The antithesis of the Kingdom of Truth and the kingdom of this world, and the utterance of Pilate;

d. The circumstance that it is pre-eminently the Jews who are guilty of bringing the Lord into juxtaposition with Barabbas;

e. The real purpose of the scourging;

f. The effect which the charge that Jesus made Himself the Son of God, produced upon the soul of Pilate—the anguish of superstition, following hard upon the self-upliftment of unbelief;

g. The innuendo-like threat of the Jews to accuse Pilate to the emperor—as the weapon that prostrates him (Pilate);

h. The double masking: The rebellion of the Jews against their King and against the emperor's governor, in the mask of the most faithful Jewish piety and Roman subjection; Pilate's dejection, in the mask of a stately session for judgment, and a derisive treatment of the accusers and the whole Jewish nation;

i. The share of both—Pilate and the Jews—in the crucifixion.

John, in the close unity of his presentation, has however passed over, together with minor features, the trial in the morning (Matt. xxvii. 1); the dream of Pilate's wife (Matt. xxvii. 19); Pilate's washing of his hands, and the self-execration of the Jews (Matt. vers. 24 and 25); the reed (Matt. ver. 29); and the bespitting on the part of the soldiers (ver. 30). Similarly, the sending of Jesus to Herod, and the resultant friendship of Herod and Pilate (Luke xxiii. 6–12); finally, the notice that Barabbas had perpetrated a sedition in the city (Mark, Luke).

2. The *joint implication* of a *hierarchical Church* and a *despotic State* in the guilt of Christ's execution under pretext of His being a religious criminal:

(1) In losing the right of inflicting capital punishment, the hierarchs should have recognized the fact that their discipline could extend no further than to excommunication (Matt. xviii. 17). (2) With the assumption of rule over different national religions, the Roman State should have been constrained to penetrate to a purely political position and a distinction of matters religious and political,—to a principle of which the better men already had a presentiment (Acts xviii. 14 and 15). The two principles, however, the religious and the political, continue, on the one hand, involved, and, therefore, on the other hand, strained, because the Jewish hierarchy has not purified itself to a pure conception of the Church, nor the Roman power to a pure conception of the State.

This mingling of State and Church has been repeated from the time of Constantine, increasing more and more in the Middle Ages until the arrival of the Reformation. It still continues in the Greek economy of State and Church (Cæsaropapism), likewise in the Roman Ecclesiastical State,* as, partially, in the other Catholic States (Papal-Cæsarism). Christ and Christianity have always had to suffer under this confusion, the ground of which is a want of respect for the religious conscience.

(2) In taking for granted that disagreeable religious tendencies are to be punished, the hierarchy is fain to shuffle off the *execution* of punishment upon the despotism, the latter to shift the *responsibility* of punishment upon the hierarchy.

* [Overthrown in 1870, soon after the adoption of the blasphemous dogma of papal infallibility by the Vatican Council. —P. S.]

(3) Afterwards they both seek to excuse themselves; Pilate writes: "The King of the Jews," *i. e.* a *religious* motive has brought Him to the cross. The hierarchs wish the inscription to read: "He *said* that," *i. e.* He is a misleader of the people, and a disturber;—the motive is a *political* one.

In a similar manner ultramontane authors now try to impute the execution of heretics to the State of the Middle Ages.

(4) Pilate constituted himself and his Roman authority constable of the hierarchy, and from this time forth he rushes to perdition. Similar was the fate of the Maccabean house, and, since then, of several European dynasties. The clean sunderment of Church and State is a vital impulse of the spirit of Christianity, one of the greatest tasks of Christian times. See the author's essay: *Ueber die Neugestaltung des Verhältnisses zwischen Kirche und Staat.* Heidelberg, 1848.

3. The *fearful treason of the Jews to their Messianic idea*, consummated in the ambiguous accusation: "Jesus is the King of the Jews." A similar felony was committed by Josephus in applying the Messianic predictions of the Old Testament to Vespasian, *De Bello Jud.*, VI. 5, 4. See Gieseler, p. 47.

4. The *world-historical encounter of the Spirit of Christ with the genius of the Roman nation* on the occasion of the discourse concerning His kingdom (see Exeg. Notes; and my *Leben Jesu*, II., 1508); analogous to His encounter with the genius of the Greek nation, John xii. 20 ff.

5. *Christ's kingdom not* OF *this world, but* IN *this world*, for it and over it. Christ the King in the Kingdom of Truth.

6. The *question of Pilate* no question, but a frivolous, unbelieving utterance. Characteristic of the Græco-Roman world-culture of his time.

7. Pilate surrendered *truth* first, and afterwards *justice*,—in consequence.

8. *Ecce Homo.* The scourging of Christ is intended by Pilate to save His life and, hence, to be an act of humanity. But as that governor's official administration is without consistency, his justice without any foundation of truth, his wit without wisdom, so his humanity is destitute of the fear of God, of strength and of blessing. Such a humanitarian idea gave issue to the African slave trade.

9. Pilate's superstitious fear at the saying: "Jesus made Himself the Son of God,"—a characteristic trait of the unbeliever. The indissoluble connection between unbelief and superstition. But after all, unbelieving Pilate is more believing than the superstitious high-priests in the consummate unbelief with which they reject Christ. Of the threefold terror of Pilate: his terror at the law, his terror of conscience, his religious terror—there appears no trace in these practical atheists, who have donned the mask of the holiest zeal.

10. The greater sins of the high-priests. Christ's sympathy with the judicial fate of the weak Pilate. In this, Christ's sentence upon Pilate, there lies a stronger *Ecce Homo!* than in the exclamation of Pilate. *Ecce Homo*—who believes he is *administering* divine government and justice, and stands impotent—the *tool* of divine judgment, destined *himself* to be the *prey* of judgment.

11. Ecclesiastical and political masks. See No. 1.

12. The hierarchy here begets a *revolution* and allies itself to the same, with a view to shaking the political authority. Hierarchy, popular insurrection, and political authority, in wicked alliance, sentence the King of the Kingdom of God and Protector of all holy order and authority, the High-priest and true Friend of the people, to death upon the cross, as a kindler of rebellion. See *Leben Jesu*, II., 1533.

13. *No King but the Emperor.* In that hour the besotted nation did, with hypocritical fanaticism, renounce, not its Messiah only, but also its Messianic hope, cherishing in its heart meanwhile rebellion against the emperor and the hope of a political Messiah. Yet even this judgment of hardening must, according to Rom. ix., redound to the salvation of the world—the Gentile world, primarily.

HOMILETICAL AND PRACTICAL.

See the Doctrinal Notes, and Comm. on *Matthew*, *Mark* and *Luke*.

Christ at once being judged by, and judging, the world.—Christ at the bar of the Roman State.—Christ before Pilate, and Pilate before Christ.—How Christ's glance pierced through all the mazes of judgment: 1. Through all *entanglements*, to the *right;* 2. through all *concealments* and *misrepresentations*, to the *bottom;* 3. through all *ambiguities*, to the *purpose;* 4. through all *waverings*, to the *issue*.—How the judgment upon the *Lord* judgeth *itself:* 1. In its accusations; 2. in its examinations; 3. in the motives for its sentence.—The grave sign in the fact that the great prospect that existed of Christ's acquittal was immediately blighted: 1. The great prospect: *a.* Pilate at first repulses the accusers. *b.* He nevertheless holds the examination and declares the innocence of Jesus. *c.* He tries to adjust the matter with the scourging. *d.* He is convulsed with religious awe and already proceeds to release Jesus. 2. Blighted: *a.* By the stratagem of hypocrites; *b.* the audacity of fanaticism; *c.* the impotence and guilty consciousness of Pilate; *d.* the rule of Tiberius; *e.* the plots of Satan; *f.* the providence and judgment of God. 3. The grave sign: *a.* Of the depravity of the world; *b.* of the magnitude of human unrighteousness; *c.* of the majesty of divine righteousness; *d.* of the fixedness and depth of the Redemption.—As Roman State-spirit delivered the Lord Christ Himself to the will of the Hierarchy, so it subsequently pursued the same course with Christianity.—The light of the calm majesty of Christ alone illumines the dark scene of His condemnation.

Section First—Chap. xviii. 28-40. The cunningly calculated appearing of the accusers: 1. Hypocritical: they keep the legal Passover holy, to the end that they may the more surely deliver up the true Paschal Lamb to the Gentiles; 2. Dissembling, naïve: they make as if the sentence were already decided; Pilate has nothing to do but to set the great seal to it; 3. Truckling: "we

may not put any man to death;" 4. Slanderously and disclaimingly shameless: they design to entrap Pilate with the ambiguous phrase: "the King of the Jews;" 5. Crafty, bold: they choose a mob-hero, Barabbas, who has made a sedition (probably against the Roman authorities).—The competence conflict, or the embroilments between the Hierarchy and the despotic State, and the ultimate, wicked peace.—The counter-question of Christ (ver. 34) a word of the heavenly Judge (for instruction): 1. For the elucidation of the matter; 2. for the warning of Pilate; 3. for the illumination of the accusers.—The Roman interrogation: What hast Thou *done?*—The declaration of Jesus: My kingdom is not of this world: 1. As defence; 2. as accusation.—The kingdom of Christ in its spiritualness and heavenliness: 1. How it differs from the kingdom of the Romans; 2. but also from the government of the Priests. —The royal confession: A King am I.—The royal Kingdom of Truth: 1. The Kingdom of the King: Truth in its profoundest essence, as a revelation of God; in its highest power, as the Gospel; in its broadest extent, as the uniting bond of all life; in its bodily appearance, as the Person of Christ. 2. The King of the Kingdom: Christ, personal Truth itself, as the light centre of all life, thoroughly at one with itself, and therefore the Light of the world. 3. The title of the King: Perfect agreement of His birth and His mission (His office); His ideal and His historical vocation. 4. His government: The faithful Witness, with His testimony; the Host-leader of all faithful witnesses (martyrs). 5. Increase of the Kingdom: The Word received as His voice by all who are of the truth.—The word of Pilate: What is truth? 1. How it might have become the *saving* of his life (if he had spoken inquiringly and submitted himself to the answer); 2. How it became the *judgment* of his life (because he spoke it triflingly and scornfully, going out immediately.—What is truth? This question may be considered according to its divine meaning; 1. As the sneering exclamation of the impious scoffer; 2. as the mere declaration of a frivolous worldling (Pilate); 3. as the doubting question of an earnest investigator; 4. as the vital question of a longing heart.—The Pilate-question of the Roman spirit of tradition. (We must abide by the tradition, cried the Roman pagans to the Christians. How can ye think of such a thing as proclaiming new truths?) Pilate's declaration without: I find no fault in Him; in connection with the preceding utterance: What is truth?—Pilate's testimony to the innocence of Jesus. First attempt to release the Accused.—*But it is your custom;* How Pilate, with the first deviation from the right, had entered upon the road of calamity. *Barabbas*, see the Synoptists.

Section second, Chap. xix.1-16. The scourging of Christ, in respect to its two-fold signification: 1. In respect to Pilate's intention (made prominent by John), it was to avert the crucifixion. 2. In respect to the actual result, it formed (according to the statement of the Synoptists) the beginning of the crucial sufferings of Christ.—Second attempt to release the Accused. —Lo there, the Man! 1. The word in the sense of Pilate. 2. The word in respect of its higher signification.—The second accusation in respect to its contradiction of the first in the sense of the accusers.—Pilate's fear. Close connection between unbelief and superstition.—Second examination by Pilate, by reason of the charge: He made Himself the Son of God.—Jesus' silence in the second examination by Pilate compared with His silence before Caiaphas.—The haughtiness in Pilate's reproof (ver. 19), and the augustness in the answer of Christ.—Christ sees even in the power of Pilate and its misuse, pre-eminently an instrument and a work of Divine Providence.—The greater and the less great sinners, or Jesus Himself in judgment, the holy Judge in righteousness and clemency.—Pilate's resolution to release Jesus; or the last attempt, frustrated by the bold menace of the Jews. Why was it possible for this menace so to disturb him? 1. Because he was Pilate (on account of his extortions, destitute of a good conscience and of trust in God, and setting his earthly self-preservation above all things). 2. Because his sovereign was the emperor Tiberius (the cruel and suspicious tyrant who lent a ready ear to denunciations of all kinds). 3. Because he knew the Jewish priests (their deceitful cunning and fanatical boldness).—The priestly revolutionists with the bugbear of revolution in their mouths: 1. Revolutionists against the emperor (in their hearts;—against the authority of the governor). 2. Declaring Christ to be a revolutionist; And Pilate himself to be open to suspicion of this crime.—Gabbatha and Golgotha.—Pilate wraps himself in all the pomp of a judge, while his judicial dignity is drabbled in the dust.—The priests put on the mask of devotion to the emperor while they condemn their King to the cross.—The scoffs of a Pilate cannot break the power which the priests exercise over the blind populace.—Gentile-Roman policy overcome by the Jewish hierarchy.—The glory of Jerusalem and the glory of Rome sink away in one ordeal in which they judge the Lord of the world;—and with them the glory of Judaism and the glory of heathenism—the glory of the whole old world.—Agreement (concordance) of Pilate and the priests.—The suffering of the Lord in Pilate's tribunal: 1. In view of Pilate tottering to his fall; 2. in view of the priests of His nation in their obduracy and craftiness; 3. in view of the delusion of the infatuated, raging people.—The temptation of Christ in these sufferings, and His victory.

Starke: To chap. xviii. 28-40. The Most Holy, in suffering Himself to be delivered into the hands of the uncircumcised, did thereby (take upon Himself the shame of our spiritual foreskin and) purpose to procure for us poor Gentiles a right to the citizenship of Israel.—How stiff-necked men still are in their superstition; and on the contrary, how secure and careless about that which is really in accordance with God's word.—Hall: It is the way of all hypocrites to be exceedingly conscientious about things concerning which they really need have no scruples; but for things of which they should make scruple, they keep an accommodating conscience.—Cramer: It is a rickety proof—the pledging of one's own authority in human affairs: *We* say so, therefore 'tis true. Such are the vain-glorious,—they speak great blasphemy—slanders;—what

they speak, must be spoken from heaven; what they say, must have weight on the earth, Ps. lxxiii. 8, 9 [another variation in translation].—QUESNEL: Judges should examine everything—and their own hearts more than all other things. —Christ's kingdom and the emperor's can well exist together. Worldly order and government are serviceable to the Church, and the Church, by her prayer and intercession, preserveth police and kingdom. Certainly: the better Christian, the better magistrate! the better Christian, the more blessed teacher! the better Christian, the more loyal subject!—True servants of Jesus must fight manfully for their King and His kingdom. —BIBL. WIRTEMB.: Dear Christian, what if thou be poor, despised, rejected in the world? for all that, thou art a king; thy Saviour hath made thee one, Rev. i. 6; v. 10. The kingdom is prepared thee from the beginning of the world, Matt. xxv. 34—with this thought breast the devil and the world.—ZEISIUS: Let all thy words and works proceed from truth, if thou wilt be Christ's subject, for thy King Christ is a King of Truth, Zech. viii. 19.—*Ibid.:* Politicians of the present day think with Pilate: What is truth? and hold such as suffer for its sake, to be fools, and, on the contrary, such as stoutly simulate, they account very clever and lucky.—*Ibid.:* So raging mad is the foolish and hardened world that it condemns the good and preserves the lives of the veriest knaves, preferring them, honoring them, and endowing them.—O what insane choice! a refractory subject is preferred to the King of Glory; a murderer, to the Prince of Life; a ravening wolf, to the Good Shepherd.—CRAMER: As it is an abomination to God to wrong the righteous, so it is in like manner an abomination in His eyes not to punish archknaves.

GERLACH: The true King and the true Kingdom are the King and the Kingdom of Truth, Truth in the fullest, deepest sense (comp. chap. i. 14), according to which this word includes perfect essentiality, agreement with itself, holiness. Every king except the King of Truth, has a limited dominion, is at the same time a subject and servant; but God's Truth and therefore His King and His Kingdom, are finally victorious over all opposition. On this very account, however, this dominion of Truth is no purely internal one, else it would not exercise sway over things external, and consequently it would itself be untrue, and not a thoroughly true, perfect dominion. All the kingdoms of the world shall serve this King when His testimony of the Truth shall have made all His foes His footstool. But every other weapon would itself be of falsehood and darkness. Christ was *born* such a King—in Him person and office are one—in this respect also He is nothing but Truth; and for this end He *came into the world* (*of* which He and His Kingdom are not. Ver. 36); His appearance, life and ministry have no other aim.—With the mid-day Sun in his face, Pilate shut his eyes and thought there was nothing but darkness about him. Christ stood before him, Himself the Truth, and he unbelievingly despaired of men's ever being able to know the truth. Pilate's question is no scoff, but the expression of the superficial, hopeless unbelief of a man of the world.

BRAUNE: *My kingdom, etc.;* It twines its blessing around all kingdoms, all circumstances; it is the flying bee, clinging with quiet diligence to the fast-fading flowers and their perishable glory, that it may extract honey from them for its kingdom of the future, creating, meanwhile, not the slightest disturbance in the garden of the world. But it is likewise the great power that in all the migrations of nations, in great wars, and the ruins of the kingdoms of the world, proves itself active in advancing the eternal kingdom of peace. It will not be confined to the heart and the world of thought, but will be set up in the living spirit which gives proof of itself in all situations and which ought to prove itself Christian.—It is founded upon truth—God's promises; it is erected by truth—testimony concerning them; it is enjoyed in truth—obedience towards them; truth is universally disseminated by it; in doctrine and life, ideas, feelings, words, deeds, relations, impulses, truth comes; vanity and falsehood are overcome.—"In the kingdoms of the world, the vanity, ambition and weakness of man are misused, roused and cherished, while truth in the conscience is hindered by unrighteousness. But in the kingdom of God, man's conscience, his sense of truth, and the truth active in that sense, are aided as a drawing to eternity" (RIEGER).—There are minds that ring loud and clear when the truth touches them, while others brought into contact with the truth continue dead and soundless. Purity of heart is the condition whereon depends clearness in the knowledge of God. The light-minded worldliness and dull skepticism of so-called culture lead to a despair of truth.

GOSSNER: They wish to make Christ a malefactor by means, simply, of their authority and office, which, notwithstanding, they had from Him alone. And He was constrained, and did will, to suffer it so to be. We will invert their proposition and say: Friend Pilate, if we were not malefactors, we would not have delivered the Innocent and Righteous One unto thee.—If we were not sinners, such things could and must never have befallen Christ.—With truth,—thought Pilate, like so many other men—a man does not get on in the world. The world shrugs its shoulders, saying: "Truth? Bah! A fellow can't be so particular."

HEUBNER: God's people delivers up its Saviour, its Crown, the sum of all the promises, to the Gentiles to be executed. What a spirit is this in comparison with the spirit of the waiting, hoping fathers! It happens in the morning, at the approach of the holiest of feasts,—at a time when the spirit should clearly see the right. The priests were moved, we doubt not, with the desire to cover Jesus with infamy in the sight of the people.—LAVATER: "Whenever a righteous person is sentenced and judged by an uncalled man, there stands a Jesus before Pilate." —RAMBACH says of Pilate: It is laudable in him that he examines Jesus according to the rule: *audiatur et altera pars,*—that *he himself* makes the investigation, conversing undisturbedly with Christ *alone.*—The Kingdom of Christ is not worldly, but the kingdom of the world becometh Godly and Christly (Bengel).—The truth that

Christ gives, is "truth unto a knowledge of the Father, truth unto an assurance of the forgiveness of sins, truth unto everlasting comfort through grace, truth and strength in godliness" (Rieger).—Truth's seat is least of all at the courts of the great in this world. A king of France complained that though he had all things else in his kingdom and at his court, he yet did lack truth, people to tell him the plain, unvarnished truth (the same).—But what was the innocence which in Pilate's eyes Jesus possessed? The innocence of a good-hearted fanatic.

STARKE: On chap. xix. 1-16. *Bibl. Wirt.* We must not do evil that good may come of it, Rom. iii. 8.—ZEISIUS: Let this: Lo, what a man! never depart out of thy thoughts; but let it be to thee a monition penitently to recognize the enormity of the sins wherewith thou broughtest thy Saviour to such a pass; a warning earnestly to guard against them henceforward, and a word of consolation, partly in view of the hideous picture of thine approaching death, partly for the time when the world shall make a spectacle and a monster of thee.—QUESNEL: A judge must not terrify others with his power; but must be in fear himself on account of the power which he hath received from God, and look to it that he use it aright.—ZEISIUS: When we must suffer wrong, there is no better means of calming our souls and inspiring them with patience and consolation than by turning our eyes utterly away from secondary causes and fixing them on God, 2 Sam. xvi. 10; Luke xxi. 18, 19.—One sin is indeed more grievous than another, and hence deserving of heavier punishment and condemnation, Ezek. xvi. 51, 52.—A frank confession of the truth hath great power and is never without blessing, Acts xxiv. 25.—Satan knows how to take hold of every man in the place where he is weakest, 2 Sam. xi. 2; John xiii. 2.—Satan understands making a masterly use of honor, consideration, favor, grace with great lords—with them he blinds the eyes of men and ensnares their hearts, thus bringing or keeping them under his dominion, chap. xii. 43.—HALL: A carnally-minded man is more anxious for his bodily prosperity and temporal honor than for his soul.—ZEISIUS: It is a sorrowful fact that the servants of great lords are far more afraid of their masters, than of God's displeasure; but cursed is the man that trusteth in men and, *etc.*, Jer. xvii. 5: Acts v. 29.—Truth is often made a mere laughing-stock, —yet the mocker must be defeated and truth victorious.

GERLACH: The heathen even, struck by the divine majesty of Jesus, must gain some inkling of the fact that He was really the Son of God—a fact, the presage of which augmented the sin of the high-priests and that of Pilate also.—Pilate nevertheless did not escape the fate that he here, by his sinful yieldingness, sought to avoid; three or four years after he was deposed by Vitellius, governor of Syria, and sent to Rome to answer to the charges of tyranny preferred against him by the Jews.—On ver. 15. With which they most solemnly renounce God, their King, and the Messiah whom they looked for from Him.—LISCO: Hence the question: *Whence art Thou? i. e.*, art Thou really of divine descent? Jesus is silent, not willing to deny His divine origin and yet unable to instruct the unreceptive Pilate concerning the truth.—In mockery of their rebellious tendencies that longed for a king of their own, yet now rejected Him whom God sent them, Pilate asked: *Shall I crucify your King?* Whereupon the Jews, feigning devotion and loyalty, say: none but the emperor do we recognize as our king.

BRAUNE: Thou art but the instrument of a supreme will—saith the Condemned unto the judge. It is the self-same thought of the Redeemer that He thus expressed to Peter (John xviii. 11)—Shall I not drink the cup My Father hath given Me? Here the Redeemer taketh His stand, even in the midst of the turbid tumult of Jewish passion and Gentile dissoluteness; the pure will of God remaineth serene for Him, as the sky letteth its blue be seen through clouds. —In the destruction of Jerusalem the blood of the fathers and the children flowed. And Pilate bore his load still earlier.

GOSSNER: That is a wicked pliancy men manifest when, like Pilate, to win people they yield the half of what they unjustly demand and consider that they discharge their duty inasmuch as they refuse the other half. Duty and fidelity towards God and one's conscience cannot be divided, else infidelity is already an accomplished fact.—Let him that carrieth his head on high and refuseth to bow his neck beneath the lowly yoke of Christ, look often upon the thorn-crowned and scornéd head of his King.—O thou weak man! thou miserable judge! So oft dost thou publicly attest His innocence, and sufferest Him to be more and more cruelly maltreated, and even committest the innocent Lamb to the wolves again; instead of tearing Him from their clutches. Thou preachest unto deaf ears when thou discoursest to the wolves concerning the innocence of the Lamb.—He who yields once to godless, unscrupulous men and does their pleasure, must and will do it the second time, must do everything until their thirst is quenched.—*Behold, what a man!* how guiltless! and how wretched! So stood He there, the Only and Incomparable One, before His people! how must the angels have looked into it. And He, whither must He have looked, how must He have gazed up to His Father! how must His soul have prayed that eternal honour and glory might grow out of this, His disgrace.—Behold, that is the Man who restoreth men and maketh them again what man was in the beginning when he came from God's hands. Behold, that is the Man, the God incarnate, who maketh men partakers in the divine nature; that is the perfect Man, for all others are men no longer—they can and shall, however, become men once more through Him.—It is noteworthy that God's Son must die because He was God's Son, and *acknowledged and affirmed Himself to be the Son of God.*—A pious judge will never boast of his authority, for it is not his, but belongs to justice and law.—Pilate vaunted his power so, and yet was so impotent, so tottering, that every wind, every menace, cast him to the ground and dispersed his power.—He was always *endeavoring*, always intending and never performing. The foes strive too, and strive more earnestly and more zealously than thou with thy half will.—But thou, O pious soul, when the

world, when sin tempteth thee and provoketh thee to do something hostile to God and Jesus, do thou ask: Shall I crucify my King?

HEUBNER: Christ's crown of thorns and the crowns of the princes of this world afford matter for careful comparison. In respect of outward appearance, the former is disgraceful and agonizing, and the latter gloriously radiant, envied; but in respect of reality, the former is bought with the wearer's own blood, the latter purchased oft-times with the blood of subjects; the former a token of the utterly self-sacrificing, all sorrows-enduring Martyr, the latter a sign of ambition that gratifies itself only; the former wins salvation and freedom for the human race, the latter often bring woes and bondage upon men; the former beams eternally before God and leads to heavenly glory, the latter soon fade away and procure for those that wear them no honor in the presence of God, but frequently rejection from that presence. (Comp. LAVATER *Pontius Pil.* iv. 21.)—Pilate is restless, he goes in and out.—*Behold, what a man! Ecce Homo!* Words of many meanings! (Comp. Lavater, *Pontius Pilatus*, iv. 24-78).—One of the choicest paintings in the Düsseldorf Gallery is (was) an *Ecce homo* with the Latin inscription: All this I did for thee; what doest thou for Me? Zinzendorf was greatly affected at the sight of this picture; he is minded that he would not be able himself to make much response to this query, and he prays his Saviour to pull him forcibly into the fellowship of His sufferings if he be inclined to remain without.—Ver. 11. Pilate had encroached upon the rights of the heavenly Father, Jesus protects the honor of His Father. Even Pilate's power Jesus recognizes as a divine ordinance. Everything is of God, even the power of an unjust authority. Good men are never delivered up to it unless God wills their delivery. A distinction must be made between the work of God and that of Pilate. The guilt of the High Council was greater than that of Pilate, because they had a better insight into religion, into God's counsel and promise, Jesus' deeds and holiness. At the same time the "*greater sin*" awards blame *implicite* to Pilate: he too had sin.—Earthly power is perilous; let not him who has it presume upon it, or him who has it not, desire it.—LUTHER, xvi. 61: "The Jews said, we have no king, and their saying has come to be such earnest that they must (eternally?) be without a king."

KRUMMACHER. *The Suffering Christ, a Passion Book.* Bielefeld, 1854 (Trans. into English by Samuel Jackson. Boston, 1868). Christ before Pilate.—Christ a King.—What is Truth?—The Lamb of God.—The Great Spectacle: *Ecce Homo! etc.*, pp. 378-690.

[CRAVEN; From AUGUSTINE: Chap. xviii. Ver. 28. O impious blindness! They feared to be defiled by the judgment hall of a foreign Prefect; to shed the blood of an innocent brother they feared not.—Ver. 30. Ask the freed from unclean spirits, the blind who saw, the dead who came to life again, and, what is greater than all, the fools who were made wise, and let them answer, whether Jesus was a malefactor. But they spoke, of whom He had Himself prophesied in the Psalms, *They rewarded Me evil for good.*—Ver. 36. All that are born again in Christ, are made a kingdom not of this world. Thus hath God taken us out of the power of darkness, and translated us into the kingdom of His dear Son.—Ver. 37. But when Christ bears witness to the truth, He bears witness to *Himself;* as He said above, *I am the truth.*—Chap. xix. 5. *And Pilate saith unto them, Behold the Man!* as if to say, If ye envy the King, spare the outcast. Ignominy overflows, let envy subside.—Ver. 11. So He answers. When He was silent, He was silent not as guilty or crafty, but as a sheep; when He answered, He taught as a shepherd.——From CHRYSOSTOM: Chap. xviii. ver. 36. He means that He does not derive His kingdom from the same source that earthly kings do; but that He hath His sovereignty from above; inasmuch as He is not mere man, but far greater and more glorious than man; *If My kingdom were of this world, then would my servants fight that I should not be delivered to the Jews;* here He shows the weakness of an earthly kingdom, that it has its strength from its servants, whereas that higher kingdom is sufficient to itself, and wanting in nothing.—When He says, *My kingdom is not from hence,* He does not deprive the world of His government and superintendence, but only shows that His government is not human and corruptible.—Chap. xix. 7. They kill Him for the very reason for which they ought to have worshipped Him.—Ver. 15. *We have no king but Cæsar;* With one accord they denied the kingdom of God, and God suffered them to fall into their own condemnation; for they rejected the kingdom of Christ, and called down upon their own heads that of Cæsar.——From BEDE: Chap. xix. 2. Though the soldiers did this in mockery, yet to us their acts have a meaning; for by the crown of thorns is signified the taking of our sins upon Him, the thorns which the earth of our body brings forth; and the purple robe signifies the flesh crucified. ——From ALCUIN: Chap. xviii. Ver. 38. He did not wait to hear the reply, because he was unworthy to hear it.——From THEOPHYLACT: Chap. xviii. ver. 36. He says, *from hence,* not *here;* because He reigns in the world, and carries on the government of it, and disposes all things according to His will; but His kingdom is not from below, but from above, and before all ages.—Ver. 38. *Pilate said unto Him, What is truth?* For it had almost vanished from the world, and become unknown in consequence of the general unbelief.——From HERBERT: Chap. xviii. ver. 40.

> Thou who condemnest Jewish hate,
> For choosing Barabbas, a murderer,
> Before the Lord of glory;
> Look back upon thine own estate,
> Call home thine eye (that busy wanderer)—
> That choice may be thy story.

[From BURKITT: Chap. xviii. ver. 28. When persons are over-zealous for ceremonial observances, they are oftentimes too remiss with reference to moral duties.—Vers. 29, 30. When we lie under calumny and unjust imputation, we imitate Christ, who opened not His mouth but committed His cause to Him that judgeth uprightly. [He defended Himself before the High-Priest.]—Ver. 36. It is a clear evidence that Christ's kingdom is spiritual, inasmuch as it is not carried on by violence and force of arms, as worldly kingdoms are, but by spiritual means and methods.—Ver. 37. Observe 1. The domi-

nion and sovereignty of Jesus Christ,—He has a kingdom: *My kingdom;* 2. The condition and qualification of this kingdom, negatively expressed: *not of this world;* 3. The use and end of this kingdom, that the truth may have place among the children of men for their salvation: *to this end was I born, and came into the world, to bear witness unto the truth;* 4. The subjects of Christ's kingdom declared: *Every one that is of the truth, heareth My voice.*—Ver. 38. *What is truth?* A most noble and inportant question, had it been put forth with an honest heart, with a mind fairly disposed for information and satisfaction.—Ver. 40. No persons, how wicked and vile soever, are so odious in the eyes of the enemies of God as Christ Himself was, and His friends and followers now are.—Chap. xix. 1. It is a vain apology for sin, when persons pretend that it was not committed with their own consent.—Vers. 2, 3. What they did in jest, God permitted to be done in earnest.—Ver. 5. Thorns and briers shall the earth bring forth, Gen. iii. 18. Christ, by His bitter and bloody sufferings, has turned all the curses of His people into crowns and blessings. In spite of all malice, innocence shall find some friends and abettors; rather than Christ shall want witnesses, Pilate's mouth shall be opened for His justification.—Ver. 6. The chief priests and elders "persuaded the multitude:" Woe be to the common people, when their guides and leaders are corrupt; and woe be unto them much more, if they follow their wicked and pernicious counsels.—Vers. 7, 8. Serious thoughts of a Deity will strike terror even into a natural conscience, especially when the sinner is following a course which his own judgment cannot approve.—Ver. 10. It is the great sin and snare of men in power, to forget from Whom they derive their power, and to think that they may employ it as they please.—Ver. 11. *He that delivereth Me unto thee, hath the greater sin;* the greater means of light and knowledge persons sin against, the more aggravated is their guilt, and the more heightened will be their condemnation.—Ver. 12. Hypocrites within the pale of the visible church may be guilty of such tremendous acts of wickedness as the conscience of an Infidel and Pagan boggle at and protest against.—Conscience bids him spare, popularity bids him kill.—Vers. 12, 13. The natural consciences of men, and their innate notions of good and evil, may carry men on a great way in opposing that which is a bare-faced iniquity; but at last either fear or shame will over-rule, if there be not a superior and more noble principle.

[From M. HENRY: Chap. xviii. 28. *Then led they Jesus from Caiaphas unto the hall of judgment;* They took this course that He might be put to death 1. More legally and regularly; 2. More safely; 3. With more reproach to Himself by *the death of the cross;* 4. With less reproach to them; thus many are more afraid of the *scandal* of an ill thing, than of the *sin* of it.—Two things are here observed concerning the prosecution: 1. Their policy and industry therein; 2. Their superstition and vile hypocrisy.—Ver. 29. Looking upon Pilate as a magistrate, here are three things commendable in him: 1. His diligent and close application to business; men in public trusts must not love their ease; 2. His condescension to the humor of the people, and receding from the honor of his place, to gratify their scruples; he goes *out to them;* for when it is for good, we should *become all things to all men;* 3. His adherence to the rule of justice in demanding the accusation, suspecting the prosecution to be malicious.—Ver. 31. If the Jews have no power *to put any man to death,* where is *the sceptre?* Yet they ask not, Where is the Shiloh?—Ver. 32. Even they who designed the defeating of Christ's sayings, beyond their intention were made serviceable to the fulfilling of them by an over-ruling hand of God.—It is likewise determined concerning us, though not discovered to us, *what death we shall die,* which should free us from all disquieting cares about that matter.—Ver. 35. *Am I a Jew?* Good names often suffer for the sake of the bad men that wear them. It is sad, that when a Turk is suspected of dishonesty, he should ask, "What! do you take me for a Christian?"—Christ, in His religion, still suffers by those that are of His *own nation,* even *the priests,* that profess relation to Him, but do not live up to their profession.—Ver. 36. *My kingdom is not of this world;* 1. Its rise is *not from this world;* it is not by succession, election, or conquest, but by the immediate and special designation of the divine will and counsel; 2. Its nature is not worldly; it is a kingdom within men; 3. Its guards and supports are not worldly; its weapons are spiritual; 4. Its tendency and design are not worldly; 5. Its subjects, though they are *in the world,* yet are not *of the world.*—Ver. 37. The *good confession* which our Lord Jesus *witnessed* before Pontius Pilate, 1 Tim. vi. 13.—Though Christ *took upon Him the form of a servant,* yet even then He justly claimed the honor and authority of *a king.*—Christ's errand into *the world,* and His business in *the world,* were *to bear witness to the truth:* 1. To reveal it, chap. i. 18; vii. 26; 2. To confirm it, Rom. xv. 8.—Learn 1. The foundation and power, the spirit and genius, of Christ's kingdom, is *truth,* divine *truth;* 2. The subjects of this kingdom are those *that are of the truth.*—Ver. 39. Pilate was willing to trim the matter and please all sides; and was governed more by worldly wisdom than by the rule of equity.—Ver. 40. The enemies of Christ's holy religion *cry* it down, and so hope to *run* it down; witness the outcry at Ephesus, Acts xix. 34.—There is cause to suspect a deficiency of reason and justice on that side which calls in the assistance of popular tumult.—*Now Barabbas was a robber;* Sin is *a robber,* every base lust is *a robber,* and yet foolishly chosen rather than Christ, who would truly enrich us.—Chap. xix. 1. This pain and shame Christ submitted to *for our sakes;* 1. That the Scripture might be fulfilled, Is. liii. 5, *etc.;* 2. *That by His stripes we might be* healed, 1 Pet. ii. 24; 3. *That stripes,* for His sake, might be sanctified, and made easy to His followers.—Vers. 1-3. See and admire 1. The *invincible patience of a sufferer;* 2. The *invincible love and kindness of a Saviour.*—He that bore these *sham honors,* was recompensed with *real honors,* and so shall we be, if we patiently *suffer shame* for Him. Ver. 5. Did He go forth thus bearing our reproach? Let us go forth to Him *bearing His reproach,* Heb. xiii. 13.—*Behold the Man;* It is good for every one of us, with an eye of faith to be-

hold the Man Christ Jesus in His sufferings, "Behold Him, and 1. Be suitably affected with the sight; 2. Mourn because of Him; 3. Love Him; be still *looking unto Jesus*."—Ver. 6. Did their hatred of Him sharpen their endeavors against Him, and shall not our love to Him quicken our endeavors for Him and His kingdom?—Pilate had not courage enough to act according to his conscience, and his cowardice betrayed him into a snare.—Ver. 7. In vain did they boast of their law, when they abused it to such bad purposes.—Ver. 8. Pilate fears lest he should run himself into a *premunire*.—Vers. 10, 11. When Pilate used his power, Christ silently submitted to it; but when he grew proud of it, He made him know himself.—Ver. 11. All sins are not equal; but the guilt of others will not acquit us, nor will it avail in the great day to say, that others were *worse than we*, for we are not to be judged by comparison, but must *bear our own burden*.—Ver. 12. It never does well, when our resolutions to do our duty are swallowed up in projects how to do it plausibly and conveniently. If Pilate's policy had not prevailed above his justice, he would not have been long seeking to release Him, but would have done it.—A few madmen may out-shout many wise men, and then fancy themselves to speak the sense (when it is but the nonsense) of a nation, or of all mankind.—It has always been the artifice of the enemies of religion, to represent it as hurtful to kings and provinces, when it would be highly beneficial to both.—Ver. 13. They that bind up their happiness in the favor of men, make themselves an easy prey to the temptations of Satan.—Ver. 15. Had not Christ interposed, and been thus *rejected of men*, we had been for ever *rejected of God*.—Ver. 16. *Then delivered he Him therefore unto them to be crucified;* It is common for those who think to keep themselves from greater sins by venturing upon lesser sins, to run into both.——From SCOTT: Chap. xviii. 30, 31. Those who are scandalously unjust, frequently expect credit for their regard to justice; and are greatly affronted to be suspected of the least crime, while actually committing the greatest, 2 Sam. xx. 8-10, 20-22.—Ver. 38. Numbers give Jesus and His people a good word, who will not join them, or venture anything in His cause.—Numbers commit injustice for fear of their dependents, and from a desire of popularity.—Ver. 40. Let us beware of deliberately sparing our lusts, (those robbers of God, and murderers of the soul,) thus crucifying Christ afresh, and putting Him to open shame.—Chap. xix. 1-16. The conflict between convictions and corrupt affections, is often strong; but where faith is wanting, the world will get the victory.—Those rulers of every description, who have sat in judgment on Christ and His servants, will soon stand before His tribunal.——From A. CLARKE: Chap. xviii. 28-40. The most that we can say for Pilate, is, that he was disposed to justice, but was not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to doing a right thing, if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf of innocence, righteousness, and truth.——From A PLAIN COMMENTARY (Oxford): Chap. xviii. 36. Our Saviour does not say that He has no earthly kingdom; but that His kingdom is not of *earthly origin*.—Ver. 37. *Every one that is of the truth heareth My voice;* "Being of the truth" implies belonging to it; being mastered by it; taken up into it: it implies the being possessed by a principle which moulds that wherein it dwells to itself, as the weaker is held by the stronger; even the possession of the soul by the very Essence of Being and of Life, manifested in the person of the Son, and administered by the Holy Ghost.—Ver. 38. "Probably Pilate thought that Jesus professed only to add one more to the list of philosophies, or systems of ideas, and turned away from it in sickness of heart." (Archdeacon GRANT.)—Ver. 40. "His own, they among whom He had gone about all His life long, healing them, teaching them, feeding them, doing them all the good He could; it is *they* that cry, 'Not this Man, but Barabbas!'" (Bishop ANDREWS.)—Ch. xix. 2. *And the soldiers plaited a crown of thorns and put it on His head;* "A most unquestionable token this, that Christ's kingdom was not of this world, when He was crowned only with thorns and briars, which are the curse of the earth." (LIGHTFOOT.)—Ver. 5. *Behold the Man!* As if he said,—Behold the afflicted and tortured object of your malice and cruelty; "a worm, and no man." If ye have human hearts, ye cannot behold such a dismal spectacle without commiseration!—Ver. 6. Monstrous that a heathen should have had thus to remonstrate with the chief priests of a nation taught of God!—Vers. 8, 9. The heathen Procurator again puts the descendants of Abraham to shame. Like Gamaliel he is seized with a salutary apprehension "lest haply he be found even to fight against God."—Ver. 10. "Pilate further condemns himself in servilely yielding to a popular clamor, after so plainly declaring his own absolute, unfettered authority." (GROTIUS.)—Vers. 12, 13. Pilate fears less to put the Son of God to death, than to incur the Roman Emperor's displeasure.

[From KRUMMACHER: Ch. xviii. 28. They purposely push Him into the house they deemed unclean, and thus tangibly and symbolically expel Him as a publican and sinner from the commonwealth of Israel; but all this was to happen thus, in order that Christ's character as the sinner's Surety might become increasingly apparent, and every one perceive in Him the Man who, by virtue of a mysterious transfer, had taken upon Himself everything that was condemnatory in us.—Who is not acquainted with individuals who scrupulously abstain from worldly amusements, and carefully avoid coming into social contact with the worldly-minded, who not only vie with the world in the arts of dissimulation, uncharitable judgment of others, and hateful scandal, but even go beyond it?—The life of godliness is a harmonious organization, and not a sticking together of single acts of piety.—Ver. 30. Though they were endeavoring to murder innocence and do the devil's work, yet because *they* do it, it must be right and blameless.—Vers. 36, 37. Christ is a King; you are, therefore, not in error who wear His uniform, and have trusted your life and destiny to His hands.—He does not say that His Kingdom makes no claim eventually to the government of the whole world, or He

would have denied more than was consistent with the truth; He only asserts that His government was not of *this* world, and clearly intimates by laying the emphasis on the word "*this*," that another æon than the present would certainly see His delegates seated on the thrones, and His word and Gospel the Magna Charta of all nations. It is particularly to be observed that in the sentence, "Now is My Kingdom not from hence," the word "now" evidently refers to a period in which His Kingdom should occupy a position very different from what it did at that time.—Those who hear His voice are citizens of His Kingdom.—The expression, *every one that is of the truth*, betokens an inward preparation for conversion which no one experiences without the operation of "preventing grace."—Ver. 38. *What is truth?* A seeking after truth belongs to human nature, and is wont to be the last feature of it that perishes.—In Pilate there was doubtless something of the proud philosopher, something of worn-out indifference, something of the professed skeptic, something of the frivolous free-thinker and scoffer, and something of the hasty, jealous and haughty blusterer; but still there is something beside this, something better and nobler—an unperverted, inquiring mind—a longing for deliverance. (If this last be true, would not Christ have answered?—E. R. C.).—Vers. 38, 39. Pilate stands as a warning example of the consequence of endeavoring to satisfy God and the world: We meet with Pilate under various forms; many a one has placed himself, like him, in a situation in which he must either set Barabbas free, or give up the Saviour, because he was deficient in courage to brave every danger for Christ's sake; many reckoning, like Pilate, on the instinctive moral feelings of the multitude, with whom they do not wish to be at variance, have cowardly asked, "Which will you choose, right or wrong?" and the unexpected reply has been thundered back, "We choose rebellion and treason."—Ver. 40. *Not this man, but Barabbas;* Such is the world's favor, and so little truth is there in the saying, "The voice of the people is the voice of God."—Barabbas does not stand before us merely as an individual; he represents, allegorically, the human race in its present condition bound in the fetters of the curse of the law till the day of judgment. Before he was presented with Jesus to the people's choice, every prospect of escape had been cut off; and such is also our case. It is now Barabbas or Jesus: if Jesus is set at liberty Barabbas is inevitably lost; if the former is rejected, then, hail to thee, Barabbas, thou art saved! His ruin is thy redemption; from His death springs thy life,—"God made Him to be sin for us who knew no sin, that we might be the righteousness of God in Him;" in Barabbas' deliverance we see our own.—Ch. xix. vers. 1-5. There is a closer connection between the garden of Eden and the Roman Prætorium than might at first sight be supposed; debts incurred in Eden are there liquidated, and sins committed in Paradise are there atoned for. What ought to have been the fate of Adam for lusting after the forbidden fruit, and for his impious infringement of God's prerogatives? At least, the *scourge* instead of sensual delight; a *crown of thorns* instead of the longed for diadem; and a *robe of mockery* instead of the imperial purple. —Does not Christ still wear, in a hundred different forms, the purple robe and crown of thorns in the world? Is He not exposed to public ridicule and treated as a liar and an enthusiast because He bears witness to His superhuman dignity? Is not His name, even to this day, proscribed by thousands, like scarcely any other? Does not an ironical smile dart across the lips of many, when it is mentioned with reverence and fervor?—The words, *Behold the Man*, point not only to what is past, they have also a condemning reference to the present. Alas, the world has become a Gabbatha! The thorn-crowned martyred form exhibited there mutely condemns us all without distinction.—*Behold the Man:* In the mock robe in which He stands before you, He gains victories which He never could have won in the sumptuous robe of His divine majesty; in it He overcomes eternal justice, the irrevocable law, sin, Satan, death: It is a strange ornament that decks His head—in this wreath He possesses and uses a power of which He could not boast while adorned only with the crown of Deity; in the latter He could say to the dying thief only "Be thou accursed;" in the former He is able to say to him, "This day shalt thou be with Me in Paradise;" in the former He certainly reigned, but over a hopelessly ruined race, devoted to destruction; in the diadem of thorns, He rules over a world replete with great and glorious anticipations: A feeble reed is His rod of office, but with the Sceptre of Omnipotence, which He wielded from the beginning, He did not perform the wonders which He works with this mark of abasement and weakness; true, the gates of hell opened for transgressors at a wave of the former; but when He sways the latter, the doors of the paradise they have forfeited open for them; with the former, He was Lord over mankind only as a lost race destined for the slaughter; with the latter, He now tends a flock of them called to eternal salvation. Can you mistake the Conqueror of the world in Him whom you see before you—the "stronger" who takes away the spoils and armor of the "strong man," and makes an end of all opposing authority? In the same attire in which He there yields Himself up to the world, He continues to overcome it; the sight of the suffering Saviour is still the mighty power which silently changes lions into lambs, breaks and melts the strong heart, and prepares the way for His most glorious achievements: Thus arrayed He exhibits Himself in the cell of the contrite penitent, and how is the heart of such an one relieved, for He bare our iniquities; to the sorely tempted, and renders their victory secure; to the grievously afflicted, and they exclaim, "Through the cross to the crown;" to His children despised and rejected by the world, and they exclaim, "We desire no other array from you than that in which you once clothed our Glorious Head;" to those grieved at base ingratitude and coldness, and their sorrow turns to deep confusion at their desire for human praise; to those of His flock seduced by the allurements of the world, and restores them.—Vers. 12-16. Pilate is compelled to take the part of the

Holy One to the setting aside of all private considerations, or to afford his sanction to the most cruel and bloody deed the world ever witnessed; The case is similar with us; if we refuse to do Him homage, we are compelled to aid in crucifying Him.—We find in Pilate a degree of humanity and susceptibility for something better; God, indeed, will judge him, but not with the lukewarm who disgust Him, and whom like the Laodiceans, He will spew out of His mouth.—Who could be able to form a correct idea of the spectacle, and yet believe that divine justice rules the world, if we were permitted to behold our Saviour only in His own person, and not at the same time as Mediator and High Priest!

[From BARNES: Ch. xviii. 38. *Pilate saith unto Him, What is truth?* Thousands ask the question in the same way. They have a fixed contempt for the Bible; they deride the instructions of religion; they are unwilling to *investigate*, and to wait at the gates of wisdom; and hence, like Pilate, they remain ignorant of the great Source of truth, and die in darkness and in error.—Ch. xix. 4. The highest evidence was given that the charges were false, even when He was condemned to die.—Ver. 6. When men are *determined* on evil, they cannot be reasoned with; thus sinners go in the way of wickedness down to death. —Ver. 11. How many men *in office* forget that *God* gives them their rank, and vainly think that it is owing to their own talents or merits, that they have risen to that elevation.—The providence of God was remarkable in so ordering affairs, that a man, flexible and yielding like Pilate, should be entrusted with power in Judea. He so orders affairs that the *true character* of men shall be *brought out*, and makes use of that character to advance His own great purpose.—From JACOBUS: Ch. xviii. 38. *What is truth?* This is the kind of questioning which the world makes. It is rather a taunt thrown out against Christ and His religion—it waits for no answer. —*I find in Him no fault at all;* How many are willing to pronounce Him innocent, but rebel at the thought of relying on Him for salvation.—Ch. xix. 5. *Behold the Man!* Pilate pointed to Him as a spectacle calculated to move them.—Ver. 11. Christ acknowledges that Pilate's power is given him from on high.

[From OWEN: Ch. xviii. 37. This shows that the kingly domain of Jesus was in the domain of truth, that His followers were those who received the truth in the love of it, and that from all who were the subjects of truth, would be rendered to Him the most implicit obedience.—Ver. 38. The conversation had taken too serious a turn to suit Pilate's pleasure; he therefore waits for no reply.—"Pilate mocks both—the Witness to the Truth, and the haters of the Truth." (ALFORD.)—Ver. 40. "Thus was Jesus the goat upon which the Lord's lot fell, to be offered for a sin-offering." (LUTHARDT after KRAFFT.)—Ch. xix. 14. *Behold your King!* It is no longer, *Behold the Man!* to excite their sympathy and effect His release. Every emotion of tenderness, every principle of honor and justice, is now lost in the desire to evince his loyalty to Cæsar, and shield himself from an accusation like that threatened in ver. 12.—Ver. 15. *We have no king but Cæsar;* To such a depth of degradation did these chief men of the nation descend, in their hellish desire to rid themselves of Jesus.

[Chap. xviii. vers. 13, 24, 29, 40 (Matt. xxvii. 1; Mark xv. 1; Luke xxiii. 7). Our Lord was tried and condemned by every power having, or that might be supposed to have, authority over Him—Annas, Caiaphas, the Sanhedrin, Pilate, Herod, the Populace—1. That it might be apparent that He was condemned by every ecclesiastical and world power; 2. As prophetic of His future rejection by every conceivable form of human government.—Ver. 36. *My kingdom is not of this world*—NOW *is My kingdom not from hence;* My kingdom is not yet established; the present is, for Me and My disciples, the period of submission and patient endurance of wrong and suffering.*]

* [It is not denied that Christ, as God, had a kingdom which existed from the beginning, nor that at His ascension He was exalted "Head over all things," nor that His future earthly kingdom is to be *spiritual* as well as *political;* it is simply denied that His *earthly* kingdom (the kingdom here referred to) was *then* (or now) established. To regard the νῦν as a particle of *inference*, and not of *time*, is to suppose that our Lord whispered into the ear of a *heathen*, in the *privacy* of the Prætorium (ver. 28), *the* great truth concerning His kingdom which He *concealed* from His *Apostles*, not twelve hours before, at the institution of the Supper, Luke xxii. 29; and again concealed throughout the forty days during which He gave them instruction concerning "the things pertaining to the kingdom of God." Acts i. 3, 6, 7!—E. R. C.]

IV.

CHRIST ON GOLGOTHA THE LIGHT OF SALVATION, OR THE GLORIFICATION OF THE CURSE OF THE OLD WORLD. CHRIST THE CROSS-BEARER. THE CRUCIFIED IN THE MIDST OF THE CRUCIFIED. THE SUPERSCRIPTION: THE KING OF THE JEWS, A WRITING OF DISGRACE CHANGING INTO A WRITING OF HONOR. THE BOOTY OF THE SOLDIERS, ALSO A FULFILMENT OF SCRIPTURE. THE INSTITUTION OF DEPARTING LOVE. THE LAST DRAUGHT. THE WORD OF VICTORY: IT IS FINISHED!

CHAP. XIX. 17–30.

(Matt. xxvii. 32-56; Mark xv. 20–41; Luke xxiii. 26-49).

And they [They therefore, οὖν] took Jesus and led him away.[1]
17 And he bearing his [own][2] cross went forth into a place called *the place* of a skull [the so called Place of a Skull, εἰς τὸν λεγόμενον Κρανίου Τόπον] which is called
18 in the [*omit* the] Hebrew Golgotha:[3] Where they crucified him, and two others with him, on either side one [and with him two others, one on each side], and Jesus in the midst.
19 And Pilate wrote [also, καί] a title [or, an inscription], and put *it* on the cross. And the writing was, JESUS OF NAZARETH [THE NAZARENE, ὁ Ναζωραῖος] THE KING OF THE JEWS.
20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written
21 in Hebrew, *and* Greek, *and* Latin [in Hebrew, Roman, Greek].[4] Then [Therefore] said the chief-priest of the Jews to Pilate, Write not, The King of the Jews;
22 but that he said, I am King of the Jews. Pilate answered, What I have written I
23 have written.
23 Then the soldiers, when they had crucified Jesus, took his [upper] garments, and made four parts, to every soldier a part; and also *his* coat [the inner garment, tunic, τὸν χιτῶνα]: now the coat was without seam [but the tunic was seamless,
24 ἄραφος], woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, 'They parted my raiment [garments] among them, and for my vesture they did cast lots.' [Ps. xxii. 18.] These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister [Salome, John's mother, see the Exeg.], Mary the *wife* of Cleophas [Clopas, ἡ τοῦ Κλωπᾶ], and
26 Mary [the, ἡ] Magdalene. When Jesus therefore saw [Jesus therefore seeing] his mother, and the disciple standing by, whom he loved, he [*omit* he] saith unto his
27 mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that [the, ὁ] disciple took her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished [finished, τετέλεσται, as ver. 30], that the Scripture might be fulfilled [accomplished, τελειωθῇ]
29 saith, I thirst. Now [*omit* Now][5] there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth [so putting a sponge filled with the vinegar upon a stalk of hyssop, they raised it to
30 his mouth]. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost [yielded up his spirit].

TEXTUAL AND GRAMMATICAL.

[1] Ver. 16.—[The words καὶ ἀπήγαγον after τὸν Ἰησοῦν are doubtful. See the TEXT. NOTE on ver. 16 in the preceding section, with which Dr. Lange connects this clause.—P. S.]

[2] Ver. 17.—The reading αὐτῷ τὸν σταυρόν, in accordance with B. L. X. Sin., Vulgate, Itala, Origen in Lachmann, Tischendorf. [αὐτῷ is *dat. commodi*, carrying the cross *for Himself*, or *His own* cross. The text. rec. reads τὸν σταυρὸν αὐτοῦ, *His cross*.—P. S.]

[3] Ver. 17.—[Different spellings: Γολγοθᾶ (Alford, Tischendorf), Γολγοθά (Westcott and Hort), Γολγοτά, Γολγόθ, *etc.* See Tischendorf. In Chaldee גָּלְגַּלְתָּא, *Gûlgotha*, in Hebrew גֻּלְגֹּלֶת, *Gûlgoleth*, in Greek κρανίον, *i. e.*, *Skull*. The Vulgate translates the word in all cases *Calvaria* (fem. *i. e.*, *skull*), from which our *Calvary* is derived. Comp. Jerome in Matt. xxvii. 33: "*Golgotha, quod est Calvariæ locus.*" The E. V., following the Vulgate, uses *Calvary* only once, Luke xxiii. 33, for the

Greek κρανίον (a diminutive of κρᾶνον), *a skull*. In the three places where the term *Golgotha* occurs, *viz.*, Matt. xxvii. 33; Mark xv. 22; John xix. 17, the E. V. retains the Hebrew form, which, in our passage, is necessary on account of the Ἑβραϊστί. The popular expression "*Mount* Calvary," is probably of monastic origin and has no foundation in the Evangelists, where Golgotha is simply called τόπος, "a place," or "the Place of Skull." It was probably only a small, round and barren elevation in the shape of a skull, and derived its name from its globular form. Jerome (on Matt. xxvii. 33) informs us of the tradition that the place derived its name from Adam, the *head* (skull!) of the human family (hence, probably the skull introduced in early pictures of the crucifixion), but he himself discredits it, and conjectures that it was so called as a place of execution, on account of the *capita damnatorum*. But in this case the corresponding Greek name would have been τόπος κρανίων, "place of skulls," instead of τόπ. κρανίου, "pl. of *a* skull," still less "a skull," as in Hebrew and in the Greek of Luke xxiii. 33.—P. S.]

[4] Ver. 20.—Meyer: "The probabilities are in favor of the sequence Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί (thus Tischendorf, in accordance with B. L. X., Minuscules, *etc.*), from Pilate's standpoint." This very consideration may have given an exegetical rise to it. The Sin. supports it. [Treg., Alf., Westc. and H., adopt the same order. Lange, with Lachmann, retains the order of the text. rec., which is supported by A. D. Vulg. Syr.—P. S.]

[5] Ver. 29.—The οὖν is here omitted by Lachmann, in accordance with A. B. L. X. Lachmann, supported by B. L. X. *etc.*, gives an οὖν, instead of δὲ after οἱ.

EXEGETICAL AND CRITICAL.

[John's account of the crucifixion is brief and comprehensive, yet with several original details of the deepest import. On his relation to the Synoptists in this section, see the full analysis of Dr. Lange in *Doctr. & Ethic.* below, No. 1.—P. S.]

Ver. 17. **And bearing His own cross,** *etc.* Αὐτῷ [for Himself] τὸν σταυρόν emphasized. [See Text. Note, "As conquerors bear their own trophies, so Christ bears the symbol of His own victory."—P. S.] Thus He went forth [ἐξῆλθεν]. Out of the city, Heb xiii. 12.

Golgotha. See Comm. on *Matthew* xxvii. 33.

[On the words *Golgotha*, *Cranion*, *Calvaria*, *Calvary*, *Mount (?) Calvary*, see my Textual Note 3. The vexed question of *locality* is fully discussed by Dr. Lange and myself in the *Commentary on Matthew*, pp. 520, 521, with reference to the principal arguments for and against the traditional site of the crucifixion, *i. e.*, the spot where now stands the Constantinian or, perhaps, post-Constantinian "Church of the Holy Sepulchre," which lies *within* the walls of the present city and in the north-western quarter, not far from the Damascus Gate. Robinson is the chief authority in opposition, G. Williams in defense, of the popular tradition. The former has still the best of the argument.* The other writers on the subject, Ritter, Raumer, Tobler, Winer, Schubert, Bergren, Arnold, Kraft, Friedlieb, Furrer, Lange, *etc.*, among the Germans, Wilson, Barclay, Finley, Olin, Lewin, Tristram, Stanley, Fergusson, *etc.*, among English and Americans, are divided in opinion or leave the matter doubtful. James Fergusson (art. *Jerusalem* in Smith's *Bible Dictionary*, and also in a special pamphlet *On the Site of the Holy Sepulchre, in answer to the Edinb. Rev.*) has recently propounded the startling theory that the place of crucifixion was Mount *Moriah*, on the very spot where now stands the Mosque of Omar, or as the Moslems call it, the Dome of the Rock; and, further, that this building is the identical church of the Holy Sepulchre which Constantine erected over the rocky tomb of Christ. But this theory, besides leaving the disappearance of Constantine's church and the substitution of the present Church of the Holy Sepulchre unexplained, is set aside by the extreme improbability that the temple area was outside of the city and a place of execution. Lange is disposed to identify Golgotha with the hill Goath, Jer. xxxi. 39, which was outside of the city, east of the Sheep Gate. My colleague, Prof. Dr. Hitchcock, informs me that by personal examination in 1870 he came independently to the same conclusion. Perhaps it is best that the real locality of crucifixion should be unknown: it is too holy to be desecrated by idolatrous superstitions and monkish impostures and quarrels such as, from the age of Constantine to this day, have disgraced the Church of the Holy Sepulchre, to the delight of Mohammedan Turks, and to the shame and grief of Christians. The apostles and evangelists barely allude to the places of our Lord's birth, death, and resurrection: they fixed their eyes of faith and love upon the great facts themselves, and upon the ever-living Christ in heaven. Only this is more or less certain from the Gospels, *viz.*: that the place of the crucifixion was *out* of the city (John xix. 17; Matt. xxviii. 11; comp. Heb. xiii. 12, ἔξω τῆς πύλης); yet *near* the city (John xix. 20); apparently near a thoroughfare and exposed to the gaze of the passing multitude (as may be inferred from Mark xv. 29 and John xix. 20); probably on a little conical elevation (hence probably the name: 'Skull,' or 'Place of a Skull'), but not on a mountain or hill (as the popular term *Mount* Calvary would imply); and that it was near the Lord's sepulchre (John xix. 41), which was in a garden and hewn in a rock (Matt. xxvii. 60).—P. S.]

* [The traditional site has been defended quite recently again by Furrer (art. *Golgatha* in Schenkel's *Bibel-Lexikon*, II., 508).—P. S.]

Ver. 18. **But Jesus in the midst.** [μέσον δὲ τὸν Ἰησοῦν]. This was Pilate's arrangement, and designed to mock the Jews (see 1 Kings xxii. 19). Meyer maintains that it was an arrangement of the Jews', the Jews being the crucifiers. Against this view we have to observe: 1. That the two thieves were not executed as Jewish heretics; 2. that the consummating of the crucifixion, as a Roman punitory act, must have been left to the Romans; 3. that it further reads: Pilate wrote *also*—namely, to complete the mockery of the Jews.

[Christ was crucified between the two robbers who represent the two classes of the human family: both guilty before God and justly condemned to death, but the one repenting, and saved by faith in the crucified Redeemer, the other impenitent, and rushing to ruin by unbelief. On the archæology of crucifixion, see the Notes on *Matthew*, pp. 522 f. Crucifixion was one of the most painful and disgraceful modes of death. It was unusual among the Jews, and applied among the Greeks and Romans (till the fourth century) only to slaves and gross criminals, as rebels and highway-robbers. Cicero calls it the most cruel and abominable punishment (*crudelissimum teterrimumque supplicium*). The cross consisted of two

pieces of wood, generally put together transversely at right angles in the form of a T. The longer beam was planted in the earth, and provided with a projecting bar like a horn in the middle for the body to rest upon, which somewhat relieved the sufferings, and prevented the hands from being torn through. There were, however, various forms of the cross (*crux commissa, cr. immissa, cr. decussata*). The victim was first undressed, the arms tied with ropes to the cross-beam, the hands fastened with iron nails, the feet tied or nailed to the upright post. In this unnatural and immovable position of the body, he suffered intensely from thirst, hunger, inflammation of the wounds, and deep anguish in consequence of the rushing of the blood towards the head. Death followed slowly from loss of blood, thirst, and hunger, gradual exhaustion, and stiffening of the muscles, veins, and nerves. The loss of blood, however, was small, since the wounds in the hands and feet did not lacerate any large vessels, and were nearly closed by the nails. The sufferers lingered generally twelve hours,—sometimes, according to the strength of their constitution, to the second or third day. The bodies were left hanging on the cross until they decayed or were devoured by ravenous beasts and birds. But the Jews were accustomed to take them down and bury them. Constantine the Great, from motives of humanity, and especially from respect to the cross of Christ as the sign of victory (*Hoc signo vinces*), abolished crucifixion in the Roman empire, and since that time it has almost disappeared from Europe. What a wonderful change! Through the death of Christ the cross has been transformed from a symbol of shame into a symbol of glory and victory, and one of the richest themes of poetry. Well may we exclaim with Venantius Fortunatus, in his famous Passion-hymn, *Pange, lingua:*

Crux fidelis, inter omnes
Arbor una nobilis!
Nulla talem silva profert
Fronde, flore, germine:
Dulce lignum, dulces clavi,
Dulce pondus sustinens.

"Faithful cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee."—P. S.]

Ver. 19. **Pilate wrote also** [or, **Moreover Pilate wrote,** ἔγραψε δὲ καὶ].—After sentence was pronounced, and as a formulation of the same. On this account, however, it is as little the Pluperfect (Tholuck) as it is a formula manufactured during the crucifixion only. In a word, Pilate first arranged the manner of the execution—between two thieves—and then wrote the superscription. See Comm. on *Matthew*. Τίτλος [=ἐπιγραφή, from the Latin *titulus, inscription*], the customary Roman term for such superscriptions (Wetstein).

Jesus the Nazarene [Ἰησ. ὁ Ναζωραῖος ὁ Βασιλεὺς τῶν Ἰουδαίων, *Jesus Nazarenus Rex Judæorum.* All the four Evangelists give the inscription on the cross, but with slight variations, on which see Wordsworth *in loc.*—P. S.] The manifest double meaning of the superscription was the final expression of the suit. In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all thus be executed; in the sense of the Jews: Jesus, the seditionary, the King of rebels [and pseudo-prophets]; in the sense of the political judge: Jesus, for whose execution the Jews, with their ambiguous accusation, may answer; in the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth *the King of the people of God.*

Ver. 20. **Was read by many of the Jews.**—Whereby they were forced to reflect upon that treason to the Messianic idea, of which the high-priests were guilty.

The place was near the city.—On Sunday afternoon the populace are fond of walking out of the city, particularly in the direction of new suburbs. So the Jews on their festivals. Towards Golgotha the beginnings of the new city were forming,—Bezetha. *Leben Jesu*, ii. p. 1573.

In Hebrew, *etc.*—Here also the Evangelist has in view the triumph of the Divine Spirit over human sin and malice. The inscription, in this threefold form, must symbolize the preaching concerning the Crucified One in the three principal languages of the world: in the language of religion [Hebrew], of culture [Greek], and of the State [Latin—the language of law and government].*

Ver. 21. **Then said the high-priests to Pilate.**—A proposal to alter the title. They feel the sting of the inscription, and therefore prosecute their calumny. Jesus was to be more definitely characterized as a seditionary in the Roman sense, one whom Pilate himself had sentenced.

Ver. 22. **What I have written,** *etc.* [ὃ γέγραφα, γέγραφα. The first perfect denotes the past action, the second that it is complete and unchangeable.—P. S.]. Pilate feels secure again, and once more assumes the air of unshakeable authority and of the firm Roman. His declaration, however, contains at the same time the continuation of the idea that he lays the dark riddle of this crucifixion upon their consciences, that he does not acknowledge Jesus to be guilty in their sense, and that they need reckon upon no forbearance on his part. "Analogous *formulæ* from Rabbins, see in Lightfoot." Meyer. "Agreeably to his character ἀκαμπὴς τὴν φύσιν, as Philo calls him, Pilate adheres to his resolution." Tholuck.

Ver. 23. **Took His upper garments.**—"The only earthly leavings of the Redeemer do not fall to the share of His people, but, in accordance with Roman law, to the executors of the death-sentence. By the ἱμάτια may be understood the upper garment, the girdle, the sandals, perhaps the linen shirt; these are divided amongst the Roman guard, consisting of four men (Acts xii. 4)." Tholuck.

But the tunic, *etc.* [ἦν δὲ ὁ χιτὼν ἄραφος].—According to Isidor. Pelusiota, the like was worn by the lower classes in Galilee. This statement, however, might readily be abstracted from our passage. The Evangelist seems to see in this

* [Hamann ingeniously applied the inscription on the cross to the language of the New Testament which implies the three national elements, as it was written in *Greek* by *Jews* in a Jewish land, under the dominion of the *Romans*.—P. S.]

body-vest a homely work of art, wrought by loving hands. [χιτών, *tunica*, is an inner garment, worn to the skin like a shirt, mostly without sleeves, fastened round the neck with a clasp, and usually reaching to the knees. Sometimes two were worn for ornament or comfort. It was worn also by the Jewish high-priest and priests (but as an *outer* tunic, a broidered coat, *chethoneth thashpez*), and is described by Josephus, *Antiq*. l. iii. 7, § 4. The fathers (as also Roman commentators and Bishop Wordsworth) see in the seamless coat of Christ a symbol of the unity of the church.—P. S.]

Ver. 24. **In order that the Scripture might be fulfilled**, Ps. xxii. 19 (18), according to the Septuagint. A typical prophecy. See Comm. on *Matthew*. The apparent identicalness in the *parallelismus membrorum* of the Psalmist does not preclude our Evangelist's right to make the distinction he does—it being a question of the interpretation of an unconsciously prophetic, a typical, speech.

These things therefore the soldiers did. As the soldiers knew nothing of those words of the Psalmist, their fulfilment of them is the more strikingly a divine inspiration. The same idea as chap. xii. 16.

[Vers. 25-27. Peculiar to John. A scene of unique delicacy, tenderness and sublimity. A type of those pure and spiritual relationships (the sacred *Wahlverwandtschaften*) which have their origin in heaven and are deeper and stronger than those of blood and interest. The cross is the place where the holiest ties are formed, and where they are guarded against the disturbing influences of sin.

> "*Das Kreuz ist es, das Herzen sieht und bindet,*
> *Wo Tiefverwandtes wunderbar sich findet.*"

A few simple touches reveal a world of mingled emotions of grief and comfort. The mother pierced in her soul by the sword (Luke ii. 35), the beloved disciple gazing at the cross, the dying Son and Lord uniting them in the tenderest relation! The first words furnished the keynote to that marvellous *Stabat Mater dolorosa* of Jacopône (1306), which, though disfigured by Mariolatry, describes with overpowering effect the intense sympathy with Mary's grief, and is the most pathetic, as the *Dies Iræ* is the most sublime, product of Latin hymnology. It is the text for some of the noblest musical compositions, which will never cease to stir the hearts of men.—P. S.]

Ver. 25. **Now there stood by the cross** [εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ, in the Vulgate: *Stabat juxta crucem mater ejus*, from which the *Stabat Mater* took its rise, as the *Dies Iræ* from the Vulgate's rendering of Zeph. i. 15.—P. S.].—According to the Synoptists (Matthew, Mark), the women mentioned stand afar off. According to Lücke and Olshausen, they were there *previously;* according to Meyer, there is a difference which must be settled in John's favor. But it is manifestly necessary to distinguish two stages in the proceedings attendant upon the crucifixion: the tumult of the crucifixion itself, amidst which no friends could approach, and the subsequent sufferings on the cross. See *Comm. on Matthew* [p. 529].

We read with Wieseler (*Studien u. Kritiken*, 1840, p. 648): *His mother* (Mary) *and His mother's sister* (Salome); then *Mary—the wife of Clopas—and Mary Magdalene. Leben Jesu;* Introduction to this Comm. [p. 4]. So also Lücke, Ewald [Meyer and Alford]; in old times, the Syrian, Ethiopian and Persian translations,* as also the texts of Lachmann, *editio minor*, Tischendorf,† Muralt. [Also Westcott and Hort, who punctuate without a comma after Κλωπᾶ, thus: ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλ. καί Μαριὰμ ἡ Μαγδ.—P. S.]. The opposite side is taken by Luthardt, Ebrard [Hengstenberg, Godet] and others.

[Thus we have not *three* women (Mary, her sister Mary of Clopas, and Mary Magdalene), as is usually assumed, but *four*, arranged in two pairs: Mary and her sister (*viz*. Salome), Mary of Clopas and Mary the Magdalene. See the list of the apostles, Matt. x. 2 ff.; Luke vi. 16 ff. Consequently John, the son of Salome, was a cousin of Jesus and a nephew of His earthly mother. This double relationship explains the more readily the fact that Jesus intrusted her to John rather than to His half-brothers, who at the time were yet unbelieving. Apocryphal traditions make Salome now a daughter, now a sister, now a former wife, of Joseph.—P. S.]

Wieseler's hypothesis is upheld by the following facts:

1. It is not supposable that two sisters had the same name. [Some conjecture that Mary was only a step-sister. But I know of no example even of step-sisters or step-brothers bearing precisely the same name without an additional one to distinguish them. Hengstenberg escapes the difficulty by the arbitrary assumption that *sister* here denotes *sister-in-law*. —P. S.]

2. In a precisely similar manner John elsewhere paraphrases his own name. [Nor does he introduce his brother James by name.—P. S.]

3. According to Matt. xxvii. 56; Mark xv. 40, Salome really was among those women [who stood by the cross; and it is not likely that John should have omitted his own mother, the less so as he introduced himself.—P. S.]

The wife of Clopas [ἡ τοῦ Κλωπᾶ].—Clopas=Alpheus, Matt. x. 3. The mother of the so-called brethren of Jesus, *i. e*. His cousins.

[The identity of Κλωπᾶ (which sounds like an abridgement of Κλεόπατρος) with the Hebrew name Ἀλφαῖος, חַלְפַי (Matt. x. 3), is by no means so certain as Dr. Lange with most commentators (also Meyer) assumes, but quite doubtful on account of the difference of letters, and the improbability that John should use the Aramaic, and Matthew and Mark the Hellenistic form. Κλωπᾶς sounds rather like an abridgement of Κλεόπατρος, and may be the same with the Κλεόπας mentioned Luke xxiv. 18. But even in case of the identity of Clopas and Alpheus, it does not follow that James and Joses, the sons of Alpheus and a certain Mary (Matt. xxvii. 56; Mark xv. 40; xvi. 1; Luke xxiv. 10), were

* [These translations insert *and* (καί) between *sister of his mother* and *Mary*, thus making them two distinct persons.—P. S.]

† [In ed. viii., Tischendorf makes a comma after Κλωπᾶ. So does Alford, yet he adopts Wieseler's view.—P. S.]

cousins of Jesus, unless we identify this Mary with the sister of the mother of Jesus, which Lange does not. Nor is it certain that ἡ τοῦ means the *wife of;* it may also mean the *daughter of*, the Klopas mentioned Luke xxiv. 18 (as Ewald).—P. S.]

Ver. 26. **Woman, behold thy son** [Γύναι, ἴδε ὁ υἱός σου]!—*Woman* instead of *mother*. See chap. ii. 4. The word here denotes particularly the character of woman in her helplessness and need of comfort. It must be remembered, however, *that Mary deserved the name of "woman" in the ideal sense* also. As Christ was the Son of Man, or the Man, so she, though approximately only, not in the perfection of sinlessness, was the ideal woman. [The second Eve, *the Woman*, whose *Seed* here bruised the serpent's head, Gen. iii.—P. S.]. Thus the name "woman," the greeting of the woman who in spirit shares His crucial agony, is likewise a title of dignity. But besides this, Christ has sufficient reason for not exposing Mary to the mockery or persecution of the enemy by saluting her with the name of "mother."

The explanation recently (for instance in Piper's *Jahrbuch*, article "*Maria*") enlarged upon with ever-increasing grotesqueness, and which claims that with this saying Christ renounced His mother at the cross, goes, in its gradual development, from Luthardt, who is more precisely the author of it, back to Hofmann.* It is expressive of a Monophysite view which takes the bold flight of afterward annulling even the historical fact. People holding this view apparently conceive of the *status majestaticus*, not as the centre of the glorification of the human life, but as a sort of Oriental court raised to heaven. In connection with this view it would be better to represent the Logos in His birth as born not *of* Mary, but merely *through* her, in accordance with some of the ancients.

That it is the desire of Jesus to give Mary a son in His stead in a special sense, results from the fact that the Alphæides also were her sons.† And what sons! Nevertheless, Mary was to have a still richer compensation after the departure of Jesus than could be given by the Alphæides; John was destined to make this compensation. And he indeed stood alone by her in this moment, as her support; thus should he stand by her from this time forth. The thing, the unique adoptive relationship, already existed *de facto*, being born beneath the cross of Christ; consciousness, a name, and the sanction of Christ must be added to it. According to Tholuck, the ἀδελφοί were as yet unbelieving. In regard to this, see chap. vii. 5 [and my counter-notes, p. 241.—P. S.]. According to others, they were not so well off as John. But had there been question of a mere pecuniary provision for His mother, Christ would not have deferred its settlement until now. Mary needed a *son* in the sense of the higher soul-life, just as Jesus had Himself been refreshed by a *friend*. The friend of Jesus was fitted to be the son of Mary.

Behold thy mother [Ἴδε ἡ μήτηρ σου]!—We may primarily understand both sayings of Jesus in such a manner as to make them express the same idea: ye shall henceforth cleave together as mother and son. But not in vain are they divided into two sayings. If we apprehend them as *consolations*, the word: "Behold thy son!" signifies: in him shall be thy support; the word: "thy mother:" thou shalt become a sharer in her maternal blessing. If we apprehend them as *admonitions, commands*, the case presents a different aspect: the mother is enjoined to live for the son, the son for the mother. The one signification, however, is inseparable from the other. On both sides love and blessing are one in personal relationship.

[Alford: "The solemn and affecting commendation of her to John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord *commended all His disciples as represented by the beloved one*, to the patronage of His mother, is simply absurd. The converse is true: He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts iv. 14. No certain conclusion can be drawn from this commendation, as to the 'brethren of the Lord' believing on Him or not at this time. The reasons which influenced Him in His selection must ever be far beyond our penetration:—and *whatever relations to Him we suppose those brethren to have been*, it will remain equally mysterious why He passed them over, who were so closely connected with His mother. Still the presumption, that they did not then believe on Him, is one of which it is not easy to divest one's self; and at least may enter as an element into the consideration of the whole subject, beset as it is with uncertainty." John's relation to Mary as established beneath the Cross, was that of a sacred friendship and spiritual communion (comp. Matt. xii. 47-50), and interfered neither with John's relation and duty to his natural mother Salome, nor with Mary's relation to the "brethren" of Jesus, whatever view we may take of them. I have so often discussed this vexed question, especially in this vol. p. 241 and in the Com. on *Matthew*, pp. 456-460, that it is unnecessary to say more. —P. S.]

Took her unto his own home [ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια].—John gladly apprehended the word of Christ in that meaning also which carried an obligation with it. The expression: **from that hour**, cannot be weakened. Yet it is neither necessary to infer that John had a house of his own in Jerusalem, nor that he kept house for himself alone. "If he received Mary into his *dwelling*, into his *family circle*—consisting of Salome and perchance his brother, εἰς τὰ ἴδια would be perfectly correct." Meyer. [So also Alford. Ewald well

* [The original reads Hoffmann, evidently a printing error. Prof. Hofmann of Erlangen is not to be confounded with Dr. Hoffmann, General Superintendent and Court Preacher at Berlin. Steinmeyer (as quoted and opposed by Meyer, p. 630, note) adopts the view of Luthardt and asserts that the death of *the Redeemer of all men* solved the bonds of His earthly relationship. Of English commentators Alford says in the same sense: "The relationship in the flesh between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her."—P. S.]

† [According to Dr. Lange's peculiar theory on the adoption of the family of Mary's sister or sister-in-law into her own family—a view which I have frequently had occasion to oppose in connection with the cousin-theory concerning the brothers of Christ. Comp. pp. 115, 241, *Matthew*, pp. 456-460. —P. S.]

observes: "It was for the Apostle in his later years a sweet reward to recall vividly every such minute detail,—and for his readers it is, without his intention, a sign that he alone could have written all this (*dass nur er diess alles geschrieben haben könne*)." Against the misunderstanding of this most touching scene by such men as Scholten and Weisse, see the just remarks of Meyer, p. 630.—P. S.]

Ver. 28. **I thirst** [Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ].—Different views:

1. Prevailing ancient interpretation: ἵνα τελ. is referable to λέγει· διψῶ. Since He knew that all things were accomplished, He said, in order to fulfil the Scripture in that particular also: *I thirst* (Chrysostom, Theophylact and others). Beza: *Vehementissima quidem siti pressus, sed tamen de implendis singulis prophetiis nostraque salute potius quam de ulla siti sollicitus.* This manner of fulfilling the Scripture is in accordance neither with the view of the Lord nor the delineation of John (see ver. 24). Then, too, it would have to read thus: As He knew that the Scripture was fulfilled, with the exception of one particular, He said—in order that this one thing also might be fulfilled, *etc.*,—irrespective of the fact that in ver. 32 ff. additional unfulfilled particulars Nos. 2 and 3 would present themselves.

2. Intensified apprehension of the foregoing explanation: as vinegar was given Him to drink, the drink was demanded as *ultima pars passionum*, with reference to Ps. lxix. 22, which passage, as others also suppose, is here had in mind (Theodorus of Heraclea, Gerhard, Marheineke).

3. Christ did not drink for the sake of fulfilling the Scripture, but the Evangelist interprets His drinking as a fulfilment of Scripture; ἵνα τελειωθῇ ἡ γραφή is therefore a parenthesis, containing the explanation of the Evangelist (Piscator, Grotius, Lücke).

4. The final sentence (ἵνα, *etc.*) is not parenthetic, nor is it to be applied to what follows, but to that which precedes it: in the consciousness that His passion is finished, *i. e.* finished unto the accomplishment of the Scripture, He now says: "*I thirst*" (Michaelis, Semler, Knapp, Tholuck, Meyer and others). This interpretation seems to us the correct one. Hitherto Jesus has passed through one temptation and anxiety after another and, absorbed in the hot conflict in which He saw the fulfilment of the divine decree in accordance with the Scripture, has forgotten the burning thirst that has preyed upon Him since His last draught at the Supper. Now, with the presentiment of victory, His thirst makes itself felt, and He, being no legal ascetic, nor despising a service rendered by the hand of sinners, requests and partakes of the last, sorry refreshment. The expression: "that the Scripture might be accomplished," does not mean: for the bare fulfilling of the Scripture hath He passed through all these things,—but: in the fulfilling of Scripture as the expression of the divine counsel, He found that which was His perfect tranquillization and exaltation in view of all these things, Luke xxii. 22, Matt. xxvi. 54. According to Hofmann, Jesus demanded a refreshment conducive to the prolongation of life, in order thus to demonstrate the freedom of His departure. This would be drinking for a theologico-apologetic purpose. Tholuck more pertinently remarks that the τελειοῦν of the divine βουλή was but the very (likewise the very) τελειοῦν of the γραφή,—hence τελειοῦν instead of πληροῦν.

Ver. 29. **A vessel therefore was standing there** [σκεῦος ἔκειτο ὄξους—sour wine, or vinegar and water—μεστόν].—The Evangelist's οὖν might here mean: Jesus' glance had fallen upon the vessel containing the beverage and had suggested to Him the prospect of refreshment. From a strict interpretation of the word, however, a higher signification results. Christ's complaint, His last craving, must not fail of satisfaction. It was necessary, therefore, that provision should have been made before-hand; it was to be expected that satisfaction was nigh at hand. The *stupefying draught* that was offered Him at the beginning of His suffering (Matt. xxvii. 34; Mark xv. 23), Jesus had rejected. See Comm. on *Matthew*. But the pure, sour soldiers' wine, vinegar-wine, He now receives to His refreshment. "The most distressing thirst torments the crucified. The soldiers give Him some of the beverage [ὄξος] which they are wont to drink (*posca, vinum acidum*); saturating a sponge with it, they put the sponge upon a hyssop-stalk (which in the East attains a height of from one to one and a half feet. Ὑσσώπῳ, that is καλάμῳ τοῦ ὑσσώπου, see Matt. xxvii. 48), and thus convey it to His mouth as He hangs upon the slightly elevated cross." Matthew xxvii. 48 is a parallel passage. The touch in Luke xxiii. 36 really seems indicative of a third, derisive presentation of vinegar-wine on the part of the soldiers, situate between the first and the last. See Meyer on the passage, and Comm. on *Luke* xxiii. 26 [p. 373. Am. Ed.].

Ver. 30. **It is finished.**—Τετέλεσται. The expression of the consciousness, ver. 28. Bengel: *Hoc verbum in corde Jesu erat* ver. 28, *nunc ore profertur.* It is possible that He required the reviving refreshment to aid Him in pronouncing the last words. The sublime word, *finished*, refers to His work, as commanded Him according to the counsel of God (delineated in the Scripture).

And yielded up the (or His) **spirit** [καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα].—Expressive of a *free* dying. The characteristic word for this exode is itself preserved by the Evangelist Luke: *Father, into Thy hands.* Comp. chap. x. 18. Gerhard and the older Lutheran exegetes declared that the death of Jesus was not a *suffering*, but a *deed.* Tholuck: "This can be said only in the *ethical* sense,—in which sense it can be predicated of all His suffering—not in the physical sense (comp. Thomasius, *Christol. Dogmatics*, II., p. 225 with 218); in itself it is merely the expression of self-surrender, trusting in God, as Ps. xxxi. 6, whence the expression is derived." But of a certainty, also the expression of a thoroughly unique, free dying which was at once suffering and deed in the ethico-physical sense. See chap. x. 18. ["The παραδιδόναι was strictly a voluntary and determinate act—no *coming on* of death, which had no power over Him." (Alford.) On the physical

cause of Christ's death, comp. the remarks in *Comm. on Matthew*, p. 528, and the treatise of William Stroud, M. D., on the *Physical Cause of Christ's Death and its Relation to the Principles and Practice of Christianity*. Second ed. with Appendix by Sir James Y. Simpson, London, 1871 (504 pp.). Dr. Stroud endeavors to demonstrate that the immediate cause of the Saviour's death must be traced neither to the ordinary effects of crucifixion, nor the wound inflicted by the soldier's spear, nor an unusual degree of weakness, nor the interposition of supernatural influence, but to the vicarious agony of His mind culminating in the exclamation, "My God, My God," *etc.*, and producing *rupture of the heart*, which is intimated by a discharge of blood and water from His side, when it was afterwards pierced with a spear. "It was the death of a pure and perfect human being sustaining and discharging the penalty due to human depravity, and thereby acquiring an equitable claim to see the travail of His soul and to be satisfied, by becoming the author of eternal salvation to all that obey Him." See more of this below on ver. 34, p. 597. —P. S.]

DOCTRINAL AND ETHICAL.

1. In the history of the crucifixion of Jesus, as subsequently in that of His burial, John gives special prominence to the considerations of the *fulfilment of Biblical prophecies and types*. In correspondence with Scripture, Pilate was constrained to make the superscription: *The King of the Jews;* in accordance with Scripture, the division of the clothing took place, accompanied by the casting of lots for the body-vest; in further accordance, Jesus, at the approach of His death, felt that all things were accomplished, to the fulfilling of the Scripture; and thus the manner of His taking down from the cross must itself have reference to two passages of Scripture. But not for the sake of the fulfilment of the Scripture did all these things happen, but because in the providence of God they must happen, they were preceded by the presages and fore-glimpses of Scripture. The reference to Scripture, however, is designed to be expressive of two things: the objective veracity of God, who, in the ordering of the crucial sufferings, is consistent with Himself, and the unconditional trust of Christ and His people, that above all human arbitrariness and malice in the crucifixion, the providence and faithfulness of God were ruling.

Many items in the history of the crucifixion, the Evangelist assumes to be already familiar,—especially the history of Simon of Cyrene, the presentation of the intoxicating myrrh-wine, the mockings of the Crucified One, the conduct of the thieves, the darkening of the land, the earthquake, the rending of the vail in the temple, the testimony of the Gentile captain, Matthew's indication of extraordinary occurrences in the spirit-world, the agitation of the people, as recorded by Luke, as also the majority of the seven last words.

With pleasure, however, he dwells—first upon the trait of Christ's bravely and resolutely taking His cross on His own shoulders (αὐτῷ), upon the contest which Pilate and the Jews continued over the Crucified One, upon the significant superscription, and similar features. But for him there lay special preciousness in the recollection that Jesus, in His last hour, instituted filial relations between him, His friend, and His mother.

2. The word: *The King of the Jews*, was a fulfilment of the entire Old Testament—hence there are no particular citations here. According to the original accusation of the Jews, it was designed to denote His *mortal offence*. It then, in accordance with Pilate's meaning, denoted the *occasion of His death*, being intended as a mockery of, and sarcasm upon, the Jews. In the sense of the Scripture, however, it denotes His *divinely appointed destiny of death*, and in the sense of the Spirit, the *eternal gloriousness* and *fruit of His death*. Jesus of Nazareth, the King of the Jews: the word of the cross, glorified by the Spirit into a word about the cross. Pilate did not suspect that his writing, like his saying, *Ecce Homo*, did, under the providence of God, take significance, when he wrote, in the three most important languages of the world, this sermon over the cross.

3. The references to the *fulfilments of Scripture* in Christ's suffering are nought but celestial lights shining into the darkness of the crucial passion. All is spiritualized, or transilluminated by the Spirit, in order to be by the Spirit glorified, as God's counsel, foreknowledge, ordinance, disposition, and judgment upon the blindness of the world,—glorified, I say, unto salvation.

4. If *Mary* is meant to be a symbol of the *Church*, then Christ, with His institution of this adoption, hath made His bosom-friends the veriest sons of the Church, and the Church their mother. Hence a form of the Church which is at extreme variance with the Johannean mind, cannot be the true one. Mary may, however, far rather be called a symbol of the *Theocracy*, which has been finally comprehended in her heart. In that sense the institution would mean: the Theocracy, *i. e.* the theocratic side of the Church, is always to have a spiritual son,—children of the Spirit; the children of the Spirit are always to have a *motherly* authority over them in the ecclesiastical communion.

5. As Peter, who recognized in Christ the Renewer of the old Theocracy, the King of the Divine Kingdom, was pre-eminently entrusted with the foundation and care of the Church of Christ, so to *John*, who in Christ saw pre-eminently the manifestation of the personal God, the portrait of eternal love, was confided the foundation and care of a *holy family* of the *friends of God* as the innermost vital focus within the Church.

6. The *thirst of Jesus*, His last suffering. A sign (1) that He has passed through all His sufferings and may now receive the draught of refreshment; (2) that He departs from earth and from those who have crucified Him, not proudly and coldly, but humbly, warmly and lovingly; (3) that He would be no pattern in self-chosen torments and penances; (4) that He still speaks in the consciousness of His divine spiritual power, as if it were at once a begging and a commanding; (5) that He is making preparation for the end.

7. *It is finished.* See the Homiletical Hints. Hebrews x. 14. The word as (1) a prophetic word (all scripture fulfilled); (2) a high-priestly

word (the expiatory sacrifice completed); (3) a kingly word (the kingdom of heaven founded); (4) a unitous word (the work of redemption accomplished as the founding of the new creation, the world of the eternal Spirit).

8. The share of John in the account of the seven last words of Jesus.

9. The three languages on the cross, the three ground-tongues of theology.

HOMILETICAL AND PRACTICAL.

See the Synoptists.—The grand fulfilments of the divine counsel in the Passion of Christ, attested by the most significant fulfilments of Scripture (vers. 31-37 must be considered in this connection).—Christ's suffering in its fundamental features: 1. As an *act of suffering:* the bearing of His cross and going forth (without the gate, Heb. xiii. 13; out of the old communion) unto Calvary; 2. as an *experience of suffering*—with the thieves, in the midst of the thieves; 3. as a *glorification of suffering:* Jesus of Nazareth, the King of the Jews (the King of sufferers, of the people of God, of kings), in all the languages of the world.—The superscription of Pilate: 1. As the word of Pilate: Continuation of his mockery of the Jews;—the Jews a robber-folk, whose Head is already crucified. 2. As a word of the Spirit, unconsciously to the writer: The Messiah, the King of the people of God. Or, 1. As an assumed title of guilt, the property of malefactors in the old world; 2. as a personal title of honor, the property of the King of righteousness in the new world. Or as the explanation and glorification (*Erklärung und Verklärung*) of the cross of Christ.—This superscription read many of the Jews, for the place was nigh unto the city: 1. The word concerning Christ is still read by many legal men; 2. for the place where He is testified of is nigh to the city. [The evangelical Church by the side of the Church of legality].—How the priests would fain alter the writing concerning Christ.—The demand of the priests and the declaration of Pilate.—Pilate and the soldiers are compelled to work together for the fulfilment of the Scripture.—Soldiers, also, are under the providence of God, even in slaying, and dividing spoil.

Contrast of Christ's adversaries and His friends at His crucifixion.—How they must glorify Him together; those unconsciously, these in grateful love.—Founding of the spiritual house of the mother and son beneath the cross.—The rich legacy of the poor Jesus.

The blissful presentiment of the dying Jesus that His day's work is accomplished in accordance with the Scripture (or in accordance with the counsel of God): 1. Expressed in the evening draught which the great Laborer taketh as He quitteth work; 2. expressed in His evening song before He goeth to sleep: It is finished.

It is finished: 1. *It*, not this and that: *all* that lays the foundation of the new, eternal world of God. 2. It *is*, not it *is being* (Heb. x. 14). 3. *Finished.* As a spiritual act, as a vital conflict, as a mortal suffering, as a triumph of Christ and the salvation of God—conducted to the goal τέλος).—The word, *It is finished:* 1. As the Evangel of Christ; 2. as the confession of the Church; 3. as the jubilation of the believing heart; 4. as an excitation to every work of faith; 5. as a prophecy of the Last Day.

STARKE: Christians must make many a painful pilgrimage out of the city, out of the land,—nay, even to the gallows and the stake, for the sake of their faith—but courage! press onward! ye have a noble Predecessor.—Take comfort, thou pious man, if thou art accounted godless; Jesus was numbered with the transgressors that thou mightest be declared the child of God and righteous, Is. liii. 12.—The vain lust of titles must be renounced in following the crucified Jesus. Though the world should crucify our honor and our good name; though she should nail above our head the superscription: this is a fool, a dreamer, an odd fellow, a heretic, *etc.*, we must be satisfied with being called the children of God and having our names written in heaven.—Christians, read the Holy Scriptures diligently; there ye find your King, and His nature, will, and benefits. Chap. v. 39.—ZEISIUS: The science of divers kinds of tongues, especially of the Hebrew and Greek, is to be recognized as a particular benefit of God, and is exceedingly useful for the investigation of Holy Scripture, that having been written in these two languages, 1 Cor. xii. 10.—Pilate may have diligently framed the superscription in ambiguity, knowing Jesus to be innocent. Underlying this fact, however, was a special providence of God, who took care that His Son should have the right superscription, since He suffered the death of the cross as the Messiah or anointed King of Israel. —Behold God's rule over the hearts of men; in this His sway over them He hath employed even His own enemies for the furtherance of His glory: yea, His foes must sometimes promote the glory of His children with the very things wherewith they have striven to dishonor them, Ps. cx. 2.—If the writing of an earthly judge cannot be altered, how much less shall that be erased which God Himself has written in a Testament and Word.—CRAMER: Christ is poor in the beginning, middle, and end of His life, that through His poverty He might make us rich.—ZEISIUS: The nearer Christ, the nearer the cross, and the heavier our afflictions.—OSIANDER: Fervent love to God and the Lord Jesus regardeth no danger.—With this speech on the cross, the Lord Jesus (1) intended to show how He beareth on His heart a care even for our bodily circumstances, and considereth such care a part of His mediatorial office; He therewith (2) designed to confirm the fifth commandment and to set all children a good example, as to how they should care for their poor and forsaken parents; He hath therewith (3) shown that it is not contrary to the sense of the fifth commandment if we extend its limits somewhat farther than the letter of it seemeth to require; He hath (4) designed to hallow the natural love existing between friends and relatives; He hath (5) sanctioned guardianships; He hath (6) approved of testaments; He hath (7) taught thereby how every one ought to strive to make this painful life more endurable to his neighbor by rendering him loving aid; He hath (8), particularly in the person of John, enjoined it upon the hearts of all the teachers of His Church to have a care for poor

and destitute persons; He hath (9) shown how we should seek to accomplish through others the good that we ourselves are unable to perform; He hath (10) assured all whom He recognizeth as His mother and His brethren that He will not forsake or neglect them either.—Christ's eyes, amid the turmoil, are fixed upon believers, Ps. xxxiii. 18.—No man deriveth harm, but rather profit, from entering into the fellowship of Christ's shame and suffering.—HEDINGER: God provideth physically and spiritually for them that belong to Him.—CRAMER: A Christian should settle well his household affairs before he dieth.—CANSTEIN: It is love's way to interest itself for those it leaves destitute, and to endeavor to bring about by means of others such things as it cannot do itself.—LAMPE: It is right that those who are preparing themselves for death, should not forget to care for their families.—Happy is he that espouseth the cause of the widows and orphans and doeth them good; he doeth God's will and shall inherit the blessing, Ps. xli. 1 ff.; Ex. xxii. 22 ff.—Hear, dear Christian! that Jesus hath thirsted, and let it cause thee to guard the more vigilantly against all excess in drinking.—HALL: Christian mine, if thou too art tried with hunger and thirst in this world, comfort thyself with the thought that thy Saviour did also complain of the same on the cross. Ah, what a refreshment will this be to thee!—*Τετέλεσται*; In this one word everything appertaining to the purchase of our salvation is expressed and concluded. By this we see that the Master with the tongue of the learned, Is. l. 4, is before us,—He who can bring all things into one word, and yet it is *plena enuntiatio*, a complete declaration, a word above all words, a regular aphorism (as they call a concise saying, briefly and wittily expressed), short and yet intelligible: a true apophthegm (a momentous and pregnant saying). Upon hearing this declaration, *it is finished*, we are constrained to ask: what is finished? This question is easily answered if we do but consider the Person who made the declaration. It is accomplished—all that Christ was bound to do and to accomplish—and thus this word refers us to the whole course of His life. In consideration of the preceding 28th ver., the word *τετέλεσται* may be complemented after this fashion: *herewith is the Scripture*, in that which it hath prophesied concerning Me, *fulfilled*, Luke xviii. 31; xxii. 37. If we take into account the passages Heb. v. 9; x. 7, it may also be thus paraphrased: *Herewith is the counsel and will of God concerning our salvation accomplished*, namely, as regards the purchase of it; and in consideration of the declaration of Christ, Matt. v. 17, *τετέλεσται* means as much as: *Now is the law fulfilled.*—He now, as it were, nodded unto Death, bidding him come on; yea, He asserted by this bowing of His head, that He would become obedient to His Father unto death, Phil. ii. 8.—CRAMER: Hath Christ finished it?—then we need not achieve it.—ZEISIUS: Christ's *consummatum*, it is finished, hath been a blessed thing for us.—OSIANDER: Christ's death is our life; in dying we enter into true life, Heb. ii. 14.

GERLACH: The most horrible of all torments, the most burning thirst,—a circumstance expressly predicted of the suffering Messiah, Ps. xxii. 15; comp. Ps. lxix. 21.—LISCO: Pilate indignantly refuses the request of the Jews that Jesus should be characterized in the inscription as a deceiver.—The faithful love of those who clave to Jesus shunneth not that pain of deepest sympathy which is occasioned by the spectacle of His sufferings, Luke ii. 35.

BRAUNE: Conscious of his injustice and of the innocence of Jesus, angry with those who had driven him to commit that injustice, he says: *what I have written, I have written;* this is the formula of deciding magistrates:—With this decree the matter rests.—It was written in *Roman*—Latin—, the judicial tongue; in *Hebrew*, the popular tongue; in *Greek*, the tongue in general use.—Duties, those, even, that are apparently of the least account, must be fulfilled up to the very last breath. The Christian should die like a general, upon his feet, fighting, giving orders, 1 Tim. v. 8.—Thus the gap that death makes, is best filled. For love is strong as death (Song of Sol. viii. 6).—Think you, it would have been stronger, greater, worthier of His love, to repress the need He felt of quenching His burning thirst? Here we see how free His heart is from pride and rancor, passions by which many another apparently grows great and strong.—Whoso bindeth his soul and his soul's life to Christ's life, ways, walks, sufferings, can say, when faint in death: it is finished! What soul hath been converted unto God from its sins and is reconciled to Him, can exclaim: it is finished!—This word, *it is finished!* was uttered by Jesus, not at the close of His *activity*, in the high-priestly prayer, in Gethsemane, but at the end of His *suffering*.—But was He already risen for our justification? He had not yet sent the Comforter into the hearts of His people. But in the holy instant of death, by the light of eternity, His eye beheld the finished work of redemption, in its readiness for prosecution and spiritualization. Thus through suffering and tribulation is attained the triumph of the kingdom of God.

GOSSNER: What a procession! What a cross-walk! What a march! God's Only-begotten One, under the burden of the cross, the tree whereon the curse lay, marcheth to the bitterest death. *Thus* do men send Him back to His Father from whom He proceeded—laden with cross, curse and shame; as a malefactor. What a journey, followed by consequences most rich in blessing!—And He bare His cross! Why that was *our* cross, and He appropriated it to Himself, as though it were His own; He embraced it with such love and patience as it had been His life, and it brought Him death—but to *us life*.—Neither can the coat of Christ's righteousness be divided and cut into pieces—every soul must have it whole.—His nakedness on the cross is an evidence that He shunned no kind of humiliation for us.—The pagan Roman soldiers did not divide the coat of Christ, but Christians have made many rents and divisions over Christ's coat, that they might establish their own opinions and their own righteousness.—Those under the cross composed the family of the Saviour; it had melted away to so few; that was His little Church whereunto He reckoneth Himself, wherewith He abideth, with which His Spirit resteth on earth.

—His bowed head lifteth up the head of each one of us. He Himself inclined His head with the consciousness that He should soon raise it again, as He had foretold.

HEUBNER: God, whose hand guided the finger of Pilate, meant this superscription to be a challenge to all unbelieving Jews and all mankind to acknowledge this Jesus of Nazareth as their King. All languages, all tongues, are to resound with His praise and confess that He is Lord, to the glory of God the Father.—Pilate's firm determination is indicative of God's irrevocable decree. If all the world remonstrate against Christ's royal dignity—God hath willed it, and there is an end of it, Ps. ii.—Christ hung naked on the cross. This is very significant; He hung thus (1) In order to show how thoroughly the world had stripped Him of all that He owned, and covered Him with shame; (2) in order to present Himself to all as the Innocent and Pure One who can support the glances of all.—Mary, the mother of Jesus, stood beneath the cross: Now was fulfilled the prophecy of Simeon, Luke ii. 35.—What feelings must have pierced her maternal heart! This was the origin of the ancient church-hymn: *Stabat mater dolorosa.*—Of such strength is womanly nature capable. An example for all Christian men and women, admonishing them not to be ashamed of Jesus, often to go beneath His cross, that they may become worthy of those women who went before them. RAMBACH, *in loc.*, p. 1063, compares Mary and Eve. Eve stood in Paradise beside the pleasant tree of the knowledge of good and evil. Mary stands beside the ignominious tree of the cross. The former looked upon the forbidden tree, and its fruit conduced to her death; the latter looks upon the promised tree of life, and is refreshed by its fruit in her mortal anguish.—Our death too, when God calleth, must be voluntary. It is the Christian's art to die willingly.

[CRAVEN: From AMBROSE: Chap. xix. 26. Mary, as became the *Mother* of our Lord, stood before the cross, when the *Apostles* fled, and with pitiful eyes beheld the wounds of her Son.——From AUGUSTINE: Ver. 17. Great spectacle! to the profane a laughing-stock, to the pious a mystery. Profaneness sees a King bearing a cross instead of a sceptre; piety sees a King bearing a cross, thereon to nail Himself, and afterwards to nail it on the foreheads of kings.—Ver. 18. Even the cross was a judgment seat; for the Judge being the middle, one thief, who believed, was pardoned, the other, who mocked, was damned: a sign of what He would once do to the quick and dead,—place the one on His right hand, the other on His left.—Ver. 20. These three were the languages most known there: the Hebrew, on account of being used in the worship of the Jews; the Greek in consequence of the spread of Greek philosophy; the Latin, from the Roman empire being established everywhere.—Ver. 22. O ineffable working of Divine power, even in the hearts of ignorant men! Did not some hidden voice sound from within, and, if we may say so, with clamorous silence,—saying to Pilate in the prophetic words of the Psalm, *Alter not the inscription of the title?*—Vers. 26, 27. This truly is that hour of the which Jesus, when about to change the water into wine, said, *Mother* [Woman], *what have I to do with thee? Mine hour is not yet come.* Then, about to act divinely, He repelled the Mother of His humanity, of His infirmity, as if He knew her not: now, suffering humanly, He commands with humane affection, her of whom he was made Man. Here is a moral lesson. The good Teacher shows us by His example that pious sons should take care of their parents. The cross of the Sufferer is the chair of the Master.—Ver. 28. He who appeared Man, *suffered* all these things; He who was God, *ordered* them.——From CHRYSOSTOM: Ver. 17. He carried the badge of victory on His shoulders, as conquerors do.—Ver. 18. *And two others with Him;* What they did in wickedness was a gain to the truth. To convert a thief on the cross, and bring him into paradise, was no less a miracle than the rending of the rocks.—Vers. 23, 24. Behold the sureness of prophecy. The prophet foretold not only what they would part, but what they would not. They *parted* the raiment, but *cast lots* for the vesture.—Ver. 25. Observe how the weaker sex is the stronger; standing by the cross when the disciples fly.—Ver. 26. Though there were other women by, He makes no mention of any of them, but only of His Mother, to show us that we should specially honor our mothers.—Vers. 26-30. Observe how imperturbable He is during His crucifixion, talking to the disciple of His Mother, fulfilling prophecies, giving good hope to the thief; whereas, before His crucifixion, He seemed in fear. The weakness of His nature was shown there, the exceeding greatness of His power here. He teaches us too, herein, not to turn back, because we may feel disturbed at the difficulties before us; for when we are once actually under the trial, all will be light and easy for us.

[From BURKITT: Ver. 17. Why could not Christ bear His own cross, who was able to bear the sins of the whole world, when hanging upon the cross? 1. Probably, the Jews' malice provided Him a cross of an extraordinary greatness; 2. He was much debilitated and weakened, with His long watching and sweating the night before; 3. The sharp edges of the cross grating His late whipped and galled shoulders, might occasion the fresh bleeding of His wounds; 4. Thereby He gave the world a demonstration of the truth of His humanity, that He was in all things like unto us.—Ver. 18. It had been a sufficient disparagement to our blessed Redeemer to be sorted with the best of men, but to be numbered with the scum of mankind is such an indignity as confounds our thoughts.—Ver. 19. Pilate, who before was His *judge*, and pronounced Him innocent, is now His *herald* to proclaim His glory.—Pilate did that for Christ which none of His own disciples durst do. No thanks to him for this; because the highest services performed to Christ undesignedly shall neither be accepted nor rewarded by God.—Ver. 22. Surely the constancy of Pilate at this time must be attributed to special divine Providence. How wonderful was it that he who before was as inconstant as a reed, should now be fixed as a pillar of brass! [His so called *constancy* was nothing but the natural outworking of the *fear* excited by the threat to accuse him before Cæsar; his persistence in retaining the inscription would

not only gall the Jews but be an effectual bar to any charge of his having neglected the Imperial interests. The true homiletical inferences from this passage are that 1. Those who attempt to accomplish their ends by improper influences, brought to bear on rulers, generally over-reach themselves; 2. God over-rules the arts of the wicked for their own punishment and His glory. E. R. C.]—Ver. 26. He calls her *woman*, and not *mother:* not that He was ashamed of, or unwilling to own her as His mother, but either 1. Fearing that calling her by that name should augment and increase her grief and trouble, or, 2. To intimate His change of state and condition, that, being ready to die and return to His Father in heaven, He was above all earthly relations.—Vers. 26, 27. The Lord never removes one comfort, and takes away the means of subsistence from His people, but He raises up another in the room of it.—Such as are beloved of Christ, shall be peculiarly honored by Him, and be employed in the highest services for Him.—Ver. 30. *It is finished:* 1. My Father's eternal counsel concerning Me is accomplished; 2. The scriptures are now fulfilled; 3. My sufferings are now ended; 4. The fury and malice of My enemies are now ended; 5. The work of man's redemption and salvation is perfected.—*He bowed His head, and gave up the ghost:* Christ was a volunteer in dying.

[From M. HENRY: Ver. 17. Whatever cross He calls us out to bear at any time, we must remember that He bore the cross first, and by bearing it *for us*, bears it *off from us* in a great measure, for thus He hath made *His yoke easy, and His burden light.*—Ver. 18. Observe what death Christ died; 1. The death of the cross, a bloody, painful, shameful, cruel death; 2. He was *nailed* to the cross, as a sacrifice *bound* to the altar; 3. He was lifted up, as the brazen serpent, hung between heaven and earth, because we were unworthy of either, and abandoned by both; 4. His hands were stretched out to invite and embrace us; 5. He hung upon the tree some hours, dying gradually in the full use of reason and speech, that He might actually resign Himself a sacrifice. See Him bleeding, see Him struggling, see Him dying, see Him and love Him, love Him and live to Him, and study what we shall render.—Vers. 19, 20. God so ordered it that this (title) should be written in the three then most known tongues; intimating thereby that Jesus Christ should be a *Saviour to all nations*, and not to the Jews only; and also that every nation should hear *in their own tongue the wonderful works* of the Redeemer.—Vers. 21, 22. An earnest of what came to pass soon after, when the Gentiles submitted to *the kingdom of the Messiah*, which the unbelieving Jews had rebelled against.—Ver. 23. While Christ was in His dying agonies, the soldiers were merrily dividing His spoils.—Ver. 26. His speaking to her in this seemingly slight manner was designed to give check to the undue honors which He foresaw would be given her in the Romish Church.—Ver. 27. Those that truly love Christ, and are loved of Him, will be glad of an opportunity to do any service to Him, or His.—Ver. 29. To everlasting *thirst* we had been condemned, *had not Christ suffered* [thirsted] *for us.*—Christ would rather court an affront than see any prophecy unfulfilled. This should satisfy us under all our trials,—that the will of God is done, and the word of God accomplished.—Ver. 30. *It is finished;* that is 1. The malice of His persecutors; 2. The counsel and commandment of His Father; 3. The types and prophecies of the Old Testament; 4. The ceremonial law; 5. Sin; 6. His suffering; 7. His life; 8. The work of man's redemption.

[From SCOTT: Vers. 17-30. He was wounded and scourged that we might be healed; He was arrayed with scorn in the purple robe, that He might procure for us "the robe of righteousness;" He was crowned with thorns, that we might be "crowned with honor and immortality;" He stood speechless, that we might have an all-prevailing plea; He endured torture that we might have "a strong consolation;" He thirsted that we might drink of the waters of life; He bore the wrath of the Father, that we might enjoy His favor; He "was numbered with transgressors," that we might be made "equal to angels;" He died, that we might live forever!—Ver. 26. The surest interest in His love will not secure our exemption from the sharpest temporal sufferings.—Ver. 27. We ought to act as though we heard Jesus say from His cross concerning this and the other believer, "Behold My mother," "My brother," "My sister."——From A PLAIN COMMENTARY (Oxford): Ver. 17. *And He bearing His cross went forth;* "The Jews themselves have referred this type (of Isaac) unto that custom: for upon the words, 'And Abraham took the wood of the burnt offering, and laid it upon Isaac his son,' they have this note,—'as a man *carries his cross upon his shoulders.*'" (PEARSON.)—Vers. 19-22. "It was not for nothing that Pilate suddenly wrote, and resolutely maintained what he had written. That title on the cross did signify no less than that His royal power was active even there; for 'having spoiled principalities and powers, He made a show of them openly, triumphing over them in it; and through His death, destroyed him that had the power of death, that is, the devil.'" (PEARSON.)—Ver. 23. And thus at the very foot of the cross of Christ was enacted the emblem of that triumph over our Saviour which the Powers of Darkness, it may well be supposed, by this time thought secure! They had slain their great enemy (the devils will have already assumed); and their wicked agents may now be instigated to "*divide the spoil.*"—"Because Christ's people cannot be rent and torn by divisions, His tunic, seamless and woven throughout, was not rent by them into whose hands it fell. Single,—united,—connected,—it shows the concord which should subsist among as many of ourselves as put on Christ. That vest of His declares to us, in a sacrament, the Unity of the Church." (CYPRIAN.)—Ver. 24. "Christ, like Joseph, was about to flee from this evil and adulterous world; and leave His garment in its hands." (WILLIAMS.)—Vers. 26, 27. O amazing privilege! thus to have been appointed by the Incarnate Word Himself to supply His place towards His bereaved mother! How stupendous a legacy was this for Divine Piety to bequeath, and for adoring love to inherit!—"The presence of the Godhead in our Lord's person did not efface and outshine the essential feelings of a human heart. It did but quicken

and strengthen all those affections and sympathies which are still left as remnants of the heavenly image, and the groundwork of its renewal within us." (HOBHOUSE.)—"As GOD, our Saviour might have removed His human mother to the best of those 'many mansions' which are prepared for those that love Him. But it was *as* GOD He willed that she should stay awhile on earth: while *as Man*, He both provided a home for her such as He could never give her while He lived: and called the human feelings of a friend into play on her behalf, while He did so." (HOBHOUSE.)—Ver. 30. He was "reclining His head as on His Father's bosom." (ORIGEN.)

[From KRUMMACHER: Ver. 17. *And He bearing His cross, etc.* It is thus the unhappy world repels the Man who entered upon it heralded by angels!—It is thus she rewards Him for the unwearied love with which He poured upon her the abundance of all conceivable benefits and mercies.—Oh, who that is still inclined to doubt whether mankind was worthy of eternal perdition without the intervention of a Mediator, let him cast a look at this path of suffering and convince himself of the contrary! For why is the Holy One thus dragged along, unless it be that we loved sin too ardently not to hate a man, even to the death, who made Himself known as the deliverer from it.—Had He shrunk back from this fatal path; His road to suffering would have represented to us that on which, when dying, we should have quitted the world. Instead of soldiers, the emissaries of Satan would have escorted us; instead of the accursed tree, the curse of the law itself; instead of the fetters, the bands of eternal wrath would have encircled us, and despair have lashed us with its fiery scourge.—It may be that during our earthly pilgrimage we are led on similar paths to that on which we see Jesus, our Head, proceeding; but Christ has deprived our fearful path of its horrors, our burdens of their overpowering weight, our disgrace and need of their deadly stings, and placed us in a situation to say "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."——*Golgotha*—Calvary—horrifying name—the appellation of the most momentous and awful spot upon the whole earth. Behold a naked and barren eminence, enriched only by the blood of criminals, and covered with the bones of executed rebels, incendiaries, prisoners, and other offscouring of the human race. An accursed spot, where love never rules, but where naked justice alone sits enthroned, with scales and sword, and from which every passer-by turns with abhorrence, a nocturnal rendezvous of jackals and hyenas. Only think, this place so full of horrors, becomes transformed into "the hill from whence cometh our help," and whose mysteries many kings and prophets desired to see and did not see them. Yes, upon this awful hill our roses shall blossom, and our springs of peace and salvation burst forth. The pillar of our refuge towers upon this height. The Bethany of our repose and eternal refreshment here displays itself to our view.—On that awful mount ends the earthly career of the Lord of Glory. Behold Him, the only green, sound, and fruitful tree upon earth, and at the root of this tree the axe is laid, What a testimony against the world, and what an annihilating contradiction to every thing that bears the name of God and Divine Providence, if the latter did not find its solution in the mystery of *the representative atonement.*—Ver. 18. *They crucified Him;* O what a dying bed for the King of kings! As often as we repose on the downy cushions of peace, or blissfully assemble in social brotherly circles, singing hymns of hope, let us not forget that the cause of the happiness we enjoy is solely to be found in the fact, that the Lord of Glory once extended Himself on the fatal tree for us.—The *earth* rejects the Prince of Life from its surface, and, as it seems, *heaven* also refuses Him: Though *rejected* by heaven and earth, yet He forms, *as such*, the connecting link between them both, and the Mediator of their eternal and renewed amity.—The moment the cross is elevated to its height, a purple stream falls from the wounds of the crucified Jesus, and bedews the place of torture and the sinful crowd which surrounds it. This is His legacy to His Church. This rosy dew works wonders. It falls upon spiritual deserts, and they blossom as the rose. We sprinkle it upon the door-posts of our hearts, and are secure against destroyers and avenging angels. This dew falls on the ice of the north pole, and the accumulated frozen mass of ages thaws beneath it. It streams down on the torrid zone, and the air becomes cool and pleasant. Where this rain falls, the gardens of God spring up, lilies bloom, and what was black becomes white in the purifying stream, and what was polluted becomes pure as the light of the sun.—For our justification nothing more is requisite than that, in the consciousness of our utter helplessness we lay hold on the horns of that altar, which is sprinkled with blood that "speaketh better things than that of Abel."—"I am crucified with Christ," exclaims the Apostle, and by these words points out the entire fruit which the cross bears for all believers. His meaning is, "They are not *His* sins for which the curse is there endured, but *mine*; for He who thus expires on the cross dies for me: Christ pays and suffers in my stead."—The *life* of the world springs only from the *death* of the Just One.—Ver. 19. "What sayest thou, Is this a King?" Do not shake thy head, but know that *thou* art wanting in discernment, not *He* in majesty.—Dost thou inquire where is the majesty of this King? Truly it exists, although for the time hidden, like the glittering gold of the ark beneath the rams' skins that covered it.—*Jesus of Nazareth*, THE KING of the Jews: Yes, it is He. Thou mayest recognize Him (as King) by the victories He achieves even on the fatal tree, the first of which is of a glorious twofold character—over *Himself* and over *the infernal tempter*. 1. Over *Himself;* 2. Over *Satan;* He suffers Himself to be wounded in the heel, but at the same time breaks the head of the old Serpent. 3. The greatest and most wonderful of all—the victory of the Lawgiver over the Law. There was no want of *wish* or *will* in heaven to save us; but the *right* to undertake the great work was wanting—the *law* put in its protest to our redemption. The *curse* had to be endured; He submitted to this and drank the cup of wrath—and when the voice of mercy was heard from heaven, the law

had nothing to object.—Yes, He is a King! But where is His kingdom? He is founding it while hanging on the cross. The drops of blood which trickle down, are the price He paid to ransom His people, and the dying groans which issue from His breast, the joyful peal which announces the birthday of His Zion.—In His crown of thorns He governs the world of spirits and of hearts; and the greatest marvels by which He glorifies Himself on earth He performs with His pierced hands.—Ver. 20. The title was written in Greek, Latin, and Hebrew, the three theological languages, that all the world may read and understand.—Vers. 23, 24. A dying-bed presents itself to our view—an individual at the point of death—a legacy and the heirs; let us direct our attention first to the *Testator*, and then to His *legacy*, and *heirs:* 1. The *Testator;* Jesus of Nazareth—(1) the poorest of the poor, (2) the King of the Jews—the King of kings—the Son of the Living God—the Alpha and Omega, God blessed forever; 2. The *Legacy;* His clothing—(1) the upper garment which symbolizes the outwardly operating fullness of the Saviour's power and life, and in a second signification, the spiritual endowment intended for us—this is divisible; (2) the vesture or body-coat of the Man of sorrows which He used to wear under the mantle: beneath the resplendent robe of His wonderful and active life, the Saviour wore another, the garment of a perfect obedience—it is the robe of righteousness of the Son of God, which is symbolized by the coat without a seam (indivisible) for which the lot is cast at the foot of the cross; 3. The *heirs;* (1) the executioners, (2) *one* of the murderers inherits the costly robe,—this circumstance tells us that no wickedness, however great, excludes unconditionally from the inheritance; it only depends upon this, that the symbolical position of those executioners, with respect to the body should be essentially fulfilled in us—1. They know how to value the preciousness of the seamless vestment: 2. They perceive that only in its undivided whole it was of value; 3. They are satisfied to obtain possession gratuitously—without any merit of their own.—Vers. 25, 26. In the midst of rage and fury, love stands near Jesus in His dying moments and lifts up to Him its tearful and affectionate eye—behold a lovely little company in the midst of the bands of Belial, a hidden rose-bud under wild and tangled bramble-bushes, a splendid wreath of lilies around the death-bed of the Redeemer.—In that mourning group you see only the first divinely quickened germs of the future kingdom of the Divine Sufferer.—Strange enough, with one exception, all of them are females: the strong are fled—the weak maintain their ground; the heroes despair—the timid, who did not presume to promise anything, overcome the world. If the man's is the splendid deed—the woman's is enduring patience; if to the former belongs the heroism which cuts the knot—to the latter (which is the greater of the two) belongs the silent self-sacrifice which is faithful unto death.—*The disciple whom He loved;* In these words the Apostle indicates what was his pride, his crown, and his highest boast. At the same time they point out the source whence he derived all his consolation, hope, and strength; this source was *love*—not the love with which he embraced the Lord, but that with which the Lord embraced him.—He who can sign himself the disciple whom Jesus loves has a sure guaranty for all that he needs, and for all that his heart can desire: he may call himself the man that is tossed with tempests, yet if he is "the disciple whom Jesus loves" what more will he have?—*Woman;* It becomes Him not to call her *Mother* now since this term in the Hebrew includes the idea of *Mistress*, while He was just preparing, as the Lord of lords, to ascend the throne of eternal majesty.—Vers. 26, 27. *Behold thy Son—Behold thy Mother;* These words contain the record of the institution of a new family relationship; in this fellowship Christ is the Head, and all His believing people form one great, closely-connected family: Let him who would envy John the pleasing task of being a support to the Mother of Jesus know that the way to the same honor lies open to him—Jesus has said, "Whosoever shall do the will of My Father which is in heaven, the same is My Mother and sister and brother," Matt. xii. 50.—Ver. 28. *I thirst:* What was the nature of the distress expressed by the cry?—1. Physical; 2. Does it not remind of the awful representation of the invisible world portrayed in the parable of Lazarus and Dives?—For what did He thirst? Not only for earthly water, but after the full restoration of His Father's countenance.—These words also solicited from mankind a charitable act.—That for which He chiefly thirsts is that He may gain us over to Himself—that transgressors may be freed from sin; those under the curse, absolved; those that are bound, liberated.—O that you could weep as Peter wept, and like David! Such tears are the drink-offering for which the Saviour still thirsts.—Ver. 30. *It is finished:* At the very moment when, for the Hero of Judah, all seems lost, His words declare that all is won and accomplished. Listen! at these words you hear fetters burst, and prison walls falling down; barriers as high as heaven are overthrown, and gates which had been closed for thousands of years again move on their hinges.—Every condition of the work of human redemption has been completed with the exception of one which was included in them.—If He has paid the ransom, how can a righteous God demand payment a second time?—With the heraldic and conquering cry, *It is finished*, He turned once more to the world. It was His farewell to earth—a farewell such as beseemed the Conqueror of Death, the Prince of Life, the Governor of all things. He then withdrew Himself entirely into connection with His God, and turned His face to Him alone.

[From JACOBUS: Vers. 26, 27. What a Son was this, true to His Father in Heaven, and to His mother on earth.——From OWEN: Ver. 18. *Jesus in the midst*—disgraceful eminence.—Vers. 26, 27. "The burden of the world's redemption with all its increasing horror of sin, lies upon His soul; boundless anticipations, now gradually receding and passing away, of the glory to be obtained had filled His spirit, yet He has room for the exercise of the minutest care." (STIER.)—Ver 28. Jesus was conscious that He was fulfilling a pre-determined series of sufferings, and manifested no impatient haste, that they should

be endured other than in their allotted place and time.—Ver. 30. *It is finished;* "All things were done which the law required, all things established which prophecy predicted, all things abolished which were to be abrogated, all things obtained in order to be bestowed which had been the subject of promise. All things—down to the last drops of scornful compassion, and compassionate scorn, after receiving which Christ's lips uttered this great word—were suffered which were to be suffered; but therein, at the same time, all things were done and accomplished, nothing was left wanting. The theology of ages has striven to embrace this 'all' and to develop it; and strives to this day in vain to express it perfectly." (STIER.)

[Vers. 25, 26. *Now there stood by the cross, etc.* Is not this symbolic of the great *Apostasy* (2 Thess. ii. 8; Luke xviii. 8, *etc.*) when only a few shall remain faithful?—Ver. 26. *Woman;* "She was THE WOMAN whose *Seed* here bruises the serpent's head. What title, then, so fitting at the present juncture, as this—with its twofold weight of shame and glory? *Woman, Satan's* instrument in bringing *sin* and *death* into the world—thereby rendering this *cross* necessary: *Woman, God's* instrument in bringing Him into the world who is the *Righteousness* and *Life* thereof, whose *cross* shall be changed into a *crown* of rejoicing for Himself and His redeemed. Surely, it is no marvel if now, whilst the promise made to Eve is fulfilled to Mary, the same old word that meets us in the story of the fall, resounds from the lips of the Restorer, the suffering yet victorious Seed" (E. M.)—"Woman! Thy Saviour spake *thy* name in His last agony—not harshly, condemningly, as He in justice might have done, but lovingly, compassionately, with fostering care." (E. M.)]

V.

CHRIST THE GLORIFICATION OF DEATH, THE VERY LIFE IN DEATH. THE CORPSE OF JESUS, TO HIS FOES AN OBSCURE SIGN OF CALAMITY, TO HIS FRIENDS A MYSTERIOUS PASSOVER-SIGN (A SIGN THAT HE IS THE TRUE PASSOVER-LAMB AND THAT SOMETHING MIRACULOUS IS TRANSPIRING WITHIN HIM), TO HIS UNDECIDED DISCIPLES A DECISIVE, ANIMATING SIGN. THE HONORABLE BURIAL IN THE GARDEN AND IN THE NEW SEPULCHRE. THE FORETOKENS OF THE VICTORY OF CHRIST.

CHAP. XIX. 31-42.

(Matt. xxvii. 57-66; Mark xv. 42-47; Luke xxiii. 50-56.)

31 The Jews therefore, because it was the preparation [it was preparation day, *παρασκευή*, comp ver 42], that the bodies should [might] not remain upon the cross on the sabbath day [sabbath], (for that sabbath day was a high day [for great was the day of that sabbath, *ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*],) besought Pilate
32 that their legs might be broken, and *that* they might be taken away. Then came the soldiers [The soldiers therefore came], and brake [broke] the legs of the first,
33 and of the other which [who] was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake [broke] not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there [*omit* there, *or*
34 *read:* there came] out blood and water.
35 And he that saw *it* bare record [he that hath seen it, hath born witness, *ὁ ἑωρακὼς μεμαρτύρηκεν*], and his record [witness] is true [*ἀληθινή*][1]; and he knoweth that he saith [what is] true [*ἀληθῆ*], that ye [also, *καὶ ὑμεῖς*] might believe [may believe,
36 *πιστεύσητε*]. For these things were done [came to pass], that the Scripture should [might] be fulfilled, 'A bone of him shall not be broken.' [Ex. xii. 46; Num. ix.
37 12; Ps. xxxiv. 20.] And again another Scripture saith, 'They shall look on him whom they pierced.' [Zech. xii. 10.]

38 And after this [these things, *ταῦτα*] Joseph[2] of Arimathea, being a disciple of Jesus, but secretly [though in secret, or, concealing it, *κεκρυμμένος δέ*] for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus [took away his body].[3]
39 And there came also Nicodemus, (which [who] at the first came to Jesus [to him, *πρὸς αὐτόν*] by night) and brought [bringing, *φέρων*] a mixture of myrrh and aloes, about an
40 hundred pound *weight* [a hundred pounds, *λίτρας*, weight]. Then took they [They took therefore] the body of Jesus, and wound it in linen clothes with the spices, as the
41 manner of the Jews is [as is the custom of the Jews] to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre [tomb], wherein was never man yet laid [in which no one had ever been laid].[4]

42 There laid they Jesus therefore because of the Jews' preparation *day* [day]; for the sepulchre [tomb] was nigh at hand.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 35—[Cod. Sin. reads ἀληθής, but against most authorities.—P. S.]

[2] Ver. 38.—Ὁ Ἰωσὴφ ἀπὸ Ἀριμαθαίας. In support of the article A. J. Δ.; for the omission of the second ὁ before ἀπό A. B. D., *etc.* [Tischend., Alf., Westcott and Hort omit both articles, and read simply, with ℵ and B: Ἰωσὴφ ἀπὸ Ἀριμαθαίας.—P. S.]

[3] Ver. 38.—[I read with ℵ[a] B. L. X., *etc.*, Lachm., Treg., Alf., Westc. and Hort, ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ. The text. rec. (with Vulg.) has τοῦ Ἰησοῦ instead of αὐτοῦ. Tischendorf ed. viii., follows the reading of ℵ.*: ἦλθον οὖν καὶ ἦρον αὐτόν: "*they* came therefore and took *him* away."—P. S.]

[4] Ver. 41.—[A. D. Orig., Tischend., Tregelles and Alf., read ἐτέθη, *was laid*; but ℵ. B. Cyr., Westcott read: ἦν τεθειμένος, *had been laid*; comp. Luke xxiii. 53.—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 31. **The Jews therefore.**—The οὖν again characteristically indicates the next concern which troubled the Jews as Jews. The observance of the ceremonial law was their first thought after the work of the crucifixion was accomplished. Rupert: *Magnifici honoratores Dei, cum in conscientia mala reposuissent sanguinem Justi.* **That the bodies might not remain on the cross** [ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα].—On the Roman custom see the Commentary on *Matthew*. The Jewish ordinance in regard to the bodies of persons hanged on a tree Deut. xxi. 22 f.; Josephus, *De Bello Jud.*, IV. 5, 2.—**Because it was the Preparation day** [ἐπεὶ παρασκευὴ ἦν].—*I. e.* because preparations must be made for keeping holy the Sabbath, on which day no bodies were allowed to remain hanging on the tree.—**For great was the** (feast-) **day of that** (Paschal) **Sabbath** [ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου].—(Comp. chap. vii. 37). Elucidating parenthesis. *I. e.* it was not a simple Sabbath of the current year, but its sanctity was increased by its falling in the Paschal season. This was true of the day in any case, whether, in accordance with the view of the disharmonists, the first paschal day was still to arrive and coincided with the Sabbath (Meyer and others), or whether, according to the view represented by us, the Sabbath in question fell upon the second Jewish passover-day. Meyer thinks that as the second passover-day it could have been called μεγάλη only because, in accordance with Lev. xxiii. 10, the feast of sheaves (Wieseler, *Synopse*, p. 344, p. 385) was celebrated on this day (16 Nisan). This reference, however, he asserts, John must have indicated. On the other hand, the first feast-day possessed, according to Lev. xxiii. 7-15, the character of a Sabbath also. But the case is simpler in its bearings. The Sabbath, being the principal holiday of the Jews, derived additional importance from every other festivity coincident with it, hence also from the second solemn passover-day. If, on the other hand, the passover-day had been the decisive motive, John would not have mentioned the Sabbath as a motive.

That their legs might be broken, *etc.* [ἵνα κατεαγῶσιν* αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν].—Said in a perfectly general way, whence it follows that they were hastening the removal and as yet possessed no certain knowledge as to the death of Jesus. The shattering of the legs with clubs, *crucifragium* [σκελοκοπία], was a customary form of accelerating death—a procedure as harsh and brutal as crucifixion itself (Lactantius, *Instit.* IV. 26; Lipsius, *Ad Plaut.* II. 4, 63). It also appears as an independent punishment, Sueton., *Aug.* 67 [Seneca, *De Ira*, III. 32, *etc.*]. "The supervention of a *coup de grace*, by which (not by the *crucifragium* in itself) death was occasioned, cannot be proved, least of all from ver. 34 (contrary to Michaelis, Hug and others)." Thus Meyer [p. 633], while Tholuck, following Quintil., *Declam.* VI. 9, and other instances in Hug, declares in favor of the customariness of the death-stab in cases where death seemed to have already taken place, but where the soldier wished thoroughly to assure himself of the fact. In accordance with the presentation of our Gospel, the breaking of the legs must be conceived of as a deadly process. It is omitted, as the more difficult task, in cases where the stab of a lance is sufficient to complete the signs of death by means of an easy death-stroke.

Ver. 32. **The soldiers therefore came** [ἦλθον οὖν οἱ στρατιῶται, κ. τ. λ.].—Two soldiers simultaneously break the legs of the thief on the right and the thief on the left. With Jesus they consider this superfluous—therefore, to make assurance doubly sure, they pierce Him with the lance. His death is thus doubly and trebly warranted: once by the cognition of the soldiers, then by the mortal spear-stroke, finally by His burial on the part of His friends. From chap. xx. 27 Tholuck infers besides (less securely) that the wound was the breadth of a man's hand.—The soldier stood with his right hand opposite the left side of the Crucified One.

Ver. 34. **Blood and water** [καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ].—We must preface the explanations of this fact by the statement that the Evangelist looks upon it as one of great moment. See ver. 37. ["The strong asseverations of the Evangelist, show that he regarded the circumstance as very extraordinary, perhaps as supernatural. He writes of it like a person who hardly expected to be believed. Yet the effect he describes is exactly (?) that which we now know was most likely to result from preceding causes. Thus his accuracy of observation and the honesty and veracity of his testimony are most remarkably corroborated." Webster and Wilkinson.—P. S.]

Different explanations:

1. The modern explanation of the fact as a NATURAL phenomenon. This interpretation is

* [The aor. with augm. syllab. from κατάγνυμι, see Buttmann, II. 97, Winer, p. 68 (§ 12).—P. S.]

made the more difficult by the circumstance that the blood does not flow out of dead bodies, neither does it separate into blood and water [or placenta and serum] (as it does in a vessel after venesection).

First assumption: Death was produced by the spear-thrust, and the forth-flowing of the blood (or of a reddish lymph) must demonstrate Christ's corporeality, in contradiction of the Docetæ (Hammond, Kuinoel, Olshausen). This view is combated by the presupposition of the disciple and the ancient Church that Jesus was dead, and by the separation of blood and water. [See also against this view, Stroud, on the *Physical Cause of Christ's Death*, p. 141 f. It is certain, however, that, had Christ not been already dead, the infliction of such a wound in the heart by the spear of a Roman soldier must have produced death; and this fact in any case sets aside the Gnostic docetic view according to which Christ suffered and died only in appearance, as well as the older rationalistic view that Christ recovered from the effects of the crucifixion, and that His resurrection was merely an awakening from a trance.—P. S.]

Second assumption: The flow of blood and water from the body of a *dead* person is physiologically explained:

a. By the presence of extravasations, or blood-blisters, in which the globules and serum have become separated one from the other (Ebrard).

b. By the serum in the pericardium (Gruner, *De Jes. Christi morte vera non simulata, etc.*, Halle, 1805), to which yet other serous reservoirs on the side of the heart may be added (see Tholuck, p. 439). [The Gruners, two physicians, father and son, held that the blood issued from the heart, the water from the pericardium, *i. e.* the membrane which envelops the heart. So also Kipping (*De cruce et cruciariis*, pp. 187-195), Bishop Watson (*Apology for the Bible*), Barnes, Webster and Wilkinson, and Owen. To this theory it is objected that the quantity of liquid or reddish lymphatic humor in the pericardium is usually so minute as to be scarcely perceptible. "Haller states that a small quantity of water, not exceeding a few drachms, has frequently been found in the pericardium of executed persons; but, except under very peculiar and morbid circumstances, the eminent anatomists John and Charles Bell deny the occurrence altogether. . . . Naturally the pericardium exhibits scarcely anything which deserves the name of liquid; but after some forms of violent death, more especially when attended with obstructed circulation, it may contain a little serum, either pure or mixed with blood. . . . For the statement of the Gruners, that after death accompanied with anxiety the pericardium is full of water, there is no evidence." Stroud, l. c. p. 138, 139.—P. S.]

2. The apprehension of the fact as a MIRACLE (Origen and the ancient Church generally, Meyer, Luthardt). [Bengel: *quod sanguis exiit, mirum; quod etiam aqua, magis mirum; quod utrumque statim, uno tempore, et tamen distincte, maxime mirum.* So also Alford who, with Meyer, stops with the recognition of a miracle, without indulging in allegorizing.—P. S.]

3. Between the assumption of a miracle unassisted by any physiological instrumentality, and that of a natural phenomenon, there lies the assumption that we have to do with a PRIMITIVE PHENOMENON, *i. e.* a unique appearance based upon the unique situation. Meyer [p. 635] says: "A natural explanation in a higher sense is assigned for this phenomenon by Lange (*Leben Jesu*, II. p. 1614 f.); he assumes it to be explicable by the process of *transformation* which, as he affirms, the body of Christ was undergoing. A spinose conception in which there is not only an absence of clearness" (a fact equally true of the transformation itself, but which, nevertheless, does not render that transformation spinose), "but also imperiling the essential and necessary point of the actual *death* of Jesus" (*i. e.*, hazarding its being swallowed up in the resurrection), "and moreover representing the details of the assumed transformation as occurring in very sensuous and materialistic wise" (say, rather, in bodily and corporeal fashion). Meyer thinks he has warrant for citing against this view, 1 Cor. xv. 51-53. The following propositions may assist to an apprehension of the case: (1) After the death of Jesus, either corruption or transformation must have been preparing. (2) Corruption He did not see, hence it is transformation that was in course of preparation. (3) If this was preparing, the fact must of necessity make itself known by a sign transpiring in His wounded body,—a sign such as we are unacquainted with in other corpses. (4) That this sign is a *unicum*, concerning which we can find nothing in the history of extravasations, pericardia, *etc.* is a circumstance perfectly in order.

4. The MYTHICAL interpretation of Baur and others may be passed over (comp. Meyer [p. 637]).

5. [SYMBOLICAL and ALLEGORICAL] interpretations of the phenomenon [which may be connected with either of the preceding ones, especially with No. 2.—P. S.]. With reference to 1 John v. 6: Symbol of the two sacraments of grace: Apollinaris, Ambrose (*De Sacram. cp.* I. *aqua ut emundaret, sanguis ut redimeret*, Augustine, the R. Catholic exegetes, Luther).* Otherwise Baur: The death of Jesus symbolized as the source of spiritual life. Similarly Luthardt. The Evangelist has indeed said nothing of this meaning himself. He has laid stress upon the unexpectedness of the phenomenon, however.

[Other symbolical explanations: (1) Calvin: reference of the *blood* to *expiation;* of the water to *regeneration.* He, however, denies the *miraculous* character of the fact. Isaac Watts:

"My Saviour's pierced side
Poured out a double flood:
By water we are purified
And pardoned by the blood."

Toplady:

"Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

(2) According to E. Swedenborg, *blood* signifies the proceeding Divine *truth* for the *spiritual* man,

* [So also Wordsworth (after the fathers). As Eve was taken from the side of sleeping Adam, so the church and the sacraments of the eucharist (*blood*) and baptism (*water*) emanated from the pierced side of the crucified Christ.—P. S.]

and *water* the Divine *truth* for the *natural* man. (*Apocalypse Explained*, No. 829).*—P. S.]

[ADDITIONAL REMARKS on the effusion of *blood* and *water*. This is properly a question for physicians to settle, but they differ as much as theologians. Comp. besides the dissertation of the Gruners already quoted, Thomas Bartholinus, *De Latere Christi aperto, etc.;* Hieronymus Bardus, *Epist. ad Thom. Bartholinum*, and the Reply of Bartholinus; William Stroud, M. D., *The Physical Cause of the Death of Christ*, 2d ed. with an Appendix by Sir James Y. Simpson, M. D. (London, 1871). The last work is probably the best and contains more curious information than any other. Dr. Stroud, as already mentioned on p. 587, traces the physical cause of the death of Christ to a sudden *rupture of the heart*, produced by intense agony of mind endured in behalf of sinners. He uses this verse as an argument for his theory. Rupture of the heart is followed by an effusion of blood (sometimes as much as a quart or much more) into the pericardium, where it quickly separates into its solid and liquid constituents, technically called *crassamentum* and *serum*, but in ordinary language *blood* and *water*. The soldier, in approaching the body of Christ and inflicting the wound for the purpose either to ascertain or to insure His death, would purposely aim at the heart, and, transfixing the lower part of the left side, would open the pericardium obliquely from below; that capsule being distended with crassamentum and serum, and consequently pressed against the side, its contents would, by force of gravity, be instantly and completely discharged through the wound, in a full stream of clear watery liquid intermixed with clotted blood, exactly corresponding to the sacred narrative: "and immediately there came forth blood and water." The difficulties of commentators have arisen mostly from the gratuitous assumption that the blood which flowed from the wound of Christ was liquid, and the water pure, and, to account for so marvellous an occurrence, recourse was had either to miraculous agency, or to other equally untenable suppositions. "Blood and water" simply denote the crassamentum and serum of blood which has separated into its constituents. See pp. 899 ff., and the instances adduced in illustration. Ewald (*Geschichte Christus'*, 3d ed. 1867, p. 584 f.), without entering into the matter, likewise assumes that a sudden rupture of the heart (*ein plötzlicher Herzbruch*) was the immediate physical cause of the death of Christ, and explains from it the loud terrible cry of anguish on the cross.—P. S.]

Ver. 35. **And he that hath seen it hath borne witness** [[*καὶ ὁ ἑωρακὼς μεμαρτύρηκεν*].—According to Weisse, Schweizer, and others, a later reporter, distinguishing himself from John, here betrays himself. But it is the Evangelist who himself makes a distinction between an oral, evangelistic testimony, continued during many years, and his written iteration of the same at a later period—conscious that said testimony contains an extraordinary statement. He then distinguishes the *substance* of his testimony as essential truth (*ἀληθινή*), because the thing must so occur, as a fulfilment of the divine word, and the *form* of his testimony, *ἀληθῆ*. His testimony is, however, continually, and so in this instance also, designed to produce faith in Christ (see chap. xx. 81), namely, the confirmation and consummation of his readers' belief in the higher divine nature of Christ. Not, as some have supposed, *that ye may believe in the death of Jesus as an event which really transpired* (Beza and others): or *in the true corporeality of Christ*, in opposition to the Docetæ (Hammond, Paulus, and others). Meyer thinks that Gnosticism might have fastened even sooner upon the mysterious, enigmatical outflow (?).

Ver. 36. **A bone of Him shall not be broken** [*Ὀστοῦν οὐ συντριβήσεται αὐτοῦ*].—The first fulfilment of Scripture was of a *negative* sort: it was the fulfilment of the typical provision that not a bone of the paschal lamb should be broken, Ex. xii. 46; Nu. ix. 12. As the suffering Christ was the antitype of the paschal lamb (1 Cor. v. 7), it was necessary that this typical trait also should be fulfilled in Him.

Ver. 37. **Whom they pierced** [*Ὄψονται εἰς ὃν ἐξεκέντησαν*].—(Zech. xii. 10.) The *εἰς ὃν* by attraction in the place of *εἰς ἐκεῖνον ὅν*. Second, *positive* fulfilment of a Scriptural passage by the spear-thrust. The passage freely cited after the original text which the Septuagint has weakened ("Whom they have insulted"). Properly: They shall look up to Me אֵלַי Whom they have pierced. The reading אֵלָיו found in many manuscripts is probably an exegetical correction, as it seemed obvious that Jehovah cannot be pierced; hence likewise the figurative conception of the Septuagint. The passage in question is one of the exceedingly pregnant Messianic passages of the second half of Zechariah. The Messiah here appears in the light of the self-manifesting Jehovah Himself. The piercers are the Jews, standing, however, as representatives of the whole human race. "They have pierced Me," *i. e.* they have consummated their enmity against My highest manifestation and approach. "They shall look upon Me whom they have pierced," *i. e.* their eyes shall be opened in regard to their conduct and they shall perceive whom they have outraged,—they shall regret it, or it shall become a matter of regret to them. This prophecy has had a general fulfilment in the turning of the believing world to the Crucified One. It shall, however, be fulfilled in the most universal sense, in regard to the whole world, at the Last Judgment (Rev. i. 7). The beginning of this consternation of the world upon discovering that it has thrust at God, whilst it supposed itself to be piercing a criminal, in dealing the Messiah the heart-thrust, is significantly seen by the Evangelist in the fact that we have been considering. The spear-thrust was the final heart-blow and death-blow which, after many blows and stabs, the whole race of man inflicted upon the Messiah; it was therefore the concentrated symbol of His crucifixion in general. Hence, there immediately appeared a sign, such as is not met with in other

* [There is a Swedenborgian Commentary on the Gospel of John by Rev. J. Clowes, 3d ed. London, 1853. It has only recently come into my hands, but presents very little that might have been worth quoting in this work. It consists almost entirely of extracts from Swedenborg's writings, bearing on the "spiritual" sense of the spiritual Gospel.—P. S.]

corpses;—a sign in which the higher nature of Christ, the incipient manifestation of His glory, announced itself. That which is related concerning murdered persons, namely, that their wounds bleed afresh when the murderers approach their bodies, did actually happen here in the highest sense. That the phenomenon made one of the many signs that perplexed and dismayed the people at Golgotha, may be securely assumed from the prominent mention which this occurrence and its effect receive at the hands of John. This involves the complete overthrow of the *natural* [rationalistic] explanation. An ordinary appearance could not thus have operated. See viii. 28; xii. 32; Acts ii.

Ver. 38. **Joseph of Arimathea.**—Comp. Matt. xxvii. 57. After the Jews had induced Pilate to have the bodies taken down, Joseph presented his request and arrived at precisely the right moment to take the corpse which had been accorded him, down from the cross. So Meyer rightly, in opposition to De Wette who finds a difficulty here, as likewise in opposition to Lücke, who apprehends the ἄρῃ and ἦρεν as relating to the carrying away of the body which the soldiers had taken down. With this interpretation Meyer asserts that he has settled a difference which would otherwise exist, making this statement "unauthorized" by the side of Luke xxiii. 53; Mark xv. 46.

About a hundred pounds weight [ὡς λίτρας ἑκατόν].—See Comm. on *Matthew*, at the parallel passage. [A proof of the greatness of their love produced by the death of Christ. —P. S.]

Ver. 40. **As is the manner of the Jews** [καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν].—Contrast: The custom of the Egyptians, who took out the brain and bowels, or at least steeped the body for seventy days in natron. See Winer, "*Embalming*," Meyer. The Egyptian anointing was designed for the preservation of the bodies as mummies: the Jewish anointing formed a consecrated and beautiful transition of the corpse from death to corruption. On the fact that there is nothing surprising in the superabundance of one hundred pounds of aloes and myrrh for the anointing, see Tholuck.

Ver. 41. **In the place** [ἐν τῷ τόπῳ], *i. e.* in the district. According to Matt. xxvii. 60, it was Joseph's garden. Comp. Luke xxiii. 53; chap. xix. 30; Mark xi. 2.

Ver. 42. **On account of the preparation-day** [διὰ τὴν παρασκευὴν τῶν Ἰουδ.].—An intimation that if haste had not been urgent, they would have given Jesus more honorable burial in another place. Thus the very haste of the preparation-day was providential. Jesus should be interred in a new grave, in a manner the most extraordinary. The circumstance must serve at the same time to manifest Joseph's great alacrity in sacrifice.

DOCTRINAL AND ETHICAL.

1. The Johannean relation. John omits the trait of their rolling a great stone in front of the door of the sepulchre: he does not mention that Mary Magdalene and Mary the mother of James seated themselves over against the sepulchre; that the Jews, with the co-operation of Pilate, sealed the sepulchre on the Sabbath and set a military watch upon it (Matt.); that Pilate, before presenting Joseph with the body of Jesus, inquired of the centurion whether Jesus were dead (Mark); the approach of a greater number of acquaintances to view the death of Jesus; the inspection of the sepulchre by the women, and their Friday evening preparation of ointments for the formal interment of Jesus which they appointed to take place after the Sabbath (Luke). On the other hand, he brings out the fact that Jesus was glorified in His death as the true Paschal Lamb, glorified no less by another mysterious fulfilment of Scripture, and specially glorified by the open emergence of His hitherto secret disciples, Joseph of Arimathea and Nicodemus, and the princely sepulture which they, in pious rivalry of love, have prepared for the Lord.

2. Great was the day of that Sabbath. A stroke of that Jewish hypocrisy which strains out gnats and swallows camels, similar to Chap. xviii. 28. In removing the bodies, however, in accordance with the instinct of an evil conscience, they are peculiarly interested in having the body of *Jesus* conveyed "out of sight and mind" of the people; in causing, along with the odious Man, the very name of Him, as also their work upon Him, to be hurried, with all possible expedition, beneath the sod. But here, as in the composition of the superscription, contingencies occur, which cross, modify and enfeeble their plots. They can not hinder Jesus, upon His descent from the cross, from being significantly distinguished from the thieves and honorably sepulchred.

3. Paschal Lamb. Ye shall break not a bone of Him. On the uncertainty of typology in regard to the meaning of this provision, see Tholuck, p. 430. We assume that the provision originally belonged to the expression of the *most hurried* preparation of the Paschal Lamb, as at the instant of flight or departure. Then at the same time it was expressive of the utterly undivided participation of the house-congregation or domestic church in fellowship and sacrament (Tholuck, p. 430). This type was fulfilled in Christ. The hurried removal from the cross—an expression of the Sufferer's speedy transportation to glory—prevented the breaking of the legs, and henceforth the *whole undivided* Christ should be the spiritual and vital food of the Church of His salvation.

4. Vers. 34 and 37. *Blood* and *water*. See the Exeg. Notes, and *Leben Jesu*, p. 1611.

5. The association of Joseph of Arimathea and Nicodemus: a sign showing how the complete development of malice and unrighteousness impels all nobler natures into the camp of Christ; and how the darkest hours of the kingdom of God are invariably the natal hour of a new discipleship. That glory of the Jewish world, to which they cleaved, being turned to shame in their eyes, they are become free from their earthly goods and know not how better to spend them than in the service of the love of Christ. One offers the abundance of his precious spices, which constituted an important household treasure among the Orientals; the

other offers his garden and his family-vault to be the resting-place of an excommunicate, outlawed, crucified Man; both sacrifice their safety, position, authority, their old associations and, greatest sacrifice of all, their old Jewish hierarchal pride, and their old Messianic hope and entire view of the world. To them all things are involved in midnight gloom; but the innocence and righteousness of Christ they see, shining as the broad day in the midst of this darkness.—Moral loathing and abhorrence of the mask of hypocritical godlessness are able to burst the strongest bonds of deference to human opinions, and to generate the highest sacrificial courage.

6. The pious OBSERVANCE OF THE SABBATH on the part of Jesus' friends, on the occasion of their burial of Him, a testimony against those who, with the charge of Sabbath-breaking, introduced His persecution unto death.

7. The REPOSE OF JESUS at once a slumber of death and a mystery of transformation unto resurrection.

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES and the Synoptists.

From the moment of Jesus' death, all things take a turn.—The glorification of Jesus begins with the glorification of His holy corpse: 1. Through special divine protection (break no bone); 2. through special heavenly signs (blood and water); 3. through special human reverence and care (the interment).—God watcheth over His own in death as in life.—How, in the funeral of the Just One, the victory of His life-battle is reflected.—The desire of the Jews to remove the bodies from Golgotha: The expression of (1) a legal, slavish zeal; (2) an hypocritical sanctimoniousness; (3) a bad conscience.—The last heart-thrust which Christ received from the world: 1. A collective expression of all that the world has done to Him: 2. a pursuing of His life into the jaws of death (a violation of His corpse); 3. and yet a "mercy-stroke," inasmuch as it is to secure His corpse from mutilation; 4. above all, a testimony of God to His death and unique nature (His transition to a new life).—The two great fulfilments connected with the one spear-thrust of an unsuspecting soldier: 1. The fulfilment of all the types of the Law in one feature (ver. 36). 2. The fulfilment of all the words of the Prophets in one single prophetic word.—Jesus, the unbroken Paschal Lamb for believing Israel, is at the same time the pierced Divine Image for unbelieving Israel.—The revealing of the Crucified One, the repentance of the world.—Nothing but the sight of Christ's breaking heart could melt the heart of sin.—The death of Jesus the life of the world: 1. His falling asleep, her awaking (as His eyes close, hers open); 2. the end of His heart-grief, the commencement of hers; 3. His corpse, her quickening.—The stately sepulture of the Lord, or the princely disciples of the Crucified One.—The thank-offerings which immediately glorify the redemptive and expiatory offering of Christ.—The operation of the cross of Christ: 1. Comprehension of the cross; 2. courage for the cross; 3. sacrifices to the cross; 4. witnesses to the cross.—The great calm after the great storm: 1. The quiet Sufferer. 2. The quiet grave. 3. The quiet Sabbath. 4. The quiet mystery of life (or becoming). 5. The quiet presentiment. 6. The quiet turning of all things.

STARKE: OSIANDER: See how hypocrites act! fierce sticklers are they for external matters and ordinances, but in the weightiest matters, those that concern the soul and salvation, they care not for the fear of God. Matt. xxiii. 28.—QUESNEL: In vain doth the sinner seek to bury the remembrance of his sins—sin shall ever rise up against him, Jer. xvii. 1; Gen. xlii. 21.—O how many think only how to conceal their sins, but not to be penitent for them! Job xxxi. 33, 34. A foot-soldier, and not a horseman, as painters are wont to depict the man who pierced Jesus.—CANSTEIN: Let us look in faith, love and gratitude unto Him whom we ourselves have pierced, in order that we may rejoice when He is seen of us with our bodily eyes, Heb. xii. 2.—QUESNEL: Jesus will come to judgment in the same flesh in which He was crucified, that He may confound His foes, chap. v. 27; Acts xvii. 31.—ZEISIUS: Thus God is able to raise up quickly unto His people, though they be, with Christ, forsaken of all men, persons who interest themselves for them with the greatest care and diligence, such as they would never have thought on. In sorest need, therefore, take heart, Jer. xxxviii. 7 ff.—The love of an upright friend remains constant even in death.——HEDINGER: Excellent compensation of weakness through strength! Abraham's faith was great, the thief's was great, the centurion's was great. The first saw Christ in the life, the second in dying, the last in death, amid many miracles. But there is nothing to surpass Joseph and Nicodemus—they believe on Him in the grave. O power of God in the faithful! O strength in the weak, we praise thee! 2 Cor. xii. 9.—Godly, wise and brave undertakings of a true Christian, though apparently never so bold and perilous, are furthered to a good end through the help of the Almighty.—Like to like,—one lover of Jesus joineth company with another. Mark this, O man, and do thou likewise, Sir. xiii. 20, 21.—BIBL. TUB.: O that yet other fearful Nicodemuses might at the cross and in the sepulchre of Jesus crucify and bury their fear of man; then would amendment be of rapid growth in all ranks, Ps. xxvii. 1; 1 Pet. iii. 13.—Though not many rich and noble are called, there still are some who willingly lay out their possessions in the service of Jesus, Luke viii. 5.—ZEISIUS: O how well do the rich do when they spend their riches on Christ, His glory and His needy members! *that they do good and grow rich in good works*, 1 Tim. vi. 18, 19.—OSIANDER: We must not carelessly cast away the bodies of Christians; such a course is contrary to love and the hope of resurrection; but we must honorably commit them to the earth.—Gardens are pictures of death and resurrection—graves do suit them well: it is therefore not unfit that church-yards should have trees planted along their sides, and that they should be made to resemble gardens—OSIANDER: Christ hath hallowed our graves and made sleeping-rooms of them, in which the bodies rest until they are awakened again unto everlasting life, Rom. vi. 4.

LISCO: Ver. 38. Publicly and boldly doth the hitherto timorous love to Jesus now come forward; it leapeth over all considerations and scruples and toucheth the dead body of Jesus without any dread of becoming defiled after the law, through contact with a corpse, and that the corpse of a reputed malefactor.

BRAUNE: The fear of man is overcome; so openly they act. Delay is at an end; they make haste. They are not ashamed before all witnesses to make common cause with the Galilean women.—Joseph had had it hewn out for himself and Jesus entereth it before him; thus Jesus consecrateth the graves of His people, to the end that they may dread them the less.

GOSSNER: The stab was given by one soldier only, and here it says: *They* have pierced Him. How is this? the soldier was but the instrument; *they*, *sinners*, all of them, from the first to the last, did guide the soldier's hand and the crime is imputed to them.—Love now breaketh through all fear of man, and where there was most to fear, fear vanisheth, so that he dreadlessly espouseth the cause of Him who was killed on the cross and rejected by the whole world,—espouseth it, I say, at a time when, to all appearance, there was nothing to hope for from Him whom, living, he was either ashamed or afraid openly to confess.—This of itself was a beautiful fruit of the death of Jesus, that His secret disciples were made open ones, the weak, strong.—The love of the Slain Lamb driveth out all fear.—Christ liked and deserved a new grave, because He was a Dead Man without an equal; for all the children of Adam die from guilt, He guiltlessly.

[CRAVEN: From AUGUSTINE: Ver. 34. That blood was shed for the remission of sins, that water tempers the cup of salvation.—*O death*, by which the dead are *quickened;* what can be purer than that blood, what more salutary than that wound!—Ver. 38. In performing this last office to our Lord, he showed a bold indifference to the Jews, though he had avoided our Lord's company when alive, for fear of incurring their hatred.—CHRYSOSTOM: Ver. 31. The Jews who strained at [out] a gnat and swallowed a camel, after their audacious wickedness, reason scrupulously about the day.—Ver. 34. When thou approachest the awful cup, approach as if thou wert about to drink out of Christ's side.—From THEOPHYLACT: Ver. 34. To please the Jews, they pierce Christ, thus insulting even His lifeless body. But the insult issues in a miracle; for a miracle it is that blood should flow from a dead body.—Ver. 40. Even now, in a certain sense, Christ is put to death by the avaricious, in the person of the poor man suffering famine. Be therefore a Joseph, and cover Christ's nakedness.—From HERBERT: Ver. 34. *Pierced His side;*

> If ye have anything to send or write,
> (I have no bag, but here is room)
> Unto My Father's hand and sight
> (Believe Me) it shall safely come.
> That I shall mind, what you impart;
> Look, you may put it very near My heart.
> Or if hereafter any of My friends
> Will use me in this kind, the door
> Shall still be open; what he sends
> I will present, and somewhat more,
> Not to his hurt. Sighs will convey
> Anything to Me. Hark, despair, away.

[From BURKITT: Ver. 31. Hence note the cursed hypocrisy of these Jews; they look upon themselves as strictly bound to observe an outward ceremony, but their consciences never scruple to violate the most weighty precepts of the moral law.—Ver. 34. No cruelty was omitted towards Christ, either dead or alive, which might testify the great desert of our sin, nor was there any needful evidence wanting, which might make clear the truth of His death.—Vers. 38-42. Grace doth not always make a public and open show where it is; but as there is much secret treasure unseen in the bowels of the earth, so is there much grace in the hearts of some saints, which the world takes little notice of.—We read of none of the apostles at Christ's funeral; fear had put them to flight; but Joseph and Nicodemus appeared boldly: If God strengthen the weak, and leave the strong to the prevalency of their own fears, the weak shall be as David, and the strong as tow —Ver. 41. A *sepulchre* in a *garden*, to expiate Adam's sin committed in a garden.—Ver. 42. Of what use our Lord's burial is to us His followers: It shows us the amazing depth of His humiliation, *from* what and *to* what His love brought Him, even from the bosom of His Father to the bosom of the grave. It may also comfort us against the fears of death; the grave could not long keep Christ, it shall not always keep us; it was a loathsome prison before, it is a perfumed bed now; he whose head is in heaven, need not fear to put his feet into the grave. Awake and sing, thou that dwellest in the dust, for the enmity of the grave is slain by Christ.

[From M. HENRY: Ver. 31. Passover *Sabbaths* are *high days;* sacrament-days, supper-days, communion-days, are *high days*, and there ought to be more than ordinary preparation for them, that these may be *high days* indeed to us, as the *days of heaven*.—The pretended sanctity of hypocrites is abominable; they made no conscience of bringing an innocent and excellent person to the cross, and yet scrupled letting a dead body hang upon the cross.—Ver. 32. One of these *thieves* was a penitent, and had received from Christ an assurance that he should shortly be *with Him in paradise*, and yet died in the same pain and misery that the *other thief* did: the extremity of dying agonies is no obstruction to the living comforts that wait for holy souls on the other side of death.—Ver. 33. *Whatever devices are in men's hearts, the counsel of the Lord shall stand:*—It was fully designed to *break His legs*, but, God's counsel being otherwise, see how it was prevented.—Ver. 34. Through this window, opened in *Christ's side*, you may look into His heart, and see love flaming there, *love strong as death;* see our own names written there.—When *Christ, the second Adam, was fallen into a deep sleep upon the cross*, then was *His side* opened, and out of it was His Church taken, which He espoused to Himself.—The blood and water that flowed out of it were significant: 1. Of the two great benefits which all believers partake of through Christ—justification and sanctification; *blood* for remission, *water*, for regeneration; *blood* for atonement, *water* for purification; 2. Of the two great ordinances of Baptism and the Lord's Supper.—Now was *the rock smitten* (1 Cor. x. 4), now was *the fountain opened* (Zech. xiii. 1),

now were *the wells of salvation digged*, Is. xii. 3. Here is *the river*, *the streams whereof make glad the city of God.*—Ver. 36. *Christ our passover is sacrificed for us*, 1 Cor. v. 7. *He is the Lamb of God* (John i. 29), and, as *the true Passover*, *His bones* were kept *unbroken.*—Vers. 38-42. Come and see a burial that *conquered the grave*, and buried it; a burial that beautified the grave, and softened it for all believers!—Ver. 38. It was Joseph's *honor* that he was a *disciple of Christ*, his *weakness* that he was so *secretly.*—Some who in lesser trials have been timorous, yet in greater have been very courageous.—The impotent malice of those that can but censure, and revile, and clamor, is sometimes more formidable even to wise and good men than one would think.—When God has work to do, He can find out such as are proper to do it, and spirit them for it.—Vers. 39, 40. Since God designed honor for His body, they would put honor upon it.—Vers. 40, 42. In conformity to this example, we ought to have regard to the dead bodies of Christians. The resurrection of the saints will be in virtue of Christ's resurrection, and therefore in burying them we should have an eye to Christ's burial.—Ver. 41. In a garden Christ began His passion, and from a garden He would rise, and begin His exaltation.—He was buried in a *new sepulchre:* this was so ordered, 1. For honor; He that was born from a virgin-womb, must rise from a virgin-tomb; 2. For the confirming of the truth of His resurrection.—Ver. 42. What is to be done on the evening before the Sabbath, should be so contrived that it may neither intrench upon Sabbath-time, nor indispose us for Sabbath-work.

[From SCOTT: Vers. 31-42. Comparing the sacred oracles with the events which occur in the Church and in the world, our faith will be increased even by the most discouraging transaction.—From A PLAIN COMMENTARY (Oxford): "If the Jews that stood by said truly of Him at Lazarus' grave, Behold how He loved him! when He shed a few tears out of His eyes; much more truly may we say, Behold how He loved *us!* seeing Him shed both blood and water in great plenty out of His heart." (Bishop ANDREWES.)—Vers. 38-42. Surely, this entire history has consecrated expensive funerals, and given a solemn sanction to care bestowed on burial-places, forever!

[From KRUMMACHER: Ver. 34. In the water and the blood are represented the most essential blessings of salvation: the *water* has a remote reference to baptism, but it chiefly symbolizes the moral purifying power of the word of Christ; the *blood* points out the ransom paid for our guilt, as well as the atoning sacrifice.—The blood flowed separately from the water; *justification* must not be mingled with, much less exchanged for, personal amendment.—Vers. 38, 39. Marvellous things occur in the vicinity of the cross. Two individuals, belonging to the first ranks in society, who, when Jesus still walked abroad in the majesty of His supernatural acts did not venture to make known their favorable impression respecting Him,—now, that the termination of His course seems to have stamped Him as a pitiable enthusiast, honor Him as their King before all the people. The germ of faith which, all at once, manifests itself so gloriously and so fully developed, had long lain in their hearts; from out of the thunder-cloud that brooded over Calvary, abundant grace has proceeded.—Christ *crucified* must be the object of our affections; therefore detach Him from the accursed tree, and deposit Him in your hearts, as your only consolation in life and death.—Ver. 42. *There they laid Jesus;* The curse is removed from a sinful world, Deut. xxi. 22, 23.—Christ by His burial has consecrated and shed light upon the darkness of our graves.—From JACOBUS: Vers. 34, 35. Our faith weeps, yet triumphs, as it sees the death-blow fall upon our Substitute, for in this we see our release.]

[WORDSWORTH, on ver. 41: "Christ changes the valley of the shadow of death into a garden. Christ's human body was laid in a natural *garden*. His human soul was in a spiritual *garden* (Luke xxiii. 43), and by His death and burial He has prepared a *garden* for the souls and bodies of all who depart hence in the Lord; and He will make them to be like the dew of herbs (Isa. xxvi. 19), and to rise up and blossom in a glorious spring time. He provides Paradise, or a garden, for the departed soul (Luke xxiii. 43), and He makes the grave itself to be a garden of Paradise; from which at the great Day the bodies of the faithful, which have been sown in hope, will rise in vernal beauty, and be united for ever in unfading glory to their souls."—P. S.]

SEVENTH SECTION.

The finished victory of Christ over the world and the kingdom of darkness, and His manifestation in the circle of His disciples. Christ demonstrates His victory by banishing the last remnants of darkness, grief and unbelief from His Church and making it sure of His resurrection.

CHAP. XX.

I.

HOW THE RISEN ONE DOTH BY THE GRAVE-SIGNS PREPARE HIS PEOPLE FOR THE SIGNS OF HIS LIFE.

CHAP. XX. 1–10.

(Matt. xxviii. 1-15; Mark xvi. 1-11; Luke xxiv. 1-12.)

1 [And, or, But on] The first *day* of the week [sabbath week] cometh Mary [the ἡ] Magdalene early, when [while] it was yet dark, unto the sepulchre [to the tomb], 2 and seeth the stone taken away from the sepulchre [out of the tomb]. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved [as a friend, ἐφίλει][2], and saith unto them, They have taken away the Lord[1] out of the 3 sepulchre [tomb], and we know not where they have laid him. Peter therefore went forth [ἐξῆλθεν], and that other disciple, and came to the sepulchre [and were 4 going toward the tomb, καὶ ἤρχοντο εἰς τὸ μνημεῖον]. So they ran [And they were running, ἔτρεχον δέ] both together: and the other disciple did outrun [προέ-5 δραμε] Peter, and came [ἦλθε] first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. [And stooping down, 6 he seeth (παρακύψας[3] βλέπει) the linen clothes lying; yet he did not go in]. Then cometh [also][4] Simon Peter following him, and went into the sepulchre, [tomb] and seeth the linen clothes lie [and beholdeth the linen clothes lying, κ. θεωρεῖ[5] τὰ ὀθόνια 7 κείμενα, comp. ver. 11]. And the napkin, that was about his head, not lying with 8 the linen clothes, but wrapped together in a place by itself. Then [Then therefore, τότε οὖν] went in also that [the, ὁ] other disciple, which [who] came first to the 9 sepulchre [tomb], and he saw, and believed. For as yet they knew not [or, For not even yet did they know, οὐδέπω γὰρ ᾔδεισαν] the Scripture, that he must rise 10 again from the dead. Then [So] the disciples went away again unto their own [*omit* own] home.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2.—[τὸν κύριον is the usual reading. Some Greek MSS., as Augustine observes (*Tract in Joa.* cxx. 6), insert μου, *dominum meum*.—P. S.]

[2] Ver. 2.—[*Loved as a friend*, ἐφίλει, comp. xi. 3. Otherwise ὃν ἠγάπα, xix. 26; xxi. 7, 20.—P. S.]

[3] Ver. 5.—[παρακύπτειν is *to stoop down* or *to bend forward*, in order to look at any thing more closely. The intention the E. V. has expressed here (and ver. 11) by adding in italics *and looking in*.—P. S.]

[4] Ver. 6.—[The first καί is omitted in the text. rec. with A., but is supported by ℵ.[a] B. L. X. and the XI. century supplement of Cod. D. (see Alford).—P. S.]

[5] Ver. 6.—[The E. V. obliterates the difference between βλέπει (*sieht*), the cursory glance of John, ver. 5, and the stronger θεωρεῖ (*beschaut*), the intense gaze of Peter, ver. 6. See Tittman, *Synon.* p. 111 sq. 120 sq. The more minute distinction between κείμενα τὰ ὀθόνια, ver. 5, and τὰ ὀθόνια κείμενα, ver. 6, cannot be rendered in English and does not affect the sense. The position of ὀθόνια in ver. 6 corresponds to τὸ σουδάριον, ver. 7.—P. S.]

EXEGETICAL AND CRITICAL.

On the various presentations of the resurrection-history see Comm. on *Matthew* [p. 541, Am. Ed. The literature, p. 542]. In particular also Doedes, *De Jesu in vitam reditu*, 1841; Tholuck, *Glaubwürdigkeit der evang. Gesch.*, 5. *Abschnitt.* Ebrard, p. 575; the author's *Leben Jesu*, II. 8, p. 1669.

[On the chronology of the events of the Resurrection Meyer says (p. 648 note): "It is impossible to harmonize the differences between John and the Synoptists, and those between the latter, but the grand fact itself and the principal features of the history stand out all the more sure." So also Alford *in loc.*, who sees in the very failure of harmonistic attempts a strong corroboration of the truth of the evangelical narratives. "It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the resurrection itself, unmoved and immovable. As it was *this* above all other things to which the Apostles bore their testimony, so in

their testimony to this we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were repeated to himself by those concerned. Hence the great diversity in this portion of the narrative:—and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the *true* harmony of the Holy Gospels, under His teaching of whom they are the record), we must be content to walk by faith, and not by sight. We must also remember in this case, that our Evangelist is selecting his points of narrative with a special purpose,—to show us how the belief of the disciples was brought out and completed after the unbelief of Israel; comp. vers. 30, 31."—P. S.]

Ver. 1. **The first day of the Sabbath-week** [τῇ δὲ μιᾷ τῶν σαββάτων].—On the μία [=πρώτη, see Mark xvi. 9] τῶν σαββάτων [σάββατα=week], see Comm. on *Matthew*, chap. xxviii. 1 [p. 544]. [The first day of the week is now properly called, on account of the Lord's Resurrection, the *Lord's Day*, ἡ κυριακὴ ἡμέρα (Apoc. i. 10). It has taken the place of the Jewish Sabbath: the substance remained (weekly day of holy rest), the form changed (from the seventh to the first day of the week) with reference to the great fact of the Resurrection whereby our redemption or the new creation was completed. On that day the Lord appeared to His disciples with His peace-greeting, and on that day He sent His Holy Spirit, and founded the Christian Church. The Christian Sabbath blends the memories of creative and redemptive love, is the connecting link between paradise lost and paradise regained, the continuation of Pentecost, and the preparation and pledge of the eternal Sabbath-feast (σαββατισμός, Heb. iv. 9) in heaven.—P. S.]

Cometh Mary the Magdalene.—See Comm. on *Matthew*, chap. xxviii. [540 ff.], particularly chap. xxvii. 61 [534, 537]. [On *Magdalene* see my notes on John xi. 2, pp. 340, 341. Also the beautiful Easter hymn, "*Pone luctum, Magdalena!*" "Mary! put thy grief away," or, "Still thy sorrow, Magdalena," in Daniel's *Thes. hymnol.*, II. 365, and my *Christ in Song*, Lond. ed. p. 200 ff.—P. S]. The exclusive mention of the Magdalene finds its explanation not simply in the fact that John received the following report from her lips (Tholuck), but also in the desire of the Evangelist to make her peculiar experiences illustrative, in concrete form, of a chief manifestation of the Risen One; a similar motive induces his detailed description of the experience of Thomas. That she, moreover, did not go alone to the grave, is demonstrated by the οἴδαμεν ver. 2; though, according to Meyer, Brückner and Ebrard [Alford], this expression sprang from the fellow-feeling of those nearest to Jesus. Tholuck rightly rejects this interpretation of the plural, since she is speaking to disciples who are as yet ignorant of the grand fact which she announces—*viz.* the absence of the Lord's body from the sepulchre. Meyer groundlessly makes a counter-poise of the οὐκ οἶδα ver. 13. [In ver. 13 Mary Magdalene speaks in her own name].

Early, it being yet dark [πρωΐ, σκοτίας ἔτι οὔσης].—From this touch, compared with the account of Mark, chap. xvi. 2, "at the rising of the sun," it is clearly proved that she, in the impatience of her longing, must have hastened in advance of the other women, Mary the mother of James, and Salome. [So also Luthardt and Ewald]. See Comm. on *Mark* [p. 156 Am. Ed.]

The stone lifted away (moved away) **out of the tomb** [βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου—the stone had been fitted *into* the mouth of the tomb which was hewn in a rocky elevation, see Mark xv. 3, 4.—P. S.].—The stone now lies sideways by the opening of the tomb, which is conceived of as a perpendicular excavation. See Comm. on *Mark* [p. 156 Am. Ed.]

Ver. 2. **And cometh to Simon Peter, and to the other disciple.**—A characteristic historical trait. So soon as she perceives the opening of the sepulchre, like lightning comes the thought—the body is stolen;—so deep is her conception of the unfathomable iniquity and treachery of the foe. Women usually seek counsel and help from men. We need not (with Bengel) infer from the repetition of the καὶ πρός, that the two disciples were not together. Mary was in want not only of the one, but also of the other.

Whom Jesus loved [as a friend, ὃν ἐφίλει ὁ Ἰησοῦς].—Whom He honored with His particular friendship. *The other disciple:* See chap. i. 35-40; chap. xviii. 15; xx. 8. *Whom Jesus loved:* Chap. xiii. 23; xix. 26; xxi. 7; ver. 20.

They have taken away the Lord [ἦραν τὸν κύριον ἐκ τοῦ μνημείου].—A forejudgment of fear in the love not yet perfect; an error, starting up and vanishing on the way to truth.

Ver. 4. **So they both were running together** [ἔτρεχον δὲ οἱ δύο ὁμοῦ. Mark the change of the aorists and the descriptive imperfects in vers. 3 and 4; comp. ch. iv. 30. The characteristic details, vers. 4–8, the liveliness, circumstantiality, and inner truth of this narrative betray unmistakably an eye-witness. Such things cannot be invented.—P. S.] A lively picture of their excitement. The going turns to running, the moderate running to a running with all their might, in which John takes the lead of Peter. The characteristicalness of these facts, presented in accordance with the lively recollection of John, is uninventibly striking and significant. We cannot, however, infer that Peter, as the elder, possessed less of *general* physical strength (Tholuck). Elasticity in *running* is a quality peculiar to youth. According to Lampe and Luthardt, Peter's consciousness of guilt helped to make him slower. This assumption, truly, is not vindicated by ver. 6. And yet at *that* moment, at sight of the empty sepulchre, the pressure on heart and conscience which weighed him down, perchance, at first, might be lifted.

Ver. 5. **Yet he did not go in** [οὐ μέντοι εἰσῆλθεν].—On the way to the tomb, John's pace was more winged than that of Peter. On reaching the grave, however, he seems to be fettered first by the fear of a sad discovery, then by awe, and his astonishment at the orderly disposed linen clothes, *i. e.* the sign of the foreboding of another issue than that conjectured by

Mary Magdalene. According to Ammon, his entrance was prevented by a fear of defilement; according to Meyer, by natural dread. The former view is contradicted by his stooping down; the latter by his narrow observation of the signs in the sepulchre. The contemplative disciple stands still, lost in meditation upon the new signs. Now, therefore, Peter steps forward, as the one endowed with more practical decision, and goes before him into the sepulchre. Precisely similar is the trait presented chap. xxi. 7, where John is the first to recognize the Lord, Peter the first to hasten to him by swimming. *Hence*, it would seem, Peter alone is mentioned Luke xxiv. 12. (By Strauss and Baur this trait is explained as originating in tendencies in favor of John.)—Aorist, Imperfect, and Present forms alternate right significantly in this lively narrative.—*And he beholdeth*, θεωρεῖ, in contradistinction to the βλέπει of John—the three signs in the sepulchre giving proof of a thoroughly tranquil occurrence, in contrast to a tumultuous ravishment: 1. The grave-clothes are not carried away as they naturally would have been if the body had been stolen. 2. The linen-clothes and the napkin, which latter enwrapped the head (see chap. xi. 44; Luke xix. 20), are separated and laid away in an orderly manner. 3. The napkin is even lying, wrapped together, in a place by itself.

Ver. 8. **Then went in, therefore, the other disciple also** [τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον].—The precedence of Peter puts an end to John's fear, or rather, as we think, to his contemplative standing still. Hitherto he seems to have been disturbed by not seeing the head-cloth from his station on the outside of the sepulchre, because of its being laid in a separate place.

And he saw and believed [καὶ εἶδε καὶ ἐπίστευσεν].—These signs were sufficient to make him believe in the resurrection of Jesus. *He believed*, differently construed: 1. What Magdalene reported (Augustine, Theophylact, Erasmus, Luther, Bengel and others). 2. The resurrection signs (Chrysostom, Euthymius, Lücke and others).

Ver. 9. **For not even yet did they understand the scripture** [οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι—comp. Ps. xvi. 10; cx.; Isa. liii. 8, 10; Zech. vi. 12, 13; Acts ii. 24 ff.; viii. 32, 33].—The declarations of Jesus concerning His resurrection could not have become absolutely doubtful to them, except in reference to their literal meaning. A figurative interpretation so readily suggested itself to their little faith, recollecting, as they did, the figurative phraseology in which Jesus was wont to express Himself. Therefore we need not suppose, with Meyer, that His declarations were not so distinct as reported by the Synoptists. The Johannean ones see chap. ii. 21; viii. 28; x. 18; xii. 24, 32; the farewell-discourses. Their understanding of the Old Testament was not sufficiently advanced to induce them, on the strength of its predictions, to expect a literal resurrection of the Messiah. Yet but these signs, here given, were needed to give John the resurrection faith, and henceforth the meaning of the Scripture might become entirely clear to them. See Luke xxiv. 26 ff., 46; Acts i. 8. Tholuck: "Whilst this their πιστεύειν, though a religious one, did nevertheless rest on the sensuous substratum of appearance [ocular evidence], that upon the foundation of Scripture was the higher, for it mediated a consciousness of what the idea of a crucified Messiah demanded."

Ver. 10. **So the disciples went away again unto their home** [ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί].—Anxiously they awaited the further issue; John tranquillized at bottom. It is not stated that Peter also believed already. Probably the special appearance of Jesus, vouchsafed him on that Easter-day (Luke xxiv. 34; comp. ver. 12; 1 Cor. xv. 5), served not only for his personal tranquillization in respect of his fault, but also for the confirmation of his faith.

DOCTRINAL AND ETHICAL.

1. The *diversities*, like the *intertwinings*, of the single features of the *resurrection history* in the accounts of the four Evangelists, are the *highest proof* of the *truth* and the infinitely powerful *effect* of the *fact:* a portrait of the highest stirring of soul and spirit in humanity. A real Eastermotet. Thus do different combatants report concerning the culmination of the battle and the form of the victory.

2. The resurrection of Christ had not only to burst through the bonds of death, the closed gate of the sepulchre, and the seal and the guard of the world, but also the *grief* and *little faith* of the disciples. (See my book: *Der Herr ist wahrhaftig auferstanden: die Losung der christlichen Gemeinde unserer Zeit.* Zürich, 1852.) The belief in the resurrection, far from issuing, as a mythicized idea, from an enthusiastic *hope* of the disciples, as Strauss has affirmed, was obliged to force its passage through something entirely opposite, namely the *disconsolateness* of the disciples. Of a truth, supreme salvation is nigh unto extreme hopelessness, if the latter do not precipitately rush upon the sword but wait patiently for the Lord,—then, however, salvation comes to hopelessness always from *above*, as a *gift* of deliverance; hopelessness may prophesy of salvation, may prepare a worthy place for salvation, but it cannot be the parent of it. In face of the resurrection, however, unbelief concentrates and consummates itself, in seeking here to reduce the highest fact of the highest energy of life to a bare idea and symbolism of life; in seeking in this passage, where the union betwixt personal and actual life and the idea of life celebrates its consummation, to perpetuate the Adamitic conflict between idea and fact. See 1 Cor. xv.

3. The grand *subjective revolution*, prepared on the first Easter-day in the soul-life of the hopeless band of *disciples*, and upon which the establishment of the Christian Church rests, presupposes the grand *objective revolution* of things in the life of the *Lord: the resurrection*. And this *individual* revolution in the life of the *Lord* is at the same time, in respect of its dynamical working as well as its ideal value, the *universal* revolution of things in the life of *humanity*, Eph.

i. 19 ff. Christ's resurrection our resurrection. Ullmann: *Was setzt die Stiftung der Kirche Christi durch einen Gekreuzigten voraus? Stud. u. Krit.* 1832, III. 579.

4. The resurrection attested and glorified itself as a divine fact, most of all by the thorough change which it effected in the view of the cross-death and sufferings of Jesus, and, indirectly, in the view of the cross and death in general. By it the cross of the *curse* is become the cross of *reconciliation*,—the sign of the deepest *disgrace*, the sign of highest *honor*.

5. The portrait of the *Magdalene* in her transition from deepest desolation to supreme joy. She was fitted, in her loving grief for the Lord and His body, to become the first Easter messenger.

6. The hasting of the Magdalene to Peter and John, and the cleaving together of these two gives us an impression of the gentle, placable spirit which the suffering of Christ had developed in the hearts of the disciples. Peter is not shunned now by a Magdalene's and a John's enthusiasm for the Lord, although he has denied Him,—for he is a repentant Peter. In a similar manner the whole band of disciples bear with the doubting Thomas until he has arrived at the full resurrection faith.

7. The perplexed, excited, hurrying, running disciples are first composed by the order in the empty sepulchre of Jesus. They feel that there a calm spirit has ruled. And here is presented to us in concrete touches the whole contrast of the calm, mysterious resurrection of Jesus and the immeasurable commotion confronting it in the circle of disciples; primarily a commotion full of anguish,—stormy; then growing calmer, yet still fluttering. The life of the Risen One is infinitely calm and tranquil in its self-certitude, blissfully moving within itself, like God Himself. As Christ held it no robbery to be equal with God, neither did He think it robbery to be risen. His heart is become celestially tranquil and firm, the spiritual fixed star of the spirit-realm; hence the fixed point that, with mighty shock, moves and transforms the whole human world.

8. The characteristics of Peter and John (see Exeg. Note to ver. 5) on the way of their glorification.

9. The *first sign* of the resurrection is the stone rolled away; the annihilation of the wicked counsel of the world, the frustration of the league of the powers of this world, the annulment of all the old authorities that rise in rebellion against the truth and the faith. (Ps. ii.; Acts iv. 25 ff.; Eph. i. 21.) The *second sign* of the resurrection is the empty sepulchre. The grave kept not the body of Christ; that body is ravished from it along with His spirit. The personal principle is not swallowed up by matter; it elevates and preserves matter by its dynamic power, making it its heavenly organ. The *third sign* of the resurrection are the fairly disposed and ordered grave-clothes, as a sign of the ruling of the highest, clearest presence of mind amid the horrors of the night-dark sepulchre. The spark of faith of both Apostles kindles at this sign.

10. As the Scripture (of the Old Testament) prophetically points forward to the facts of the life of Jesus, so the life of Jesus points back to the Scripture concerning the future resurrection. The life of Jesus the key to the Old Testament. Special consideration must be directed to Scripture sayings such as Ps. ii.; Ps. xvi.; Ps. cx.; Is. liii. 11; Dan. ix. 26. To types such as Gen. xxii. Jonah. Sayings in regard to death, such as Is. xxv. 8; Hos. xiii. 14; comp. Acts ii. 25-34; chap. viii. 32, 33; chap. xiii. 33, 35.

11. Then the disciples went home again. The walk from the tomb of the Risen One a going home in a higher sense.

HOMILETICAL AND PRACTICAL.

See the Synoptists, Matthew, Mark, Luke. The Doct. Notes.

The portrait of the Magdalene in the light of the resurrection. The mourning Magdalene, ver. 1-11. The Magdalene rejoicing (as though heaven were already won), vers. 11-18. Magdalene at first the messenger of dismal alarms,—at last the messenger of heavenly joy.—Jerusalem's messenger of joy, comp. Is. xl. 1, 9.—The mistakes of a soul stirred with love must themselves become guiding stars to truth: 1. The mistakes of the disconsolate Magdalene, ver. 2; ver. 13; ver. 15. 2. The mistakes of the enraptured Magdalene (thinking herself to have already attained the supreme, the heavenly goal) ver. 17.—Magdalene and Thomas, or the saddest of the sad changed to the happiest of the happy: 1. Immeasurable grief takes the one out of the circle of female disciples, the other out of the circle of male disciples. 2. "Rabboni;" "My Lord and my God."—Magdalene and John in their conduct toward the fallen Peter, or how as mourners they are become tender-hearted, Matt. v.—How the disciples of Jesus go to His sepulchre: 1. How differently (Magdalene otherwise than the two men; Peter otherwise than John). 2. How unanimously (disciples, both male and female, and the women even in advance. Fallen ones and less guilty ones).—How the love of Christ hath made the first breach through the old fear of His people: 1. The fear of the world, the foes (guard). 2. The fear of the night, of the terrors of the grave. 3. The fear of spirits and of the other world itself.—The resurrection signs preceding the appearance of the Risen One (Doct. Note 9): 1. As signs of the weakness of the disciples (of their need of this leading from faith to sight). 2. As signs of the wisdom of God (sight is not to bring about faith, but faith sight).—The first sign of the life of the Risen One, heavenly repose and presence of mind, John vi. 17 ff.—The linen clothes laid aside, or the signs of a change of apparel in the sleeping-chamber of the grave.—The investigating disciples (Peter in the sepulchre, Thomas about the body of the Lord).—The budding faith of the disciples: 1. Experimental faith, 2. Scriptural faith, 3. Spiritual faith.—Then the disciples went home again: 1. Tranquillized in regard to the mistake of Magdalene (her statement that the body was stolen). 2. Awaiting further disclosures. 3. Blessed and prepared at bottom to go home, by their budding faith.

Starke: The plural σαββάτων is probably used here in reference to the seven weeks that were to be reckoned to Pentecost and that began to be reckoned from this day in particular: for

these were peculiarly denominated weeks, and hence Pentecost was called the Feast of Weeks; it appears, therefore, from the above, that this day was at once the day subsequent to the great Paschal Sabbath, the beginning of the significant heptality of weeks,—which lasted until Pentecost, and represented the whole new economy and spiritual harvest,—and the third day after the death of Jesus.—True Christians find no time unseasonable for seeking Jesus; when the whole world is securely sleeping, they wake unto the Lord.—ZEISIUS: What a despondent, unbelieving thing the human heart is! many a time that which should bring comfort and joy, is productive but of terror and harm, Luke ii. 9.—Believers have fellowship one with another in joy and sadness.—Love demands that we should follow our friends to the grave, and it is edifying so to do; we must not remain there, however, but must wait on our calling, until we ourselves are carried to the grave, Sir. xxxviii.

GERLACH: Each one was initiated into this wondrous mystery in a peculiar manner: Magdalene, after a scrupulous trial by the angels and then by means of the first personal manifestation of Jesus; Peter and John, who should have been the first to believe, by the sight of the sepulchre; the weaker women only by the angels (?); the disciples on the way to Emmaus, with anxious, comfort-seeking, burning hearts, by the circumstance of Jesus' opening the Scripture to them; then all the still unbelieving disciples by Christ's appearance in their assembly. In each of these dispensations there lies a peculiar, tender regard for the persons whom it concerns.

BRAUNE: Our Sunday is the Lord's Resurrection Day, the first day of the creation, when light came into being. The New Testament exhibits distinct tokens of its observation; on it the Corinthian Church was commanded to lay up savings as collections for the church at Jerusalem (1 Cor. xvi. 2); on that day Paul journeyed not, but preached (Acts xx. 7, *on a Sabbath—the first day of the week.* [Luther's version has the word Sabbath in these two instances.])

GOSSNER: But the stone that had troubled her before, when it lay in front of the sepulchre, troubles her again, now that it is moved away.

HEUBNER: Mary Magdalene, one of the last to leave the grave, is the first to visit it again.—In great distress, seek counsel and help of upright brethren.—Love gave wings.

[CRAVEN: From GREGORY: Ver. 8. Peter and John ran before the others, for they loved most. —From THEOPHYLACT: Vers. 4-8. Peter is practical and prompt, John contemplative and intelligent, and learned in divine things. Now the *contemplative* man is generally beforehand in knowledge and intelligence; but the *practical*, by his fervor and activity, gets the advance of the other's perception, and sees first into the divine mystery.

[From BURKITT: Ver. 1. Though her heart did burn with an ardent zeal and affection to her crucified Lord, yet the commanded duties of the Sabbath were not omitted by her; she kept close, and silently spent that holy day in a mixture of grief and hope.—What magnanimity and courage is found in this weak woman; she followed Christ courageously, when His disciples left Him cowardly; she accompanied Him to His cross, she followed His hearse to the grave, when His disciples durst not appear; and now very early in the morning she goes to visit His sepulchre, fearing neither the darkness of the night, nor the presence of the watchmen. Learn thence, That courage is the special gift of God, and if He gives it to the feebler sex, even to timorous and fearful women, it is not in the power of man to make them afraid.—Ver. 2. But why had not the Virgin Mary, His disconsolate mother, this privilege conferred on her, rather than Mary Magdalene, who had been a grievous sinner? Doubtless this was for the comfort of all true penitents, and administers great consolation to them.—Vers. 5-7. When Christ arose from the grave, He left His grave-clothes behind Him; whereas, when Lazarus arose, he came forth with his grave-clothes about him; this teaches us, that Christ arose never to die more, but to live and reign forever; therefore He left His grave-clothes in the grave, as never to make use of them more.

[From M. HENRY: Ver. 1. Love to Christ, if it be *cordial*, will be *constant*.—Mary's love to Christ was *strong as death*, the death of the cross, for it stood by that; *cruel* [fast-holding] *as the grave*, for it made a visit to that, and was not deterred by its terrors.—We must study to do *honor* to Christ in those things wherein yet we cannot be *profitable* to Him.—Love to Christ will take off the terror of death and the grave. If we cannot come to Christ but through that darksome valley, even in that, if we love Him, we will *fear no evil*.—*Early;* They that love Christ will take the first opportunity of testifying their respect to Him.—Those who would seek Christ so as to find Him, must seek Him early; 1. *Solicitously*, with such a care as even breaks the sleep; 2. *Industriously*, we must deny ourselves and our own repose in pursuit of Christ; 3. *Betimes*, early in our days, early every day; *My voice shalt thou hear in the morning.*—They that diligently inquire after Christ *while it is yet dark*, shall have such *light* given them concerning Him as shall shine *more and more.*—*Surprising* comforts are the frequent encouragements of *early seekers*.—They that are most constant in their adherence to Christ, and most diligent in their inquiries after Him, have commonly the first and sweetest notices of the divine grace.—God ordinarily gives Himself and His comforts to us by *degrees;* to raise our expectations and quicken our inquiries. —Ver. 2. One would expect that the first thought that offered itself should have been, *Surely the Lord is risen.* When we come to reflect upon our own conduct in a *cloudy and dark day*, we shall stand amazed at our dullness and forgetfulness, that we could miss of such thoughts as afterward appear obvious.—Weak believers often make *that* the matter of their *complaint*, which is really just ground of *hope*, and matter of *joy*. —The communication of sorrows is one good improvement of the communion of saints.—Peter, though he had denied his Master, had not deserted his Master's friends; by this appears the sincerity of his repentance, that he associated with the disciple whom Jesus loved. And the disciples keeping up their intimacy with him as formerly, notwithstanding his fall, teaches us to *restore those with a spirit of meekness*, that have been faulty.—Ver. 8. It is well when those that are

more *honored* than others with the *privileges* of disciples, are more *active* than others in the *duty* of disciples.—Do others tell us of the comfort and benefit of ordinances? Let us be engaged thereby to make trial of them.—Ver. 4. What haste we should make in a good work, and when we are going on a good errand: Peter and John consulted neither their ease nor their gravity, but *ran* to the sepulchre.—He that *got foremost* in this race, was the *disciple whom Jesus loved* in a special manner, and who therefore in a special manner loved Jesus. Sense of Christ's love to us, kindling love in us to Him again, will make us to *excel in virtue.*—He that was *cast behind* was *Peter*, who had denied his Master, and was in sorrow and shame for it, and this clogged him as a weight.—Ver. 5. The warmest affections are not always accompanied with the boldest resolutions; many are *swift* to run religion's *race* that are not *stout* to fight her *battles.*—Ver. 6. Though John out-ran him, Peter did not therefore turn back, or stand still, but *made after* him as fast as he could; and while John was with a deal of caution *looking in*, he came, and with a deal of courage *went into the sepulchre.*—Observe how God dispenses His gifts variously. John could out-run Peter, but Peter could out-dare John; some disciples are *quick*, and they are useful to quicken them that are *slow;* others are *bold* and they are useful to hearten them that are *timorous.*—Vers. 6, 7. When we rise from the death of sin to the life of righteousness, we must leave our grave-clothes behind us, must *put off* all our corruptions.—Ver. 8. It is good to be emboldened in a good work by the boldness of others.—John got the start of Peter in *believing;* Peter saw and *wondered* (Luke xxiv. 12), but John saw and *believed:* a mind disposed to contemplation may perhaps sooner receive the evidence of divine truth than a mind disposed to action. —Ver. 9. What was the reason of their slowness to believe? Because as yet they *knew not the scripture.*—Ver. 10. Where were the angels when Peter and John were at the sepulchre? This favor was showed to those who were early and constant in their inquiries after Christ, and was the reward of them that came first, and staid last, but denied to them that made a transient visit.

[From Scott: Ver 2. Under a large proportion of preaching, by men called Christian ministers, we are ready to say, "They have taken away the Lord and we know not where they have laid Him;" but the broken-hearted disciple cannot be thus contented, though others be filled with admiration of the preacher's eloquence, genius, or learning.——From A Plain Commentary (Oxford): Ver. 1. "Good proof gave she of that love; she was last at His cross, and first at His grave: staid longest *there*, was soonest *here;* could not rest till she were up to seek Him: sought Him while it was yet dark, before she had light to seek Him by." (Bishop Andrewes.)——From Owen: Ver. 5. John's remaining without, may in part be attributed to the precedence, which, as the older and leading disciple, he modestly yielded to Peter.—Ver. 9. *That He* must *rise again from the dead;* the necessity was founded upon the immutable word and promise of God (Ps. xvi. 10), upon the principle of life inherent in Jesus as the Eternal Son of God, and upon the redemptive economy, by which Christ was to rise from the dead and become the first-fruits of them that are held in the power of the grave (1 Cor. xv. 20).]

II.

HOW THE RISEN ONE CHANGES MARY MAGDALENE'S DESOLATION INTO BLESSED PEACE AND MAKES HER HIS EASTER-MESSENGER.

Chap. XX. 11–18.

(Matt. xxviii. 1-15; Mark xvi. 1-11; Luke xxiv. 1-12).

11 But Mary stood without at the sepulchre weeping [But Mary was standing (εἱστήκει) without by the tomb weeping][1]: and as she wept, she stooped down, *and looked* into the sepulchre [she stooped down into the tomb, παρέκυψεν εἰς τὸ μνημεῖον],
12 And seeth [beholdeth, θεωρεῖ, not βλέπει, see vers. 5 and 6] two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had
13 lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid
14 him. And[2] when she had thus said [Having said this, ταῦτα εἰποῦσα], she turned herself back, and saw [beholdeth, θεωρεῖ] Jesus standing, and knew not that it was
15 Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener [that it was the gardener, ὅτι ὁ κηπουρός ἐστι], saith unto him, Sir, if thou have [hast] borne him hence, tell me where thou hast
16 laid him, and I will take him away. Jesus saith unto her, Mary. [!] She turned herself, and saith unto him [in Hebrew][3] Rabboni; which is to say, Master [Rab-
17 boni! (which is to say, Teacher!)] Jesus saith unto her, Touch me not;[4] for I am

[have] not yet ascended to my[5] [the] Father: but go to my brethren, and say unto them, I ascend unto my Father, [*omit* (,)] and your Father; [,] and *to* [*omit to*] my God, [*omit* (,)] and your God.

18 Mary [the] Magdalene came [cometh, ἔρχεται] and told the disciples [bringing tidings, ἀγγέλουσα, to the disciples] that she had seen the Lord, and *that* he had spoken [said] these things unto her.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 11.—The position of the words ἔξω κλαίουσα is in accordance with B. D. O. X., *etc.*, Tischendorf [The rec. reads κλαίουσα before ἔξω. εἱστήκει with B.* D. *etc.* Tisch. Treg. Alf. ἱστήκει: ℵ. A. B.,[3] *etc.*, Westcott. πρὸς τῷ μνημείῳ: A. B. D. Tisch. Alf. Westc. πρὸς τὸ μνημεῖον: *text rec.* ἐν τῷ μνημείῳ: ℵ. (See Tischendorf, Alford).—P. S.]

[2] Ver. 14.—Καί before ταῦτα [E. text. rec.] should be omitted in accordance with ℵ. A. B. D., *etc.* and the critical editions].

[3] Ver. 16.—The addition Ἑβραϊστί, in accordance with B. D. L. O. X. Δ. Sin., is received by Tischendorf [Tregelles, Alford, Westcott. Most MSS. read Ῥαββουνί (so Tischend. Alf. Treg.); some Ῥαββουνεί (so Westcott), some Ῥαββωνεί, some Ῥαβουνί.—P. S.]

[4] Ver. 17.—[Μή μου ἅπτου is the usual reading of the MSS. and Iren., Orig., *etc.*, but Cod. B. and Tert. put μου after ἅπτου, and Westcott inserts this on the margin.—P. S.]

[5] Ver. 17.—The first μου is wanting in B. D. X., Itala, Tischendorf. It was probably supplemented in imitation of the subsequent μου. [Treg. Alf. Westcott likewise read πρὸς τὸν πατέρα without μου.—P. S.]

EXEGETICAL AND CRITICAL.

Continuation of the history of the Magdalene. First manifestation of the Risen One.

Ver. 11. **But Mary was standing by the tomb.** [Μαριὰμ δὲ εἱστήκει (*al.* ἱστήκει) πρὸς τῷ μνημείῳ ἔξω κλαίουσα.]—Εἱστήκει: she was standing as if rooted to the spot. The Evangelist has omitted to mention that she immediately followed the two disciples. Whether she met them at the grave, the narrative says not. She comes, and again finds the empty tomb. She now stations herself in front of it, as though, all too late, she would become its guardian. It is the plastic expression of her thought, her grief.

Now as she wept [ὡς οὖν ἔκλαιεν].—Her weeping is in reference to her idea that the body of Jesus has been stolen; hence she glances ever and anon down toward the empty place where He has lain.

Ver. 12. **And she beholdeth two angels.** [καὶ θεωρεῖ δύο ἀγγέλους].—The angelic appearances in the resurrection history, a sign of the thoroughly new, wonderful epoch of this event. The truth and objectivity of her vision are supported by the slender impression which these appearances seem to make upon her in her present mood; the internal, subjective conditions, by the circumstance that the two apostles saw no angel, and the other women only one.

[Alford adopts the rather fanciful remark of Luthardt: The angels were in *white* because from the world of light; they *sit*, as not defending, but peacefully watching the Body; at the *head* and the *feet*, for the Body of the Lord was from head to foot in the charge of His Father and of His servants —P. S.]

Ver. 14. **She turned back.** [ἐστράφη εἰς τὰ ὀπίσω], *i. e.*, to look towards the garden, and to see if some one would not appear and give her information.

And knew not that it was Jesus. [οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.—There is foundation on both sides for her non-recognition. On the one hand, Jesus has altered: He is the Risen, the Transformed One. The external feature which, in addition to the one already mentioned, some assume, is less certain. "She thinks the gardener (xix. 41) of Joseph of Arimathea is before her, and that he has assigned the body another place, The circumstance that the Risen One was clothed with the *subligaculum*, or loin-strip, which crucified persons wore, and the same also that field and garden laborers were in the habit of wearing, might incline her the more to this opinion." Tholuck (following Hug). Kuinoel, Paulus, and others have even clothed Him in the dress of the gardener. On the other hand, Magdalene's faculties were concentrated within; she was in a visionary mood rather than in one favorable to acute observation; irrespective of the fact that her mind was not in the slightest degree predisposed to expect the appearance of the Lord. In a similar manner, the eyes of the disciples journeying to Emmaus were holden. Meyer denies the holdenness of the eyes in the present case (Grotius); perhaps because he imagines it to be the fruit of some magical working. [Dräseke assigns as a reason because her tears wove a veil, and because the seeking after the dead prevents us from seeing the living. She was wholly absorbed in the thought of the absent Lord.—P. S.]

Ver. 15. **If thou hast borne Him hence** [εἰ σὺ ἐβάστασας αὐτόν].—She does not name Him. She takes it for granted that every one is thinking of Him only. Of course if the supposed gardener *had* carried away the Lord, he would understand her saying (Meyer); otherwise it were necessarily unintelligible to him. She will go, she will bring the body. Her assuming a posture with a view to hurrying away in a certain direction, is evident from the following: "she turned herself." We cannot infer from these words that she turned directly to the *grave* again. She gives herself credit for sufficient strength to enable her to carry the corpse and deposit it in the tomb again. For at this very time it should be receiving anointment at the hands of the women.

Ver. 16. **Mary** [Μαριάμ].—His voice had the same unique sound as before (see Luke xxiv. 35; comp. 30, 31); especially the call by name (Is. xliii. 1). Since the voice of every human being in a healthy condition is the expression of the man within him, we can infer the *impressiveness* of *Jesus'* voice without having a more

definite conception of it. Recollections of things that address themselves to the ear are the most enduring, observes Strauss* in his *Glockentöne*. The manifestation of God begins with the hearing-wonder, and dies away in it. The expression of the voice is concentrated in the naming of a beloved name.

Rabboni [Ῥαββουνεί].—With the infinite expression of the salutation—*Mary*—with which Christ makes Himself known to her, the word of recognition corresponds—*Rabboni, my Teacher*. The Evangelist cannot help reproducing the original Hebrew word in its sonorousness; therefore the interpretation. The solemnity of the passage is not contained in the explanatory supplement, but in the Rabboni. We can infer from that which follows that she meantime has fallen at His feet and embraced them, "like those women in Matt. xxviii. 9, and the woman that was a sinner, Luke vii. 39." *I. e.*, her own self at the time.

Ver. 17. **Hold (Touch) Me not** [Μή μου ἅπτου.† *Noli me tangere.*—In explaining this, reference should be had to ver. 22, where Thomas is directed by the Lord: φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, and Luke xxiv. 39, where He calls upon the disciples: ψηλαφήσατέ με. It is therefore not the act of touching, as such, which the Lord reproves, but the animus or motive of Mary. The scene has often been represented in pictures called *Noli me tangere.*—P. S.] Interpretations of the enigmatical μή μου ἅπτου:

1. "Handle (Touch) Me not" [in the literal sense]:

a. Strictly *supernaturalistic:* Jesus demands a greater reverence for His body now that it has become divine (Chrysostom, Erasmus and many others). Unseasonable devoutness and insufficient explanation of γάρ ("*for* I have not yet ascended").

b. Decidedly *natural*, in various apprehensions. Ammon: Jesus desired to spare her the touching of One levitically unclean; Paulus: His wounds still pained Him, therefore touching Him would have hurt Him!

c. Spiritualistic: Weisse: He was still bodiless, a mere spiritual apparition (a ghost).

d. Gnostic: Hilgenfeld: He as yet appeared only as a mere Man, being not yet reunited to the Logos, and therefore adoration was unseasonable. [Yet immediately afterwards He allows Himself to be called by Thomas: "My Lord and My God;" comp. also Matt. xxviii. 9.—P. S.]

e. Physiological. Because the new, glorified corporeality of Jesus was still so tender as to shun every vigorous grasp (Schleiermacher [and Olshausen, edd. 1 and 3]).

f. Psychological: Handle Me not for the purpose of examining whether it be really Myself in the body, or My glorified spirit. Meyer (following J. Fred. von Meyer‡), Lücke. [In this case the following words οὔπω γὰρ ἀναβέβηκα, κ. τ. λ., express the assurance of the Lord that He is still corporeally present with her, having not yet been translated to the Father in heaven.—P. S.]

2. "Hold Me not fast."

a. Supernaturalistic: Seek not thy comfort in My *present appearance by terrestrial contact*, but *by spiritual communion* (Aret., Grot., Neand. and others).

[Also Augustine (*Tract.* cxxi. c. 3). "'*Noli Me tangere:' id est, Noli in Me sic credere, quemadmodum adhuc sapis; noli tuum sensum huc usque pertendere quod pro te factus sum, nec transire ad illud per quod facta es. Quomodo enim non carnaliter adhuc in eum credebat, quem sicut hominem flebat?*" Leo the Great, *Serm.* 74 (*al.* 72), c. 4: "*Nolo ut ad Me corporaliter venias, nec ut me sensu carnis agnoscas: ad sublimiora te differo, majora tibi præparo: cum ad Patrem ascendero, tunc Me perfectius veriusque palpabis, apprehensura quod non tangis, et creditura quod non cernis.*" Calvin, Melancthon, De Wette, Tholuck, Luthardt, Hengstenberg, Godet hold substantially this same view. Alford: "She believed she had now gotten Him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. 'Do not thus—for I am not yet restored fully to you in body—I have yet to ascend to the Father.' This implies in the background *another and truer touching* when He should have ascended to the Father." Wordsworth (who has a long note here): "Cleave not to Me in My bodily appearance; do not touch Me carnally, but learn to touch Me spiritually. When the power of the bodily touch ends, then the spiritual touch begins, and that touch most honors Christ and profits us." Wordsworth then applies the passage to Christ's presence in the eucharist which is spiritual, not carnal.—Hengstenberg (III. p. 303) conjectures that Mary, in the mistaken notion that the partition wall between Christ and her had now fallen, desired to *embrace* Him; this the Lord withstood, because the process of glorification was not yet completed, and the separation still continued in part. Godet: "ἅπτεσθαι is to touch in order to enjoy, *to attach one's self* to some one: This is not the moment to attach yourself to Me as I am before you in My human individuality." Comp. below sub *d.*—P. S.]

b. Historical: Tarry not with Me, but make haste and discharge the message; time enough later for handling, greeting, holding (Beza, Calovius, Bengel).

c. Spiritualistic-mythical: Jesus was on the point of ascending, and did not desire to be detained by Mary (Baur, Kinkel: One of the numerous ascensions occurring in the period of the forty days was about to be performed).

d. Christologico-psychological: Hold Me not as though we were in the perfection of the existence of that world beyond us, for *I* am not yet ascended, *etc.*, to say nothing of *thyself*. (*Leben Jesu* II., 1661; III., 744.* Hofmann, Luthardt, Tholuck. As regards the sense, similarly Luther and others at an earlier period.)† [Similar to explanation 2 *a*, above.—P. S.].

On the fact that the term ἅπτεσθαι does not barely mean *to touch, to handle*, but that it also particularly denotes a *hanging upon*, a *holding fast*, see

* [Late Professor of Practical Theology in the University of Berlin and Court-Chaplain and friend of Frederick IV. of Prussia. The *Glockentöne* were his first, the *Abend-Glockentöne* his last work.—P. S.]

† [ἅπτομαι occurs thirty-five times in the New Testament, and is uniformly translated *to touch* in the E. V. It is used of touching the hand, the garment, the body, food, *etc.*—P. S.]

‡ [Not the better known commentator, but also an eminent Biblical scholar (though a layman, Senator of Frankfort on the Maine) and revisor of Luther's German Bible.—P. S.]

* Tholuck's classification of J. P. Lange, p. 436, rests upon a mistake.

† The conjunctures, in despair of the text, σύ μου ἅπτου (Gersdorf) and μή σου πτόου, need merely be mentioned.

Tholuck, p. 484 [Krauth's transl. p. 411]. Tholuck divides the interpretations into two classes, one of which discovers the reason for the repulse in the *not yet glorified condition of Christ;* while the other maintains that it lies in the *glorified* state of the Lord. According to the distribution into ἅπτεσθαι *to lay hold of*, and *to hold fast*, the former is by preference interpreted as signifying the *catching hold* of the knees, *worshipping*. Yet not exclusively. The design of Jesus' speech was undoubtedly to limit the exuberance of Magdalene's rapture, to deprive her of the new illusion which is persuading her that every difficulty and danger of her life is laid behind her, that external intercourse with Jesus is now to continue and that it is the supreme thing,—and so to guide her feeling into a practical channel. Hence the commission.

To my brethren [πορεύου δὲ πρὸς τοὺς ἀδελφούς μου.]—So He calls the disciples by a new name of familiar co-ordination. Meyer: He means her to gather from this that His appearance is not as yet a super-terrestrial and glorified one. Glorification, however, does not put an end to the brotherly feeling. Bengel: The word is designed to speak peace to the disciples concerning their flight. Right, but too narrow. Christ breathes in the paradisaic peace of the new reconciliation. God is become the Father of the disciples; He greets them in the dignity of their new life—in which He will soon make them glad through the Spirit of adoption, as co-brothers in the new kingdom that is now founded, and as co-heirs. The relation of humanity to God is changed, the new Paradise is opened, together with the new Man there are born into the world His brethren *in spe*, He nevertheless remaining the Lord and King of them. Tholuck. It is the intimation of the relationship of reconciliation (Apollinaris, Luther, Bucer).

I ascend [Ἀναβαίνω].—The imminent ascension spoken of as already present, since He even now finds Himself in the new heavenly state, or transition state, which is the condition of ascension. **To My Father and your Father** [πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν].—He does not say to *our* (as also elsewhere *your Father*, *My Father*, Matt. vi. 9: after this manner pray *ye: Our Father*), for the relation in which He stands to the Father is, in its character of an eternal, immediate, principial relation, specifically different from their mediate relation to the Father. Still this positive assurance is herein contained: My Father is also your Father now; ye shall be glorified along with Me.—**To my God** [θεόν μου καὶ θεὸν ὑμῶν].—There is the same contrast again on both sides in His generalizations. His consciousness of God is specifically unique and the source of theirs (Eph. i. 3). But as in the resurrection, the Father has demonstrated Himself to be *His* almighty God, so in future, in their course of life and victory, He will prove Himself to be *their* God also.—Thus is Magdalene made the first Evangelist of the resurrection to the apostolic circle itself, the Lord having also first appeared to her.

Ver. 18. **Magdalene cometh** [Ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ].—She is obedient to the commission. She first announces her joy that she has seen Him, then discharges His commission. According to Meyer, there is a difference between this commission and the passage Matt. xxviii. 10. Progress, however, from the most general disclosure to a more special one never constitutes a difference. Otherwise, the announcement of His imminent ascension would also present a difference from the directly following revelations of Jesus in the circle of disciples, as recorded by John himself.

DOCTRINAL AND ETHICAL.

1 *Mary Magdalene*, the first guardian of the Holy Sepulchre. The later and present guardians of it.

2. The *angelic* apparitions at the Birth, Passion, Resurrection, and Ascension of the Lord mark these moments as the great epochs in the life of Jesus. For the angelic world does, in general, emerge into view in the grand epochs of the Kingdom of God. Therefore particularly in the life of Abraham and in that of Moses; at the founding of the covenant-religion, and at the establishment of the Old Testament theocracy. For this reason, after the establishment of the New Covenant in the life of Jesus, there is a withdrawal of angelic apparitions in all the period through which the Church's history extends; their return, however, is promised for the end of the world. The psychological reason is contained in the fact that in all those moments the human world is brought into closest proximity to the spirit-world; that the whole form of the visible world vanishes, to a greater or less degree, from the deeply moved elect on this side the gulf, and in the deep twilight of this world there uncloses within them a ghostly vision for the spirit-world. See the author's *Positive Dogmatik*, p. 578 ff.

3. That the perception of the angels in their objective manifestation was still conditioned by the liberation of a visionary faculty on the part of those who beheld them, results from the history of the resurrection. Peter and John see no angel here, the other women see but one angel, Magdalene sees two angels. Similar relative degrees of visionary perception are announced chap. xii. 28, 29; likewise Acts ix. 7; chap. xxii. 9. Comp. Dan. x. 7.

4. Christ's superiority to the angels, a doctrine taught by Scripture, Matt. iv; chap. xxvi. 63; Eph. i. 21; Phil. ii. 10; Heb. ii. 5 ff., Mary Magdalene, who was scarcely dogmatically instructed therein, here scenically sets forth, in accordance with the instinct of Christian vital feeling.

5. The fact of Mary's recognizing the Lord by her *ear* rather than by her *eye* is entirely in agreement with the laws of manifestation; according to these laws, wonders which address themselves to the hearing are of earlier and more frequent occurrence and of later withdrawal than such as appeal to the sight. Here, however, it is at the same time a testimony to the spiritual and divine character of Magdalene's attachment to the Lord. She knows Him by the tone in which Christ calls her name. Through the human call she becomes aware of the divine call, the perception of which constitutes the most blissful experience of the elect. See Is. xliii. 1.

6. A dialogue most brief and yet most pregnant: *Mary; Rabboni.*

7. HOLD ME NOT. In no moment of blissful ecstasy may we forget that we are still on earth and still have a mission here. Even Mary must attain to a consciousness of the situation. The fact that Mary had not yet arrived at the goal was gently expressed by the Lord in the saying that He Himself had not yet reached it. At the same time there is here intimated the truth that spiritual communion with the Lord constitutes the essential part of a beatifying communion with Him, and is the condition of the bliss of beholding Him [face to face].

8. The message entrusted to Mary. It is addressed *to the brethren.* It is a message concerning the imminent perfecting of Christ. He does not speak of His resurrection; He speaks of His imminent ascension. His eye glances forward to the supreme goal. He designates His glorification as an ascension *to His Father,* in His character as the Son of God; *to His God,* in His character as the glorified Son of Man. This His ascension is, however, to redound to the advantage of His brethren as well as His own good. Hence the saying runs: "and to your Father," *etc.* It is to be observed that Christ connects His relation to God with that of His brethren, and also makes a distinction between the two

9. The first Easter-message addressed by Christ to the apostolic circle itself, was discharged by a *woman,* a female disciple, who, without doubt, was formerly the great sinner. The first manifestation of Christ was apportioned to Magdalene, as was the first manifestation of the Angel of the Lord in the Old Testament to the Egyptian maid Hagar—doubtless for the reason that both, being in a condition most sorely needing consolation, first had need of the manifestation, and were moreover mentally disposed to receive it. [Hagar the bondmaid of Sarah, Magdalene once the bondmaid of sin.] "*Wenn wir in höchsten Nöthen sein.*"* ("When in the hour of utmost need.") At such a time is evolved the ability of perceiving the most wonderful help.

HOMILETICAL AND PRACTICAL.

See the DOCT. NOTES.

Mary Magdalene at the sepulchre of the Lord: 1. How disconsolate: a. she standeth chained to the spot, as the guardian of the sepulchre; b. she weepeth; c. she stoopeth down. 2. How comforted: a. she seeth the angels; b. she seeth the Lord; c. she is made a messenger of joy to the flock of disciples.—The spiritual unity in the great change experienced by Mary: 1. In all her desolation, love for the Lord remained the light of her life (her faith and her hope). 2. In all her bliss there remained the painful pressure of her longing after the consummation. —How the Lord crowneth love for Him: 1. She sought the Body of the Lord to anoint it and received the anointing of the Spirit from the Living One. 2. In her grief for the Body, she hoped in the Living One, and became a messenger of life to the whole Church of Christ in all ages.—The blessing of true mourning at the grave.—The saying, "Blessed are they that mourn"—most conspicuously fulfilled.—The angels at the feet and head of the dead and risen Lord.—While pious men weep, there is already prepared for them supreme consolation.—The threefold conversation of Mary indicative of three degrees of her Easter-joy: 1. With the angels, 2. with the Lord, 3. with the disciples.—The great school of the Spirit of Christ: 1. At first she thought it impossible to part from the body of Christ; 2. and soon she learns to let the Risen One Himself externally go home.—The mood of Mary when desirous of detaining the Lord, compared with the mood of Peter on the Mount of Transfiguration. —The message of the Risen One to His disciples: 1. Addressed to His brethren, 2. a message concerning His ascension on their behalf also, 3. the preparation for His appearing in the midst of them.—The first sermon about the Risen One: 1. Delivered by a soul that was nigh unto despair; 2. by a woman; 3. by a pardoned sinner.—How she discharges the message: 1. She speaks of her blessedness (I have seen the Lord). Then 2. she faithfully delivers the saying. Application: Thus in the true preaching of Christ, the testimony of experience and the commanded word must accompany each other.—The Christian life, until the consummation, an eternal alternation of beholding and renouncing (or of receiving and sacrificing; making holiday and working).—The mission to the brethren ever the precious heavenly fruit of the beholding of Christ's glory.

STARKE: Even pious souls do often err when they yield too much to those emotions which are good in themselves, Luke xxiv. 17 f.—O how many peek and pine without cause!—HALL: Holy desires always prosper, Prov. viii. 17.—To speak comfortably to the afflicted is praiseworthy, and in accordance with the custom of the angels, yea, of the great God Himself, Luke vii. 13; 1 Thess. v. 14.—*Ibid.:* Many a tender and humbled soul mourns over the loss of its Saviour and yet He, the while, is beside it, Cant. iii. 1-4.—HEDINGER: The greater and more intense the misery of a distressed soul, the nearer Christ is; but He is not immediately recognized in the darkness.—CANSTEIN: It stands to reason that believers, Jesus being risen, should not weep nor be sorrowful, but put in practice the words of St. Paul: "Rejoice in the Lord alway," *etc.,* Phil. iv. 4.—HALL: Jesus knoweth His sheep by name, chap. x. 3. Whoso is a true sheep of Jesus, knoweth also the voice of his Shepherd, chap. x. 4.—CANSTEIN: Christ's voice still presses upon our ears and pierces into our hearts when He calls us by name.—HEDINGER: Unto faithful hearts there suddenly ariseth a light of joy, Ps. xcvii. 11; yet must they moderate their longing and be satisfied with the brief glimpse granted them. The Lord will not have them hang upon His gifts and friendliness, but upon Himself and His love.—ZEISIUS: Eve, the first woman, brought transgression into the world; Mary, on the other hand, was the first preacher of restored, eternal righteousness.—BIBL. WIRT.: Through Christ's resurrection we are become His brethren and God's children. Now if we be children of God, we are also His heirs and joint-heirs with Christ,

* [Beginning of a German hymn by Paul Eber (1547), see Schaff's *German Hymn Book,* No. 336. English translation by Miss C. Winkworth.—P. S.]

our Brother, to eternal blessedness, Rom. viii. 17. —CRAMER: As woman was the first to serve the devil, so she must be the first to serve Christ, 1 Tim. ii. 14.—HALL: Unto the upright there ariseth light in the darkness, from the Gracious, Compassionate and Righteous One, Ps. cxii. 4.*—GERLACH: The inquiry of the angels concerning a thing which they know, is to be understood similarly with Christ's question to the blind men: what will ye that I should do unto you? Grief when uttered makes a man susceptible of consolation.—Before this speech of Jesus one manuscript inserts the words: "And she ran toward Him to lay hold of Him," which, even if John did not write it, we of course are to supply mentally.—*Father* has particular reference to His divinity, *God* to His humanity. Here, for the first time, He significantly calls them *brethren* (comp. Matt. xxviii. 10).

GOSSNER: Angels ministered unto the Lord after His temptation: they likewise ministered unto Him in His death and at His resurrection, as well as at His birth and His ascension. They were present everywhere—upon every occasion —And behold, as Mary turneth away from every creature, even from the angels, she findeth and seeth *Jesus standing!*—We might at times become disconcerted at the greatness of the Lord and at our own amazing littleness and distance from Him, the while He is desiring to draw so near unto us and behaveth Himself so brotherly toward us. For the prevention of such feeling on our part there was no better means than His own positive declaration: I am your Brother, I am one of you, and I go, as such, unto our Father; for I have one God and Father with you; My Father is your Father; My God is your God; I indeed claim the pre-eminence, yet do pretend, notwithstanding, to be one of you.—Our Brother is the Supreme Good; the Supreme Good is our Brother!

HEUBNER: How brief is the season of tears; even whilst we weep, the Author of joy is at our side, ready to wipe away our tears.—Love hides itself in order that it may, on discovering itself, occasion us the more surprise and joy. What is this whole life of trial and misery—exile?—A hiding of the heavenly Father's love.—The measure of affliction the measure of joy.—He who tendeth the heavenly plants of His Father, *was* in a certain sense *the Gardener*.—Strive that Jesus may one day call thy name too, that thou mayest not belong to those spoken of in Ps. xvi. 4.—*Mary* and *Rabboni*,—just two words constitute the entire heart-conversation, but they are words full of power.—(JUSTINUS:) Moderate now thy craving for Me, for in heaven only shall our intimate, perfect connection begin,—earth is not the place of perfect union. Yonder alone shall the soul's longing for Jesus be satisfied. Do not now accompany Me, do not now follow Me as if the old intercourse still lasted.—"St. Peter and St. John have no more than Mary Magdalene and I and thou! Take them all in a lump,—they are all brethren together." (LUTHER.)—As yet we ascend not, but we shall one day ascend. Comp. REINHARD's *Himmelfahrtspred.*, 1809 and THEREMIN, *Pred.*, 1819, III., 110-18.—Hüter, *Zeugnisse christlicher Wahrheit*, Bielefeld, 1858; Mary Magdalene's Easter-celebration: 1. The Easter-sorrow of Mary Magdalene; 2. her Easter-joy.—*Ibid.:* That none can rob us of the true Easter-joy: 1. The character or nature of Easter-joy; 2. the subject of Easter-joy, or the good whereat we rejoice on the Easter-feast.

[CRAVEN: From AUGUSTINE: Ver. 13. *And I know not where they have placed Him;* it was a still greater grief, that she did not know where to go to console her grief.——From GREGORY: Ver. 11. To have looked *once* is not enough for love.—Ver. 12. She sought the body and found it not; she *persevered* in seeking; and so it came to pass that she found. For holy longings ever gain strength by delay; did they not, they would not be *longings*.—Ver. 18. The very declarations of Scripture which excite our tears of love, wipe away those very tears, by promising us the sight of our Redeemer again.—Ver. 15. *Jesus saith unto her, Woman, why weepest thou?* He asks the cause of her grief, to set her longing still more. For the mere mentioning His name Whom she sought would inflame her love for Him.—Perhaps, however, the woman was right in believing Jesus to be the *gardener;* was not He the spiritual *Gardener*, who by the power of His love had sown strong seeds of virtue in her heart?—But how is it that, as soon as she sees the gardener, as she supposes Him to be, she says without having told Him who it was she was seeking, *Sir, if thou hast borne Him hence?* It arises from her love; when one loves a person, one never thinks that any one else can be ignorant of him.—Ver. 18. So the sin of mankind is buried in the very place whence it came forth. For whereas in Paradise the woman gave the man the deadly fruit, a woman from the sepulchre announced life to men; a woman delivers the message of Him who raises us from the dead, as a woman had delivered the words of the serpent who slew us.——From BEDE: Ver. 18. In that Mary Magdalene announced Christ's resurrection to the disciples, all, especially those to whom the office of preaching is committed, are admonished to be zealous in setting forth to others whatever is revealed from above.

[From BURKITT: Ver. 11. Note Mary's carriage and behaviour towards her Saviour; this is discovered by her patient attendance; *She stood without at the sepulchre;* by her passionate mourning, *weeping;* by her unwearied diligence, *she stooped down and looked into the sepulchre.*—Learn 1. True love to Christ suffers not itself to be stinted or limited, no, not by the greatest examples; the weakest woman that truly loves Christ, may piously strive with the greatest apostle in this point; 2. Strong love is valiant and undaunted, it will grapple and encounter with the strongest opposition; Mary fears nothing in seeking of her Lord, neither the darkness of the night, nor the terror of the soldiers, nor the malice of the Jews: Love is strong as death, and the flames thereof are vehement.—Ver. 12. Such as sincerely seek the Lord, shall certainly find, if not the very thing which they seek, yet that which is much better for them; Mary did not find Christ's *dead body*, but she finds two angels to testify that He was *risen*.—

* [The above is a literal rendering of the passage as it stands in Luther's Version.]

It is matter of comfort to the members of Christ, that angels do not wait upon the *head* only, but upon the *feet* also; and it ought to be matter of imitation also.—Ver. 13. The best company in the world will not satisfy or content such as are seeking for Jesus Christ, when they find not Him whom their souls seek; Mary now enjoyed the presence and company of two angels, but this did not satisfy her in the absence of Christ Himself.—Ver. 14. Christ may be present with, and very near unto, His people, and yet not be presently discerned by them; *Jesus stood by Mary, but she knew not that it was Jesus;* her not expecting a *living* Christ, was one cause why she did not discern Him.—Ver. 15. The soul of a sincere believer. 1. Is full of earnest and longing desires after Jesus Christ; 2. Is yet sometimes at a loss for Christ, and cannot tell where to find Him; 3. Whilst it is at a loss for Christ, its desires are often quicker and more stirring after Him.—Ver. 17. Our love to Jesus Christ is best shown, not by our human passionate affection to His bodily presence, but by our spiritual communion with Him by faith here on earth, in order to an immediate communion with Him face to face in heaven.—Christ calls His disciples *brethren*, after His exaltation and resurrection; thereby showing that the change of His *condition* had wrought no change in His *affection*. —God for Christ's sake has dignified believers with that near and dear relation of His being a Father to them in and through His Son.

[From M. HENRY: Ver. 11. Where there is a *true love* to Christ, there will be a constant adherence to Him, and a resolution with purpose of heart to cleave to Him.—Where there is a true desire of acquaintance with Christ, there will be a constant attendance on the means of knowledge.—They that seek Christ must *seek Him sorrowing* (Luke ii. 48), must weep, not for Him, but for themselves.—*Weeping* must not hinder *seeking;* though she *wept*, she *stooped down*, and *looked in*.—Those are likely to *seek and find*, that seek with *affection* and *in tears*.—Ver. 14. *The Lord is nigh to them that are of a broken heart* (Ps. xxxiv. 18), nearer than they are aware. They that seek Christ, though they do not see Him, may yet be sure He is not far from them.—Those that diligently seek the Lord, will *turn every way* in their inquiry after Him; *Mary turned herself back*, in hopes of some discoveries.—Ver. 15. *Whom seekest Thou?* When Christ knows that His people are seeking Him, yet He will know it *from themselves;* they must tell Him *whom they seek*.—*She, supposing Him to be the gardener, saith, etc.;* Troubled spirits, in a cloudy and dark day, are apt to misrepresent Christ to themselves, and to put wrong constructions upon the methods of His providence and grace.—Ver. 16. *Mary;* When those whom God *knew by name* in the counsels of His love (Ex. xxxiii. 12), *are called by name* in the efficacy of His grace, then *He reveals His Son in them*, as in Paul (Gal. i. 16). —*Rabboni;* Notwithstanding the freedom of communion which Christ is pleased to admit us to with Himself, we must remember that He is our *Master*, and to be approached with a *godly fear*.—Mary *turned herself* from the angels whom she had in her eye, to look unto Jesus; we must take off our regards from all creatures, even the brightest and best, to fix them upon Christ.—The soul *that hears Christ's voice*, and is turned to Him, calls Him, with joy and triumph, *My Master*.—Ver. 17. Mary must not stay to talk with her Master, but must carry His message; for it was a day of good tidings, which she must not engross the comfort of, but hand it to others.—*My brethren;* Though Christ be high, yet He is not haughty; notwithstanding His elevation, He disdains not to own His poor relations.—*My Father, and your Father; My God, and your God;* There are such an advancement of Christians and such a condescension of Christ, as bring them very near together.—Ver. 18. When God comforts us, it is with this design, that we may comfort others.

[From A PLAIN COMMENTARY (Oxford): Ver. 12. Christ's resting-place is therefore between two Angels, like the mercy-seat, of old. Even in His death, He is found to have dwelt, as in ancient days, "between the Cherubim."—Ver. 13. *Woman, why weepest thou?* "This case of Mary Magdalene is our case oftentimes: in the error of our conceit, to weep where we have no cause; to joy, where we have as little. Where we have cause to joy, we weep; and where to weep, we joy. False joys and false sorrows, false hopes and false fears, this life of ours is full of." (Bishop ANDREWES.)—Ver. 15. *Jesus saith unto her, Woman, why weepest thou?* "Now, seeing *Christ* asks it again a *second* time, we will think there is something in it, and stay a little at it. The rather, for that it is the very opening of His mouth; *the very first words that ever came from Him*, and that He spoke first of all, after His rising again from death. . . . . Thus say the Fathers; that Mary Magdalene standing by the grave's side, and there weeping, is thus brought in to represent unto us the state of all mankind before this Day, the Day of Christ's rising again; weeping over the dead as do the heathens, who have no hope. But Christ comes and asks 'Why weepest thou?' as much as to say, 'Weep not! There is no cause of weeping now.' Henceforth, none shall need to stand by the grave to weep there any more. . . . . So that this, 'Why weepest thou?' of Christ's, (a question very proper for the day of the Resurrection,) wipes away tears from all eyes; puts off our mourning weeds, girds us with gladness, and robes us all in 'white,' with the Angels." (Bishop ANDREWES.) —Ver. 17. Take notice that our Lord makes mention of *ascending*, twice; of *rising*, not at all. And it is to teach us that *Resurrection* is nothing, nor is any account to be made of it, if *Ascension* go not with it. . . . . "Never take care for Resurrection! *That* will come of itself, without any thought-taking of thine. Take thought for Ascension! set your minds there! Better lie still in our graves, better never rise, than *rise*, and, rising, not *ascend*." (Bishop ANDREWES.)

[From BARNES: Ver. 17. Nothing was better fitted to afford them consolation than this assurance, that *His* God was *theirs*.—From JACOBUS: Vers. 13, 15. *Why weepest thou?* How different are these words as spoken by Jesus from the same words spoken even by His Angels. Friends often ask the same thing, in our moments of anguish; but they can give no relief, and no arguments of theirs can cure the inward wound. But

our blessed Lord reveals Himself in words of grace that go to the heart's wound, and wonderfully heal.—Ver. 15. *Whom seekest thou?* Thus the adorable Saviour would *draw her out* to tell what she wants and whom she seeks for. So pleased is He to hear any poor sinner say, *I seek Jesus.*—Your Beloved is near you, though you have thought Him afar off. Who ever sought and did not find? But oh! instead of finding Him a corpse, you shall find Him a risen, living, glorious Redeemer.—Ver. 17. *Go to My brethren;* "This was a far greater honor than that which was denied her." The gracious Saviour denies us nothing but for our greater advantage.

[From OWEN: Ver. 15. *I will take Him away;* She takes all the responsibility upon herself. If no one else will share her pious duty, she is ready to discharge it independent and alone. Noble woman! The Church to the end of time shall embalm thy memory, and point to thee as the most loving and faithful of that devoted band, who

> "—While Apostles shrunk, could dangers brave,
> Last at His cross, and earliest at His grave."—

Ver. 17. "Do not stay here to embrace Me now, either to pay thy homage to Me, or to confirm thy faith, both which thou wilt have other opportunities of doing; for I am not yet withdrawn from your world, and ascended to the heavenly court of My Father, as you imagine I shall presently do, but I shall yet continue for a little while on earth, and give you further opportunities of seeing Me again; let nothing therefore detain thee any longer, but go immediately to My dear brethren and say unto them," *etc.*—"Thou shalt possess Me again, but not as before, it shall be from this time and forever *in the Spirit*. The time of exalted and divine relationship is come." (STIER.)]

III.

HOW CHRIST FREES THE CIRCLE OF DISCIPLES FROM THE OLD FEAR, AND, BY THE BREATHING OF HIS SPIRIT, RAISES THEM TO A PRESENTIMENT OF THEIR APOSTOLIC CALLING.

CHAP. XX. 19–23.

(Mark xvi. 14; Luke xxiv. 36 ff.; John xx. 19-31, pericope for Quasi modo geniti).

19 Then the same day at evening, being the first *day* of the week, when the doors were shut [When therefore it was evening on that day, the first of the week, and the doors had been shut, or, the doors being shut, *οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων*], where the disciples were assembled [*omit* assembled][1] for fear of the Jews, came Jesus and stood in the midst,
20 and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. [And having said this, he showed unto them both[2] his hands and his side]. Then were the disciples glad [The disciples therefore were
21 glad], when they saw the Lord. Then said Jesus[3] [he said] to them again, Peace
22 *be* unto you: as *my* [the] Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost
23 [lit., Receive Holy Spirit, *Λάβετε πνεῦμα ἅγιον*[4]]: Whosesoever sins ye remit, they are remitted [have been remitted, *ἀφέωνται*][5] unto them; *and* whosesoever *sins* [*omit sins*] ye retain, they are retained [have been retained, *κεκράτηνται*].

TEXTUAL AND GRAMMATICAL.

[1] Ver. 19.—Συνηγμένοι [*assembled:* text. rec. with E. G. K. L. Vulg.] is omitted in accordance with ℵ. A. B. D., *etc.* Lachmann, Tischendorf. An exegetical addition. [Treg., Alf., Westc. likewise omit it.]

[2] Ver. 20.—[The text. rec. omits the *καί* before *τὰς χεῖρας* with ℵ. D.; but Lachm., Tischend. (in former edd., not in ed. viii.), Treg., Alf., Westc. retain it with A. B. Syr.—P. S.]

[3] Ver. 21.—[ὁ Ἰησοῦς is omitted by ℵ. D. L. X., Treg., Tischend.; bracketed by Alford and Westcott; retained by Lachmann and Lange with A. B.—P. S.]

[4] Ver. 22.—[The absence of the article before *πνεῦμα* may indicate the *partial* or *preparatory* inspiration, as distinct from the pentecostal effusion. See the EXEG.—P. S.]

[5] Ver. 23.—The reading *ἀφέωνται* in accordance with A. D. L. O. X., Lachmann—in opposition to the reading *ἀφίενται*, B. E. G. K., *etc.*, Tischendorf. On *ἀφέωνται* instead of *ἀφεῖνται*, see Winer, p. 91. [Tischend. ed. viii., Treg., Westc. and H. read *ἀφέωνται*, Alford *ἀφίενται*. *ἀφέωνται* is also found Matt. ix. 2, 5; Mark ii. 5; Luke v. 20, 23; vii. 47; 1 John ii. 12. The old grammarians differ as to this form, some declaring it to be identical with *ἀφῶνται* (as Homer has *ἀφέῃ* for *ἀφῇ*), others regarding it as the perf. pass. *ἀφεῖνται*. Winer adopts the latter view, *Gr.* p. 77, ed. vii. The bearing of this reading on the sense is important; see the EXEG.—P. S.]

EXEGETICAL AND CRITICAL.

The parallel-passage in Mark recounts how Jesus, after His entrance into the circle of disciples, rebuked their unbelief; the parallel in Luke makes the entrance of the Emmaus disciples into the circle of apostles precede the Lord's appearance, and makes Peter and the two journeyers to Emmaus exchange Easter-messages; Luke

also hints at the gentle reproof of the disciples' unbelief,—the feature more powerfully brought out by Mark. He likewise reports, more explicitly than John, Jesus' invitation to the disciples to touch His hands and His feet, His eating before them, and His exposition of the Scripture concerning His sufferings and resurrection. Tholuck justly remarks that Luke xxiv. 44-49 bears a relation to vers. 22, 23 in our passage. Individual traits in this section of Luke may belong to a later meeting, or have been amplified later; assuredly, nothing but the section beginning with ver. 50 belongs to the last manifestation of Jesus. The most important thing remaining for John, was to supply the facts of Jesus' appearing to the disciples as they were sitting with shut doors, His announcing to them His return by bestowing upon them His peace-greeting (chap. xiv. 27), and His re-ratifying of their apostolic calling (forfeited by their flight), accompanying this act by a breathing upon them, which was preparatory to the outpouring of the Spirit.

Ver. 19. **When therefore it was evening on that day.** [Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων.]—The evening of that Sunday, the first resurrection day.

And the doors had been shut. [καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί].—This circumstance is emphasized, as ver. 26; comp. Acts xii. 13.

1. Unfounded softening of the expression. Calvin and others, Baumg.-Crus.: The doors had suddenly opened *ad nutum divinæ majestatis ejus*. According to Lücke, the statement is even reducible to a mere unexpected, sudden appearing.

2. Unfounded intensification of the expression. He pressed bodily *through* the closed doors. In the interest of the [Lutheran] ubiquity-doctrine, Quenstädt.

3. A miraculous appearing, unqualified as to its manner, indicative of the higher condition in which He found Himself subsequently to His transformation (Luke xxiv. 31: ἄφαντος γενέσθαι; John xxi. 1; Mark xvi. 12: φανερούσθαι. F. Kühn: *Wie ging Christus durch die Grabesthür?* 1838. Tholuck). A. Tholuck: The description leads to the conception "of an unconfinedness to the limits of space"—bounds of locality.—Primarily it indicates nothing but a simple power of the glorified life of Christ to move unrestrainedly, to appear and disappear;—His local definedness, which is one with bodily circumscribedness, remaining the while undestroyed. According to Baur, an immaterial constitution was ascribed to Jesus; according to Meyer, the body of Christ was not yet glorified; as according to Lücke, who, in opposition to Olshausen (who distinguishes between the docetic and glorified body), remarks that a something intermediate betwixt the ethereal consistency of angels and material, corporeal solidity is to him inconceivable. Nevertheless, the idea of the body as dynamically transformed into the pure organ of the spirit is everywhere established in the New Testament (see 1 Cor. xv. 49).

Peace unto you [Εἰρήνη ὑμῖν].—The customary greeting is here filled with the weight of the resurrection-message and all that proclamation of salvation therewith connected; at the same time it is a fulfilment of the promise, chap. xiv. 27. See Exeg. Notes there. [Ministers are messengers of *peace*.]

Ver. 20. **He showed unto them** [Ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς].—See Luke xxiv. 40. According to Meyer, a difference is constituted by the mention in that passage of the *feet* instead of the *side*.

Ver. 21. **As the Father hath sent Me** [καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς].—Comp. Matt. x.; John xiii.; Matt. xvi. 19; chap. xviii. The second εἰρήνη ὑμῖν solemn, more definitely proclamatory of the infinite import of the salutation,—not, however, a farewell-greeting, as Kuinoel and others have interpreted it.—**Even so send I you** [κἀγὼ πέμπω ὑμᾶς].—Analogy of dynamical authority. The Father now sends Him out of the kingdom of resurrection and reconciliation to them; so likewise the Son sends them out of this kingdom to the world. That therewith their reinstitution into office is simultaneously expressed, in connection with an amplification of that office (henceforth they are witnesses for the Crucified and Risen One), is obvious, in accordance with the stronger analogy of chap. xxi. 15 ff. But as at the first bestowal of apostolic dignity, Peter took precedence of the others, so now the general restitution of the whole body precedes a more explicit restitution of Peter. Comp. chap. xvii. 18.

Ver. 22. **He breathed on them** [καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς. The verb ἐμφυσάω occurs in the N. T. only here, but is used in the Sept. to express the act of God in the original infusion of the spirit of life into man (Gen. ii. 7: ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν). "This act is now by God incarnate repeated, sacramentally, representing the infusion of the new life, of which He is become by His glorified Humanity the source to His members: see Job xxxiii. 4; Ps. xxxiii. 6; 1 Cor. xv. 45" (Alford).—P. S.] Different interpretations:

1. Simply the prophetico-symbolical heralding of the Holy Ghost (Theod. Mopsueste, Bullinger, Lampe, *etc.*). This view is contradicted by: *a.* the act, *b.* the Aorist Imperative λάβετε, *c.* the remark that in this case the act were but a repetition of the promise contained in the farewell-discourses.

2. It is the *gratia ministerialis*, rather than the former *gratia sanctificationis*, not, however, as yet, the pentecostal communication or *gratia* χαρισματική (Theophylact, Maldonat and others).

3. It is *holy* spirit (πνεῦμα ἅγιον, without the article), but not yet *the* Holy Spirit, nor yet *the* Spirit of the new birth, of the world-mighty Jesus (Hofmann and Luthardt [also Gess]; see thereupon Tholuck and Meyer).

4. It is a quantitative, precursive communication of the Spirit, in accordance with Christ's not yet perfected state of glorification (Origen, Calvin, Neander, Stier, Tholuck. Meyer: A veritable ἀπαρχή of the Holy Ghost). [Similarly Bengel (*arrha pentecostes*), Brückner, Hengstenberg, Godet, Ewald, Alford. The full communication of the Holy Spirit did not take place be-

fore the day of Pentecost, comp. vii. 39; xvi. 7; Acts ii.—P. S.])

We have to consider on the one hand the afflation, and on the other hand the design of this bestowal of the Spirit. The afflation is an *afflatus* with the new life of the resurrection, and so the symbol, as the commencement, of the communication of His resurrection-life, *i. e.* life in His Holy Spirit. The degree of this communication, however, is determined in accordance with their present need; they must even now have power to gather the Resurrection-Church and to distinguish it from the world, in like manner as it, as the substratum of the people's Church shortly to be established, is to be thoroughly distinguished from the Israelitish Church. In respect of this consideration, this *gratia* is doubtless specially *ministerialis*. They have not yet the gift of communicating the Holy Ghost, but they do possess that of discerning the Holy Spirit when already communicated.

Ver. 23. **Whose sins ye remit** [ἄν τινων ἀφῆτε].—By proclaiming and promising to them forgiveness while ye receive them into your fellowship.—**They are (have been) remitted unto them** [ἀφέωνται αὐτοῖς].—See Text. Notes. Meyer's antithesis: "They *become* (will be) remitted (according to the reading ἀφίενται) and they *are* (have been) retained (κεκράτηνται),* is to be refuted first by the Codd. which read ἀφέωνται [perf. pass.=ἀφεῖνται.—P. S.], secondly by the exegetical demand that the two terms should form a parallel. Their remitting of sin and retaining of sin will, as a prophetically ministerial act, rest upon corresponding acts of God, already accomplished in the Spirit,—not, however, have these acts as a result or, still less, effectuate them. They will be influenced in these acts by Christ; they will not influence Him.† The term, *remit sins* [ἀφιέναι], is akin to the term, *loose* [λύειν], Matt. xvi. 19; the term, *retain* [κρατεῖν], or *retain together*, is akin to the term, *bind* [δέειν]. See Comm. on *Matthew* at the passage designated, note (*Leben Jesu*, II., p. 889). The Lord does here but invert the expression, thereby indicating the now decided, New Testament stand-point, in which redemption [loosing], forgiveness, advances into the foreground. Here, then, as in those other passages, Matt. xvi. 19; xviii. 18, it is the *potestas clavium* in its broader sense, not merely, in accordance with the Heidelberg Catechism, the preaching of the holy Gospel and Christian penitential discipline (if it were confined to these, the latter branch would have to be considered as having reference also to reception into the Church: open the kingdom of heaven to believers), but in a still more extended sense in accordance with the *Artic. Smalc.: Mandatum docendi evangelium, remittendi peccata, administrandi sacramenta, prœterea mandatum excommunicandi;* in which summing up the second and fourth items should really be regarded as expressed in the third: *administrandi sacramenta*. In reality the stations of the *potestas* are these: 1. The preaching of the gospel; 2. establishment of the preliminary conditions of reception; 3. reception into the Church; 4. penitential discipline in the real sense of the term. In a narrower sense it is undoubtedly the *potestas* of reception through baptism and of reception through repentance and absolution, together with the *potestas* of the opposite denial of reception, or exclusion. The symbolic prefiguration of the administration of the Church by the administration of the keys of the house of David, Is. xxii. 22, is, in consciously symbolic terms, continued in the Revelation (chap. iii. 7). See Tholuck, p. 441 ff.; Julius Müller, *Deutsche Zeitschrift*, 1852, p. 55 [on the power of the keys, in an essay on the *Divine Institution of the Ministry*, reprinted in Müller's *Dogmatische Abhandlungen* (1870), p. 496 ff.—P. S.].

* [Similarly Bengel: *ἀφίενται—κεκράτηνται, remittuntur—retenta sunt: illud, præsens; hoc præteritum. Mundus* EST *sub peccato.*]

† [An important remark. Ministerial acts are not creative, but declarative of the preceding acts of Christ and the Holy Spirit. Dean Alford remarks *in loc.*, that ministers have the power of the keys "not by *successive delegation* from the Apostles,—*of which fiction I find in the New Testament no trace*" (—the italics are Alford's—), "but by their mission from Christ, the Bestower of the Spirit, for their office, when *orderly and legitimately conferred upon them by the various churches*. Not however to them exclusively,—though for decency and order it is expedient that the outward and formal declaration should be so:—but in proportion as *any disciple* shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the *κρίσις*, his."—P. S.]

DOCTRINAL AND ETHICAL.

1. Christ, the Risen One, first appeared unto *individual* souls, then to the *congregation* of the faithful. We find a repetition of this in the history of the Church.

2. The night of Christmas, the darkness of Good Friday, the evening of the Supper, the first Easter evening; glorious hours of the ever brighter shining of the Dayspring from on high (Luke i. 79). At evening time it shall be light, Zech. xiv. 7.

3. *How Christ, as the Risen One, bursts though the fear* of the company of *disciples:* (1) the fear of the Jews; (2) the fear of His own ghost-like apparition; (3) the fear of the whole world (ver. 21); (4) the fear of the power of sin and guilt (ver. 23); (5) the fear of the terrors of judgment ("whosoesoever sins ye retain," *etc.*).

4. The first Easter Church in its changing forms: *a.* a Church of secret, fugitive disciples, *b.* a Church of festive, glad believers, *c.* a Church of anointed and commissioned apostles.

5. *How Christ cometh into the midst of His people:* (1) in spite of closed doors; (2) with the salutation of peace; (3) with the firstling gift of the Spirit; (4) with the commission of the apostolic embassy; (5) with the bestowal of apostolic plenipotence.

6. The *entrance* of Jesus whilst the doors were *shut*, an evidence of His higher, *glorified corporeality*.

7. The *peace-greeting*, or the transformation of the every-day formula of salutation into the loveliest, richest Evangel by the mouth of Christ.

8. The *mission* of the *disciples* from Christ measured in accordance with the mission of Christ from the Father.

9. The *first gift of the Spirit*, or how, in the Easter feast of Christ, the last shadows of Good-Friday (*fear of the Jews*) come in contact with the first light of Pentecost (*He breathed on them*).

10. The inseparable connection of apostolic plenipotence with the apostolic embassy. See Matt. xvi. 10; chap. xviii. 18.

[11. Forgiveness of sins the fruit of the resurrection (and death of Christ). The triumph over death is also a triumph over sin—the cause of death.—P. S.]

HOMILETICAL AND PRACTICAL.

See Commentary on *Mark*, p. 168 f., *Luke*, p. 398 f. The Doct. Notes.

Quasi modo geniti: or Christ the First-born from the dead, Col. i. 18.—The transformation of the apostles' fear of the Jews into the loftiest feeling of triumph over the whole world (ver. 21).—How all things ensue from the peace of the Risen One: 1. The joy, the mirth of the disciples; 2. spiritual life; 3. the evangelic mission; 4. apostolic spiritual severity and clemency in the administration of the Gospel.—When the doors are shut to the world, then are they (in the highest sense) open to the Lord.—The union of familiarity and majesty in the first manifestation of the Risen One in the Church.—The first great fulfilment of the promise, Where two or three are gathered together in my name, there am I in the midst of them.—The day of Christ's heavenly birth from the dead, a birthday of all Christian blessings: 1. Of peace and joy in believing; 2. of Sunday and the feast-days (for now, for the first time, do the remaining festivals receive their true signification); 3. of religious worship (*cultus*), and of rest from labor, in the Spirit; 4. of the apostolic mission, and of preaching; 5. of New Testament discipline and social consecration.—The life-breath of Christ, the true mission to the world.—The judicial sentence of the apostolic Church: 1. In respect of its divine institution; 2. in respect of its historical obscuration; 3. in respect of its eternal import.—Or: 1. As a sacred power; 2. as an accountable right; 3. as a solemn duty.—The great word: Sent from Christ as Christ from the Father.

Starke: The experience of an afflicted and tempted person may be very different in the evening from what it was in the morning.—The lying in wait of the wicked must conduce to the best interests of the godly, in this respect also, viz. that the godly refrain themselves from them, and hence are not led away by intercourse with them, nor condemned with them.—Zeisius: What a precious and unspeakable fruit of the merit and resurrection of Christ, is peace with God in the conscience!—Yea, peace and joy in the Holy Ghost are two particular, precious fruits of the resurrection of Jesus and of His spiritual kingdom.—Hall: When Christ, the Morning Star, riseth upon the soul and discovereth Himself unto it, nothing but joy can spring up.—Zeisius: So soon as Christ rose from the dead, He instituted the office of the ministry: of what exceeding importance then must this office be.—Hall: He who desires that Christ should entrust to him the great embassy of His Gospel must likewise first receive His Spirit.—A testimony of the divinity of Jesus Christ, for the Holy Ghost is God, and therefore no one can give that Holy Ghost who is not himself God, chap. xv. 26.—In the evening and at night Jesus did take in hand many momentous things for our sake: He was born in the night, He suffered Himself to be taken prisoner in the night, He instituted the Lord's Supper in the night, and in the evening, when He was risen from the dead, He instituted the ministry of the New Testament. If we pondered these things every evening, we should make a holier use of the evening hours, and not perform so many works of darkness in the night!

Braune: In so far as we are sinful, Christ is sent unto us from the Father, but in so far as we are redeemed, we are sent, as His witnesses, unto others, that we may be co-laborers, not in our, but in His work. Amid the consciousness of our weakness and frailty, we should hold fast the sense of the loftiness of our calling as redeemed ones, and by the former feeling be but the more impelled to suffer ourselves to be redeemed and reconciled to God, to the end that the latter feeling may become true and strong; whoso but suffereth himself to be redeemed will draw others also into this beatific fellowship.—"He breathes on them;" like a *friend's breath* upon the cheek, shall the Holy Spirit of God come unto man's spirit.—Unto sanctified [consecrated] personalities the Redeemer commits the forgiveness of sins; these commissioned ones are a terror and vexation to the wicked, but friends to the good. That which the Redeemer here says concerning the remitting and retaining of sins may be compared with what He says of loosing and binding for the Kingdom of Heaven, Matt. xvi. 19; xviii. 18.—Sanctified [consecrated] personalities are, as St. Paul says of the Gospel, 2 Cor. ii. 16, unto some a savor of life unto life, unto others a savor of death unto death.

Gossner: He, therefore, who is sent from Christ, who is Christ's messenger, must needs have received the peace of Christ, which is higher than all reason, must likewise needs have received the Spirit of Christ, and this seal of the Spirit and of peace must give evidence of itself in him by the devolving of peace and anointing from him to others again, by others being filled and anointed therewith. All this is contained in that little word *as*.—But when ministers make their appearance who have nothing to recommend them save that they are puffed up by the spirit of this world, what will they accomplish? They will puff up others also with the same spirit of the world.

Heubner: *In the evening.* H. Müller, *Herzensp.* p. 241: The Saviour will visit us in the evening. When the sun of the world hath set in our heart, the Sun of Righteousness ariseth.—Christians have often enough been obliged to assemble in secret; the Waldenses, for example, the Moravians, the Reformed in France, and others.—If Jesus come not into the assembly of Christians, it is cold, heartless, unfruitful.—Christ's peace-greeting was the spoil of victory—spoil which He won by death and resurrection —Whoso hath followed Christ unto Golgotha, to him doth He shout His word of peace.—Augustine; *Cicatrices tituli gloriarum.*—Crucifixion and resurrection are inseparable—one is incomplete without the other. This is the sum of Christianity.—*The disciples were glad;* Behold the power of the appearing, the peace, of Jesus. From His peace comes joy.—Peace is indispensable to the mission of Jesus. A man must have Jesus' peace

in his own heart if he would be a messenger of peace to others; he must first be redeemed himself, if he would preach redemption to others. Luther, in the postil to *Quasimodog.* Sunday, XI. 1040, writes this to all true Christians, after applying it to the Apostles and the ministry; they can meet these requisites, not by their own strength, but in Christ's name, in the might of the Holy Ghost.—SCHLEIERMACHER, *Pred.* iii. p. 563.—COUARD, ii. p. 326.—MARHEINEKE, ii. p. 45.

[CRAVEN: From AUGUSTINE: Ver. 19. If thou comprehendest the mode [of entering] it is no miracle: when reason fails, then is faith edified. —Ver. 20. The nails had pierced His hands, the lance had pierced His side. For the healing of doubting hearts, the marks of the wounds were still preserved.——From CHRYSOSTOM: Ver. 21. He shows the efficacy of the cross, by which He undoes all evil things, and gives all good things; which is peace.—To the women above there was announced *joy;* for that sex was in *sorrow,* and had received the *curse.*——From GREGORY: Ver. 21. I love you, now that I send you to persecution, with the same love wherewith My Father loved Me, when He sent Me to My sufferings.—Ver. 23. The disciples who were called to such works of humility, to what a height of glory are they led! Lo, not only have they salvation for themselves, but are admitted to the powers of the supreme Judgment-seat.——From BEDE: Ver. 21. A *repetition* is a *confirmation:* whether He repeats it because the grace of love is twofold, or because He it is who made of twain one.

[From BURKITT: Ver. 19. It has been no strange thing in the Church, that the best members of it have been put to frequent their assemblies with great fear, and been forced to meet in the night with great caution, because of the fury of the persecutors.—Let Christ's disciples meet together never so privately, and with never so much hazard and jeopardy, they shall have Christ's company with them.—Ver. 21. The repetition of, *Peace be unto you,* was not more than needful to signify His firm reconciliation to the disciples, notwithstanding their late cowardice in forsaking Him.—*As My Father hath sent Me, so send I you;* By the same authority, and for the same ends, in part; namely, to gather, govern, and instruct My Church.—Ver. 22. *He breathed on them, and said, Receive ye the Holy Ghost;* When Christ sends forth any about His work, He will furnish them with endowments answerable to their vast employment; and the best furniture they can have, is the Holy Spirit in His gifts and qualifications suitable to their work.—Ver. 23. There is a twofold power of remitting sins; the one *magisterial* and *authoritative;* this belongs to Christ alone: the other *ministerial* and *declarative;* this belongs to Christ's *ambassadors.*—"Christ first conferred the Holy Ghost upon His apostles, and then said, *Whose sins ye remit, they are remitted.* Thereby intimating that it is not they, but the Holy Ghost by them, that puts away sin; *For who can forgive sin, but God only?*" (AUGUSTINE). The power of forgiving sin, that man hath, is only to declare that if men be truly and really penitent, their sins are forgiven them for the sake of Christ's satisfaction.

[From M. HENRY: Ver. 19. *The disciples* of Christ, even in difficult times, must not *forsake the assembling of themselves together,* Heb. x. 25. —It is a comfort to Christ's *disciples,* when their solemn assemblies are reduced to privacy, that no doors can shut out Christ's presence from them.—His *speaking peace, makes peace, peace* with God, *peace* in your own consciences, *peace* with one another; all this *peace be with you;* not *peace with the world,* but *peace* in Christ.—Ver. 20. Conquerors glory in the marks of their wounds.—Christ's wounds were to speak on earth, that it was He Himself, and therefore He rose with them; they were to speak in heaven, in the intercession He must *ever live to make,* and therefore He ascended with them, and appeared in the midst of *the throne, a Lamb as it had been slain, and bleeding afresh,* Rev. v. 6. Nay, it should seem, He will come again with His scars, *that they may look on Him whom they pierced.*—When Christ manifests His love to believers by the comforts of His Spirit, assures them that *because He lives, they shall live also,* then *He shows them His hands and His side.*—A sight of Christ will gladden *the heart of a disciple* at any time; the more we *see* of Christ, the more we shall *rejoice* in Him; and our joy will never be perfect till we come there *where we shall see Him as He is.*—Ver. 21. Christ was now sending the disciples to publish *peace to the world* (Is. lii. 7); and He here not only *confers* it *upon* them for their own satisfaction, but *commits* it *to* them as a trust to be by them transmitted to all *the sons of peace,* Luke x. 5, 6.—*He sent them* authorized with a divine warrant, armed with a divine power; *sent them* as ambassadors to treat of *peace,* and as heralds to proclaim it; *sent them* as servants to *bid to the marriage:*—hence they were called *Apostles—men sent.*—Ver. 22. What Christ gives, we must receive, must submit ourselves and our whole souls to the quickening, sanctifying influences of the blessed Spirit; receive His motions, and comply with them; receive His powers, and make use of them; and they who thus obey His word as a precept, shall have the benefit of it as a promise; they shall receive the Holy Spirit as the guide of their way, and the earnest of their inheritance.—Ver. 23. Two ways the apostles and ministers of Christ *remit* and *retain* sin, and both as having authority: 1. By *sound doctrine;* 2. By a *strict discipline,* applying the general rule of the gospel to particular persons.

[From A PLAIN COMMENTARY (Oxford): Ver. 19. *Peace be unto you!* Can we forget that this was the salutation of SHILOH (that is, "Peace"), even "the Prince of Peace" Himself? of Him who is delared to be "our Peace:" who bequeathed His peace to the disciples; and promised that Peace should be their abiding portion; and directed them to salute with "Peace" every house into which they entered. Peace was the subject of the angels' carol on the night of the Lord's nativity: behold, Peace is the first word He pronounces in the hearing of His disciples now that He is risen from death.—Ver. 22. O most solemn and mysterious incident, as well as most solemn and prevailing words! The action of our Saviour here described may have shown emblematically (as AUGUSTINE sug-

gests) that the HOLY GHOST *proceedeth from the* SON. It may further have served to show that this was He by the breath of whose mouth all the hosts of heaven were made; and especially (as CYRIL supposes), that Christ was the same who, after creating man in the beginning, "breathed into his nostrils the breath of life, and he became a living soul." But more than that is here intended. For it is to be thought that, at the time of man's creation, "together with his soul, or the principle of his natural life, he received also the grace of the Holy Spirit as a principle of the Divine Life to which he was also designed." (Bishop BULL). That is, the soul of man received from the very first "the peculiar impress of the Holy Spirit super-added," as CLEMENT of Alexandria writes. And Basil, expressly comparing the Divine insufflation upon Adam with that of Christ upon the Apostles, tells us that it was the same Son of God "by whom God gave the insufflation: then indeed, *together with* the soul, but now, *into* the soul." EUSEBIUS is even more explicit. "The Lord" (he says), "renews mankind. That grace which man enjoyed at first, because God breathed into his nostrils,—that same grace did Christ restore when He breathed into the face of the Apostles, and said, Receive the Holy Ghost."—At the first institution of certain mysteries of the Faith, there was not wanting the outward emblem of an inward grace; which grace was afterwards conveyed without any such visible demonstration. Thus, at the Baptism of Christ, "the Holy Ghost descended *in a bodily shape like a dove* upon Him." And now, at the ordination of His Apostles, our Lord is found to have "breathed into" their faces, when He would convey to them the gift of the same Blessed Spirit.

From BARNES: Ver. 19. True Christians will love to meet together for worship; nothing will prevent this.—Ver. 21. *As My Father hath sent Me;* As God sent Me to preach, to be persecuted, and to suffer; to make known His will, and to offer pardon to men; so I send you.——From JACOBUS: Ver. 19. *Glad;* So He had promised to them (ch. xvi. 20), "Your sorrow shall be turned into joy."]

IV.

HOW CHRIST PUTTETH THOMAS' UNBELIEF TO SHAME, AND CHANGETH THE DOUBTING DISCIPLE INTO THE MOST JOYFUL CONFESSOR.

CHAP. XX. 24–29.

(Chap. xx. 24-31, is the pericope for St. Thomas' Day).

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus
25 came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see [I see, ἴδω] in his hands the print of the nails, and put my finger into the print[1] of the nails, and thrust [put] my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, [Jesus cometh, ἔρχεται], the doors being shut, and stood in the
27 midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [put] *it* into
28 my side; and be [become, γίνου][2] not faithless, but believing. And Thomas[3] an-
29 swered and said unto him, My Lord and my God [!] Jesus saith unto him, Thomas [*omit* Thomas][4] because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 25.—Lachmann, in accordance with Cod. A., *etc.*, Origen, Vulgate, reads here τόπον instead of τύπον. Meyer supposes the τύπον of the Recepta to be a mechanical repetition. But the reading τόπον can also have arisen from exegetical grounds. It weakens the solemnity of the expression. [Tischendorf, ed. 8, reads εἰς τὸν τόπον τῶν ἥλων, "into the *place* of the nails," but Alford, Westcott and Hort, like Lange, retain τύπον, *print*.—P. S.]

[2] Ver. 27.—[Thomas was doubtful, but not unbelieving; he was anxious and ready to believe, and only waiting for tangible evidence. See EXEG.—P. S.]

[3] Ver. 28.—The καί before ἀπεκρίθη, the ὁ before Θωμᾶς, are not firmly established.

[4] Ver. 29.—[Θωμᾶ, which the text. rec. inserts after ἑώρακάς με, is omitted by A. B. C. D. ℵ.[a], Tischend., Alf., Westcott.—P. S.]

EXEGETICAL AND CRITICAL.

The second appearance of Christ, on the first Sunday after the resurrection-day, in the midst of the disciples, at Jerusalem, is entirely in accordance with the festal circumstances. The Easter-Sunday was the third day of the paschal celebration. The next Friday, therefore, was the eighth. The disciples were not permitted to set

out on their homeward journey on the Sabbath. On Sunday they either would not, or could not, set out, because this had now become their feast-day, and Thomas was not yet pacified (*Leben Jesu* II., p. 1704). It was probably the evening before their departure for Galilee, whither, as the place where all His disciples should see Him again, Christ had at first ordered the apostles. See Comm. on *Matthew*, chap. xxviii.

Ver. 24. **But Thomas, one of the twelve.** [Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος].—See chap. xi. 16; chap. xiv. 5; Matt. chap. x. His absence from the circle of disciples on the first Easter Sunday gives rise to the inference that he was wandering about, solitary and gloomy.

Ver. 25. **But he said unto them,** *etc.* [ὁ δὲ εἶπεν αὐτοῖς. Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον* τῶν ἥλων, καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω]. We must distinguish between the strong *expression* of Thomas, and his *thought* itself. The testimony of his fellow-disciples does not suffice for him; he must first see the Risen One with his own eyes, and by touch convince himself of His corporality, and of the identity of that corporeality with the Crucified One, before he can believe. On the fact that nothing, therefore, can be deduced from the expression of Thomas militating against the nailing down of the *feet* of the Crucified One, comp. Tholuck, p. 442.

[Thomas has a place among the apostles, inferior indeed to John and Peter, yet an important one. He represents, within the Church, the principle: *intellectus præcedit fidem*, which is not necessarily incompatible with the higher principle: *fides præcedit intellectum*. He represents honest, earnest, inquiring, truth-loving skepticism, or that rationalism which anxiously craves tangible evidence, and embraces it with joy when presented. This is essentially distinct from the worldly, frivolous skepticism of indifference or hostility to truth, which ignores or opposes the truth in spite of evidence. The former wants knowledge in order to faith, the latter knowledge without or against faith. The inquiring spirit of Thomas, having a moral motive and a spiritual aim, is a wholesome, propelling principle in the Church, and indispensable in scientific theology; it dispels prejudice, ignorance and superstition, and promotes knowledge and intelligence. Yet, practically and spiritually, it is defective as compared with the childlike spirit of faith with which alone we can enter the kingdom of heaven, and hence it is gently rebuked by our Lord. For salvation we must go to Christ, not as reasoning logicians, or learned theologians, or pleading lawyers, or calculating merchants, but as the child goes to the mother's bosom, as heart goes to heart, and love to love—with unbounded confidence and trust. Faith is the true mother of true knowledge in divine things, and even in philosophy, which starts in *love* of wisdom, and consequently implies its existence. It is only in a very qualified sense, in matters of historical inquiry and philosophic and scientific research, that doubt may be called the father of knowledge, according to the principle of Cartesius: *De omnibus dubitandum est.*—P. S.]

Ver. 26. **And after eight days** [μεθ' ἡμέρας ὀκτώ].—That the disciples already attribute a particular importance to Sunday, is evidenced by the numeric completeness of their assembly.

[This is the beginning of the history of the Lord's Day, which to this day has never suffered a single interruption in Christian lands, except for a brief period of madness in France during the reign of terror. Sunday is here pointed out by our Lord Himself and honored by His special presence as *the day of religion, and public worship*, and so it will remain to the end of time. God's Word and God's Day are inseparable companions, and the pillars of God's Church.—P. S.]

That Thomas is an unbeliever willing to believe, his presence at this time seems to prove. Manifestly, the same place is meant as that in which they were eight days before. They were *within* again, in the same house. "Olshausen erroneously makes Galilee the scene of the appearance" (Meyer). "*To celebrate the Resurrection-day*" (Luthardt). Meyer: "There is nothing to indicate this." It seems at least to be indicated by the fact that they were still tarrying in Jerusalem on this day, and probably waiting for the Lord.

Ver. 27. **Therefore saith He to Thomas** [εἶτα λέγει τῷ Θωμᾷ].—Immediately after the peace-greeting Christ turns to Thomas, for it is with him that He has now to do, since he, in his doubting spirit, is a hindrance to the whole Church. Christ's acquaintance with Thomas' state of mind and singular demand is not to be referred to a mediate knowledge on the part of Christ (through the disciples, Lücke); it is the fruit of an immediate knowledge. — **Reach hither thy finger.** *etc.* [φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου]. — A triumphant challenge which, with loving irony, accedes to his demand, in order to the infusing of a salutary shame into him who made it and who is now obliged to recognize the identity of personality by higher marks,—especially by the Lord's knowledge of the deplorable state of his soul, and by His voice. Bengel: *Si Pharisæus ita dixisset: "nisi videro," etc., nil impetrasset; sed discipulo pridem probato nil non datur.*

[The Lord is silent about the print of the *nails*, which would have recalled the malice of His *crucifiers*, and points simply to the wounds as the abiding monument of His dying love to Thomas and to all. The words "*Reach hither thy hand and put it into My side,*" seem to imply that the wound in His side was as large as a man's hand. Some infer also that His resurrection-body was bloodless. Wordsworth: "The wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal identity. They have become indelible evidences of His power, graven, as it were, with an iron pen on the Rock of Ages, to be read by the eyes of Angels and men for eternity; and they remain for ever, as glorious trophies of His victory over death and sin, and over Satan himself."—P. S.]

* [Tischendorf reads τόπον, *place*. Grotius says: τύπος *videtur*, τόπος *impletur*.—P. S.]

And become not faithless [καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός]—γίνου, not: *be* not faithless, Meyer. He had not been faithless hitherto, but he was in danger of becoming so.* Tholuck: "Religious belief which demands the support of sensuous perception runs the risk of making an entire loss of faith." Nevertheless, the *sincere heart that needs and craves belief*, receives even in the hour of temptation the right signs which transport it beyond the danger that threatens it. Such was the experience of Thomas. His faith was saved; the great sign of Christ's appearance quickly made the sickly plant burst forth into fairest bloom.

Ver. 28. **My Lord and my God!** [ὁ κύριός μου καὶ ὁ θεός μου! An address of Thomas to Christ (the nom. with the art. for the vocative, as often in the New Testament; compare Christ's address to His Father, Mark xv. 34: ὁ θεός μου, ὁ θεός μου. The highest apostolic confession of faith in the Lordship and Divinity of Christ,—an echo of the beginning of this Gospel: "The Word was God," i. 1, and an anticipation of its close, xx. 30, 31. Thomas, says Augustine, beheld and touched Christ as *Man*, and confessed Him to be *God*, whom he did not see nor touch.—P. S.] —Weakening interpretation of Theodore of Mopsuestia: "*Quasi pro miraculo facto deum collaudat.*" Alleging the expression to be addressed admiringly to God. Similarly the Socinians and Paulus [and Unitarians]. Against this view we cite 1. εἶπεν αὐτῷ [to Jesus, not to God], 2. the reference of the words: ὁ κύριός μου to Christ. Erasmus: *Agnovit Christus, utique repulsurus, si falso dictus fuisset Deus.*† The excitement of feeling in which Thomas utters the adoring word in glorification of Christ, does not lessen the definiteness of his acknowledgment of Christ's divinity; it detracts merely from the definiteness of his dogmatical conception of it.

Ver. 29. **Thou believest** [Ὅτι ἑώρακάς με πεπίστευκας.]—According to Lachmann and Meyer, [Ewald], πεπίστευκας should be read as a question. Lücke objects against this view: It infuses into the words a tone of doubt as to the faith of Thomas. The doubt might indeed be expressive of this thought: Thinkest thou now that thou didst believe because thou hast seen Me outwardly? Seeing did but help thy faith to be born. However, Jesus designs not merely to recognize the faith of Thomas (as He did the faith of the disciples, chap. xvi. 31), but also to institute a contrast between the road travelled by his faith and the faith of others. *Thou believest.* The Perfect; properly, *thou hast believed* [πεπίστευκας], hast become believing—a believer.—**Blessed are** [μακάριοι]—properly **they that saw not, and believed**; [or, **who never saw, and yet became believers**, οἱ μὴ ἰδόντες, καὶ πιστεύσαντες].—Meyer: The Aorists indicate, not *habitude* (Lücke), but those who *have believed* [have become believers without first having viewed] from the time the μακαριότης is predicated of them.* The saying is so constructed as 1. to intimate a peculiar praise of the other disciples who first believed, as well as to touch them, likewise, in its blame; 2. it, however, does not exclude Thomas (from this blessedness) inasmuch as he too commenced to believe before he had seen;† it establishes 3. a general rule destined for the beatification of the believing Church of a later period; at bottom, however, it is 4. generally declarative of the innermost essence of faith. Tholuck discovers a distinction of a *degree of faith* higher than that supported by sensuous perception: "That faith, namely, which, supported by the Word and the inner demonstrative power of the Word, believes, as St. Paul has it, παρ' ἐλπίδα ἐπ' ἐλπίδι, Rom. iv. 18; comp. John iv. 48." There might be question of a higher *way of faith;* but the *degree of faith* attained by Thomas should certainly not be designated as a lower one. Baur seeks to contra-distinguish faith resting upon external events and that faith which is abstractly certain of what it holds; according to this view, Christ called blessed the *quasi*-faith of modern spiritualists, who claim that they are satisfied with mere abstract religious ideas and are able to do without those facts in which the ideas have been realized! Christianity, however, is the indissoluble synthesis of idea and fact, and an idea-belief which pretends to discredit the belief in facts is a kind of platonizing mythologism, wherever it may start up with grand mien in these days. Meyer more correctly distinguishes belief in something which has occurred, *with* and *without* one's own sensuous perception. Christ did not reject that *belief* which seeks and finds confirmation in the way of doubt and investigation; neither, therefore, did He reject the corresponding *way* of belief; He did, however, point out the danger of that way, in which it is possible for doubt to separate itself from a trust in spiritual experience, and, in consequence of the impulse after sensuous experience, to turn into unbelief and apostasy.

[Alford: "Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel. For these words cannot apply to the remaining Ten: they, like Thomas, had seen and believed." Stier: "All the appearances of the forty days were mere preparations for the believing without seeing." 1 Pet. i. 8, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls."—P. S.]

DOCTRINAL AND ETHICAL.

1. The *character* of *Thomas*, and its import for

* [So also Wordsworth: "Remark γίνου: Do not *become* unbelieving. Thomas was *doubtful*, not unbelieving. Our Lord warns us, through him, that if we miss opportunities of having our scruples removed, if we close our eyes to the evidences He gives us of truth, our *doubts* will be *hardened* into *unbelief*."—P. S.]

† [So also Meyer, Alford, and the best exegetes generally. The Socinian view is worse than absurd, it turns an act of adoration into an irrelevant and profane exclamation unrebuked by the Lord! There is no instance of such profane use of the name of God in exclamations.—P. S.]

* [Alford: "The aorists, as often in such sentences (see Luke i. 45) indicate the present state of those spoken of, grounded in the past."—P. S.]

† [And inasmuch as the other apostles also first saw before they believed. Bengel: "*Non negatur beatitudo Thomæ, sed rara et lauta prædicatur sors eorum, qui citra visum credunt, nam etiam cæteri apostoli, cum vidissent, demum credidere.*"—P. S.]

the Church. See the citations of the Exeg. Note on ver. 24 [and my note on ver. 25.—P. S.]

2. The correct element in Thomas' expectation: That the body of the *Risen One* would of necessity be indubitably recognizable by the stigmata of the *Crucified One*.

3. The *doubt* of Thomas: (1) wherein allied to unbelief; (2) wherein distinct from the same. Thomas comes into the congregation of the believing disciples.

4. The manifestation of Christ for Thomas. The confession of Thomas. The ascription of blessedness to those who see not and yet believe. See Exeg. Note to ver. 29.

5. *On the eighth day*, or the repeated sanction of *Sunday*.

[6. *Mary Magdalene* and *Thomas*. Wordsworth: "From the two examples of Mary Magdalene and St. Thomas respectively, as described by St. John in this chapter, we learn two several duties to Christ, risen from the dead and ascended into heaven. The case of *Mary Magdalene* (v. 17) was very different from that of *St. Thomas*. She acknowledged His bodily Resurrection, and clung with joy to His human Body risen from the grave, and was satisfied with His visible presence, and wished to retain *that*. She had yet to learn—and we by her—to see Him that is invisible; to touch Him by faith; to ascend to Him with heart and mind, and to cling to the hem of the garment of Him our great High Priest in heaven, and adore Him as God. Therefore our Lord said to her, 'Touch me not, *for* I am not ascended; touch me by faith. *That* is the touch, which I require; that is the touch, by which I am to be held, and by which you may have My Presence with you.' But St. Thomas would not believe that He was risen indeed; or, if risen, that He was risen in the *same human body* as that which he wore before, and at His crucifixion. This was, what he was to learn, and we by *him*, faith in our Lord's Resurrection; faith in our own future Resurrection; faith in the identity of our own bodies to rise hereafter. Therefore Christ, who had said '*Touch Me not*' to Mary, said '*Touch Me*' to St. Thomas. Thus we are taught the true faith in His Divinity, Humanity and Personality, by His providential and gracious correction of the too material yearnings of a woman's love, of the too spiritual doubts of an Apostle's fears."—P. S.]

HOMILETICAL AND PRACTICAL.

Thomas. His nature. His sin. His worth. His salvation. His Easter-festival. His confession. His example.—The Thomas-souls in the Church of disciples: 1. How they are a detention to the Church; 2. how they are worthy of its indulgence and clemency; 3. how they finally conduce to its confirmation in the faith.—The order of Christianity: 1 First believing without seeing; 2. then seeing in order to become perfect in believing.—Christ the Master, also Thomas' Master.—Also the Master of Thomas-natures.—The certainty of Christ's resurrection is mighty enough to shame every sincere doubter.—The difference betwixt solitude and solitude: 1. A solitude of Magdalene, who first saw the Lord (pure grief, constant seeking). 2. A solitude of Thomas who saw Him last (gloomy, repining and brooding).—Thomas' doubt converted into a blessing to the faith of Christendom.—Thomas the character-portrait of honest doubters. 1. He holds fast the possibility of belief; 2. he put himself in the way of attaining belief.

Starke: Zeisius: How perilous it is to forsake the assemblies of the saints! therefore doth the Apostle exhort: *Let us not forsake, etc.*, Heb. x. 25.—It is a blessed hour when, whilst men are fooling away the time with the world, Jesus doth please to come unto us, Matt. xxv. 10.—It is one of the duties of Christians gladly to guide others to Christ while themselves resorting to Him, 2 Cor. xi. 2.—Osiander: Those who are filled with spiritual joy, desire to make others sharers in the same, Phil. ii. 18, 28.—Canstein: It is a transcendent grace of God, that He makes so much allowance for the manner of speech of the weak and tempted, Job xxxviii. 1 f.—*Ibid:* Mark, on Sunday Christ did several times appear unto the Apostles, on Sunday the disciples were assembled together; and so the first day in the week has been from that time consecrate, as the Lord's Day, in memory of the resurrection of Christ and the ensuing outpouring of the Holy Ghost, Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.—Jesus in the midst, all the disciples round about Him: one has as much part in Him as another, 1 Tim. ii. 4.—Canstein: God exercises the most watchful care over the weak and tempted, and is most eager to help them, Luke xxiv. 15.

Gerlach: He who pinneth faith to bodily sight, to the earthly and visible, doth himself expose it to change, since all things visible are temporal, and only the invisible is eternal, 2 Cor. iv. 18.—And so every faith that still hath need of sight, that still hath need of sensuous helps and props, cometh short of being a saving faith.

Braune: Thomas is just such a witness of the resurrection as we could desire.—Pope Leo the Great (440-461) was right in saying, with reference to the doubting of the disciples, and to that of Thomas in particular, that they doubted to the end that we might not need to doubt.—The disciples likewise believed not in the beginning; believed not on the strength of the tidings brought by the others; they believed not *for joy*. Thomas believed not—could not, would not, believe, *for sorrow*. Love for the Lord was the ground of that joy and of this sorrow,—not godless love of the world.—Thomas, doubtless, suffered many pangs in his faithless melancholy beside the comforted disciples—pangs inflicted upon him by his self-willed demand for proof. Doubts as to the legitimacy of his demand, as well as in regard to the statement of the disciples, augmented his grief.—Then entered Jesus with His familiar: *Peace be with you!* That is the salutation of the Risen One now and always. The greeting is for all, but for *one, in particular:* Jesus approaches Thomas, *etc.* Of so much importance does the Redeemer count the solitary individual who still believes not, though all the others are already believing.—Jesus does not censure inquiry, examination, investigation; He only reprehends the arbitrary and stubborn demand for proof, such as Thomas put forth.—He does not want credulity or thoughtless super-

stition, but neither does He like self-willed unbelief; He desires a faith that reposes upon the word of life and the idea of that truth which makes the spirit free.—Happy are all they in whose heart and life unbelief is but a passing shadow, driven away by the pursuing breath of the Spirit!

GOSSNER: When these words were so positively heard: "No man can live that seeth God," intercourse with God was very difficult. Enoch held close intercourse with God before the deluge, but forasmuch as he carried it to a greater extent than was possible for men, God took him, that he might come unto the true enjoyment of communion with Him. All this was different now,—all purely spiritual things became palpable in the forty days after Easter. Shadow gave place to substance. "Feel Me and see," *etc.*—The doors are bolted unto the world when the Lord visiteth His people.—The Saviour will let none of His people be lost. He waits for the slow, who come eight days behindhand with their faith. Yet the reprimand that He administered to Thomas, shows that He does not approve of the weakness and hardness of belief which mingled in the demand of that disciple; and it is at the same time an intimation to the effect that his hardness of belief might easily have degenerated into perfect unbelief.

HEUBNER: When a man is not found in the fellowship of the faithful, much good is speedily let slip. When a man mingles in the society of the wicked, much is speedily corrupted. *Be not unbelieving, etc.* This command manifestly presupposes that the exercise or non-exercise of faith is dependent upon a man's will.—Faith built on seeing is little worth. For this reason, however, no demand is here made for *blind* faith. There is a difference between skepticism and the spirit of examination.—"From the beginning God hath instructed His people by faith, but we are continually deviating further and further from this way of faith; wise men labor with all their strength to the end that not faith but knowledge may have the mastery in the case of every truth contained in the Holy Scriptures." (BENGEL.)

[CRAVEN: From AUGUSTINE: Ver. 27. He might, had He pleased, have wiped all spot and trace of wound from His glorified body; but He had reasons for retaining them. He showed them to Thomas, who would not believe except he saw and touched, and He will show them to His enemies, to convict them.——From CHRYSOSTOM: Ver. 25. As to believe directly, and any how, is the mark of too easy a mind, so is too much inquiring of a gross one: and this is Thomas' fault.—Ver. 27. Consider the mercy of the Lord, how for the sake of one soul, He exhibits His wounds. But He did not appear to him (Thomas) immediately, but waited till the eighth day, in order that the admonition being given in the presence of the disciples might kindle in him greater desire, and strengthen his faith for the future.—Ver. 27. Note how that before they receive the Holy Ghost faith wavers, but afterward is firm.—Ver. 29. If any one then says, Would that I had lived in those times, and seen Christ doing miracles! let him reflect, *Blessed are they that have not seen, and yet have believed.*——From GREGORY: Vers. 24, 25. It was not an accident that that particular disciple was not present. The Divine mercy ordained that a doubting disciple should, by feeling in his Master the wounds of the flesh, heal in us the wounds of unbelief. The unbelief of Thomas is more profitable to our faith than the belief of the other disciples; the touch by which he is brought to believe, confirming our minds in belief beyond all question. [He causeth not only the wrath of enemies, but the weakness and errors of believers, to serve Him.—E. R. C.]——From THEOPHYLACT: Ver. 28. He who had been before unbelieving, after touching the body showed himself the best divine; for he asserted the twofold nature and one Person of Christ; by saying *My Lord*, the human nature; by saying, *My God*, the divine; and by joining them both, confessed that one and the same Person was Lord and God. [The *skeptic* convinced is often the firmest and most intelligent believer.—E. R. C.]

[From BURKITT: Ver. 24. We know not what we lose, when we absent ourselves from the assembly of God's people. Such views of a crucified, raised Jesus may be communicated to others, as would have confirmed our faith and established our joy, had we been present.—Ver. 25. How strangely rooted unbelief is in the hearts of holy men, insomuch that they desire the objects of *faith* should fall under the *view* of their senses.—Ver. 28. The convincing condescension of Christ turns unbelief into a rapture of holy admiration and humble adoration.—Ver. 29. By how much our faith stands in less need of the external evidence of sense, the stronger and the more acceptable it is, provided what we believe be revealed in the word of God.

[From M. HENRY: Ver. 24. Absenters for a time must not be condemned as apostates forever; Thomas is not Judas.—Ver. 25. *We have seen the Lord;* The disciples of Christ should endeavor to *build up one another in their most holy faith*, both by *repeating* what they have *heard*, to those that were absent, that they may hear it at second hand; as also by communicating what they have *experienced*.—Ver. 26. A very melancholy week, we have reason to think, Thomas had of it, drooping, and in suspense, while the other disciples were *full of joy;* and it was owing to himself and his own folly: he that slips one tide, must stay a good while for another.—*Thomas with them;* When we have lost one opportunity, we should give the more earnest heed to lay hold on the next, that we may recover our losses. It is a *good* sign if such a loss *whet* our desires, and a *bad* sign if it *cool* them.—Observe, Christ did not appear to Thomas, for his satisfaction, till He found him in society with the rest of His disciples.—*Peace be unto you;* This was no vain repetition, but significant of the abundant and assured peace which Christ gives, and of the continuance of His blessings upon His people, for they *fail not*, but are *new every morning*, new every *meeting*. [The soul that hath heard its Saviour once speak *Peace* to it, craveth again and yet again, the comfortable word.—E. M.]—Ver. 27. There is not an unbelieving word in our tongues, no, nor thought in our minds, at any time, but it is known to the Lord Jesus, Ps. lxxviii. 21.—For the confirmation of our faith, He hath instituted an ordinance on purpose *to*

keep His death in remembrance, and in that ordinance, wherein we *show the Lord's death*, we are called, as it were, to put our finger *into the print of the nails*.—Ver. 28. In faith there must be the consent of the will to *gospel-terms* as well as the assent of the understanding to *gospel-truths*.—*My;* This is the vital act of faith, He is *mine*, Cant. ii. 16.—Ver. 29. Christ owns Thomas as a believer. Sound and sincere believers, though they be slow and weak, shall be graciously accepted of the Lord Jesus.—"One proselyte is more acceptable to God than all the thousands of Israel that stood before Mt. Sinai; for they saw and received the law, but a proselyte sees not, and yet receives it." (A Rabbi quoted by LIGHTFOOT).

From SCOTT: Vers. 24-29. Unbelief is the source of almost all our sins and disquietudes. We all have too much copied the example of Thomas' incredulity, by refusing to believe the word of God, and rely on His help, even when our experience of His care has been abundant; and we are often apt to demand such proof of His truths, and of His will, as we have no right to expect.

[From A PLAIN COMMENTARY (Oxford): Ver. 25. It must have been a gaping and a ghastly wound,—*that* wound in our Saviour's side,—that St. Thomas should have proposed to "thrust his *hand*" therein!—Ver. 26. But when He thus appeared for the second time, we may be well assured that He designed *more* than the removal of unbelief from the mind of a single disciple. He vouchsafed this appearance for the sake of confirming the faith of all the others,—and of ourselves.—Ver. 27. Having "*convinced*" the disciple, He proceeds to "*rebuke*" him,—which now He may do with good effect; whereas before, rebuke would have been fruitless.—Ver. 28. "Minds of every natural complexion are called to the exercise of Christian faith. The principle of faith,—the disposition to receive the word of God as such, to embrace and to walk by it,—is not indeed the gift of nature, but of grace; but its operation in each individual mind is modified by that mind's peculiar cast or temperament; and to every class of mind there are sufficient motives presented for the willing admission of the truth whereby we are sanctified and saved." (Dr. W. H. MILL.)—Ver. 29. The blessedness of faith without the evidence of sense,—*this* it is of which our Lord here assures us; and of this, St. John (concerning whom it is expressly related that "*he saw and believed*"), St. Peter, St. Thomas and all the rest, were perforce destitute. "Blessed are they who have not seen, and yet have believed: who, against the things of sense, the temptations of the world and Satan, against the perplexities of the natural mind, the misgivings of a fearful, and the lacerations of a wounded heart, have opposed a firm faith in facts remote in Time, but indelible and eternal in effect." (Dr. W. H. MILL.)

[From BARNES: Ver. 25. Many are like Thomas. Many *now* are unwilling to believe because they do not *see* the Lord Jesus, and with just as little reason as Thomas had.——From JACOBUS: Ver. 24. Observe 1. How much is often lost by absence from a single social meeting; 2. This is often *excused* on the ground of divers hindrances, but is commonly *traceable* to the want of a lively piety; 3. Such absentees often miss the Saviour's appearing, and His wonderful communications of the Holy Spirit.——From OWEN: Ver. 29. If any are disposed to regard it as an inferior privilege, to accept this truth (of the resurrection) through *faith* rather than *sight*, this great utterance of Jesus should fully correct such an erroneous view.]

V.

DESIGN OF THE GOSPEL FACTS. TESTIMONY CONCERNING CHRIST, AND LIFE IN HIS NAME.

CHAP. XX. 30, 31.

30 And [moreover][1] many other signs truly[2] did Jesus in the presence of his disci-
31 ples, which are not written in this book: But these are [have been] written, that ye might [may] believe that Jesus is the Christ, the Son of God; and that believing ye might [may] have life[3] through [in] his name.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 30.—[μὲν οὖν—*quidem igitur, yea and*, or *moreover*. Lange, *nun auch*. The meaning is, to guard against taking this Gospel as a complete account of the signs of Jesus.—P. S.]

[2] Ver. 30.—[*Truly* is intended to give the force of καί after πολλά and before ἄλλα = *et quidem alia*, AND INDEED *many other signs*.—P. S.]

[3] Ver. 31.—The addition αἰώνιον after ζωήν in C.* D. L. Sin., *etc.*, not satisfactorily established. [A. B. C.[3] X., *etc.*, Vulg. Syr. Cyr., *etc.*, omit αἰώνιον, read ζωήν without αἰώνιον, and so do Tischend., Alf., Treg., Westc. Its insertion from other passages is more easily accounted for than its omission.—P. S.]

EXEGETICAL AND CRITICAL.

According to Lücke, De Wette, Meyer, John here closes his entire book, and chap. xxi. is an appendix. In our opinion, he here concludes the history of the Passion and Resurrection, insomuch as that history was designed to perfect the faith of the disciples—just as chap. xii. 37, he evidently closes the history of the public pro-

phetic ministry of Jesus; as chap. i. 18, He manifestly closes the Prologue, and, similarly, chap. xxi. 24 the Epilogue. These different concluding formulas betoken a construction of the Gospel so well organized and thoroughly digested, that in view thereof, the conception which regards the verses under consideration as forming a conclusion to the entire Gospel must appear a too external conception of our Gospel.

[Ver. 30. It is a question how the expression: *πολλὰ καὶ ἄλλα σημεῖα, etc.*, should be interpreted. The word has been referred to resurrection signs, signs in attestation of the resurrection, by Chrysost., Theophylact, *etc.*, Kuinoel, Lücke, Olshausen, *etc.* Against this view it is remarked by Meyer and others: (1) The term *σημεῖα* is too general to support such an interpretation. The verse, however, does not touch upon the great mass of the *σημεῖα*, but upon such as were done by Jesus *in the presence of His disciples*, in the circle of the eleven in particular; *τεκμήρια*, Acts i. 3. (2) *Πολλὰ καὶ ἄλλα* is alleged to be contradictory to this interpretation; Christ, according to the Gospel as well as according to 1 Cor. xv., having appeared a few times only. But the words are not spoken of the appearances in themselves, but of the *σημεῖα* which occurred on the occasion of these appearances. To these *σημεῖα*, then, there must be reckoned His making of Himself known to Thomas by means of a miracle of knowledge, to Mary through the word of recognition: *Mary*. But besides these signs, recorded by St. John, yet others must be added to the list, *viz.:* His making of Himself known to the Emmaus disciples through the *breaking of bread;* to Peter, as to James, in a mode with which we are unacquainted; to the five hundred brethren in Galilee, by a majesty of sudden appearance which threw many of them upon their knees; to the disciples on the Mount of Olives, by His ascension; to Paul, by His manifestation from heaven. These instances certainly might justify the expression of the Evangelist; (3) however, *ἐποίησεν* is said to contradict this view. Tholuck remarks that this term cannot be used concerning appearances. It may, however, be applied to manifestations of miraculous knowledge, of celestial might, of divine Providence, which manifestations accompanied every appearance. Then (4) this view is said to be disfavored by the expression: *ἐν τῷ βιβλ. τούτῳ*, these words being alleged to prove that John has in view the contents *of his entire Gospel*. Since, however, the Evangelist is speaking of resurrection-signs, he has reference to that part of the book which contains statements relative to the resurrection.

So early a commentator as Euthymius introduced the other explanation of the *σημεῖα* (see Lücke, 802). He first interprets them correctly, as significant of the resurrection-signs, but then states that the word may also be *generally* construed, as signifying the whole mass of the wonderful signs of Christ, previous and subsequent to the resurrection. And thus do Jansen, Wolf, Bengel, Lampe, Tholuck, *etc.* (see Meyer, 661) now interpret the term. [So also Hengstenberg, Godet, Alford: Miracles in the most general sense, by which Jesus proved His Messiahship. —P. S.] This interpretation is contradicted by (1) The circumstance that John has already submitted his *résumé* relative to the earlier signs, chap. xii. 37; (2) the fact that he is here speaking of signs done by the Risen One in the presence of the disciples;—objections irrespective of the necessity involved by this interpretation, for regarding chap. xxi. as a foreign addition or clumsily adjusted appendix, and this in the absence of otherwise sufficient grounds.

Ver. 31. **But these have been written** [*ταῦτα δὲ γεγραμμένα ἵνα, κ.τ.λ.*].—These signs—namely, these manifestations of the *δόξα* of Christ. According to Tholuck and Meyer, the selections from the miracles performed by Jesus presented throughout the entire Gospel. Against this view, see the preceding Exeg. Note. Be it also observed that this Gospel was not written for the purpose of converting to the faith those who were not yet believers (Hilgenfeld), but with a view to confirming believing Christians in the faith. Hence, also, the expression *πιστεύσητε* is to be taken emphatically, like the exhortation to believe addressed to Thomas, and the chief emphasis lies upon: *καὶ ἵνα πιστεύοντες, etc.* They are to be confirmed in their faith in Christ by faith in the resurrection, and in that faith have perfect life. [Alford: "The mere *miracle-faith*, so often reproved by our Lord, is not that intended here. This is faith in *Himself*, as the Christ the Son of God; and the Evangelist means that enough is related in this book to be a ground for such a faith, by showing us His glory manifested forth.—P. S.]

The Christ, the Son of God. Both in the fullest meaning of the words, in accordance with the Prologue.

May have life in His name [*ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ*].—Entire, perfect life in the name perfected through the resurrection.

[The *ὄνομα*, the revealed being of Christ, divine essence in human form, is the object of faith, and the ground of the *ζωή*. The Gospel of John has indeed a tendency, but not such an one as the Tübingen School ascribes to it. Its tendency is the aim of all sound preaching and theological writing, namely, by the faithful exhibition of truth to produce and to strengthen faith in Christ, and thus to lead men to the possession of the true life which is identical with true happiness. To John, his task as an historian was the same with his task as an apostle—salvation in Christ.—P. S.].

DOCTRINAL AND ETHICAL.

1. Here, as well as chap. xxi. 25, the Evangelist has made a distinct deliverance concerning the principle of *his evangelical historiography*,—particularly of his presentation of the resurrection-history. His great anxiety was not to write down everything that he knew about Jesus; his aim was, rather, in a selection of significant facts to present his view of the glory of Christ, in order to the quickening, revival, and increase of faith in Christian readers, but especially in order to the furtherance of the full vitality and life-certitude of faith in the ideal knowledge (the *name*) of Christ.

The same is true, although not in the same de-

gree, of the Synoptists. This is the character of religious, particularly of the evangelical, objective-subjective historiography; it is the first task of modern Gospel criticism to rise to an appreciation of this character. The atomistic conception of chroniclers, book-makers, transcribers, supplementers, human-tendency writers does not reach up to the Christological idea of the Evangelist.

2. *That ye may believe that Jesus is the Christ, the Son of God.* This they did already believe, and yet they must believe it now more fully than ever. A peculiar emphasis, however, rests upon the following: *And that, believing* [or, *as believers*], *ye may have life in His name.* The *name* of Christ in believers is the full, clear, ideal contemplation of Christ in lively knowledge; therewith the full truth, certainty, vigor, and blessedness of the new *life* is given.

3. That which John says of his own writings is true of *all* the *Gospels.* Their authors, therefore, are indeed tendency writers, but of a divine tendency, entirely opposed to the human, fraudulous, manifoldly egotistic tendencies which the Tübingen critics have dared impute to them, or, what is still worse, to the Holy Ghost who guided them.

4. The remark of John is in the broadest sense characteristic of *Holy Scripture* in general. It has a religious purpose, and is therefore written from a religious impulse, in a religious spirit, under the guidance of the Spirit of God. All the religious truth of Holy Writ, however, aims at the truth of God in Christ. Christ the marrow and star of Holy Scripture.

HOMILETICAL AND PRACTICAL.

The many signs of Jesus in His showings after the resurrection also.—The immeasurable fulness of the life of Jesus.—The simple presentation of the same in speaking signs.—The unity and diversity of the four evangelic portraits of Jesus.—In particular, of the Risen One.—Portrait of the Risen One by the hand of John.—Purpose of this resurrection-history.—Of this Gospel.—of the four Evangelists.—Of the whole of Sacred Writ.—How one must read the Holy Scriptures in the same spirit in which they are written.—How perseveringly and devoutly? Until faith has become perfect life in a clear knowledge of Christ.—How many sluggishly stand still in the beginnings of faith, without pressing onward to the full vital consciousness of a certain knowledge. We are to have *life in Christ's name.*

STARKE: The Holy Scriptures are not imperfect, but perfect unto salvation in all things pertaining to faith and life, 2 Tim. iii. 16, 17.—ZEISIUS: Learn here whereunto the Holy Scriptures (the greatest treasure upon earth) are given us by God,—namely, that from them we may learn to believe and be saved.

[CRAVEN: From CHRYSOSTOM: Ver. 31. *And that believing ye might have life through His name, i.e.* through Jesus, who is Life.—From BURKITT: Ver. 31. The great point concerning Christ, to be known and believed from the Scriptures, is this, that Jesus, the Son of the Virgin, is the promised Messiah, the Anointed of the Father, He in whom all the types and shadows of the law are accomplished; and that this Jesus is for nature co-essential, for dignity co-equal, and for duration co-eternal with the Father; one in essence, equal in power and glory. Thus believing that Jesus is the Son of God, and accompanying that belief with a holy life, if we believe well, and live well, we shall have life through His name.—From M. HENRY: Ver. 31. The duty of those that read and hear the Gospel: to believe, to embrace the doctrine of Christ, and that record given concerning Him, 1 John v. 11.—The great gospel-blessedness which we are to hope for—*That believing we shall have life through His name.*

[From A PLAIN COMMENTARY (Oxford): Ver. 31. "It is the real Incarnation of the Eternal Word,—the actual coming in the flesh of the Son of God, born, dead, and risen for our salvation,—which is the sole basis of our religion. This great fact, and not any particular proposition concerning it, in the totality of its objective character, and in the consequent totality of its applicable virtue and influence; this is the real *Article of a standing or falling Church.*" (Dr. W. H. MILL.)]

[From OWEN: Ver. 31. *In His name;* "Eternal life is obtained by believers in virtue of Him, upon the claim established by Him in whom they believe." (WEBSTER and WILKINSON.)]

III.

EPILOGUE TO THE GOSPEL. CHRIST'S POST-HISTORIC RULE IN THE WORLD UNTIL THE COMPLETED GLORIFICATION OF THE WORLD, OR UNTIL CHRIST'S COMING AGAIN; SYMBOLICALLY PRESENTED IN PARTICULAR ITEMS OF THE RESURRECTION-HISTORY.

CHAPTER XXI.

I.

THE MANIFESTATION OF THE RISEN ONE AT THE GALILEAN SEA, AS A SYMBOL OF THE FUTURE RELATION AND CONDUCT OF CHRIST TOWARDS THE APOSTOLIC CHURCH IN THIS WORLD.

CHAP. XXI. 1-14.

1 After these things Jesus[1] shewed [he manifested] himself again to the disciples at the sea [lake] of Tiberias; and on this wise shewed he *himself* [and he manifested 2 himself in this manner]. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other 3 [others] of his disciples. Simon Peter saith unto them, I go [ὑπάγω] a fishing. They say unto him, We also go [come, ἐρχόμεθα] with thee. They went forth, and entered into a [the, τό] ship immediately [*omit* immediately][2]; and [in] that night 4 they caught nothing. But when the morning was now come [when the morning was already coming on, πρωΐας δὲ ἤδη γενομένης],[3] Jesus stood on[4] the shore; but the 5 disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat [any fish, or, anything to eat, προσφάγιον]? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall [will] find. They cast therefore, and now they were not able to draw it for the 7 multitude of [the, τῶν] fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* [girded on his outer garment], (for he was naked,) and did 8 cast [threw] himself into the sea [lake]. And the other disciples came in a little ship [in the boat, τῷ πλοιαρίῳ], (for they were not far from land, but as it were 9 [only about] two hundred cubits,) dragging the net with [the] fishes. As soon then as they were come to land [or, went on shore], they saw [see, βλέπουσιν] a fire of 10 coals there, and fish laid [lying, ἐπικείμενον] thereon, and bread. Jesus saith unto 11 them, Bring of the fish which ye have now caught. Simon Peter went up [on board], and drew the net to land[5] full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken [the net was not broken, or, rent].

12 Jesus saith unto them, Come *and* dine [breakfast, ἀριστήσατε].[6] And[7] none of 13 the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus 14 then cometh, and taketh [the] bread, and giveth them, and [the] fish likewise. This is now the third time that Jesus shewed [manifested] himself to his disciples, after that he was risen from the dead.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1.—['Ιησοῦς is retained by Tischend., Treg., Westc., in accordance with B. C., text. rec.; ὁ 'Ιησοῦς by Lachm., in accordance with ℵ. A. L. X., *etc.* Alford omits it with D. M. There is no good reason for its omission, but there is for its insertion in a reading lesson beginning with ἐφανέρωσε.—P. S.]

[2] Ver. 3.—Εὐθύς [A. C.[3] P. text. rec.] is to be omitted in accordance with [ℵ.] B. C.* D. L. X. Δ., *etc.*

[3] Ver. 4.—The reading γινομένης instead of γενομένης, in accordance with C.* E. L. (Tischendorf), is probably exegetical. The dawn may already have come, without its being yet day or morning. [Lachmann and Alford read γενομένης (*cum mane factum esset*), which is supported by Cod. Sin., but Tregelles, Tischendorf, ed. viii., and Westcott and Hort γινομένης (*cum mane esset futurum*), which is supported by A. B. C.* E. L (γειν. A. B.). See Tischend.—P. S.]

[4] Ver. 4.—The preposition εἰς is supported by B. C. E., *etc.*, Tischendorf; ἐπί by A. D. L., *etc.*, Lachmann, Sin. Meyer: "ἐπί would more readily than εἰς be added as a gloss."

[5] Ver. 11.—Εἰς τὴν γῆν in accordance with A. C. L. P. X. Δ., Lachmann, Tischendorf. This may be a correction of the Recepta ἐπὶ τῆς γῆς, E. G. K. M., *etc.*

[6] Ver. 12.—[Lange: *esset das Morgenbrot, eat the morning meal*, ἀριστάω is *to take an early meal* (ἄριστον, *prandium, breakfast* or *lunch*), before the δεῖπνον or *chief meal* (corresponding to our *dinner*), which was taken late in the afternoon or early in the evening, after the heat of the day was over, as is the custom now in large cities, as Paris, London, New York.—P. S.]

[7] Ver. 12.—[The text. rec., with ℵ. A. D. L., inserts δέ after οὐδείς, and Tischendorf (ed. viii., not before) retains it. Alford and Westcott reject it in accordance with B. C.—P. S.]

EXEGETICAL AND CRITICAL.

On the GENUINENESS of Chap. xxi., see the Introduction, p. 31. Along with the genuineness, we maintain the organic appertinency of the chapter to the entire Gospel, in antithesis to the view which debases it to an appendix. See the Introduction, p. 46; *Leben Jesu*, III., p. 752. In respect to the discussions on the subject, see Lücke II., p. 805; Meyer [p. 662 ff.]; * Tholuck, p. 445 and others.

[The last chapter is generally regarded as a mere Appendix. Dr. Lange views it as the Epilogue which corresponds to the Prologue, (I.1-18), and presents, in typical outline, the *post-resurrection history* of Christ, His perpetual, spiritual presence in, and guidance of, the Church; as the Prologue presents His history *before the Incarnation*, and the body of the Gospel, His *earthly history*. Lange's exegetical and doctrinal commentary of this plain, unassuming, yet most significant chapter, is exceedingly rich and ingenious, and leaves but little room for additions. Dr. F. W. Krummacher, the prince of German pulpit orators, told me in Elberfeld, on Easter Monday, 1844, after delivering a magnificent discourse on vers. 1-14, that he had prepared no less than fifteen different sermons on this section, and had found it inexhaustible in homiletical wealth. The other sections are equally rich. Ch. xx. is the Gospel for Easter Sunday. Ch. xxi. the Gospel for the Easter-Week, as irradiated by the Sun of the Resurrection. It is a picture of Christian life, and the life of the Church, with its contrasts and changes,—festive joy and hard work, poverty and abundance, failure and success, humility and loftiness, activity and rest, losing and finding the Lord, longing for Him and rejoicing in His presence.

On the *genuineness* of this chapter, I add the testimonies of an English and an American scholar. Canon Westcott (in his excellent *Introduction to the Study of the Gospels*, Boston ed., p. 258,) says: "This last chapter (xxi.) of his Gospel is in every way a most remarkable testimony to the influence of St. John's person and writings. Differences of language, no less than the abruptness of its introduction and its substance, seem to mark it clearly as an addition to the original narrative; and the universal concurrence of all outward evidence, no less certainly establishes its claim to a place in the canonical book. It is a ratification of the Gospel, and yet from the lips of him who wrote it; it allows time for the circulation of a wide-spread error, and yet corrects the error by the authoritative explanation of its origin. The testimony, though upon the extreme verge of the Apostolic period, yet falls within it, and the Apostle, in the consciousness (as it seems) of approaching death, confirms again his earlier record, and corrects the mistaken notion, which might have cast doubt upon the words of the Lord." Ezra Abbott, in his and Hackett's ed. of Smith's *Bibl. Dict.*, vol. II., p. 1430, note b., maintains, with the best German commentators, that the 21st ch. contains almost all the peculiarities of John's style, and that the points of difference are insignificant, compared with the striking agreement. He adds: "On the supposition, however, that the Gospel is not genuine, this Appendix presents a problem which seems to admit of no reasonable solution. What motive could there have been for adding such a supplement to a spurious work after the middle of the second century? Was it needful, fifty years or more after the Apostle's death, to correct a false report, that it was promised him that he should not die? Or what dogmatic purpose could this addition serve? And how is its minuteness of detail, and its extraordinary agreement in style with the rest of the Gospel to be explained? It may be said that it was designed to give credit to the forged Gospel, by a pretended attestation. But was the whole chapter needed for this? And what credit could a fictitious work of that period derive from an *anonymous* testimony? Had such been the object, moreover, how strange that the Apostle John should not be *named* as the author! The only plausible explanation, then, of vers. 24, 25, seems to be, that they are an attestation of the trustworthiness of the Gospel, by those who first put it into general circulation—companions and friends of the author, and well known to those to whom it was communicated; and the only plausible account of the first 23 verses of the chapter is, that they are a supplementary addition [?], which proceeded directly from the pen, or substantially from the dictation of the author of the rest of the Gospel." The Johannean origin of ch. xxi. is denied or doubted by Grotius, Clericus, Hammond, Semler, Paulus, Lücke, De Wette, Credner, Bleek, Baur, Keim, Scholten, *etc.*; defended by Wetstein, Lampe, Eichhorn, Kuinoel, Hug, Guericke, Tholuck, Schleiermacher, Olshausen, Luthardt, Ebrard, Hengstenberg, Godet, Alford, Westcott, Wordsworth, (who, in a long note, p. 362, maintains a view somewhat similar to that of Dr. Lange). The latest hypothesis brought out by Prof. Cassel, (1871), is that John wrote the 21st chapter, and endorsed the rest, which was originally written by his brother James. The first is true, the last is a worthless fancy.]

[The only argument worth mentioning against the Johannean origin of chap. xxi., is derived from a few rare and unimportant expressions, as *ἔρχεσθαι σύν* (ver. 3) for the usual Johannean *ἀκολουθεῖν*; *πρωΐας γενομένης* (4) for *πρωΐ*; *τολμᾶν* and *ἐξετάζειν* (12); *φέρειν* (18) for *ἄγειν*. But these peculiarties are natural and easily explained from the context, and are more than counterbalanced by the number of Johannean words and phrases, as *μετὰ ταῦτα* (ver. 1), *ἡ θάλασσα τῆς Τιβεριάδος* (1), *ὀψάριον* (9, 10, 13), *παιδία* (5), *μέντοι* (4), the double *ἀμήν* (18). *Ναθαναήλ* (2) for Bartholomew, the form *Θωμᾶς ὁ λεγόμενος Δίδυμος* (2), *Σίμων Πέτρος* (2, 3, 7, 11, 15), *ὁ μαθητὴς ὃν ἠγάπα ὁ Ἰησοῦς* (7), as well as by the unanimous testimony of the manuscripts and ancient versions, which contain the whole chapter as an integral part of the Gospel. The only question is as to vers. 24 and 25, whether they are likewise from John, or an attestation by the hand of his surviving pupils and friends. Lange regards also these last two verses as Johannean

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* [Meyer regards the whole of ch. xxi. as genuine, with the exception of ver. 25, (on which see below), and ably refutes the objections which, since Grotius, have been raised against the Johannean authorship.—P. S.]

with the exception of the phrase: "And *we* know that his testimony is true." They conclude the Epilogue, and correspond to the conclusion of the Prologue, i. 18, and the conclusion of the main body of the Gospel, xx. 30, 30.—P. S.]

Ver. 1. **After these things**—[Μετὰ ταῦτα].—*I. e.*, which, in Jerusalem, had already secured the confirmation of the disciples in the faith. [Several days must have elapsed since the last meeting, (xx. 26), for the disciples had in the meantime, according to the Lord's direction, returned to Galilee. (Matt. xxviii. 7, 10, 16; 1 Cor. xv. 6.) Afterwards they again proceeded to Jerusalem, to witness the ascension from Mount Olivet, (Luke xxiv. 50 ff.; Acts i. 1-12), and to be filled with the promised Spirit (Acts ii.).—P. S.]

Jesus manifested Himself [ἐφανέρωσεν ἑαυτόν].—Is an indication of His higher manner of appearing intended? De Wette finds in the expression the indication of a ghostly existence;—Luthardt that of a moving in a sphere of the invisible; this, Meyer impugns. The ghostliness, of course, cannot exclude His bodiliness, nor can His invisibility exclude His power of appearing. Nevertheless, we believe that something is meant here, other than the higher manner of appearing. In accordance with John's method of using πάλιν, the word seems indicative, not of His third manifestation after the resurrection, but of a second new, higher manifestation of His glory at the Lake of Gennesareth, in contradistinction to that first manifestation of His glory at the same Lake, of which we have an account in chap. vi.

At the Lake of Tiberias [ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος.]—The demonstrations of the Risen One still connect themselves with the old life-order of the disciples, especially the disciples in the wider sense. Agreeably to this order of life, from the Easter-feast [Passover] in Jerusalem they returned to Galilee, preparing themselves shortly afterwards for attendance upon the Feast of Pentecost. This old order of life, observed by the disciples, was, however, on the point of being dissolved, inasmuch as they brought their festal journeys into harmony with the new interest. Accordingly, after the Paschal Feast, they remained yet a Sunday in Jerusalem, and returned thither a long while before the Pentecostal Feast. But for the intervening time, Jesus had appointed His principal meeting with the circle of disciples, in the broader sense of that term, in Galilee, and His promise was fulfilled according to Matt. xxviii.; comp. 1 Cor. xv. That meeting, however, was doubtless preceded by Jesus' first manifestation in Galilee, at the lake, seven disciples being present. We find these busied again with their domestic trade; this circumstance points to the earliest period subsequent to their return home. They were, temporarily, without further occupation and instruction; they must wait for the Lord. The direction to tarry in Jerusalem (Luke xxiv. 49) applies to the period following the ascension.

Now He manifested Himself on this wise [ἐφανέρωσεν δὲ οὕτως].—In the following, stress is laid, not particularly upon Christ's issuing forth from invisibility, but upon the miraculous manner in which He made Himself known to the Apostles, and communed with them.

Ver. 2. **There were together** [ἦσαν ὁμοῦ κ. τ. λ. The witnesses of the Resurrection, the recipients of the Holy Ghost, returned to their humble work in Galilee, fishing together, probably for the last time! So festive joys and hard work alternate in the life of the Christian.—P. S.]—It is noteworthy that Thomas is here mentioned after Simon Peter, as the second disciple. Further we find Nathanael, or Bartholomew, and the two sons of Zebedee (John and James); together with these, two others of His disciples are enumerated without special designation. Our first inference would be, that these were Andrew, the brother of Peter, and Philip, the friend of Nathanael. From the circumstance that the disciples are not named, Meyer thinks fit to infer that they were disciples in the broader sense; ver. 1 seems to contradict this. John may have omitted the names of the two disciples for two reasons: 1. Because he would otherwise have been obliged to mention the sons of Zebedee by name, also; 2. Because, it was his desire, by speaking, at the close, of *two* disciples, to induce his readers to make the computation of the *seven*. Or is their anonymousness to serve the symbolical purpose of the Epilogue? Or was he unwilling, by naming the two, to give prominence to the four remaining ones, who had no part in this feast? Something enigmatical still attaches to this anonymousness. Contemplative natures, such as John's, are undoubtedly dreamily forgetful in certain moments and relations; it is, therefore, not necessary to infer the two nameless ones to have been disciples in the wider sense. Here only does he mention the sons of Zebedee together.

Ver. 3. **Simon Peter: I go a fishing** [ὑπάγω ἁλιεύειν].—Peter is foremost in outside enterprises also. And thoroughly decided in his own mind, without asking others; *I go*.—**We also go (come) with thee** [ἐρχόμεθα καὶ ἡμεῖς σὺν σοί].—The expression of their cordial, friendly cleaving to him.

And in that night they caught nothing [καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν].—The night season is the most favorable time for catching fish, Luke v. 5. Yet there were unsuccessful nights; such an one was this. [A symbol of the utter failure of the fishers of men without Christ, as verse 6 illustrates their abundant success with Christ.—P. S.]

Ver. 4. **But when the morning had already dawned.**—[According to the other reading, *was about dawning*. See TEXT. NOTE.—P. S.] It was the time of the dawning.—**Jesus stood on the shore** [ἔστη Ἰησ. εἰς τὸν αἰγιαλόν].—He had taken His station on the shore (εἰς). They saw the form standing on the shore without recognizing it. Comp. John xx. 14; Luke xxiv. 16.

Ver. 5. **Children.**—Παιδία does not stand for the Johannean τεκνία (see chap. xiii. 33), not even in the sense of 1 John ii. 13. Jesus, wishing in His character of the Unknown One to address the fishermen first as a stranger, speaks to them in the universal, familiar language of seafaring men, with the dignity, we may conjecture, of a superior: Young men! Boys! 2 Macc. viii.

20; Nonnus, Euthym. Zigabenus; see *Leben Jesu* II., p. 1712; Tholuck.

Have ye any relish? or, have ye anything to eat? [μή τι προσφάγιον ἔχετε;]—Properly speaking, anything to eat with bread, προσφάγιον, [but especially *fish*, like the Attic ὄψον], namely, with their morning-bread, or breakfast.* By the sea, fish were their usual προσφάγιον with their bread. According to Tholuck, they regard the questioner as some one wishing to purchase fish for his own breakfast. The same is the opinion of Meyer; Jesus, on the other hand, takes for granted, as His last words show us, that they have caught nothing, and intimates that if the contrary were the case He would not need to interpose. It is manifest, however, that the question is primarily intended merely as an expression of human interest, and for the introduction of what follows.

Ver. 6. **Cast the net on the right side of the ship** [βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε].—Comp. Luke v. 4. There the Lord commands the disciples to launch out into the deep, here to cast the net on the right side of the ship, whence we might conclude that they had drawn the net after them on the other side, or, discouraged, had drawn it up out of the water with the intention of steering towards the shore.

No longer able to draw it up [οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον].—To draw the net up over the water, or to themselves (ἑλκύειν)—a feat naturally more difficult than to drag it, closed, after them in the water itself (σύρειν).

Ver. 7. **It is the Lord** ['Ο Κύριός ἐστιν]. John first recognizes Him, with the mind's eye, by His manner of acting, and then, with the bodily ear, by His speech, as also, with the bodily glance, by His specific appearance.

Simon Peter then hearing that it was the Lord.—Again the characteristic picture of the two disciples, as in chap. xx. 4 ff. Each disciple is in advance of the other; John with the swift drawing of love, the eagle-glance of recognition, Peter with the spirited, decided act.—**For he was naked** [ἦν γὰρ γυμνός].—This assertion does not operate to the exclusion of the loin-cloth, or a fisherman's shirt, even. Reverence, however, commands him to put on the upper garment, ἐπενδύτης (מְעִיל), fisher's frock; this was without sleeves; it extended to the knees and was worn over the χιτών. He girded the garment on account of his swimming, for it was in this manner he reached the land; Grotius and others make him walk upon the water as aforetime.

Ver. 8. **As it were two hundred cubits**, or 300 feet = ⅓ stadium.

Ver. 9. **They saw a fire of coals laid.**—[Βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον].—The coal-fire was laid, broiling fish were spread thereon as a *relish* (ὀψάριον), and moreover they saw *bread*. For καὶ ἄρτον, we doubt not, is to be referred simply to βλέπουσιν. Mysterious preparation. Interpretations:

1. Brought forth out of nothing: Chrysostom, Theophylact, Grotius, Calov and others.
2. Prepared by the ministry of angels: Nicephorus, Luthardt, *etc.*
3. Jesus either conveyed the meal thither Himself, or procured others to place it there: Meyer. Against this view, Tholuck: "Peter cannot have conveyed it thither, but neither can Jesus have procured it by means of others, if we must regard the perception of the Risen One not as an external, common, sensuous perception, but as conditioned by the inner sense" (?). Lücke: "A lack of clearness invests the miracle with an air of wild adventure." But had not Jesus friends everywhere along the lake? Could He not appear to them, and, in a mysterious manner, arrange something similar to the making ready of the she-ass in Bethphage and of the furnished room in Jerusalem? To this day Christ often, through the medium of wonderful providences, cares thus for the maintenance of His people by operating influentially upon foreboding souls. Here, therefore, as the Master and Father of the house, He has provided a breakfast for them (and that not merely in a vision). Comp. Luke xxiv. 30.

Ver. 10. **Bring of the fish.**—['Ενέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν].—Irrespective of the question whether the prepared repast is sufficient or not, they are commanded to add to it some of their own fish (which, however, they have caught in pursuance of His directions alone). Euthymius: In order to preserve the miraculous draught from all appearance of a φαντασία; Meyer: In order to the exigent completion of the meal. We think that it was likewise in order to the revelation of a new order of things. Here, as everywhere, the symbolical transparency of the story comes to light.

Ver. 11. **An hundred and fifty and three** [ἑκατὸν πεντήκοντα τριῶν].—The Evangelist's primary intention in reporting the number of the whole mass of great fishes was, manifestly, to render prominent the miraculousness of the fact that the net was nevertheless untorn. The trait that the number (153), as a number, is not symbolical, speaks very decidedly in favor of the historic truthfulness of the narrative in opposition to the assumption of its being a tradition (Strauss), or the work of an apocryphal narrator. The attempt has indeed been made to construe the number materially as a symbolical one. Ammonius: The number 100=the Gentiles, 50=the Jews, 3=the Trinity.* Jerome and Köstlin: Oppian counted 153 species of fish, ergo the universality of species=the universality of the nations entering the net of the Gospel. "Which statement, as far as Oppian is concerned, rests upon a mistake." Recently, some one has even conceived it to be his duty to work out the name of Simon [son of] Jonas, by means of numerical allegory (*Theol. Jahrb.* 1854, p. 185). We do not consider the *number* as symbolical, but the *num-*

* [No single English word adequately translates the Greek προσφάγιον and its German equivalent *Zukost*. The idea is that of some article of food added to what is regarded as the substantial part of the meal. The term *relish*, in one of its significations, more nearly expresses it than any other English word.—P. S.]

* [Other mystical explanations of the number in Wordsworth *in loc.*, who makes 153 expressive of the jubilee of the true Israel of beatified saints in heaven. Comp. also Meyer, p. 673. Calvin cuts off all such calculations by the sober remark: *Quantum ad piscium numerum spectat, non est aliquod in eo quærendum mysterium.*—P. S.]

bering does appear to us in that light. The elect, who form the main element of the Church, are great and *numbered* fishes. And great and numerous as the elect of the congregated mass may be, they are not the ones who break the net of the Church. It is the maxim of all the elect: first Christ, then the Church. John is moreover always fond of stating numbers; for instance, the 200 cubits, ver. 8; chap. vi. 10, *etc.*

Ver. 12. **(But) none of the disciples durst ask Him** [οὐδεὶς (δὲ) ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν].—The ἐτόλμα is not pleonastic (Kuinoel), not expressive of *velle* (Lampe), or of a fear of doubt (Augustine and others), but of reverence, in connection with a quiet, blissful assurance in regard to the presence of Jesus (*εἰδότες, etc.*). [Comp. ch. iv. 27. —P. S.]. What was so particularly new to them at this manifestation of the Risen One was the feature of His partaking of a meal with them once more, like a house-father, after having miraculously prepared it for them.

Ver. 13. **Jesus cometh therefore** [ἔρχεται Ἰησοῦς].—As the disciples have been standing on this side of the coal fire, and have been called to approach by the Lord (δεῦτε, ver. 12), so the Lord has stood on the other side,—probably with that expression of reserve suitable to the unknown person in whose character He wished first to meet them,—and now He advances nearer and more familiarly to them.

And taketh the bread [καὶ λαμβάνει τὸν ἄρτον]—Why is the customary thanksgiving not mentioned? 1. Jesus wished to omit τὰ ἀνθρώπινα (Euthymius). 2. Luthardt; The table-communion of Jesus with His people is a silent one in this æon. 3. Meyer: The Evangelist is not describing a regular repast, such as is spoken of, Luke xxiv. 30, but a *breakfast*, that was partaken of standing. As it appears, it is also, however, the intention of Christ not to make Himself positively known as yet by the expression of the prayer of thanksgiving. And probably there is a symbolical reason for this. Peter who has denied Him, declaring that he knew Him not, must be made to recognize Him again, as the Anonymous One, by His conduct. At all events, the reserve of Jesus seems designed, by means of a continually increasing solemnity, to prepare the minds of the disciples for the ensuing act. Yet the manifestation has a purpose which touches the disciples in general; hence there follows a sort of conclusion, in order to the distinction of the general disciples' meal from the conference with Peter, and that concerning Peter and John.

Ver. 14. **This third time now Jesus manifested himself** [Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησ. τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν].—With these words John ranks the present manifestation of Jesus—as a more general one, allotted to the circle of disciples (incomplete though that was in numbers)—with the two manifestations recorded in chap. xx. Luthardt very properly remarks: "The appearings therein reported by John are by Paul summed up in εἶτα τοῖς δώδεκα, 1 Cor. xv. 5;" and only the well-known fear of harmonizing induces Meyer to maintain the existence of a difference which he decides in John's favor. Manifestly, Paul has no interest in citing repeatedly those appearances of Jesus of which *the same* persons were repeatedly spectators, intending, as he does, not to count the appearings of the Risen One, but to mention the witnesses as witnesses.

[Alford's remarks on this section are in the line of Lange's thoughts, and worthy of attention: "Without agreeing with all the allegorical interpretations of the Fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at His word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests: why but to show them that in their work hereafter they should never want but He would provide? And as connected with the parable, Matt. xiii. 47 ff., has the net *enclosing a great multitude and yet not broken*, no meaning? Has the 'taking the bread and giving to them and the fish likewise,' no meaning, which so closely binds together the miraculous feeding, and the institution of the Lord's Supper with their future meetings in His name and round His Table? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn."—P. S.]

DOCTRINAL AND ETHICAL.

1. The significant manner in which John, seemingly by way of supplement, relates this single and unique meeting of the Risen One with the seven disciples by the Galilean Sea, culling it out of all the later showings of Jesus after His resurrection and emphasizing the individual, momentous items of the event, induces us to suppose that from the first he designed it to form *the conclusion of his Gospel*. That he at the same time, however, intended this conclusion as an Epilogue to the Gospel, is proved by the precursive close of the resurrection-history and the Gospel in its narrower sense, chap. xx. 31. If we now take into consideration how symbolically transparent the individual facts of this Epilogue are from beginning to end (especially the miraculous draught of fishes, the institution of Peter, the destination of John), we shall not hesitate to bring the Epilogue into an antithetic relation to the Prologue of the Gospel, chap. i. 1-18. And if John has there sketched Christ's pre-temporal rule in the world, finally represented, as it was, by John the Baptist, the recognition is obvious that he has designed to sketch here, in a speaking, evangelic fact, Christ's post-temporal rule in the world, represented by the heptade of the Apostles, particularly by the destination of Peter and John in respect of their typical import for the Church. See *Leben Jesu* ii. p. 1723.

2. *The resolve of Peter, to go a fishing*. A sym-

bol of the beginning of the apostolic mission. The *seven disciples* in a round, sacred number, a symbol of the apostolic Church. The Church is subdivided into an external, conspicuous part, and a mysteriously withdrawing, nameless part. Next to Peter are ranged Thomas, the apostolic searcher, and Nathanael, the representative of apostolic sincerity and simplicity. The sons of Zebedee retire into the back-ground; there is intimated, moreover, a nearer fellowship of John which forms the innermost, hidden, vital focus of the Church. Unanimity is the character of this fellowship. They go out together to catch fish. *Into the sea.* The sea a symbol of the world, of the life of the nations.

3. *The unsuccessful night.* A symbol of the times of waiting, of the apparently fruitless struggling and hoping, whereby the laborers of God are tried in their work. These trials are connected with the fact that the disciples must first be freed from their self-consciousness and brought to the point of fully renouncing their work and relinquishing all expectation of shining results. These humiliations, however, are connected with the necessity for distinguishing between an activity based upon human authority (Peter) and one drawing its inspiration from the word of Christ. A human and legal running produces no abiding fruit.

4. *The unknown Man on the shore.* Christ is always near His apostolic Church on this side of eternity. From the shore of the other world—the beyond—His eye is leveled upon their actions. And they are conscious of this fact in its general sense, but they do not immediately recognize the Lord in the new, concrete forms of life in which He approaches them, wishing to prepare them an apostolic blessing.

5. *Children, have ye nothing to eat?* Whenever the spirit of a new life-form of Christ discourses with the Church concerning her poverty, want of success, unavailing labor and fatigue, the moment of a new bestowal of blessing is being prepared.

6. *Cast the net.* It is always the *old* net that Christ tells His people to cast in a *new* way, in a *new* direction. This, Christ's instruction, alone indicates the true treasure of blessing, and obedience to Christ's instruction obtains the miraculous draught.

7. Christ has first unknown operated upon the Church by need and opportunity. His instruction has become of weight to her in the form of a pious, religious exhortation, or as a friendly counsel, and she has accorded it her confidence. In the result of miraculous blessing, however, the Lord is known as the author of that blessing. The Johannean eagle-glance first recognizes the Lord, Petrine fiery courage rushes through the flood to meet Him; the Church hastes to meet the Lord. But the true Petrine spirits in the Church are those who hurry on in advance of the Ship of the Church with their works and deeds. The one kind of spirits haste before it with the glance of recognition, the other by act; both, however, abide in full connection with the Ship.

8. *The ship not far from land.* Not far from the throne of the Lord and His coming.

9. *The coal-fire and repast on the shore.* There are continually recurring festive moments in the Church—moments when Christ holds a feast with His people, as though upon the heights of the new world. The goal is momentarily reached in a grand triumph, a grand manifestation of Christ. We would call to mind the time of Christ's resurrection itself, the year 70 (destruction of Jerusalem), 312; the years 1517, 1700, 1818 (the time of the liberation of Germany [eclipsed for Germany by 1870 and 1871]) and similar periods. In a wonderful way the Lord has ever prepared a refreshing repast for His weary ones.

10. *Bring of the fish.* The Lord prepares refreshment for His Church from a *synthesis* of His *gift of blessing* (for the preparation of which He has always ministering spirits) and their *labor of blessing* [*blessed labor*].

11. *Simon Peter drew the net to land.* Be of use! forward! to Christ! is the watchword of the Biblical Peter. It is not his intention to seize the net for himself, but to place it at the disposal of Christ. *The net was full of great fishes.* The word of the Church first catches the elect, those in a special degree receptive of salvation. The number 153. On the different interpretations see Exeg. Note *in loc.* We, as was previously stated, consider as symbolical, not the *number*, but the *numbering.* The elect are counted, man for man. See Jer. vii. 6; Rev. vii. 4. Thus also are the *Einherier*, the heroes of Odin in Valhalla, counted, according to German Mythology. ("'Five hundred doors and forty more methinks are in Valhalla.—Eight hundred heroes through each door shall issue forth against the wolf to combat.'" Therefore 800 × 540. Grimnismal). The Church is continually edified by the number of true subjective converts and believers who have received a new name, not by her unnumbered masses.—Nevertheless the net brake not. The truly faithful do not break the net. The great fishes swim lustily along in the draught of the net. The fishing net is broken by sea-reptiles, crabs, dead fish that weigh upon one point. Yet the true spiritual net of the eternal Church has never yet been broken.

12. *Come and partake of the repast.* Times of refreshing in the kingdom of God. Christ the Master of the House, who giveth the invitation to the feast. Reverential sense of His presence. Full sufficiency. It is a breakfast, however, in order to further labor. Blissful stillness of the Church in the Lord's nearness and in the assurance of His presence.

13. The *third* time, or the manifestations of the glorified Christ ever more glorious.

14. The present section shows us the Apostles Peter and John in the characters peculiar to them; the following sketches their destiny and lot in the Church.

HOMILETICAL AND PRACTICAL.

See the Doct. Notes. Christ's first meeting again with His disciples by the Sea of Galilee.—The old life in the new light of the resurrection: 1. The old persons (Peter, *etc.*); 2. the old occupation (going a fishing); 3. the old surroundings (the Sea of Galilee); 4. the old vicissitudes and the old need (caught nothing); 5. the old con-

nection (Christ); 6. the old miracles (the draught of fishes); 7. the old feasts (the repast). Everything in a new light of life, peace and hope.—Christ at the sea of Galilee, formerly and now: 1. The sea formerly the scene of His first miracles, acts and sufferings; 2. now the mirror of His glory.

The two Easter-feasts in Galilee: 1. The Apostles' feast by the sea; 2. the Church's feast on the mountain (Matthew xxviii.).—Christ manifests Himself to the Apostles by the sea; for they must plunge into the sea of nations; to the Church, in the wider sense, on the mountain, for it is to be the firm city, stablished upon the mountain of the Lord.—The disciples, as sons of the resurrection, in their true unanimity: 1. How harmonious in their differences (all gladly following the foot of Peter, the glance of John). They all confess their need unanimously: "No;" but without complaint, ver. 5. There is no braggart among them and none who is disheartened. They are obedient in unison. Their faces are all set toward the Lord in one love; they are all filled and made happy with the one thought of His presence. 2. How rich in life and manifold in their unanimity (Peter, John: the disciples in the ship).—The Risen One in the gradualness of His glorious manifestation: 1. The strange form in the morning twilight on the shore; 2. the sympathizing question; 3. the confident direction; 4. the mysterious preparation of a fire; 5. the condescending community of goods (*bring hither of the fish*); 6. the glorious invitation; 7. the complete manifestation in its familiarity and sublimity.—Christ considered in respect to the riches of His life amongst His people: 1. Mysterious and familiar; 2. Master and Servant; 3. Host and Guest; 4. a heavenly Apparition and a festive Companion.—Transformation of the old form of life into the new in the kingdom of the Risen One: 1. The old calling becomes a new symbol of life; 2. the old home a new vestibule of heaven; 3. the old need a new divine blessing; 4. the old labor a new religious service; 5. the old partnership a new fellowship in Christ; 6. the old discipleship a new apostolate.—The heavenly refreshment of the disciples, the preparation for a solemn conversation and revelation.

STARKE: OSIANDER: Handicrafts are well-pleasing to God; and godly craftsmen should assist one another in love and harmony, Ps. cxxviii. 1, 2; Rom. xvi. 1, 2.—CRAMER: A work goes on well and speedily when we set about it with united hands and hearts. Concord nourishes men, discord consumes them, Gal. v. 15.—Temptation faileth not to be present in the assemblies of believers, Sir. ii. 1.—It seemeth often unto godly Christians as if their diligence and labor were utterly in vain, and yet such seasons are but meant by God for the trial of their faith, Is. lxv. 23.—OSIANDER: God knoweth the right time.—ZEISIUS: Although Jesus is still so near to His people, His presence is not always recognized by them, nor the secret grace heeded.—God's children are oft-times at a loss for food, but their Heavenly Father remedieth their case and nourisheth them, Matt. vi. 26, 27.—But He whose name is called *Counsellor* (Is. ix. 6), gave them good counsel as to how they should do.—Behold how Jesus can by His blessing in an instant repay His people for the painful toil that they have deemed lost.—ZEISIUS: When we faithfully wait on our calling, the Lord careth for our preservation meanwhile; and when no more means are in our possession, He can quickly provide them.—HEDINGER: How friendly and gracious are the ways of the Lord! even temporal blessings must speak of His love, Ps. xxv. 10.—ZEISIUS: The wonder-doing hand of the Lord knoweth neither measure nor limit, Ps. civ. 28.—*Ibid.*: Unto our bodies, after toil and labor endured, the Lord doth grant needful refreshment; and after the brief toilsomeness of this time, He will in heaven eternally regale our souls.—HEDINGER: Open, dear soul! the Lord would sup with thee, Rev. iii. 20.—ZEISIUS: So many appearances of the risen Jesus; so many seals of our perfect redemption and reconciliation with God, Rom. iv. 24.

GERLACH: The time was still when they, the Holy Ghost not yet being poured out upon them, must become sensible of the impotence of their own strength; Jesus still stood, like One partially unknown to them, beside their own efforts.—BRAUNE: "But how the Redeemer hath hallowed all things into symbols of the universal activity incumbent upon us all in His kingdom! The prince and his vicegerents, the mighty and armed warrior, the calculating merchant, the intelligent husbandman, the careful housefather, the tender mother, the faithful servant, the son, acquainted with his father's will, the hospitable householder, the peaceful gardener,—*everything* is drawn into this holy circle of refreshing pictures" (Schleiermacher).—In every calling Christ and His Spirit may be obtained, just *in* that calling; men need not fly to woods, vales, cloisters. The odor of sanctity can diffuse itself about every man's profession as it did over the occupation of the disciples at the sea of Gennesaret.—At *that* draught [Luke v. 4 ff.] Peter said: "Lord, depart from me, I am a sinful man;" he said this in the weakness of his faith and of his knowledge, and in the confusion of his mind, as though the nearness of the Holy One brought danger to him. This feeling he had surmounted; though conscious still of being a sinful man, he was more strongly convinced that the proximity of Jesus is always and everywhere salutary.—Of what value was the intimation of the calm John: "It is the Lord!" To note and point out the divine in life is a signal service of love.—*Yea, the Lord is my Shepherd, I shall not want* (Ps. xxiii. 1). Come, Lord Jesus, be our Guest; bless what Thou hast bestowed!*

GOSSNER: The right side is that of the elect. When the net is cast on that side, the fish enter into the net of themselves. The blessing that God puts in the mouth of the preacher along with His word, is really the source of all the fruit he produces.—*It is the Lord! said the disciple whom Jesus loved*,—he knew His Master first. A friend knows his friend by his walk, his step; so John knew the Lord by the fortunate draught of fishes. Ah, thought he, the Lord hath played us this loving trick; I know Him, that is His

* A German blessing invoked before meals:
"*Komm', Herr Jesu, sei unser Gast,*
Und segne was Du uns bescheret hast."

way.—Peter forgot and deserted the net with the multitude of fishes—for all the trouble he had had with it—so soon as he saw his Lord again and knew Him.—Whoso cleaveth so to the Lord and feeleth himself to be so attracted by Him that he can leave all for the Lord's sake, he it is that loveth Him, ver. 7.—There is the table already spread. This was to paint His tender Providence vividly before their eyes, and to strengthen them in the faith, preparatory to their future calling, so that they might never feel afraid of lacking what was needful.—The net of the Church breaketh not—though never so many great fishes be in it—when it is drawn at the command of Jesus and by apostolic hands. But when men arbitrarily pull at the net, and one pulleth right and another left, it breaketh. And now, alas! what men usually call the net of the Lord is sorely broken. But the Lord hath His net, the which is not broken. The Lord knoweth His own.—Jesus here manifests Himself as the Host, the House-father of His little Church.

HEUBNER: Peter tarrieth not; he showeth his ardent love. Peter's natural disposition now became sanctified by love to Jesus. Thus shall all nature be sanctified through grace.

[CRAVEN: From AUGUSTINE: Ver. 3. The Apostles were not forbidden by their apostleship from earning their livelihood by a lawful craft, provided they had no other means of livelihood.—Ver. 11. In the first draught [Luke v. 6] the net was broken, to signify schisms; but here, to show that in that perfect peace of the blessed there would be no schisms, the Evangelist continues, *And for all they were so great, yet was not the net broken.*——From CHRYSOSTOM: Ver. 7. The recognition of Jesus brings out Peter and John in their different tempers of mind; the one *fervid*, the other *sublime;* the one *ready*, the other *penetrating.*——From GREGORY: Ver. 3. The craft which was exercised without sin before conversion, was no sin after it; wherefore after his conversion Peter returned to fishing; but Matthew sat not down again at the receipt of custom.—*They caught nothing;* the fishing was made to be very unlucky, in order to raise their astonishment at the miracle after.—Ver. 4. The disciples, inasmuch as they were still upon the waves of this mortal life, were laboring on the sea; but the Redeemer, having by His resurrection thrown off the corruption of the flesh, stood upon the shore.——From THEOPHYLACT: Ver. 3. In the night-time, before the presence of the Sun, Christ, the Prophets took nothing; for though they endeavored to correct the people, yet these often fell into idolatry.

[From BURKITT: Ver. 1. Jerusalem now becomes a forsaken place, a people abandoned to destruction: such places wherein Christ is most welcome to preach, shall be most honored with His presence.—Vers. 2, 3. All human labors and endeavors are in vain, unless Christ, by His presence and blessing, crown them with success. —Ver. 4. Christ is not always discerned by us when He is present with us; it is a *double* mercy to enjoy His company, and to know indeed that it is He.—Ver. 6. When Christ is about to do great things for His people, yet will He have them exert all possible endeavors of their own; and the want of former success must not discourage from future endeavors.—Ver. 7. *Cast himself into the sea;* It is not a sea of water, no, nor seas of blood, that can keep a zealous soul at a distance from Christ.—Vers. 12-14. Christ is still bone of our bone, and flesh of our flesh; He has taken possession of heaven in our nature, sitting there in our glorified humanity, clothed with that body which hung in its blood upon the cross.

[From M. HENRY: Vers. 1-14. Christ has many ways of making Himself known to His people; usually in His ordinances, but sometimes by His Spirit; He visits them when they are employed in common business.—Ver. 2. It is good for the disciples of Christ to be *much together;* not only in solemn religious assemblies, but in common conversation, and about common business; thus they both testify and increase their affection to, and delight in each other, and edify one another both by discourse and example. —*Thomas;* It is well, if losses by our neglects make us more careful afterward not to slip opportunities.—Ver. 3. It was commendable in them to *go a-fishing;* for they did it 1. To *redeem time*, and not be idle; 2. That they might help to maintain themselves, and not be burthensome to any.—*They caught nothing*; Even good men may come short of desired success in their honest undertakings: we may be in the way of our duty, and yet not prosper.—Ver. 4. *Jesus stood on the shore;* Christ's time of making Himself known to His people is when they are most *at a loss:* When they think they have *lost themselves*, He will let them know that they have not *lost Him.*—It is a comfort to us, when our passage is rough and stormy, that our Master is at shore, and we are hastening to Him.—*The disciples knew not that it was Jesus;* Christ is often *nearer* us than we *think He is*, and so we shall find afterward, to our comfort.—Ver. 5. Christ takes cognizance of the *temporal* wants of His people, and has promised them not only *grace* sufficient, but *food* convenient.—Christ looks into the cottages of the poor, and asks, *Children, have ye any meat?* —He has herein set us an example of compassionate concern for our brethren; there are many poor householders disabled for labor, or disappointed in it, that are reduced to straits, whom the rich should inquire after thus, *Have ye any meat?* For the most *necessitous* are commonly the least *clamorous.*—Ver. 6. *The right side;* Divine Providence extends itself to things most minute and contingent.—Those that are humble, diligent, and patient, though their labors may be *crossed*, shall be *crowned;* they sometimes live to see their affairs take a happy turn after many struggles and fruitless attempts.—There is nothing lost by observing Christ's orders.—Those are likely to speed well that follow the rule of the Word, the guidance of the Spirit, and the intimations of Providence; for that is *casting the net on the right side of the ship.*—When we are most at a loss, JEHOVAH-JIREH—*the Lord will provide.*—This miracle could not but put Peter in mind of a former one, Luke v. 4, *etc.*; later favors are designed to bring to mind former favors.— An encouragement to Christ's ministers to continue their diligence in their work; one happy draught, at length, may be sufficient to repay many years' toil at the Gospel net.—Ver. 7. They that have *been with Jesus* will be willing to swim

through a stormy sea, a sea of blood, to *come to Him.*—Vers. 7-13. God dispenses His gifts variously: some *excel*, as Peter and John; others are but *ordinary* disciples;—yet both the *eminent* and the *obscure* shall *sit down together with Christ in glory;* nay, and perhaps, *the last shall be first;*—of those that do excel, some, like John, are eminently *contemplative;* others, like Peter, eminently *active* and *courageous;* some are useful as the Church's *eyes*, others as the Church's *hands*, and all for the good of the body.—If all the disciples had done as Peter did, what had become of their fish and their nets? And yet if Peter had done as they did, we had wanted this instance of holy zeal. Christ was well pleased with both, and so must we be.—There are several ways of bringing Christ's *disciples to shore* to Him from off *the sea* of this world; some are brought to Him by a violent death, as the martyrs, who *threw themselves into the sea*, in their zeal for Christ; others are brought to Him by a natural death, *dragging the net*, which is less terrible [but also less speedy]; but both meet at length on the safe and quiet shore with Christ.—Ver. 10. Christ would hereby teach us to use what we have; the benefits He bestows upon us are not to be *buried* and *laid up*, but to be *used* and *laid out.*—Ministers, who are *fishers of men*, must bring all they catch to their Master.—Ver. 11. *The net* of the Gospel has enclosed multitudes, *three thousand in one day*, and yet *is not broken;* it is still as mighty as ever to bring souls to God.—Ver. 12. Groundless doubts must be *stifled*, and not *started.*—Ver. 14. It is good to keep account of Christ's gracious visits; for *He keeps account of them*, and *they will be remembered* against us, if *we walk unworthily of them. This is now the third;* have we made a due improvement of *the first and second?* See 2 Cor. xii. 14. *This is the third*, perhaps it may be the *last.*

[From Scott: Vers. 1-14. Christ often permits His (ministerial) servants to labor for a time without visible success, to prove their faith and patience, to render them more observant of His directions, or more simply dependent on His assistance; and that their usefulness, when vouchsafed, may more evidently appear to be His work.——From A Plain Commentary (Oxford): Ver. 2. Never more will it be said that "Thomas, one of the Twelve, called Didymus, was not with them when Jesus came!"—"Wisdom" (that is Christ), is about to "build her House:" wherefore "she hath hewn out her *seven* pillars." Prov. ix. 1; comp. Gal. ii. 9.—Ver. 3. Verily, the discovery that their Lord and their God could suffer the men He loved to remain in such a low state and precarious condition, should teach Christians for evermore to submit cheerfully to poverty, as well as to behold with a feeling akin to reverence, the brother of low degree.—*They caught nothing;* The "ministers and stewards of His mysteries," in particular, are hereby taught that "except the Lord build the House, their labor is but lost that build it."—Ver. 4. *When the morning was now come,—Jesus stood on the shore;* It was a symbol of the Eternal Morning, when Jesus (who is "the hope of them that remain in the broad sea!" Ps. lxv. 5) will at last appear: for the Church as yet waiteth, "until the day break and the shadows flee away." No longer in the ship with His disciples,—He is seen standing on the fixed immovable shore! Thither "they shall go to Him, but thence He shall not return to them."—*Knew not that it was Jesus;* The eyes of all "*were holden* that they should not know Him." So enveloped was His risen Body with something that was Divine, something which He brought from the grave,—that it allowed not of human affection, but Divine Love to discern it. And it was done to accustom them to walk by *faith*, and not by *sight.* For thus it was that our Saviour was recognized by St. John *now.* The *miracle* was to be the evidence that it was He.—Ver. 6. The season for fishing prescribed by Nature, had already expired: it was now the season appointed by Grace. In truth, man's extremity is ever found to be God's opportunity. In the meantime, take notice that the necessity of human exertion is not to be *superseded* by the promise of Divine help. Paul must plant, and Apollos water, though God must give all the increase.—Not only *when* God commands, but *as* God directs, must the net be thrown, if we would secure the prize we long for.—In things to all appearance indifferent, a Divine command overcomes all other considerations, and must be implicitly obeyed, if we would inherit a blessing.—Ver. 7. "It is St. John whose instinct of love penetrates the disguise, and tells Peter that it is the Lord. It might strike the recollection of both, how a few short years before, the same Lord had, in His mortal days, given a similar direction,—a like miraculous draught following: though then, they drew the net; but now they could not: then, the net brake; but now, for all the greater multitude of fishes, when it was drawn to land, the net was unbroken: then, the ship began to sink, and Simon Peter, affrighted, besought the Lord to depart from him, a sinful man; whereas now, as soon as he heard that it was the Lord, and believed it was so, he plunged into the water to go to Him. These circumstances, symbolizing the greater power of the risen Lord, or rather, the greater power He obtained for the fishers of men when the mysteries of His Redemption were accomplished,—were not lost on St. John; who, ever calmer than St. Peter, while his emotions were the deepest, tranquilly remained with the rest in the vessel, till it was brought to shore." (Dr. W. H. Mill).—Ver. 8. *Two hundred cubits;* "So near are we, even in this troublous world, to the land of Everlasting Rest," and to Him who there abideth.—Ver. 12. What did this meal signify but that heavenly banquet, of which it is promised that the redeemed shall partake hereafter, when they shall "*sit down* with Abraham, and Isaac, and Jacob, in the kingdom of heaven?"—Ver. 13. The disciples do not *help themselves* to food. It is still Christ that taketh,—Christ that giveth! All the spiritual refreshment of heaven will still be *His* gift! The very bliss of the Saints will be altogether from *Him!* . . . . And yet, besides the fish miraculously provided for the refreshment of the disciples, we find that they were fed with some of the fish which they had themselves recently caught (ver. 10). O mystery of Divine Love, in reserve for those who have faithfully fed the flock of Christ committed to

their care; if, throughout the ages, they shall be conscious of an augmentation of bliss from the souls of those to whom in life it was their privilege to minister!

[From Barnes: Vers. 2, 3. God has made *employment* indispensable to man, and if the field of labor is not open in one way, ministers should seek it in another.——From Jacobus: Ver. 3. As fishers of men they would toil *all night*, and without Christ they could do nothing.—Ver. 6. Christian ministers, as fishers of men, must follow His positive directions as to *when* and *where* and *how*, without first demanding the *why* and *wherefore*.—Ver. 17. Love does always make the sweetest discoveries of Christ; Zeal plunges even into the sea to reach (through fire and through water) the Master.—Ver. 10. Thus it is that *His grace goes before*, and *our works follow*. Happy day! when Christ's ministers may bring to heaven of the multitudes whom they have caught by His grace. —Ver. 11. So is it with the multitudes which we may catch as fishers of men. The "hundred and forty and four thousand" will all be brought safe to heaven.—From Owen: Ver. 3. *Immediately;* They were *prompt* and *energetic* men, who would not let the hours of the night—the most advantageous time for fishing—pass away unimproved, when once they had made up their mind to spend it in the manner here spoken of. [They were also *persevering* men. E. R. C.]—Ver. 7. *Girt his fisher's coat unto him;* Note "the *reverence* which observes, even at such a moment of excited feeling, the petty proprieties of clothing." (Stier with Draeseke.)—Vers. 9-12. This twofold miracle of the draught of fishes, and the broiled fish and bread made ready for their repast when their labors were ended, symbolize the fidelity, zeal, and reliance upon Christ for success, with which the apostles and all who succeed them in the ministry of the word, were to labor in the work of saving souls, and the watchful providence with which He in whose service they are engaged, will supply all their temporal and spiritual wants.—"A type of that nearness and fellowship, to which the Lord would in future times condescend in His invisible relations with His people." (Stier.)—"The great and glorious ingathering from the sea of nations, which in the latter day shall be made to the Lord Jesus Christ, the end of which will be a *feast* of most gracious fellowship with Him, an antitype of the Lord's Supper, an *early meal* of the great resurrection morning which will be followed by a permanent day of eternal joy." (Stier.)]

II.

THE CONTINUING RULE OF CHRIST IN HIS CHURCH, REPRESENTED BY THE MINISTRY, WALK AND MARTYR-FATE OF PETER, OR THE DESTINY OF THE CHURCH IN RESPECT OF HER PREDOMINANTLY OFFICIAL AND EXTERNAL CHARACTER.

Chap. XXI. 15–19.

15 So when they had dined [breakfasted, or, taken their morning meal, ἠρίστησαν], Jesus saith to Simon Peter, Simon, *son* of Jonas [John, Ἰωάννου],[1] lovest [ἀγαπᾷς] thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love [dearly love, φιλῶ][2] thee. He saith unto him, Feed [βόσκε] my lambs [τὰ ἀρνία μου]. 16 He saith to him again the [a] second time [δεύτερον], Simon, *son* of Jonas [John], lovest [ἀγαπᾷς] thou me? He saith unto him, Yea, Lord; thou knowest that I [dearly] love [φιλῶ] thee. He saith unto him, Feed [keep, tend, ποίμαινε][3] my sheep [τὰ πρόβατά μου].[4] 17 He saith unto him the third time [τὸ τρίτον], Simon, *son* of Jonas [John], lovest thou me [dearly, φιλεῖς με]? Peter was grieved because he said unto him the third time, Lovest thou me? [dearly, φιλεῖς με;] And he said unto him, Lord, thou knowest all things; thou knowest that I love thee [dearly, φιλῶ σε]. Jesus saith unto him, Feed [βόσκε] my sheep [my little sheep, sheeplings, τὰ προβάτιά μου].[5] 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst [didst gird] thyself, and walkedst [and didst walk] whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. 19 This spake he signifying by what [kind or manner of] death he should [was to] glorify God. And when he had spoken this [And having spoken this,] he saith unto him, Follow me.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 15.—On the reading Ἰωάνου instead of Ἰωνᾶ, vers. 15-17, see chap. i. 42. [p. 91, Text. Note 7. Lachm., Tischend., Treg., Alf., Westc. and H., read Ἰωάννου or Ἰωάνου here and vers. 16, 17, in accordance with ℵ.ᵃ B. C.[1] D. L. Vulg. (*Iohannis*), Jerome, Ambrose, *etc.* Ἰωνᾶ is from Matt. xv. 17. Lange adopts the latter, and translates *Simon Jonas*.—P. S.]

[2] Ver. 15.—[The significant difference between ἀγαπᾶν and φιλεῖν which runs through this section, cannot well be rendered in English, unless we translate φιλῶ σε: *I dearly love Thee.* Lange translates ἀγαπᾶν *lieben*, φιλεῖν *lieb haben*. ἀγαπᾶν, *diligere*, is used of the higher, reverential, constant, unwavering love, such as we ought to have to God as well as to man, and such as Christ had to John (ver. 20) and His church; φιλεῖν, *amare*, means personal, emotional love and friendship. The Vulgate renders the former always by *diligere*, the latter by *amare* and *osculari*. In the Hebrew and Syriac there are not the same shades of difference, but the Lord may have expressed it by an additional word or emphasis; at all events we have to account for the difference in the Greek of John. See more in the Exeg. Notes.—P. S.]

[3] Ver. 16.—[The difference between βόσκω (*to feed, to pasture*) and ποιμαίνω (from ποιμήν, *to pasture, to tend, to provide for, to rule*, a flock or herd), is obliterated in the E. V. βόσκω occurs nine times in the N. T., and is always translated *to feed* in the E. V., except Matt. viii. 33 (*kept*). ποιμαίνω occurs eleven times and is rendered *to rule*, or *to feed*. βόσκειν, βοσκή, βόσκημα, *victus*, has reference mainly to the *feeding, nourishing* care (“*die ernährende Hütethätigkeit*,” Meyer, p. 675), and applies therefore specially to the lambs, while ποιμαίνειν is more general, and covers the providing and governing activity (“*die fürsorglich regierende Thätigkeit*,” Meyer); comp. Matt. ii. 6; Acts xx. 28; 1 Pet. v. 2; Apoc. ii. 27; vii. 17; xii. 5; xix. 15. See the Exeg. Notes.—P. S.]

[4] Ver. 16.—[Πρόβατα, *oves, sheep*, is sustained in this verse by Codd. ℵ. A. D. X. Γ. Δ. Λ. Π., and adopted by Lachmann, Tregelles, Meyer and Lange. προβάτια, *oviculae, little sheep, sheeplings, Schäflein*, (which is the proper reading in ver. 17, see note 5) has the authority of B. C., and is adopted by Tischendorf, Alford and Westcott; the last, however, gives πρόβατα in the margin. The difference between ἀρνία, πρόβατα, προβάτια is significant; see the Exeg. Notes.—P. S.]

[5] Ver. 17.—Προβάτια, Tischendorf, in accordance with Codd. A. C. Lachmann reads πρόβατα, with ℵ. D. X. text. rec., but Tischendorf, Tregelles, Alford and Westcott adopt προβάτια with A. B. C., Syr.; comp. Ambrose (quoted by Tisch.): *pasce agniculos meos, pasce agnos meos, pasce oviculas meas*). If προβάτια were better sustained in ver. 16, and πρόβατα in ver. 17, there would be a beautiful rising climax: *little lambs, sheeplings, sheep*.—P. S.]

EXEGETICAL AND CRITICAL.

General Remarks.

The following transaction manifestly has reference to the three-fold denial of Peter, and takes the form of an apostolico-ethical trial, its object being the re-institution of that disciple.

[It is well to read the questions of our Lord, the answers of Peter, and the commands of Christ in parallel columns:

Questions.	Answers.
I. Ἀγαπᾷς με πλεῖον τούτων;	Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.
II. Ἀγαπᾷς με;	Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε.
III. Φιλεῖς με;	Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.

Commands.

I. Βόσκε	τὰ	ἀρνία	μου.
II. Ποίμαινε	τὰ	πρόβατά	μου.
III. Βόσκε	τὰ	προβάτιά	μου.–P. S.]

The first consideration of significance is the three-fold inquiry of Jesus together with the three replies of Peter,—the counterpart of the three-fold temptation and denial. [This allusion (comp. ch. xiii. 38) is acknowledged by Augustine (“*redditur negationi trinæ trina confessio, ne minus amori lingua serviat quam timori*”), Wetstein (“*ut illi occasionem præberet, triplicis abnegationis maculam triplici professione eluendi*”), Bengel (who, in his brief, pointed way, remarks to τὸ τρίτον, ver. 17: “*numerus decretorius*”), Meyer, Alford, Godet, and others. It is vainly denied by Hengstenberg, who strangely says (iii. 342), that there is, in this whole section, not the least reference to Peter's denial, as this was completely done away with long before! This shows the disqualification of this harsh and angular, though learned and orthodox, divine to appreciate the nice and delicately fibred constitution of this Gospel.—P. S.]

Then the three-fold address, “*Simon, son of Jonas* [*John*, see Text. Note.—P. S.]. Assuredly this is not simply an expression of solemnity and deeply stirred love (Meyer),—it is intended as a reminder of the natural descent and weakness of Peter which were productive of his fall; this meaning results surely from the antithesis, Matt. xvi. 17, 18: *Simon, son of Jonas* [*John*], and *Peter*, (see *Comm. on Matthew*, chap. x. and chap. xvi.).

Farther the shadings of the thrice-repeated question:

(1) First, “*lovest thou Me more than these love Me*,”—with reference to the vow of Peter: “*Though all should be offended in Thee*,” *etc.*, then the simple: “*Lovest thou Me?*” for the second and the third time.

(2) The change ἀγαπᾷς με; ἀγαπᾷς με; φιλεῖς με, *i. e.* “Lovest thou Me (ethically)?” “Art thou attached to Me as a friend (personally)?” The last question a searching entering into the twice-repeated assurance of Peter: φιλῶ σε.

Still farther the answers of Peter. After the first question, he avoids the danger of setting himself above his fellow-disciples, by evading the comparative in Jesus' question; on the other hand he specializes the ἀγαπᾷς με by replying: φιλῶ σε. It is a modification, in which he expresses himself partly with *more humility*, partly with *more fervor*, as if he meant to say: though I should be wanting in the divine measure of love that belongeth to Thee, I nevertheless am personally attached to Thee from the bottom of my heart. He answers the second question in the same manner. At the third question of Jesus, he is grieved that Jesus asks him for the third time: φιλεῖς με; and strengthens his former declarations, “*Lord, Thou knowest it!*” by the word: “*Lord, Thou knowest* all things, *Thou knowest that I love Thee.*”

Of a very special significance, however, are the three deliverances of the Lord in reply to the three answers of Peter: 1. βόσκε τὰ ἀρνία μου, 2. ποίμαινε τὰ πρόβατά μου, 3. βόσκε τὰ προβάτιά μου. The nice, and yet important gradations in the distinction between ἀρνία, *lambs*, and πρόβατα, full-grown *sheep*, and προβάτια [see the Text. Notes], full-grown sheep which are, nevertheless, to be treated tenderly like lambs; and the distinction between βόσκειν, *to lead to pasture, to provide with food*, and ποιμαίνειν, to *guide* and *govern as a shepherd*. The first and most necessary thing (intellectually it is also the easiest, though it presents peculiar difficulties to an imperious, high-soaring mind) is this: to provide for the lambs, *i. e.*, those of tender age in the faith, with spiritual sustenance, to lead them to the spiritual pasture (the office of a catechist). It is more difficult to guard and guide the full-grown sheep,—mature Christians,—*to make them*

seek the right pasture, find the true spiritual food; most difficult of all: to offer to these full-aged members appropriate spiritual food.

The *Romish* Peter has made a κατακυριεύειν* of the *βόσκειν* and *ποιμαίνειν*; he has treated the *προβάτια* as *ἀρνία*, and has so thoroughly forgotten the instruction to provide spiritual nourishment for the *πρόβατα*, even as *βόσκων*, as to have, on the contrary, continually *withdrawn* such nourishment from them more and more, and *forbidden* it under various penalties.

Ver. 15. **Simon, son of John** [Σίμων Ἰωάννου. Lange reads *Jonas;* but see my TEXT. NOTES and *Comm. on Matthew* xvi. 17, p. 295, footnote.—P. S.] The objections of Meyer and even Tholuck: "Yet not as though the apostolic name were refused him (De Wette, Stier)," are without proof. According to them, the thrice-repeated address: "Simon, son of Jonas," [John], is merely expressive of solemnity. Solemnity, however, is always given with the momentous thought. [Godet agrees with Lange, who is right, that the address *Simon, son of John*, is intended to recall his natural character as distinct from that implied in his new and official name *Simon Peter*. So also Alford: "Σίμων Ἰωάννου a reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honor, Cephas, or Peter, see chap. i. 43. Thus we have Σ. Βαριωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed—and Luke xxii. 31, 'Simon, Simon,' when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain." —P. S.]

Lovest thou Me more than these [ἀγαπᾷς με πλέον τούτων].—Strange interpretation: than these *things*, namely those appertaining to a fisher's life, *τούτων* construed as neuter, Bolten. The reference of the expression to Peter's setting up of himself above his fellow-Apostles, Matt. xxvi. 33, is groundlessly denied by Meyer. [Bengel: *Antea Petrus se plus his præstiturum dixerat* (Matt. xxvi. 33), *nunc autem simpliciter dicit 'amo te;' non addit, 'plus his.'*" So also Godet.—P. S.]

Thou knowest that I love Thee [Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε].—*Φιλῶ σε*—threefold expression of humility: 1. No making of comparisons. 2. Appeal to the knowledge of Christ. 3. Choice of the term of personal attachment.

[Observe that the Lord twice asks *ἀγαπᾷς με*, and once *φιλεῖς με*, while Peter three times assures the Lord *φιλῶ σε*. On the difference of the two terms, see the TEXT. NOTES, and Dr. Lange's preceding general remarks, to which I will add those of a few other commentators. Meyer: "Peter in his answer puts in the place of the *ἀγαπᾷς* (*diligis*) of the question, the expression of the *personal heart-motion* φιλῶ (*amo*, comp. xi. 3, 5; xx. 2), in justice to his inmost feeling." Alford: "The distinction between *ἀγαπᾶν* and *φιλεῖν* must not here be lost sight of, nor must we superficially say with Grotius, '*Promiscue hic usurpavit Johannes* ἀγαπᾶν *et* φιλεῖν *ut mox* βόσκειν *et* ποιμαίνειν (see below.). *Neque hic quærendæ sunt subtilitates.*" If so, why do the Lord's two first questions contain *ἀγαπᾷς*, while Peter's answers have *φιλῶ*—whereas the third time the question and answer both have *φιλεῖν*? This does not look like accident. The distinction seems to be that *ἀγαπᾶν* is more used of that reverential love, grounded on high graces of character, which is borne towards God and man by the child of God;—whereas *φιλεῖν* expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can *only be personal*, *φιλεῖν* only can be used, see chap. v. 20). Then in the third question the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him." Godet: "*Le terme* ἀγαπᾶν *indique l'amour complet, profond, éternel, le mot* φιλεῖν *désigne le simple attachement personnel, l'inclination affectueuse. Ce dernier sentiment, il* (*Pierre*) *se l'attribue sans hésiter.*" Wordsworth: "Formerly Peter had professed *ἀγαπᾶν*, but it proved to be only a short-lived *φιλεῖν*. Now he only professes *φιλεῖν*, but Christ knows that it will be a long-lived *ἀγαπᾶν*, an *ἀγάπη* in old age (ver. 18), an *ἀγάπη* stronger than death."—P. S.]

Feed My little lambs. [Or *lambkins* (*ἀρνίον* dimint. of *ἀρήν*), Βόσκε τὰ ἀρνία μου, *Pasce agnos meos*. Christ speaks thus as the Arch-Shepherd (*ἀρχιποιμήν* (1 Pet. v. 4). Comp. here ver. 16: Ποίμανε (a more comprehensive term which includes *βόσκειν*) τὰ πρόβατά μου, *Custodi oves meas, Tend My sheep;* and ver. 17: Βόσκε τὰ προβάτιά μου, *Pasce oviculas meas, Feed My sheeplings.* See TEXT. NOTE. How Peter understood the Lord's trust, he shows himself, 1 Pet. v. 2, 3.—P. S.]—Love to Jesus, therefore, is the condition of the pastoral office to which he is now re-appointed. We may not, with Tholuck, obliterate the distinction of *βόσκειν* and *ποιμαίνειν*. *Ποιμαίνειν* is undoubtedly akin to *regere* (Bellarmine and Corn. a Lapide), but in an evangelical sense.—Τὰ ἀρνία, Rev. v. 6; not synonymous with *τὰ πρόβατα*, as Tholuck is inclined to suppose. The distinctions of Bellarmine and other Roman Catholic exegetes, according to whom the *lambs* denote the *laity*, the *sheep* the *clergy*, must undoubtedly be rejected; that distinctions do exist, however, is proved even by Is. xl. 11, and the distinction between immature and mature believers is obvious (Euthym. Zig., Wetstein and others); it suffers no diminution by the reading *τὰ προβάτια* in the third injunction, but only still further modification. Luthardt's interpretation: The tending of individuals, care of the whole flock, training up of individuals for the whole flock, is etymologically unfounded.

[Alford likewise insists on the nice shadings of meaning in the terms here used (on which see TEXT. NOTE): "We can hardly with any deep insight into the text hold *βόσκειν* and *ποιμαίνειν* to be synonymous (Grot. above, Lücke, De Wette, Trench), or *ἀρνία*, *πρόβατα*, and *προβάτια*. The sayings of the Lord have not surely been so carelessly reported as this would assume.

* [In the face of the expression of Peter to presbyters and bishops, not *to lord it over* God's heritage, but to feed the flock and to be ensamples to it (1 Pet. v. 2, 3).—P. S.]

Every thing here speaks for a *gradation* of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them: but that there *is such*, may be seen from Isa. xl. 11: 1 John ii. 12, 13. Perhaps the *feeding of the lambs* was the furnishing the apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; The *shepherding* or ruling *the sheep*, the subsequent government of the Church as shown forth in the early part of the Acts; The *feeding of the προβάτια*, the choicest, the loved of the flock, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the [illegible] of this passage, is found in the [illegible] of 1 Pet. v. 1, where he refers apparently to this very charge: see note on Matt. xvi. 17 ff." Wordsworth: "The command βόσκε, *pasce*, is repeated: it stands first and last (vers. 15, 17) with ποίμαινε between, ver. 16. To provide wholesome food for Christ's sheep and lambs is the first and last thing: the love of the shepherd who tends, and leads, and guards, and lays down his life for the flock, is the central spring of all, which shows itself in outward acts." Godet rightly refers βόσκειν to the feeding of the flock, ποιμαίνειν to the general direction. The diminutives ἀρνία, ἀρνίδια, and προβάτια, *sheep-lings*, are expressive of the tender affection of the Arch-Shepherd for His flock: comp. the term τεκνία, chap. xiii. 33. See also Bengel on vers. 15 and 16, who refers ἀρνία, προβάτια and πρόβατα to the different stages in Peter's public life, and in the history of the Church.—P. S.]

Ver. 17. **Lovest thou Me dearly?**—φιλεῖς με; The change of expression in the third question, Tholuck [like Grotius] groundlessly makes a matter of indifference, considering the variation of ἀγαπᾶν and φιλεῖν as unessential. [See the remarks above.—P. S.]

Lord, Thou knowest all things [Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε].—Comp. chap. xvi. 30. Acts i. 24.

Ver. 18. **Verily, verily I say unto thee.**—Upon the solemn reinstatement of Peter, follows the revelation of Jesus concerning the manner of his life and his exile. The words of Jesus give the prophecy of Peter's future in a simple [illegible] of the contrast between youth and old age. Peter is a vigorous man, in the middle years of life, occupying, therefore, a position between youth and old age. The prophecy attaches itself to this fact, just as the contrast of youth and old age is frequently made a symbol in the Old Testament also (Is. xl. 30, 31. [illegible] Ps. xc. [illegible]). The Lord employs the homeliest figure for the most mysterious disclosure. Yet a [illegible] [illegible] in the figure itself. That the young man girds himself, is agreeable to nature; it is likewise in accordance with nature that "a perfectly decrepid old man"* stretches out his hands for help and lets himself be girded and led by another. But the traits: Thou didst walk, as a young man, whither thou wouldest, as an old man thou shalt be led whither thou wouldest not, in themselves point to the prophetic meaning.

John gives the interpretation of the saying in ver. 19; he refers it to the martyrdom of Peter. This is the centre of the dark, significant saying; a meaning, however, that was not fully disclosed until Peter's martyrdom took place. It was, however, intended that this saying should primarily furnish Peter himself with a leading thought, and this thought is undoubtedly a word concerning the development and future of Peter's spiritual man—presented under the figure of the natural life—connected with the intimation of a fate big with suffering. Tholuck justly remarks that if the simile be intended to refer solely to the martyrdom of Peter, the protasis, the clause treating of his youth, seems really idle; and also incongruous, inasmuch as it indicates a whole period of his life, while the apodosis touches upon a moment only. But if, finally, in accordance with our conception, the Epilogue present a more general life-picture of the Church of Christ in the contrast of the Petrine and the Johannean type, then the saying will have a further application to the Petrine form of the Church.

When thou wast younger [ὅτε ἦς νεώτερος].—Meyer adds: "than now." The words however simply denote, doubtless, the younger man, characterizing him with the collateral idea of one youthfully strong, enterprising, self-willed. According to Meyer, the middle state of Peter is left uncharacterized. Its character, however, is that of transition, of gradual transformation from youth to old age. If, indeed, we here find only the martyrdom predicted, neither does the figure of the younger man constitute a trait of character. It undoubtedly denotes, however, the youthful conduct of Peter in his discipleship; not his state before he came to Christ (Gerh., Luthardt); nor does it include his present time of life. He girded himself in the acts of self-will of which the evangelical history testifies; he finally in self-will trod the way of denial.

But when thou hast grown old [ὅταν δὲ γηράσῃς], literally, grey.—Indicative at once of the last stage of Christian development (1 John ii. 13) and of Peter's life's evening (2 Pet. i. 14).

Thou wilt stretch forth thy hands [ἐκτενεῖς τὰς χεῖράς σου].—An old man stretches out his hands for help foreign to himself. Accordingly, the outstretching of the hands is forthwith a symbol of submission to the power of another. The Christian grown gray in the faith resigns himself utterly to the leading of the Lord. Acts xx. 22.—"When I am weak, then am I strong." The aged Apostle carried out this submission by a submission to the power of Roman authority, in which God ruled over him. The term ἐκτενεῖς τὰς χεῖράς σου has, by the Church Fathers and some moderns, been referred to the extending of the hands on the

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* [illegible]

as if those who were not perfectly decrepid did also suffer themselves to be dressed and girded by others.

cross (Maier, De Wette, Hilgenfeld, and others); similarly, the girding has been considered to mean the binding upon the cross (Tertullian*), or the girding of a cloth about the loins. This view is contradicted by the fact that the leading away does not occur until after the stretching forth of the hands. The effort has been made to meet this objection by the remark (Casaub., Wetst. and others) that cross-bearers, on being led forth, had their hands bound to the two sides of the cross. But this usage was not customary in the provinces. We need but hold fast this truth, namely, that the stretching forth of the hands, as a symbol of submission to another's power, is once more significantly and plastically reflected in the outstretching of the hands of a crucified martyr. The whole occurrence is, in reality, a single life-picture.

And another [καὶ ἄλλος].—The *other* unqualified: it is the figure of the objective might of Divine Providence, ruling through human instruments (John xix. 11).—**Will gird thee** [ζώσει σε].—Make thee ready for thy last journey;—in accordance with the figure of binding: he will fetter thee (the symbolical act Acts xxi. 11 means also, it is probable: the girdle, as the symbol of free will, shall be changed into a fetter, as a symbol of the unfree will of a prisoner).—**And will lead thee** [καὶ οἴσει].—That objective, earnest guidance which puts an end to self-will; more closely defined, apparently the leading away to martyrdom. Is a leading to the death of the cross distinctly intended? (Calvin, Beza, and others). Meyer finds only a *violent* death symbolized. However, it was the word of the Master, whose violent death had just consisted in crucifixion, and who had now purposely selected the figure of the outstretching of the hands, in order to express submission to the extremest fate. And death upon the cross was just this ("Even the ἐξεπέτασα τὰς χεῖράς μου, Is. lxv. 2, is referred by Barnabas, Ep. chap. xii.; Justin, *Dial. c. Tr.* C. 97, to the crucifixion of Christ." Tholuck). **Whither thou wouldest not** [ὅπου οὐ θέλεις], *i. e.* not as regards thy inner life and new man, which latter has just been active in the stretching forth of the hands, but as regards the old, expiring self-will of the natural life; comp. the legend of Peter's flight from prison at Rome. Calvin: *Nunquam enim tam soluto affectu obsequimur deo, quin caro velut funiculis quibusdam in contrarium nos retrahat.* Augustine: *Hunc invenit exitum ille negator et amator; præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus.*—(The interpretation of the entire passage by Gurlitt and Paulus as a prophecy of actual senile weakness hardly needs mention).

Ver. 19. **Signifying by what manner of death** [σημαίνων ποίῳ θανάτῳ].—A Johannean expression, comp. chap. xii. 33; xviii. 32. By *what* (a) death,—bringing to view not only the kind of death, as martyrdom, namely, but also the distinguished species of *that* death. According to Tertullian (*Scorp.* 15, *De Præscr.* 35, and Euseb. *H. E.* III. 1), Peter was crucified. When John wrote, the crucifixion of Peter (67, or 68 A. D.) must already have been an event in ecclesiastical history well known in the Christian churches. Had Peter still been living, John would not thus have publicly interpreted the dark saying of Christ, even though he were himself perfectly cognizant of its meaning.—**He was to glorify God** [δοξάσει τὸν θεόν].—Martyrdom has a reflex lustre from the crucial death of Christ; it redounds in a peculiar degree to the glory of God. Hence the expression: δοξάζειν τὸν θεόν was later a customary term for martyrdom (Suicer, *Thes.* i. p. 949). [To suffer for Christ is to glorify God; but there is a martyrdom of life as well as of death; by the former John, by the latter Peter and Paul glorified God.—P. S.].

Follow me. ['Ακολούθει μοι. This, in a wider sense, is the sum and substance, the beginning and end of Christian life, as an imitation of the life of Christ in its sinless perfection, its divine-human character, its prophetic, priestly, and kingly office, and in its states of humiliation and exaltation from the cross to the crown. —P. S.] Comp. chap. xiii. 36. Different interpretations:

1. Follow me in doctrine and till death (Cyril, Theophylact);
2. In the death of the cross (Euthym.);
3. In a martyr's death (Meyer);
4. As ecumenical bishop or teacher (Chrysostom);
5. Reference at once to the guidance of the Church and to martyrdom (Ewald);
6. The words are to be taken literally: the Redeemer leads the disciple aside in order to a confidential communication (Kuinoel, Paulus, Thol., and others). Meyer in objection to this view: The words would thereby be stripped of all significance.

The first question to be asked is, what they mean when considered in connection with the context; this done, the immediately subsequent: **Peter turned himself about and saw,** *etc.* **following** [ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ver. 20] is decisive in favor of the primarily literal sense. It is to be considered, moreover, that Peter could not understand this saying of Jesus as distinctly referring to martyrdom, if he did not understand the previous saying as referring to the same. We suppose, however, the significance of this literal sense to have lain in the fact that Jesus retired to the background of the scene, as if for departure to the invisible world, and hence that the summons to Peter was a trial. The literal expression, therefore, has likewise a symbolical background. He must prepare himself for the possibility of the immediate decision of his fate; *i. e.* stand a test of absolute submission. (*Leben Jesu*, ii. pp. 17, 19. Luthardt). This assumption does not exclude the design of a further communication. On the contrary, such a communication was probably intended, since the imminent walk could not be a merely symbolical one. Had the communication, however, as strictly confidential, been designed to exclude John, that disciple would doubtless not have followed too.

*[*Scorp.* 15: "*Tunc Petrus ab altero vincitur, cum cruci adstringitur.*" Comp. the traditionary account of Peter's Martyrdom in Euseb. II. 25; III. 1, and the notes of Heinichen.—P. S.]

DOCTRINAL AND ETHICAL.

1. *The re-instatement of Peter in his ministry,* a life-picture of the appointment of the ecclesiastical ministry in general, as the first ground-form through which Christ wills to be present in His Church in the world, and by means of which He chooses to rule in the Church.

a. Every calling and institution [ordination] is in reality a *re-reception* and *re-instatement,* no man having kept his gift of grace pure, and himself clean from denial.

b. Every calling pre-supposes a *previous* discipleship, experience of Christ, leading, humiliation, and refreshment.

c. Every calling takes place in an assembled apostolic congregation of believers.

d. No calling ensues without previous trial (*Examen rigorosum.*)

e. The main question is always the question of Christ: "*Lovest thou Me?*" with a forbearing recollection of the old nature ("Simon, son of Jonas"), its errors and dangers. Love to Christ is the decisive fundamental condition of the pastoral office.

f. To the *ethical* love for Christ, resting upon *piety* (ἀγαπᾶν), there must be added a *personal* love for Him, resting upon historically grounded *knowledge* (φιλεῖν).

g. The trial must lead the examinate to earnest self-examination, resulting in his confusion and sorrow; it must make him certain of his love for Christ and of his vocation, occasioning prayerful appeal on his part to Christ's privity to the condition of his soul.

h. It must be proved from the first that, with all his certainty of his vocation, he renounces all self-upliftment above those who are called along with him (he consequently renounces pride, envy, rivalry, false human emulation). The examiner, however, must know that he is to act by order of, and in the spirit of, the Lord.

Finally, institution [the act of installation or investment] has, above all things, to give prominence to the feeding of the lambs, the catechising of those of tender age, the preliminary condition of which is the missionary *halieutics* [*aptness to fish* for men]. Only on this basis does it become an introduction into the real pastorate or presbyterial episcopate, or into the office of guiding the sheep, *i. e.* the adult Church. Neither can it stop at this, however; it finally becomes an installation in the evangelical Doctorate, the providing of the sheep, as adult sheeplings that need the spiritual nourishment of advanced knowledge, with strong meat, 1 Cor. iii. 2; Heb. v. 12, 13. See Ex. Note 1.

2. An ecclesiastical ministry that exalts itself above other ministries ("more than these"); that fails to hold fast the love of Christ as its fundamental condition, that pretends to regard Christ's sheep (*My* lambs, *My* sheep, *My* sheeplings) as *its own,* that chooses to know of *immature lambs* only, not of *mature sheep,* and that desires but to *lead* (ποιμαίνειν) the whole flock, or rather to exercise lordship over it from on high (κατακυριεύειν), not to *feed* it (βόσκειν) in the green meadows of evangelical knowledge, does by these characteristics prove itself a sombre antitype or caricature of the Petrine ecclesiastical ministry.

3. The *gradation of evangelical functions* indicated by Christ, is not to be a gradation of *hierarchical dignities;* this is proved by the fact that Peter is forced to evade, as a temptation, the question: 'Lovest thou Me more than these?' But if anything ought to establish a hierarchical gradation, it would be the declaration, 'I love Thee better than others;' but not: 'Thou hast granted me prerogatives above others,' or, 'The heathen world-city of Rome will give me these prerogatives,' or, The reminiscence, called up by the ἀρνία, of the old prerogatives of the levitic high-priests or the Roman pontifices. But who would dare declare unto the Lord: 'I love Thee better than all others?' Moreover, the institution of Peter is a re-instatement, of which, in this solemn form, only he, as the fallen one, had need, in order to a full restitution to the apostolic circle which, in general, had received the new sanction of the old calling on the very first Easter-evening (chap. xx. 21).

Hence this formal explication of the Petrine ministry is likewise an explication of the ministry received by all the Apostles. It applies to all the officially called servants of Christ to the end of time.

4. The announcement of *Peter's destiny,* which succeeded the sanction of his calling, was primarily a prophetic revelation, to the effect that he was called to follow Christ in His sufferings, and that he should be trained up by the guidance of God. It further proved to be a more decided announcement of his martyrdom. In accordance with the symbolical character of this Chapter, however, it is at the same time a life-picture of the leading which the Lord bestows upon every individual servant in his vocation; finally, in its most universal application it is also, we doubt not, a prophecy that the official Church will incur judgment previous to the coming of the Lord. See Matt. xxiv. 48; 2 Thess. ii. 4; Rev. xii. 1; Comp. Chap. xvii.; Chap. xix. 7; Chap. xiii. 1. Comp. ver. 11.

5. *Follow Me.* One of the most mysterious moments in the whole resurrection-history. In a symbolical act, Peter must follow the Lord into the background of the scene, as if he were now to be translated with Him from the visible earth across the boundaries of the spirit-realm. Thus is the unconditional following, the readiness for death, of the servant of Christ, presented in a symbolical act. The type of martyrdom in the Church. See Exeg. Note *in loc.*

HOMILETICAL AND PRACTICAL.

See the Doct. Notes. The ecclesiastical ministry after Christ's heart.—Apostolic ordination after Christ's example.—How the Lord hath made Simon (son of) Jonas to be Simon Peter again.—The ministerial vocation in the Church conditioned by a holy examination: 1. By three questions in one. Infinite importance (always: *Lovest thou Me?*); 2. by one question in three. Perfect distinctness.—Love for Christ the decisive characteristic of His called servant: 1. As the condition of the recognition that His (His sheep) are His; 2. as the condition of true

discrimination between lambs and sheep, as likewise of the sheep as sheep and as sheeplings (as adults and yet as having to be led further. Rightly dividing the word; ὀρθοτομεῖν 2 Tim. ii. 15); 3. as the condition of true pastoral fidelity (in which a single ποιμαίνειν is accompanied by a twice-repeated βόσκειν).—The right examination of the official spirit must be to it an occasion of self-examination (and so of confusion, prayer, certitude of self).—Peter's humility, the first token of his ripeness for the ministry,—his love for Jesus, the second,—his knowledge of Christ as the Trier of the heart, the third,—but, however, his love for Jesus, the one and all (as the root of his humility and of his knowledge). —Why no question is made of faith in this transaction. Because it must be present in a developed form: 1. In the form of humility, 2. of love, 3. of knowledge.—*Verily, verily:* On the ministry in respect of its youthful, and in respect of its matured, character (girding one's self, choosing one's own ways, making great pretensions; denying one's self, suffering one's self to be led, submitting to the guidance of the Lord). —Christ the Master of His servants: 1. In the establishment of their vocation; 2. in the foresight of their fate.—How the right conduct of the ministry should approve itself a government in which Christ wills to be present with the Church: 1. Christ in His works; 2. Christ in His suffering. —How the whole business of a servant of Christ is comprehended in the business of *following* Christ.—How Christ will be present with the Church and the world in the *following* of His people [in His people's imitation of Him].

STARKE: HEDINGER: But what shall a shepherd of the sheep do without love? such [as are without love] are thieves and murderers, who, like the wolves, spare not the flocks.—OSIANDER: The apostolic office consisteth not in worldly *dominion*, but in the *feeding* of the *sheep* and *lambs*, which thing, Peter, as well as the other apostles, was obliged to do, so that he consequently was devoid of superiority to them, 1 Pet. v. 2, 3.—ZEISIUS: Christ having first recommended the lambs to Peter's feeding, it results that Christian teachers should consider youth and simplicity as specially recommended to their care.—O how Jesus loves the souls of men, inasmuch as He will commit them to the feeding of none but those who first sincerely love Him.—Preachers should distinguish between lambs and sheep, *i. e.* children, youths and old persons, communicating to each his food: to the lambs, milk, to the adult in Christianity, strong meat, Heb. v. 12 ff.—He that hath sinned much, ought often to examine his heart, as to whether it sincerely loves its God, or whether its repentance is nought but hypocrisy.—ZEISIUS: Jesus is the Searcher of the hearts and reins—comfort thyself therewith in every cross, temptation, and persecution: but beware lest thou follow sin in thy thoughts, words and works, for there is nothing hid before Him, nor doth ought remain unpunished, Rev. ii. 23.—LANGE: The Lord Jesus, by connecting the question concerning love toward Him with the announcement of Peter's imminent sufferings, indicates that by the willing assumption of sufferings inflicted for His name's sake, the sincerity and faithfulness of love, and, consequently, also the steadfastness of faith, are to be proved.—ZEISIUS: To die for Christ's sake, disgraceful as it may appear in the eyes of the world, is equally honorable and precious in the sight of God and all the faithful, for thereby is God praised, Ps. cxvi. 15.—And sure, how can there be a death more glorious than one that is suffered for God's and Christ's sake, the King of all kings!—The cross which believers bear for love of their Saviour, hath a right fair name,—it is called the laud and praise of God, Phil. i. 20.

GERLACH: It was easier for a man like Peter to act, dare, sacrifice, than to wait, suffer, passively stand still. Jesus therefore promises him a high place in His Church, in doing and suffering; but in a doing in which he had shown himself so unskilful by his denial, and in a suffering which was in the extreme repugnant to his nature.—LISCO: In *youth*, in the fulness of intellectual power, zealous (but also in many respects self-willed) activity for the Lord is shown; in *old age*, however, manifold hindrances (but also purifications) are at work, and the highest pitch of self-denial is death for Christ.

BRAUNE: Living love to Christ impels to the most earnest participation in His work, and all the knowledge of the human heart, without love to Christ, leads to craftiness and makes a man a rogue. The Apostles are qualified only by their love for the Saviour.—*Feed My lambs—feed My sheep*, tender youth and vigorous age.—This, too, the Lord says three times with emphasis. Love makes the shepherd; Peter was to be a shepherd, like his Lord; the Lord elevates him to that office by this examination and humiliation. —When he was an old man, he wrote to the elders of his church (1 Pet. v. 2, 3): Feed the flock of Christ, *etc.*—Peter bears this intimation in mind in his second epistle (chap. i. 14).—This kept Peter's enthusiasm for the Risen One young till he himself was old, for he exclaims, 1 Pet. i. 3, 4: Blessed be God and the Father of our Lord Jesus Christ, *etc.*—He knew that he should follow the Lord through shame to glory; to him the cross became a token of honor.—Vigorous souls are not terrified by a future full of dangers, beyond the stormy night, they see the glorious morning of eternity.—His life accords with his word, 1 Pet. iv. 12, 19.

GOSSNER: This question is easily answered with "yes;" but if we think again, many a consideration will present itself.—Just so much as we lack in simple love, we fail of in daily bliss.— If thou wouldst be a true pastor and shepherd, love for Me must bring the thing about—else is it impossible. For a large measure of love is needed to serve the bodies and souls of men, and often to incur, in so doing, much danger, and to experience the grossest ingratitude.—Hence it is the extreme of temerity to take upon one's self, or to seek, the office and ministry of a shepherd in the Church of Christ, without feeling love toward Jesus and solicitude for His flock.—When a man is still young, God hath no very high opinion of his abilities; but when one hath been longer acquainted with Him, He maketh one a larger sharer in His sufferings.—What a doctrine! What a religion! The Lord prophesieth to His disciples torture and death, and inviteth

them to follow Him, and they do follow Him! They prefer to lay down their lives rather than leave Him.

HEUBNER: The practice of Christ was entirely different from the subsequently invented church-penance, according to the canons of which, as Zinzendorf says, Peter would have been forced to kneel outside of the church-door for at least fifteen years.—The main thing is *personal* love, true, real love for the Person of Jesus. It is this very thing that many are horrified at; they cannot relish it at all; they scent directly I know not what manner of pietistic and mystical rubbish, and seek to dilute it and beat it down and circum-interpret it into a mere cold esteem, or keeping of His commandments.—The schoolmen apprehended the thrice-repeated feeding as feeding by doctrine, by example, by hospitality. The generality of men are concerned only about the unimportant *worldly* examination, but the passing of a *heart*-examination before Jesus does not enter into their heads.—How utterly distinct a character a man bears so long as he is bent upon being his own master; he follows his own self-will, the natural will; how different the man when his will has been taken away by grace and he belongs to God. Then the self-will of the flesh is entirely captive to the will of the Spirit.

[CRAVEN: From AUGUSTINE: Ver. 15. Our Lord asked this, knowing it: He knew that Peter not only loved Him, but loved Him more than all the rest [?]. While our Lord was being condemned to death, Peter feared, and denied Him. But by His resurrection Christ implanted love in his heart, and drove away fear. Peter denied, because he feared to die: but when our Lord was risen from the dead, and by His death destroyed death, what should he fear?—*Feed My lambs;* As if there were no way of Peter's showing his love for Him, but by being a faithful shepherd, under the Chief Shepherd.—Ver. 17. *Jesus saith unto him, Feed My sheep;* As if to say, Be it the office of love to feed the Lord's flock, as it was the resolution of fear to deny the Shepherd.—They who feed Christ's sheep as if they were their own, not Christ's, show plainly that they love themselves, not Christ; that they are moved by lust of glory, power, gain, not by the love of obeying, ministering, pleasing God. Let us love therefore, not ourselves, but Him, and in feeding His sheep, seek not our own, but the things that are His.—If we call our sheep *ours*, as they [sectarists] call them *theirs*, Christ hath lost His sheep.—Vers. 18, 19. Whatever be the pain of death, it ought to be conquered by the strength of love for Him, who being our Life, voluntarily also underwent death for us.—If there is no pain in death, or very little, the glory of martyrdom would not be great.—He who denied and loved, died in perfect love for Him, for whom he had promised to die with wrong haste.—It was necessary that Christ should first die for Peter's salvation, and then Peter die for Christ's Gospel.

[From CHRYSOSTOM: Vers. 15-17. If thou lovest Me, have rule over thy brethren [?], show forth that love which thou hast evidenced throughout, and that life which thou saidst thou wouldst lay down for Me, lay down for the sheep.—Ver. 18. Christ reminds Peter of his former life, because whereas in worldly matters a young man has powers, an old man none; in spiritual things, on the contrary, virtue is brighter, manliness stronger, in old age; age is no hindrance to grace.—He says, *Whither thou wouldest not*, with reference to the natural reluctance of the soul to be separated from the body; an instinct implanted by God to prevent men putting an end to themselves.——From ALCUIN: Vers. 15-17. To feed the sheep is to support the believers in Christ from falling from the faith, to provide earthly sustenance for those under us, to preach and exemplify withal our preaching by our lives, to resist adversaries, to correct wanderers.

[From BURKITT: Vers. 15-17. Christ puts Peter upon a threefold profession of his love unto Him, answerable to his threefold denial of Him. True repentance ought to be, and will be, as eminent in the fruit and effects of it, as the saint's fall hath been.—Ministers who are called to take charge of Christ's flock, have need of much love to Jesus Christ.—The best evidence of a minister's love to Jesus Christ, is his conscientious care to *feed*, *i. e.*, teach, instruct and govern the whole flock of Christ; lambs and sheep, weak and strong; the feeblest in the fold were purchased by the great Shepherd.—Such as would be faithful in their ministerial charge, ought to look upon their people as committed to them by Christ Himself, as loved of Him, and committed to their care by Him.—Ver. 15. Note the great modesty of Peter in his reply: once he vaunted, *Though all men forsake Thee, yet will not I;* but now his fall had taught him humility.—It is a blessed thing, when we can and dare appeal to God's knowledge.—Ver. 18. The ministers of Jesus Christ, when they undertake the charge of His flock, must prepare for *suffering* work.—*Whither thou wouldest not;* Human nature in Christ's ministers, as well as in other men, reluctates sufferings, has an antipathy against a violent death.—*When thou shalt be old;* The timing of the saints' sufferings is in Christ's hands.—Ver. 19. The sufferings of the saints in general, and of the ministers of Christ in particular, do redound much to the glory of God.

[From M. HENRY: Vers. 15-17. Herein Christ has given us an encouraging instance of His tenderness towards penitents, and has taught us, in like manner, to *restore such as are fallen with a spirit of meekness*.—We must not reckon it an affront to have our sincerity questioned, when we ourselves have done that which makes it questionable.—Peter was now upon his probation as a penitent; but the question is not, "*Simon*, how much hast *thou wept?* How often hast *thou fasted and afflicted thy soul?*" but, "*Dost thou love Me?*" *Much is forgiven her;* not because *she wept much*, but because *she loved much*.—Nothing but *the love of Christ* will constrain ministers to go cheerfully through the difficulties and discouragements they meet with in their work, 2 Cor. v. 13, 14.—Ver. 15. "*Lovest thou Me more than thou lovest these*, more than *thou lovest these persons?*" Those do not love Christ aright, that do not love Him better than the best friend they have in the world. Or, "*more than thou lovest these things*, these boats and nets;" those only *love* Christ indeed, that *love* Him better than all the delights of sense and all the profits of this world.—"*Lovest thou Me more than thou*

lovest these occupations thou art now employed in? If so, leave them, to employ thyself wholly in feeding My flock." (WHITBY).—"*Lovest thou Me more than these love Me, more than* any of the rest of *the disciples love Me?*" We should all study to excel in our love to Christ; it is no breach of the peace to strive which shall *love* Christ best; nor any breach of good manners, to go before others in this *love*.—Peter does not pretend to *love Christ more than* the rest of *the disciples* did.—Though we must aim to be better than others, yet we must, *in lowliness of mind, esteem others better than ourselves;* for we know more evil of ourselves than we do of any of our brethren.—Those who can truly say, through grace, that *they love Jesus Christ,* may take the comfort of their interest in Him, notwithstanding their daily infirmities.—Ver. 17. It is a terror to a hypocrite, to think that Christ *knows all things;* but it is a comfort to a sincere Christian, that he has that to appeal to; *My witness is in heaven, my record is on high.* Christ knows us better than we know ourselves, though we know not our own uprightness, He does.—*Peter was grieved,* when Christ asked Him *the third time, Lovest thou Me?* Because it put him 1. In mind of his threefold denial of Christ; 2. In fear, lest his Master foresaw some further miscarriage of his.—Vers. 15-17. The Church of Christ is *His flock:* in this *flock* some are *lambs,* young and tender and weak, others are *sheep,* grown to some strength and maturity; the shepherd here takes care of both, and of the *lambs* first.—It is the duty of all Christ's ministers, *to feed His lambs and sheep* 1. *Teach* them; for the doctrine of the Gospel is spiritual food; 2. *Lead* them *to the green pastures,* presiding in their religious assemblies, and ministering all the ordinances to them; 3. By personal application to their respective state and case; not only *lay meat before them,* but *feed them* with it, that are wilful and will not, or weak and cannot, *feed themselves.*—*When Christ ascended on high, He gave pastors;* left His flock with them that loved Him, and would take care of them for His sake.—*Simon Peter;* a commission given to one convicted of a crime is supposed to amount to a pardon.—Ver. 18. When trouble comes, we are apt to aggravate it with this, that it has been otherwise; and to fret the more at the grievances of restraint, sickness and poverty, because we have known the sweets of liberty, health, and plenty. But we may turn it the other way, and reason thus with ourselves: "How many years of prosperity have I enjoyed more than I deserved and improved!"—Ver. 19. There is *one* way *into* the world, but *many* ways *out,* and God has determined which way we shall go.—It is the great concern of every good man, whatever death he dies, to *glorify God* in it.—When we die *patiently,* submitting to *the will of God; cheerfully,* rejoicing in hope of the glory of God; and *usefully,* witnessing to the truth and goodness of religion, and encouraging others, we *glorify God* in dying.—*Follow Me;* Expect to be treated as I have been, and to tread the same bloody path that I have trod before thee; *for the disciple is not greater than his Lord.*—They that faithfully *follow Christ in grace* shall certainly *follow Him to glory.*

[From SCOTT: Vers. 15-17. Our Lord will readily pardon the sins of His believing servants: but He will rebuke them, in one way or other; that they may be more sensible how greatly He abhors their offences, notwithstanding His mercy to their souls.—Those who "love the Lord Jesus in sincerity," have a consciousness of it, notwithstanding all their defects.—Those who have been greatly tempted, and have had humiliating experience of their frailty and sinfulness, and who have had much forgiven them, generally prove the most tender and attentive pastors, and the best guides of young converts.—The Lord often leaves those whom He loves to pass through painful conflicts, as well as much experience of His compassion, in order to render them more gentle to their weak brethren, and the lambs of His flock.

[From A PLAIN COMMENTARY (Oxford): Ver. 15. Ἀγαπᾷς με; *Lovest thou Me?* "At this moment, when all the pulses in the heart of the now penitent Apostle are beating with an earnest affection toward his Lord, this word on that Lord's lips sounds too cold. Besides the question itself, which grieves and hurts Peter, there is an additional pang in the form which the question takes, sounding as though it were intended to put him at a comparative distance from his Lord, and to keep him there; or at least, as not permitting him to approach so near to Him as he fain would. He therefore in His answer substitutes for it the word of a more personal love,—'Thou knowest that I love Thee dearly.' When Christ repeats the question in the same words as at the first, Peter in his reply again substitutes his 'I love Thee dearly' for the 'lovest thou' of his Lord. And now at length he has conquered: for when his Master puts the question to him for the third time, He does it with the word which Peter feels will alone express all that is in his heart; and instead of the twice repeated 'Lovest thou Me?' His word is, 'Dost thou *love Me dearly?*' The question, grievous in itself to Peter, as seeming to imply a doubt in his love, is not any longer made more grievous still, by the peculiar shape which it assumes." (TRENCH.)—*Feed My lambs;* The lambs are to be *fed.* Their daily portion of *food* (all that is needed for the soul's health and strength, all that is included in that petition "Give us this day *our daily bread,*" is here especially spoken of.—Those "lambs," saith "the great Shepherd of the sheep," are "Mine." O salutary thought for the pastor of souls, that the "sheep" and the "lambs" are not *his* but *Christ's!* Not *his;*—therefore, like Jacob with the flock of Laban, he should be prepared to give account for all. Not *his;*—therefore must there be One above him, to whom they are a care as well as to himself; even "the Chief Shepherd," who careth alike for *him* and for *them.*—"Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock?" (Ezek. xxxiv. 2).—Ver. 16. Before, it was "Feed;" now, it is "Tend" or "Shepherd," *i. e.* "Perform all a shepherd's duties" by them; "Feed the flock, *like a shepherd;*" do all that should be done by a "*shepherd of the sheep.*" Call thine own sheep by name, and lead them out; and when thou puttest forth thine own sheep, go before them, that the sheep (knowing thy voice) may follow thee. Consider St. John x. 3, 4.—Ver. 17. The

Divine Speaker "seems to say that, in a Pastor, the first, the second, the third requisite, is *love of Christ.*" (WILLIAMS.)—*Feed My sheep;* It is no longer "*Tend,*" or "*Shepherd,*" My sheep,—as in ver. 16; but "*Feed*" them,—the same word which was used above, in ver. 15, with reference to the little lambs. The same catechetical training, therefore,—the same careful attention to the soul's natural cravings and acquired needs, which was enjoined on behalf of the "lambs" of the fold,—is here enjoined on behalf of the "sheep" also.—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. v. 1-4.)

[From BARNES: Ver. 15. *Thou knowest that I love Thee;* The expression of a humbled soul, a soul made sensible of its weakness and need of strength, yet with evidence of true attachment to the Saviour. It is not the most confident pretensions that constitute the highest proof of love to Christ.—*Feed My lambs;* It is not merely, therefore, the *privilege,*—it is the solemn *duty* of ministers of the gospel to countenance and patronize Sunday-schools.——From JACOBUS: Vers. 15-17. The test of ministerial love to Christ is a faithful care of the flock.—*Thou knowest all things;* The Divine Omniscience ought not to be a terror to the true Christian, but a comfort; for His all-searching eye can trace His own likeness wherever it is to be found, in the deepest depths of the soul.——From OWEN: Vers. 15-17. "There was no formal rebuke uttered, for the matter was already forgiven; this asking about his love was at farthest a most gentle and affectionate reproof." (STIER.)—The gradation "1. *Feed My lambs, i. e.* help the weak; 2. *Guide and guard My sheep, i. e.* counsel the strong; 3. *Feed My sheep, i. e.* help the strong, for they too need feeding with the divine food of the word." (CROSBY.)—A descending gradation, the *lambs,* a term of endearment, being given first, and then in the repetition of the charge, the less emphatic term, *sheep.*" (WEBSTER AND WILKINSON.)—"Ministers ought to look upon Christ's people as very seriously recommended to them, and therefore should very seriously mind their work about them; for therefore is this charge thrice laid on Peter, that he may mind it much." (HUTCHESON.)—Ver. 18. The phrase *thou wouldest not,* refers to the shrinking back of weak humanity from a violent death, but not to the unwillingness of Peter to die for Jesus.]

III.

THE CONTINUING RULE OF CHRIST IN HIS CHURCH, REPRESENTED BY THE MINISTRY, SPIRITUAL LIFE AND PATRIARCHAL AGE OF JOHN; OR THE DESTINY OF THE CHURCH IN RESPECT OF HER PREDOMINANTLY INTERNAL CHARACTER AND IMMORTAL SPIRITUAL LIFE.

CHAP. XXI. 20-23.

(CHAP. XXI. 20-24, pericope for the third day after Christmas or for St. John the Evangelist's day.)

20 Then [*omit* Then][1] Peter, turning about [turning round], seeth the disciple whom Jesus loved following; which [who] also leaned on his breast at supper, and said, 21 Lord, which [who] is he that betrayeth thee? Peter [therefore][2] seeing him saith to Jesus, Lord, and what *shall* this man *do* [or, But how will it be with him? οὗτος δὲ 22 τί]? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee?[3] 23 follow [Follow] thou me.[4] Then went this saying [This report therefore went] abroad among the brethren, that that disciple should not die [dieth not, was not to die, οὐκ ἀποθνήσκει]: yet Jesus said not unto him, He shall not die [dieth not]; but, If I will that he tarry till I come, what *is that* to thee?

TEXTUAL AND GRAMMATICAL.

[1] Ver. 20.—[The text. rec. inserts δέ after ἐπιστραφεὶς, with ℵ. D., so also Lange; but A. B. C. Vulg. omit it, so also Lachm., Tischend., Alf., Westc.—P. S.]

[2] Ver. 21.—[The text. rec. omits οὖν after τοῦτον, which is well supported by Orig., ℵ. B. C. D. Vulg. Syr., and adopted by the critical edd.—P. S.]

[3] Ver. 22.—[Noyes: "*If it be my will* (θέλω) *that he remain till I come, what is it to thee?*"]

[4] Ver. 22.—[Alford, to bring out the emphatic position of σύ and μοι more fully, translates: "*Do thou follow Me.*"—P. S.]

EXEGETICAL AND CRITICAL.

Ver. 20. **Following** (also) [ἀκολουθοῦντα].—The following of John is to be explained as the result of the involuntary drawing of love. It proves, however, that John did not understand the Lord as wishing to make Peter the recipient of an exclusively confidential communication.

Who also leaned on His breast at the

supper [ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ].—Wherefore this addition? Interpretations:

1. It is intended to bring to mind the incident chap. xiii. 23 ff., when John inquired of the Lord on Peter's behalf, and to demonstrate the fact that Peter has now grown far bolder, insomuch that he himself questions Christ, and that in behalf of John (Chrysostom and others).

2. It is designed as an intimation to this effect; namely that, peradventure, a lot so full of sufferings as Peter's might not be intended for the disciple so pre-eminently loved by Jesus (Meyer). As if Jesus in partiality protected His particular friends from sufferings!

3. It is intended to assign the motive for John's following.* John, in referring to the fact that he was the confidant of Jesus at the Last Supper, doubtless means to intimate that it was allowable for him now, *as* the confidant of Jesus, freely to join Him. Peter himself had possibly understood the summons of Jesus as prefacing an instantaneous being "girded" by "another" for an entrance into the other world; John understood it as the prelude to a love-test to be administered at Christ's withdrawal into concealment.

Ver. 21. **But how will it be with this (man)?**† οὗτος δὲ τί; [*sc.* ἔσται].

Meaning of the question:

1. In accordance with the interpretation of the *following* as accomplished by *martyrdom:* How shall it be with this my fellow-combatant (Euthymius)?

2. In accordance with the *literal* interpretation of the *following:* Is he to be with us now? (Paulus).

3. What sort of a fate shall this man have in his calling? (Tholuck, Luthardt).

4. If Peter saw in the mysterious walk a test of joyful following, his first thought would be: John, without being called, exposes himself to a moment of difficulty. The question: Shall this man go too? had at the same time, then, the background: What shall become of this man?

Motive of the question:

1. Special love for John (Chrysostom, Erasmus, Luthardt).

2. A question prompted by curiosity and a certain jealousy (Lücke, Meyer).

3. Disapprobation of a supposed unauthorized accompanying (Paulus and others).

4. Curiosity and interest as to John's fate. "A want of concentration, an excess of natural vivacity, was certainly involved in Peter's ability to turn away his eyes so quickly from himself and his own destiny, and fasten them upon another." Tholuck.

The self-consciousness with which Peter receives the disclosure and summons of the Lord, turns to *compassion* for *John* whose present and future task Jesus apparently fails to appoint. Between Jesus and John everything is understood of itself, tacitly, as it were, while between Jesus and Peter everything has to be expressed, discussed, in a degree stipulated. Now thinks Peter,—in all noble-mindedness, we may say,—the same course must be pursued with John, else will he come short in somewhat: he, therefore, must receive his instructions for now and for the future. Hence Christ, in His reproof, appeals to His will, not to a distinct instruction; while, indeed, indicating the substance of His will. [The words τί πρὸς σέ in the next verse imply a gentle rebuke (Bengel: *hoc Petri curiositatem in ordinem redigit*), and remind Peter of the distinctness of each man's position and calling. Hence "Do *thou* follow *Me*," instead of inquiring after *him.* See Meyer and Alford.—P. S.]

Ver. 22. **If I will that he remain** ['Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σέ;]—As we do not read that Jesus sent John back, or that He returned with Peter and John from the mysterious walk, we must (contrary to our first edition) admit that Tholuck is right in here rejecting the literal interpretation: "If I choose to leave him behind until I return from My walk with thee (Mark, *Exerc. exeg.* Similarly Paulus)."

In these words, however, Christ enwraps the prophecy concerning John. *That he remain*—tarry,—μένειν "the opposite of ἀκολουθεῖν which was to be accomplished through *martyrdom;* therefore: *to be preserved alive.* Comp. Phil. i. 25; 1 Cor. xv. 6." Meyer.

Till I come [ἕως ἔρχομαι].

1. To lead him out of Galilee to apostolic activity (Theophyl.).

2. In the destruction of Jerusalem (Wetstein and others)*.

3. Reference to the near Parousia of Christ (Lücke, [De Wette], Meyer).

4. In the destruction of Jerusalem as the beginning of the Parousia of Christ (Luthardt). [So also Bengel, Stier and Alford: "After the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the *coming of the Lord,* ending, as it shall, with His glorious and personal Advent." Bengel: "*Joannes tum, quum Apocalypsin scripsit, Dominum venire scripsit.*"—P. S.]

5. Legendary interpretation: As expressive of the mysterious surviving of the disciple until the end of the world. (Vulg.: *Sic cum volo manere*) see the Introduction [p. 12].

6. Hypothetical: Until the last coming (Rev. xxii. 20). Tholuck: "The sentence hypothetically declares that not even the longest extension of the life-term of Peter's fellow-disciple ought to be the occasion of jealousy." [So also Trench, *Miracles,* p. 466, as quoted by Alford.—P. S.] Supposing the saying to be *hypothetical,* however, its prophetic meaning would be weakened.

7. The coming [of Jesus] to take [John to heaven] through the medium of an easy [natural] death (*adventus gratiosus in articulo mortis.* Rupert, Grotius, Olshausen and others). [So also Lampe, Ewald, Wordsworth.] In opposition to this view Tholuck remarks: The characteristic καὶ παραλήψομαι αὐτόν is wanting. Nevertheless this interpretation alone forms a real antithesis; if ἀκολουθεῖν here mean: to follow the home-returning Jesus through the

* [So also Alford, who sees in this description of the beloved disciple a strong token of John's hand having written this chapter. See chap. xiii. 23.—P. S.]

† [Lange: *Was soll aber dieser?*]

* [Next to this might be ranked the unfounded view of Hengstenberg: the time of the decisive struggle between Christ and Rome, which commenced under Domitian.—P. S.]

medium of martyrdom, and *μένειν*, on the other hand signify: to remain alive,—then to remain alive until I come, means also, until I come to take him. The destruction of Jerusalem, for instance, forms no contrast to martyrdom; neither does the Parousia itself. Such a contrast *is* presented, however, by a natural death. Natural death is the *individual type*, continuing throughout New Testament times, of the Parousia for the individual Christian (Matt. xxiv. 44; John xiv. 3, *etc.*); and this Parousia of Christ in the death of believers, is a warranty to them of their participation in the general Parousia (1 Cor. xv. 51; 1 Thess. iv. 15). Simultaneously with John's remaining until the coming of Christ in the hour of his natural death, there is indicated, however, the remaining of the Johannean type until the Parousia of Christ.

Ver. 23. **This saying therefore went abroad** [Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μ. θητὴς ἐκεῖνος οὐκ ἀποθνήσκει].—The above mentioned tradition, which not even the Gospel has been able utterly to do away with. See the Introduction. According to Baur, that tradition grew out of the Revelation; the statement is entirely without foundation. The tradition to the effect that John did but slumber in the grave and moved the earth with his breath, was a synthesis of the fact of his death and the precipitate apodictic interpretation of Christ's word.

Yet Jesus said not unto him [οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς].—This defense of Christ's word against a precipitate interpretation is of the highest importance. It warrants the sure conclusion that John was still living when this was written; that consequently, it must have been written by him. Had John been dead, another author would have expressed himself positively against the interpretation of the brethren, giving, very probably, a different interpretation at the same time. The disciple, however, would not anticipate the mysterious purport of Christ's saying which was as yet unfulfilled.

["So also Alford, whose note may be added: The following words are to me a proof that this chapter was written during John's life-time. If written by another person after John's death, we should certainly, in the refutation of this error, have read, ἀπέθανεν γὰρ, καὶ ἐτάφη, as in Acts ii. 29." This notion of John's not having died, was prevalent in the ancient Church,—so that Augustine himself seems almost to credit the story of the earth of John's tomb heaving with his breath. Tract cxxiv. 2. "The English sect of the 'Seekers' under Cromwell expected the reappearance of the Apostle as the forerunner of the coming of Christ." Tholuck. See Trench on the *Miracles*, ed. 2, p. 467, note. The simple recapitulation of the words of the Lord shows that their sense remained dark to the writer, who ventured on no explanation of them; merely setting his own side of the apostolic duty over against that of Peter, who probably had already by following his Master through the Cross, glorified God, whereas the beloved disciple was, whatever that meant, to tarry till He came." Wordsworth makes the following practical remark on ver. 23: "The Holy Spirit, by *commenting* here on a *fulfilled* prophecy, that concerning Peter, teaches us to attend to the fulfilment of prophecy in our own times. And by *only correcting* an *error* with regard to an *unfulfilled* prophecy,—that concerning St. John, He teaches us not to speculate curiously on *unfulfilled prophecies;* but to wait patiently, till Christ comes to us in the events of history, and interprets His own prophecies by fulfilling them."—P. S.]

DOCTRINAL AND ETHICAL.

1. The foregoing section should, above all, be valued as an eloquent token of the *authenticity* of this Gospel. Every later writer would, in one way or another, have labored after additional emphasis. See the last Exeg. Note.

2. The word of Jesus concerning *John* has been fulfilled, in a literal sense, in the circumstance of his dying a natural death at an advanced age. And it is in accordance with this fact, therefore, that we have to apply the saying in respect of its primary signification. That it, however, as well as the saying concerning Peter, was at the same time intended to designate John as a type of the post-temporal presence of Christ in the Church, is proved by the very fact that men gave vent to the feeling of the lofty significance of the saying, whose ideal sense they came short of, in mythical allegations touching the continuous on-living of John. See Exeg. Note to ver. 22. Further communications on this subject, as also concerning the dark counterpart of this tradition, the tradition of the Wandering Jew, see in Heubner, *Joh.* p. 543.

3. The higher sense of the saying, then, is expressive of a *Johannean form of Christianity*, just as the previous saying is significant of a Petrine form of the same. The words mean, therefore:

(1) There shall always be friends of God, friends of Christ, inward—subjective,—intuitive Christians, in accordance with the characteristic of John, representative of the innermost presence of Christ in the Church.

(2) In this form, the Christian spiritual life shall remain until Christ returns.

(3) The more the Petrine characteristic of the Church recedes, the more prominent will her Johannean characteristic become. The Church shall attain to maturity. She shall be a bride adorned with her ornaments, Rev. xix. 7, 8.

4. Pauline Christianity may be regarded as a form of transition from the Petrine type to the Johannean. And so far as this, the Schellingean distinction of the three Christian ages is correct. Only we must not identify Petrinism with Roman Catholicism, Paulinism with Protestantism (though in Protestantism, Paulinism has found its triumphant expression), and least of all must we make a synthesis of Protestantism and Roman Catholicism, affirming said synthesis to represent Johannean Christianity.

The Petrine characteristic is the trait of the Church as influenced by law; as the *confessing* Church; the Pauline is the trait of the Church as influenced by the freedom of faith; as the *witnessing* Church; the Johannean, the trait of the Church as filled with the ideality of faith, *working* and *keeping joyful holiday*, the Church of

the light, love and life of Christ, *i. e.* the Adorned Bride. These three degrees of development, however, denote but the one unitous post-temporal presence of the Spirit of Christ in the Church, in accordance with the ground-forms of that presence. Now the two primitively distinct ground-forms are Peter and John. See the discussions on this subject: *Apostolisches Zeitalter*, II., p. 649, and the concluding section of Schaff's *History of the Apostolic Church.*

5. John's free joining in the following which Christ commanded Peter is likewise a characteristic of the Johannean essence. It is the involuntary drawing of love's impulse and friendship's right; the perfect humanity of the life of faith. The expression of this ripe spiritual fellowship with the glorified Lord makes so ghostly and yet so human an impression upon the world, that John passes, almost untouched, through its persecutions. He is exiled, but not killed. His keenest sufferings, however, are prepared him by the misconceptions of external circles of [religious] fellowship themselves, these latter stamping the Petrine as the statutory essence. He too, in his own way, is nailed to the cross like Peter, but not with heathen nails—ah no! with Christian or Judo-Christian; and, insomuch as this is true, with silver nails.

6. Here, then, belongs also the entire import of all Christian mysticism and speculation, in respect of their pure, ideal form.

HOMILETICAL AND PRACTICAL.

The solemnization of the resurrection of Jesus: A call to follow Him.—The following of Jesus not simply a following of the Crucified One, but also of the Risen One.—The disciples' following of the Lord: 1. In its unity, 2. in its diversity.—How Peter, as he follows the Lord, hears the rustle of John's foot behind him.—The question of Peter: Lord, but what shall this man do? 1. In the mouth of Peter himself: well-meant and yet not wholly warranted; 2. in the mouth of those who boast of Peter: ill-meant and unwarrantable.—How the most zealous servants of Christ frequently fail to understand His most intimate friends.—John, the friend of Jesus, the patriarch of all the friends of God and of Christ.—Christ's presence in the world and Church through the medium of the love of His friends.—Friendship with Christ on earth an undying spring, enduring until the summer-time at the end of the world.—*If I will that he tarry:* Christ's will the fate of His people (if we live, we live unto the Lord, *etc.*)—How the Lord has appointed such different careers to His people, yet deciding for all aright.—Christ can insure the longest life.—"*What is that to thee?*" In what sense we should concern ourselves about our Christian colleague, and in what sense we should avoid so doing: 1. As to his spiritual welfare, but not as to the external form thereof; 2. as to the will of God concerning his way, not as to a human regulation of his way; 3. in divine sympathy, not in human comparison or in human rivalry.—Christ's conference with Peter in regard to the destiny of John: 1. The question of Peter; 2. the answer of Christ; 3. the proud interpretation of the disciples; 4. the modest correction of John.—The remaining of John until Christ's coming again: 1. In its historical sense; 2. in its symbolical import.

STARKE: LANGE: It becomes evident from this, that when Christ said to Peter, Follow Me, He advanced a few paces from him, desiring, in a prophetic manner, in conformity to which a secret matter was sometimes presented in outward gestures, to lead Peter, while claiming from him a bodily following for a short distance only, to a spiritual following, and, in particular, to a following to the death of the cross.—ZEISIUS: We all have, alas, an innate propensity to concern ourselves unnecessarily about others, rather than about ourselves. Therefore flee curiosity, Sir. III., 22. It is one of the infirmities of believers to discover a kind of jealousy when they perceive others to possess gifts of grace, either physical or spiritual, in a greater degree than themselves, Jon. iv. 1 f.—BIBL. WIRT.: Let every man wait on his vocation, not troubling himself as to what God will do or decree with others.—LAMPE: Moreover, we perceive from these words 1. The humility of John, in not being willing to have so great honor ascribed to him; 2. his solicitude for the brethren, whom he sought to free from error.

GERLACH: John worked inward in the Church rather than outward.—BRAUNE: Inscrutable and mysterious are the ways by which God leads us, until we are come to the end of them. Therefore abide by the testimony of Scripture, and attend every man to his own affairs.—GOSSNER: Why is it only to me that such things are said? That man gets off more easily. Before one can turn round, people are ready with questions like this: What shall this one and that one do?

JOHANNES MUELLER, *Lebensgeschichte* 1806, p. 84, writes: "The opinion now starting up again that the disciple whom Jesus loved, did not die, is found, if I mistake not, in Sulpitius Severus, also *Hist. S., Lib.* II. I have frequently met with it in Greek legends, monologues, and chronicles, with this addition, *viz.*, that the dust upon his grave is moved by the breath of his mouth." P. 106: "In a work of the Patriarch Ephraim, of Antioch (p. 545, Photius, num. 229, p. 418 of the Augsburg Edition 1604) it is positively affirmed that John is still living; that he has vanished, and that in his grave nought was found but a delicious odor and a precious spring of healing balm. George of Alexandria informs us (Photius *num.* 96, p. 139) that to the monk Hesychius, a Syrian, there appeared St. Peter and St. John, and that the latter delivered a book to the young monk, who was afterwards called Chrysostom. Of the tradition's having come into our parts also, thou wilt find a proof in Hübner's *Salzburg*, Part. I., p. 317."—He who has promised to follow the Saviour can do nothing else than await His orders, composing himself to rest and be active as His Lord wills, and more than once to labor till he is weary.

HEUBNER: The question as to ourselves should concern us so entirely to the exclusion of all else, as to keep us quiet when hundreds are threatening to get precedence of us. We, perhaps, think ourselves ripe (to go home), but there are rea-

sons why God decrees otherwise with us.—Ver. 23: It results from this verse that the apostles could not have been of the decided opinion that they would live to see the coming of Christ; otherwise they could not have ascribed such a destiny to John as a special prerogative.—The spirit of John shall never perish; it shall ever renew itself—never shall there be wanting loving and beloved Johannean souls.

[CRAVEN: From AUGUSTINE: Ver. 22. Let action be perfected by following the example of My Passion, but let contemplation wait inchoate till at My coming it be completed.—From CHRYSOSTOM: Ver. 22. Attend to the work committed to thee, and do IT: if I will that he abide here, what is that to thee?

[From BURKITT: Vers. 20-22. There are two great vanities in man with reference to knowledge,—the one a *neglect* to know what it is our duty to know; the other, a *curiosity* to know what it doth not belong to us to know.—Ver. 23. How much the wisdom of God ought to be admired, in giving us a written word, and tying us to it, when we see erroneous traditions so soon on foot in the world, and our Saviour's own speeches so much mistaken, and that by wise and holy men themselves in the purest times.—How great is the vanity and uncertainty of oral tradition!

[From M. HENRY: Ver. 21. Peter seems more concerned for another than for himself: so apt are we to be busy in other men's matters, but negligent in the concerns of our own souls.—He seems more concerned about *event* than about *duty*.—Ver. 22. Though Christ calls out some of His disciples to resist unto blood, yet not all. Though the crown of martyrdom is bright and glorious, yet the *beloved disciple* comes short of it.—It is the will of Christ, that His disciples should mind their own present duty, and not be curious in their inquiries about future events, concerning either themselves or others.—If we will closely attend to the duty of following Christ, we shall find neither heart nor time to meddle with that which does not belong to us.—Ver. 23. Hence learn, The aptness of men to misinterpret the sayings of Christ. The grossest errors have sometimes shrouded themselves under the umbrage of incontestable truths; and the Scriptures themselves have been wrested by the unlearned and unstable.

[From SCOTT: Ver. 22: *Follow thou Me;* If we attend to this voice, even "death itself will be gain to us," and we shall be ready for His coming.—[From KEBLE: Vers. 21, 22.

"Lord, and what shall this man do?
 Ask'st thou, Christian, for thy friend?
If his love for Christ be true,
 Christ hath told thee of his end:
This is he whom God approves,
This is he whom Jesus loves.

Ask not of him more than this,
 Leave it in his Saviour's breast,
Whether, early called to bliss,
 He in youth shall find his rest,
Or armed in his station wait
Till his Lord be at the gate."

[From A PLAIN COMMENTARY (Oxford): Ver. 22. Our Lord's words to Peter are made up of *rebuke* and *counsel*. *What is that to thee?*—which of us has not deserved the *rebuke? Follow thou Me!* which of us does not require the *counsel?* The heart and eye are thus called away from the problem which perplexes, the prospect which discourages, the thoughts which distract and paralyze; and a plain duty is proposed instead. Not *speculation*, is enjoined, but *practice;* not *knowledge*, but *goodness;* not *another man's* matters, but *our own*.—"This was a transient stumbling in one who, but lately recovered of a great disease, did not walk firmly. But it is the common track of most, to wear out their days with impertinent inquiries. There is a natural desire in men to know the things of others, and to neglect their own; and to be more concerned about things to come, than about things present." (LEIGHTON.)

[From BARNES: Ver. 22. Hence we learn that 1. Our main business is to *follow*, and imitate the Lord Jesus Christ; 2. There are many subjects of religion on which a vain and impertinent curiosity is exercised; 3. Jesus will take care of *all* His beloved disciples, and we should not be unduly solicitous about them; 4. We should go forward to whatever He calls us, not envying the lot of any other man, and anxious only to do the will of God.

[From JACOBUS: Ver. 22. The intimation was that "John was to wait patiently, to linger on year after year in loneliness and weariness of spirit, to abide persecution, oppression and wrong (Rev. i. 9), to endure the enmity of the wicked (1 John iii. 13), and the sight of heresies abounding in the Church (1 John ii. 18, 19-26), as if to exemplify in himself all classes of the faithful, and the various modes of drinking the cup of Christ."—*Thou* (emphatic); "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. x. 12.—Each *must do his own duty*, which is not another's, and whether another shall do his own duty or not.—Christian liberality is cramped with many by the constant asking of this question, "What shall this man do?" when the question should be, "What shall I do?"—Ver. 23. Let us fall back upon God's *word*—study its precise terms—and bring out its very language more and more to the public understanding: and thus will many an error be stripped of its disguises, many a perversion of God's will be exposed, and the Church shall "grow up in all things unto Him who is the Head."

[From OWEN: Ver. 23. "John was earlier than the other disciples prepared for the death of martyrdom, as the most perfect sacrifice of obedience to God, and of love to God and man; but that was the very reason why he was not to taste the martyr's death. John consummated in his life and natural death what the martyrs sealed in their final sacrifice, namely, the victorious manifestation of the love of God and man." (STIER.)]

IV.

THE TESTIMONY OF JOHN AND THE TESTIMONY OF THE CHURCH. INFINITUDE OF THE EVANGELICAL HISTORY.

CHAP. XXI. 24, 25.

24 This is the disciple which [who] testifieth [ὁ μαρτυρῶν] of these things, and wrote [who wrote, ὁ γράψας][1] these things: and we know that his testimony is true.[2]
25 [3]And there are also many other things which[4] Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain[5] the books that should be written. Amen. [*omit* Amen.][6]

TEXTUAL AND GRAMMATICAL.

[1] Ver. 24.—[The article before γράψας is omitted by ℵ[1]. A. C. X. Orig., Tischend, inserted by B. D. lat. (*et qui scripsit.*) Lachm., Treg., Alf., West. Cod. B. inserts καὶ before μαρτυρῶν.—P. S.]

[2] Ver. 24.—[Dr. Lange brackets the last clause: καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν, considering it an addition of the elders of Ephesus and friends of John, while he ascribes all the rest, including ver. 25, to John. See Exeg.—P. S.]

[3] Ver. 25.—This verse is wanting in Cod. 63 [?],—a circumstance of no importance, however. (On the Sin. see Tischend.) [Lachmann, Tregelles, Alford, and Westcott retain ver. 25, except the concluding ἀμήν, Westcott, however, separates it from the preceding text. Tischendorf alone, ed. VIII., excludes it from the text on the sole authority of the Sinaitic MS. which indeed contains the verse, but, as *he asserts*, written by another hand, see his note, p. 965. But in the large quasi-fac-simile ed. of the Cod. which I have used all along, there is no perceptible difference. He then also corrects an error with regard to Cod. 63, which was quoted by Mill, Wetstein, Griesbach, Lange (in the preceding remark), *etc.*, in favor of omission, but according to Scrivener, the last page of that Cod. with the 25th verse is lost. Tischendorf here gives too much weight to Cod. Sin. which he had the good fortune to discover. The omission, if such could be proven, has little weight in view of the many instances of carelessness on the part of the copyist, and of the filling up of the lacuna by the first corrector, who, according to Tischendorf, was cotemporary with the copyist. All other known MSS. contain ver. 25, though many state in a note that it was regarded by some as a later addition.—P. S.]

[4] Ver. 25.—The reading ἃ in accordance with Codd. ℵ. B. D.* *etc.*, Lachmann [Treg., Alf., West., instead of text rec. ὅσα which is retained by A. C.[2] D. and expresses the *quantitative* relation, *quæ et quanta, quotquot, what and how many;* comp. Rev. i. 2.—P. S.]

[5] Ver. 25.—[Lachm., Alfd. χωρῆσαι, with A. B. C.[2] D. text. rec.; Treg., Tisch., West. χωρήσειν, with ℵ. B. C*.—P. S.]

[6] Ver. 25.—The ἀμήν of the Recepta (Codd. E. G. H. K. M. *etc.*) is wanting in Codd. [ℵ.] A. B. C. D. *etc.* [*Amen* is a liturgical or devotional addition, and justly omitted by Lachm., Treg., Alf., Westc. and H.—P. S.] On the various subscriptions: εὐαγγέλιον κατὰ Ἰωάννην (A. C. E. [ℵ*]); κατὰ Ἰωάννην (B.) *etc.*, comp. Tischendorf. K. M. U. X. [also ℵ*. Γ] have no subscription. [Tischendorf states that the subscription in ℵ is not written by the same hand, but by ℵ corr.[1a] On the Latin subscriptions, see Tischend. p. 967.—P. S.]

EXEGETICAL AND CRITICAL.

Ver 24. **This is the disciple** [Οὗτός ἐστιν ὁ μαθητής].—Self-designation of John, as in chap. xix. 26. [A conclusion corresponding to the one chap. xx. 31, and traced to John also by Meyer and Alford.—P. S.]

Of these things [ὁ μαρτυρῶν περὶ τούτων].—Referring to the contents of the 21st chapter.—**And who wrote these things** [καὶ ὁ γράψας ταῦτα].—Particularly, also, to the setting of the Christians right in regard to the tradition which had commenced to gather form. [Mark the difference of the tenses: μαρτυρῶν—the testimony continues, γράψας—the writing is an accomplished act.—P. S.]

We know that his testimony [καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.—Different interpretations:

1. Οἶδα [I know] μέν (Chrysostom, Theophylact). An exegetical conjecture (similarly Beza's οἶδεν).

2. An indication of the ungenuineness of the conclusion or of the whole chapter (modern criticism).

3. John made himself one with his readers (Meyer). [So also Alford; comp. i. 14; 1 John iv. 14, 16; v. 18.]

4. Probably a later addition from the Ephesian church. Not because, as according to Lücke, "John never wrote in the first person, either of the plural or of the singular." See on the contrary, chap. i. 14. But the corroboration of his own testimony with the words: *We know that his testimony is true*, would be too strikingly singular. The expression chap. xix. 35 runs differently. We have therefore bracketed the words "we know," *etc.*, considering them to be the only later Ephesian addition in the whole chapter.

[Meyer regards only ver. 25 as a later addition; Tholuck, Luthardt, Godet, *etc.*, vers. 24 and 25; Lücke, Bleek, Ewald, *etc.*, the whole chapter; Lange, Alford and Wordsworth accept the whole as Johannean,—Lange, however, excepting the second clause of ver. 24.—P. S.]

Ver. 25. **But there are also many other things** [Ἔστι δὲ καὶ ἄλλα πολλά].—Meyer: "Apocryphal conclusion of the whole Gospel—after the addition of the Johannean supplement vers. 1-24." The Evangelist thinks it important that he should remind his readers that he has not written as a chronicler, but has selected and arranged things in conformity to an organizing principle, as did also his predecessors, though not in the equal power of a concentrated, unitous, ideal view.* That this note

* [So also Alford: "The purpose of this verse seems to be to assert and vindicate the fragmentary character of the

of the Gospel has not at all an apocryphal aspect, but would, on the contrary, be qualified, were more attention accorded it, to strip our modern criticism of many apocryphal opinions (particularly, of the continually recurring idea that the Evangelists were chroniclers, that their writings were grounded upon one another, *etc.*), is evident.

If they should be written every one . . one by one [ἅτινα (*quippe quæ, utpote quæ*, referring to the large number) ἐὰν γράφηται καθ' ἕν (piece for piece), οὐδ' αὐτὸν οἶμαι τὸν κόσμον (*ne ipsum quidem mundum*) χωρῆσειν* τὰ γραφόμενα βιβλία. Comp. a somewhat analogous expression Eccl. xii. 12: "Of making many books (or chapters) there is no end." Different interpretations of χωρεῖν, *capere:* 1. Locally: Unable to hold (*capaçitas loci*). Restricted by Ebrard: No place in literature. 2. Intellectually: Unable to understand (*capacitas intellectus*). Jerome, Augustine, Calov, Bengel ("*hoc non de capacitate geometrica, sed morali accipiendum est*"). 3. Figuratively and hyperbolically: Any number of books would not exhaust the subject. Similarly Godet: "*Divin de sa nature, l'objet de l'histoire évangélique est plus grand que le monde et que toutes les narrations que le monde pourrait contenir. L'écrivain exprime, par une image matérielle, le vif sentiment qu'il a de la richesse infinie de cette histoire.*"—P. S.] According to the conclusion of the Evangelist, the world itself would be unable to contain the books that would then be written continually (γραφόμενα). Even Tholuck agrees with Meyer (who refers to similar hyperboles in Fabricius *ad Cod. Apocryph.* I., p. 321) in thinking this proposition hyperbolical. The apparent hyperbolism of the expression, however, very clearly illustrates the pure infiniteness in the life-development of the Logos, by a quantitative, local measure. We make use of a hundred similar expressions without their hyperbolism being deemed improper or apocryphal, for instance: "*O dass ich tausend Zungen hätte*" ("O that I had a thousand tongues")—"*Den aller Weltkreis nie umschloss*" ("Whom the whole world did ne'er enclose")†—"The whole world lieth in wickedness—in the Evil One," *etc.* Weitzel has entered the lists in defence of the propriety of the expression, *Studien u. Kritiken* 1849, p. 633; comp. my *Leben Jesu* III., p. 760. Luthardt: "For only an absolute external compass corresponds with the absolute contents of the person and life of Christ;" whereupon Meyer remarks: "Inevident to me!" "*Aber, Freunde, im Raum wohnt das Erhabene nicht*" ("But, O friends, the sublime dwelleth not in space"), says Schiller elucidatively. The Evangelist, however, in submitting his book to the Church, may well come forward with an unwonted οἶμαι, in order, by a strong expression, to dissuade the reader from the chronistic apprehension of the Gospel, and to urge him to the historico-symbolical view which recognizes in the organically articulated selection of ideally transparent facts, the historical life-picture of the infinite fulness of the life of Jesus.*

This symbolical character, presented in pure but speaking facts; is possessed, in a peculiar degree, by the closing chapter, to which the closing words primarily have reference. The interpretation of Jerome, Augustine and others: The world would be spiritually incapable of grasping such books,—would apply even to the four small Gospels, though in sooth a Gospel developed *in infinitum* would pass the comprehension not only of the present *world*, but also of *Christendom* as it here exists. Here, however, emphasis is laid not upon the æonic unfathomableness of the life of Jesus, but upon its ideal infinitude, in the symbolical explicitness of the evangelical history.†

DOCTRINAL AND ETHICAL.

1. The absolutely *dynamical* view of the world, as the specifically *Christian view of it*, is the fundamental feature and the key of the Johannean Gospel, of Johannean theology. The personal principle is the royal life-principle of the world. The personality of God in the personality of Christ, annihilates the power of the anti-personal, Satanic essence, and appoints the impersonal world to the service of life; it is diffused in the personality of the Apostles, in order that it may lift the whole world out of the abyss into the light of glorification, in which the world, as the old world, vanishes, in order to shine forth again as the eternal House of the Father, the eternal City of God. In conformity to this dynamical view, Christ's pre-temporal rule in the world is finally summed up in the testimony of John the Baptist; His post-temporal rule, in the ministry of the twelve Apostles; the draught of fishes of the seven; the simple contrast of the following disciple and the tarrying one; finally, in the

Gospel, considered merely as a historical narrative:—for that the doings of the Lord were so many—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down; thus setting forth the superfluity and cumberousness of anything like a perfect detail, in the strongest terms, and in terms which certainly look as if fault had been found with this Gospel for want of completeness, by some objectors."—P. S.]

* [Or, according to the other reading infin. aor. χωρῆσαι, which after οἶμαι without ἄν is pure Greek, and expresses more strongly the faith in the certainty of the fact stated than the fut. χωρήσειν.—P. S.]

† [Lines of two celebrated German hymns. To these may be added similar expressions in English hymns, as,

"Oh! for a thousand tongues to sing," *etc.*

"Had I a thousand hearts to give," *etc.*

"Were the whole realm of nature mine," *etc.*

But these and similar expressions are desires poetically expressed, while here we have a statement in prose.—P. S.]

* [Wordsworth puts into the first person singular οἶμαι, which John nowhere else uses in the Gospel, the intention of the writer to guard against the inference that ver. 25 was written by a person different from John, who wrote in the plural οἴδαμεν in the preceding verse. But this would have been done more effectually by using the singular in both cases. Godet conjectures that the subject of the οἶμαι is one of the apostles present with John at Ephesus, probably Andrew, who, with John, was the oldest disciple of Christ (ch. i.).—P. S.]

† "*Vom Himmel steigend Jesus bracht*
Des Evangeliums ewige Schrift,
Den Jüngern las Er sie Tag und Nacht;
Ein göttlich Wort, es wirkt und trifft.
Er stieg zurück, nahm's wieder mit,
Sie aber hatten's gut gefühlt,
Und Jeder schrieb so Schritt für Schritt,
Wie er's in seinem Sinn behielt.
Verschieden: Es hat nichts zu bedeuten
Sie hatten nicht gleiche Fähigkeiten;
Doch damit können sich die Christen
Bis zu dem jüngsten Tage fristen."

(GOETHE).]

type of a friendship with Christ which remains until the Lord comes.

With this dynamical character, then, the apostolic presentation of the evangelical history also corresponds. That history is not chronistically, but æonically, executed; not atomistically expanded, but principially concentrated; the whole infinitude and fulness of the signs of Jesus must be reflected in a concentric selection of speaking facts, translumined by the idea. Not in outward extension—in transparent concentration, the expression of eternal life is accomplished.

2. The great distance between John's view of the essence of evangelical historiography and the opinions or prejudices of modern criticism, becomes evident from the foregoing, and from the last Exeg. Note.

3. Even the Christian *Gramma* may err in the way of profuse book-making. Against this the Christian spirit of a John opposes its final words of warning; the like did the Preacher Solomon in the Old Testament (Eccles. xii. 12), and also Plato in Phædrus 60. The Christian spirit-word does not aim at converting the world into a vast library of sacred writings, but into the Divine House of the adorned Bride of Christ and of the marriage of the Bridegroom. To this end, Christian literature, with its testimony concerning Christ, is indeed to work, drawing all literature into His service; but the more it extends itself through the world, the more it should concentrate itself, shaping itself into the transparent life-picture of the glory of God in Christ.

HOMILETICAL AND PRACTICAL.

The testimony of the friend of Jesus concerning his Lord and Master.—Together with the faithful testimony concerning Christ, the testifying disciple unconsciously immortalizes himself.—And we know that his testimony is true: 1. We know: *a.* we believe it, *b.* we not only believe it, we know it, *c.* we not only know it (in the sense of the world's knowledge), we experience it. 2. We know, concerning his testimony, that it is sealed with the water and blood of Christ. 3. That it is true: *a.* true in spite of all the objections and contradictions of the world, *b.* true in the might of the Spirit who hath overcome the world.—How it is impossible, and yet possible, to depict the glory of Christ: 1. Impossible by the multitude of words, discourses and writings; 2. possible by the simple word of the Spirit concerning His great signs.—The evangelical life-picture of the Lord: 1. In respect of its finite form; 2. in respect of its infinite contents; 3. in respect of its New Testament, eternally new operation.

Starke: That which by grace we have received from God and done for the honor of God, we may well make known to others, taking care only that all boastfulness on account of our own persons is avoided, 1 Cor. xi.

Braune: "An individual once appeared on earth who, merely by moral omnipotence, conquered remote times and founded an eternity of His own. It is that calm Spirit whom we call Jesus Christ. Only quiet teaching and quiet striving formed the melodies wherewith this higher Orpheus tamed human beasts and converted rocks into sanctuaries of God. And yet out of so divine a life,—as it were, out of a thirty years' war against a perverse, insensible people,—we are familiar with but a few weeks. What transactions, what words of His may have been swallowed up from our knowledge before He became acquainted with the four writers of His history, those men by nature so dissimilar! If, then, out of so divine a life-book only scattered leaves have fluttered to us, so that perhaps greater deeds and words of that life are forgotten (?) than were detailed, repine not, nor pass judgment over the ship-wreck of little works and men, but recognize in that Christianity which nevertheless blossomed afterwards, the fulness with which the (All) Spirit yearly suffers the perishing blossoms to exceed in number those that thrive, without therefore forfeiting a future spring" (Jean Paul).

Schleiermacher: "For a long time there has been a fable current among men, and even in these days it is (still) frequently heard; unbelief invented it, and little faith receives it. Thus it runs: 'There shall come a time, and perhaps it is already here, when His right shall befall even this Jesus of Nazareth. Every human memory is fruitful but for a certain period; much doth the human race owe to Him, great things hath God accomplished by Him, yet He was but one of us, and His hour of oblivion, too, must strike. If He was in earnest in desiring to make the world absolutely free, He must likewise have willed to make it free from Himself, that God might be all in all. Then men would not only perceive that they have strength enough in themselves to fulfil the divine will, but in the true understanding of the same, they would be able to exceed His measure, if they did but wish. Yes, only when the Christian name is forgotten, shall a universal kingdom of love and truth arise, in which no germ more of enmity shall lie, such as has been sown from the beginning betwixt those that believe on this Jesus and the rest of the children of men.' But it shall not be realized,—this fable; since the days of His flesh, the Redeemer's image has been indelibly stamped on the race of men! Even though the letter might perish, which is holy only because it preserves us the image, the image itself shall last for ever; too deeply is it graven upon men ever to be effaced, and what the disciple said, shall always be truth: 'Lord, whither shall we go? Thou alone hast words of eternal life!'"

Heubner: The pernicious making and reading of books has been greatly prejudicial to the reading of the Book of Life, and to the Christian life. Luther himself on this account often wished his books done away with, *Works* i. 1938; xiv. 420; xv. *Anh.*, p. 90 xxi. 1081; xxii. 85.

Yet doubtless only in a qualified sense. The books of faith should promote life,—hence should be, as living books, strictly articulated organisms of life. Their foundation and aim is the Book of Life. This is above all true of the Holy Scriptures, particularly of the Gospels, most particularly of our Gospel.

[Craven: From Burkitt: Ver. 25. The wonderful activity, industry, and diligence of the Lord Jesus Christ; He was never idle, but His whole life was spent in doing good.

[From M. Henry: Ver. 25. If it be asked why the gospels are not larger, it may be answered, I. It was not because *they had exhausted their subject;* II. But 1. It was not *needful* to write *more;* 2. It was not *possible* to write *all;* 3. It was not *advisable* to write *much.*

[Schaff: Vers. 24, 25. Though but little has been written on the life of Christ by the Evangelists, that little is of more accountthan all the literature of the world, and has been more productive of books, as well as thoughts and deeds, than any number of biographies of sages and saints of ancient and modern times. The Gospels, and the Bible generally, rise like Mount Ararat high above the flood of literature; they are the sacred library for all nations, the literary sanctuary for scholars and the common people; they combine word and work, letter and spirit, earth and heaven, time and eternity. The eloquent tribute of an English divine* to the influence of the Bible applies especially to the Gospel of John, and may appropriately conclude this Commentary. "This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death, or property; the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms are the language which we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine, than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the lake of Gennesaret, or among the rills of Carmel. People who know little about London know by heart the palaces in Jerusalem, where those blessed feet trod which were nailed to the Cross. Men who know nothing of the architecture of a Christian cathedral, can yet tell you all about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half-an-hour breathless—a thousand men as one, listening to his single word. But this Word of God has held a thousand nations for thrice a thousand years spell-bound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but *the* Book."—P. S.]

* [I saw it in a respectable Magazine attributed to the Rev. F. Robertson, the late gifted preacher of Brighton, but I have been unable to verify the quotation and cannot vouch for its accuracy.—P. S.]

A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS ORIGINAL AND SELECTED,

BY

PHILIP SCHAFF, D.D.

IN CONNECTION WITH AMERICAN DIVINES OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. IV. OF THE NEW TESTAMENT: CONTAINING
THE ACTS OF THE APOSTLES.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1866.

THE

ACTS OF THE APOSTLES.

AN EXEGETICAL AND DOCTRINAL COMMENTARY,

BY

GOTTHARD VICTOR LECHLER, D.D.

ORDINARY PROFESSOR OF THEOLOGY, AND SUPERINTENDENT AT LEIPSIC:

WITH HOMILETICAL ADDITIONS,

BY

The Rev. CHARLES GEROK,

SUPERINTENDENT AT STUTTGARD.

TRANSLATED FROM THE SECOND GERMAN EDITION, WITH ADDITIONS,

BY

CHARLES F. SCHAEFFER, D.D.

PROFESSOR OF THEOLOGY IN THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH,
AT PHILADELPHIA.

NEW YORK:
CHARLES SCRIBNER, & CO., 654 BROADWAY.
1866.

JAS. B. RODGERS,
Stereotyper,
PHILADELPHIA, PA.

PREFACE OF THE AMERICAN TRANSLATOR.

The American Translator of Prof. LECHLER's Commentary on *The Acts of the Apostles*, which constitutes a volume of Dr. LANGE's "*Bibelwerk*," is at liberty to refer to the Preface of Dr. Schaff, in Vol. I., for a general description of the whole work.—The EXEGETICAL AND CRITICAL notes, and the DOCTRINAL AND ETHICAL views, presented in the present volume, were furnished by Dr. G. V. LECHLER, Professor of Theology, and Superintendent, at Leipsic; the HOMILETICAL AND PRACTICAL remarks were contributed by the Rev. CHARLES GEROK, Superintendent of ecclesiastical affairs in the city of Stuttgard (Württemberg).

Prof. Lechler had long been favorably known as the author of a "History of English Deism," of various valuable dissertations, and, specially, of a work entitled: "The Apostolic and post-Apostolic Age, etc.", (second edition, 1857), which has obtained a wide circulation in Europe; it exhibits the results of his profound study of THE ACTS, and of the extensive "literature" clustering around that book, which he uninterruptedly continued during a period of fifteen years. His thorough acquaintance with the character and spirit of that book, and his eminent attainments, fitted him, in a peculiar manner, for the task of preparing the present volume, which Dr. Lange, with admirable judgment, requested him to assume. At his own request, his friend, the Rev. C. Gerok of Stuttgard, one of the most distinguished and popular pulpit orators of Germany, consented to prepare the Homiletical matter. It may be here remarked, that, in addition to the contributions which each of these eminent men has made to the theological literature of Germany, Gerok has also taken a high rank as a poet. A collection of his religious poems, entitled "Palmblätter" (Palm-leaves), is so highly prized, that it has already reached a tenth edition.—As Gerok connects with his own matter many sketches of sermons, etc. derived from other sources (Starke, Lisco, etc.), the reader will perceive that the views presented in the HOMILETICAL AND PRACTICAL remarks, diverge, in a few cases of minor importance, from those which Lechler adopts in the EXEGETICAL AND CRITICAL notes.—As a general rule, the reader who specially consults the Exegetical notes, will frequently find additional exegetical matter in the DOCTRINAL AND ETHICAL departments.

The first edition of the present work, in the original language, appeared in 1860 (Bielefeld, Prussia), and was received with unusual favor; two years afterwards, the second edition, of which the present volume is a translation, made its appearance, with extensive additions and improvements.

Prof. Lechler has, in accordance with the general plan of the "Bibelwerk," devoted considerable attention to the *lectiones variæ* of the text, without, however, specifying the authorities, except in a few cases. It was not the intention of Dr. Lange and his coadjutors to introduce *all*

the various readings furnished by professed critical editions of the New Testament, and thus supersede the latter. Lechler has, accordingly, selected chiefly those readings only which he adopted in his translation, in preference to the respective readings of the *textus receptus*. The Translator has made considerable additions to this part of the work. Stier and Theile had, in the New Testament, or last volume of their "Polyglotten-Bibel," (many copies of which are now imported from Europe), exhibited the variations from the *textus receptus* in the several editions of Griesbach, Knapp, Scholz, Lachmann, Tischendorf, Hahn, and Theile; these were collated with great judgment and fidelity, although here, too, the authorities were not usually stated. (Mere orthographical variations, such as Lachmann's λήμψεσθαι, συνζητεῖν, etc., were not noticed.)

The Translator has performed a twofold work in this department. First, in addition to the various readings which Lechler has introduced, the Translator now exhibits all or nearly all those furnished by Stier and Theile. He adopted this course, as either the sources from which these readings proceed (manuscripts, versions, fathers, recensions), or their intrinsic character, have given them an importance not claimed by the great mass of the various readings. He has, secondly, presented a full statement of those uncial manuscripts which exhibit the readings of the *textus receptus*, and also of those which furnish the readings preferred by later editors or critics.

For the term: TEXTUS RECEPTUS, we are indebted to the Elzevirs, the celebrated printers of Amsterdam and Leyden. Their first edition of the Greek New Testament appeared in 1624; the text was long supposed to be that of the *editio regia* of Rob. Stephanus (or, Estienne, of Paris), with various alterations. But it is now ascertained that the text was, with the exception of a few passages, that of Beza's first edition with a Latin translation, of the year 1565. The name of the critic, or, rather, of the editor, is not known: some have conjectured that D. Heinsius superintended the work; others have proposed the name of Ant. Thysius. The editor, whose name cannot now be ascertained, remarked, with a certain degree of boldness, in the Preface of the second Elzevir edition, of the year 1633: "*Textum* ergo habes nunc ab omnibus *receptum*, in quo nihil immutatum aut corruptum damus, etc." The typographical accuracy and elegance, and the comparative cheapness of the Elzevir editions, gave them unusual popularity, and secured the favor of eminent scholars. The later editions (seven altogether, not eight, in number) appeared in 1641, 1656, 1662, 1670, 1678. The text of the fourth, fifth, and sixth editions was the same; the other editions exhibited some variations in the text, and few of those which other printers issued, professedly as copies of the "Textus Receptus," exhibited absolutely the same text, but occasionally introduced readings which varied from other printed texts. Although manuscripts of eminent value were subsequently collated, the expression of this unknown editor, viz. "Textum - - receptum," gave a sanction to the present text of the Greek Testament, in its general features, which, for a long period, was not called in question. (REUSS: *Gesch. d. Heil. Schriften N. T.* § 406. p. 413. Fourth edit. 1864.)*

* This author, a Professor in the University of Strasburg (France), and a member of the Theological Faculty, has published several works, either in the German or the French language, both of which he employs with equal elegance. His great work: "Histoire de la Théologie Chrétienne, etc.," appeared in a second edition in 1860, in two volumes. He has made the History of the Printed Text of the Greek Testament a special study, has already collected between 500 and 600 copies of various editions, and will soon publish a work on this interesting subject, which he has at length completed. He has conclusively shown that the term "Textus Receptus" is not to be taken in a strict and absolute sense, as if all those editions which profess to exhibit that text were *verbatim* the same. For instance, the text, respectively, of the Erasmian editions, of those of the Estienne (Stephens) family, of those of Beza, and also of the Elzevirian editions, was far from being *uniformly* the same, although the variations do not appear to be very serious or very numerous. Dr. Mill's text (1707) is that of the Estienne edition of 1550, with very few variations. It is the text which British and American editors or publishers have usually reproduced (Bagster, Greenfield, etc.). The present *Textus Receptus* is, as Prof. Reuss remarks, a "mixed text," *i. e.*, not one which exhibits the text of any existing manuscript without variations; minor variations will occasionally be found in all the numerous editions. This fact explains the circumstance that the English and the German au-

When Dr. Lechler published the last or second edition of this Commentary, he was not yet enabled to consult either of the two editions of the CODEX SINAITICUS,* which Tischendorf has since presented to the theological world. He was, however, made acquainted with the readings of that manuscript in several important passages, partly, by Tischendorf's *Notitia editionis codicis Bibliorum Sinaitici*, which appeared in 1860, and, partly, by a direct application for information made by his colleague to Tischendorf. Several important passages, however, remained, as to which he failed to obtain the readings of Cod. Sin.

In consequence of the importance of this Codex Sinaiticus ("the brightest pearl," says Reuss, § 392, note, "which Tischendorf, the happy finder, brought home from the East"), the Translator has inserted the readings which it exhibits, in all the cases in which either he himself or Lechler has introduced a various reading. The enterprising publishers of the "Polyglotten-Bibel" of Stier and Theile appended to the fourth edition of the New Testament (1863), a "Collatio textus Græci editionis Polyglottæ cum Novo Testamento Sinaitico," as an appendix. Tischendorf himself prefixed to it a Latin testimonial, in which he states that, with his concurrence, the preparation of this Appendix had been intrusted to two "viri doctissimi," whom he names. One of them collated the text heretofore adopted in the Four Gospels, with that of the Sinaitic manu-

thorized versions exhibit variations in some cases, especially in the punctuation, and that the former varies in a few cases from the Greek text of some editions of the Greek Testament, of which a few instances may be found in the "textual criticism" appended, in this volume, to the several sections into which the Book of THE ACTS is divided by Lechler.

* On this manuscript Dr. Schaff makes the following remarks (p. 565 of Vol. I. of this work): "The Sinaitic Manuscript of the Bible, which Professor Tischendorf rescued from the obscurity of the Convent of St. Catharine on Mount Sinai," was "carefully edited in two editions in 1862 and 1863." - - "No critical scholar can ignore this manuscript hereafter, etc." - - "In the absence of a similar mark agreed upon by critics (the proposed designation by the Hebrew א has not yet been adopted, etc.), I introduce it always as *Cod. Sin.*, etc."—Dr. Schaff's estimate of the value of this manuscript, is recognised as correct by all who have examined the subject. One of Tischendorf's correspondents recently remarked to the latter, that he regarded the "discovery of this manuscript as the most important event of the age."—For the sake of uniformity, and in accordance with the practice of Meyer in the fifth edition of his Commentary, the Translator has retained this designation in the present volume. The manuscript designated by the letter A., is *Codex Alexandrinus*, deposited in the British Museum; B. is *Cod. Vaticanus*, in Rome. The age of these two manuscripts is uncertain; they are assigned by different critics to the sixth or fifth century, while some (*e. g.*, Tischendorf) assign the latter even to the fourth century. C. is *Cod. Ephraemi* (*rescriptus*), in Paris (assigned to the fifth century.) The letter D. is applied to two MSS., the one (*Cantabrigiensis*, or, *Bezæ*), presented by Beza to the University of Cambridge, containing the Four Gospels, and THE ACTS, with some *lacunæ* (assigned to the seventh or sixth cent.); the other, in Paris (Claromontanus), containing the Pauline Epistles (assigned to the eight or seventh cent.).—Letter E. is the designation of three different MSS. no two of which contain the same books: the first is *Cod. Basileensis*, of the eighth cent., containing the Four Gospels; the second is *Cod. Laudianus*, in the Bodleian library, Oxford, containing THE ACTS, with some omissions, and assigned to the seventh or sixth cent.; the third is *Cod. Sangermanensis*, formerly in Paris, but now in Petersburg, of the eleventh or tenth century. (The letter F. does not appear in this volume as the designation of a manuscript, since no one so named, contains any considerable portion of THE ACTS.)—One of the three manuscripts designated by the letter G. (*Cod. Angelico-Romanus*, or, *Passionei*), of the ninth cent., and now in Rome, contains a large portion of THE ACTS. Tischendorf now designates it by the letter L.—The several MSS. marked H. respectively contain only parts of the Greek text of the New Testament (Tischendorf). *Cod. Mutinensis*, of the ninth cent., is a fragmentary copy of THE ACTS. The omissions are supplied by later hands. It was collated by Scholz, and, afterwards, by Tischendorf.—With these two, G. and H., the *textus receptus*, in THE ACTS, usually agrees, as the critical notes appended to the several sections in this volume, will show. Reference is not made in this volume to the other uncial manuscripts as they are chiefly copies of the Gospels or the Epistles, in whole or in part. (See REUSS: *Gesch. d. h. Schriften N. T.* § 329, p. 393–397, Fourth edition; HORNE'S *Introduction*, I. p. 221 ff.; TISCHENDORF'S *Catalogus Codicum Græcorum*, prefixed to his critical editions of the Greek New Testament; ALFORD'S *Prolegomena*, Vol. I. Chapt. VII., and, *Prolegomena*, Vol. II. Chapt. VI.).—The readings of the *cursive* manuscripts (termed in this volume *minuscules*, as contradistinguished from the *majuscules*, *i. e.*, the uncial MSS., REUSS, § 375), and also those found in the Church Fathers, which the critical editions furnish, have not been usually specified in this volume; none of the *minuscules* are older than A. D. 900.—The indefatigable Tischendorf has, at last, succeeded in obtaining the permission of the Pope to subject the Codex Vaticanus, distinguished by the letter B., to a thorough examination, or one more careful than it has yet received. For this privilege, which has never hitherto been granted in the same degree to any one of the many Protestants who sought it, Tischendorf is indebted to two of the Cardinals, whose influence with the Pope at length induced the latter to comply with the wish of the eminent biblical critic. He will, at an early period, present the results of his comparison of the Cod. Vat. with the Cod. Sin. to the theological world. And if the hope which he now entertains, of being ultimately permitted to edit the Cod. Vat. in the same style in which he has edited the Cod. Sin. should be fulfilled, he will add new lustre to his honored name.

script; the other collated THE ACTS, and the remainder of the New Testament. Tischendorf remarks that the work of the latter is more thoroughly performed than that of the former. He does not, however, seem to be entirely satisfied with the general results of their labors. The Translator of this volume found that their collation was unsatisfactory in several respects. After having translated and enlarged the critical notes appended to the several sections of the text of the first eight or nine chapters, he found himself compelled to lay this "Collatio" entirely aside, as far as textual criticism was concerned, and procure a copy of Tischendorf's own edition (1863) of the Codex Sinaiticus. The title is given on p. 565 of Vol. I. of this work. He was thus enabled to revise the critical notes already prepared, and to exhibit the exact readings of that manuscript in all the cases to which Lechler or he himself called attention. The marginal notes and renderings of the authorized English version have all been noticed, and the "Former Translations," (Wiclif, 1380; Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Rheims, 1580), have usually been mentioned in the critical notes appended to the text.

It was the Translator's main object to reproduce Lechler's Commentary in an English form, without alterations, or omissions (with the exception of a few sentences, exclusively in the Homiletical department, which contained repetitions, verses of German church hymns, etc.), or any extensive additions. A large portion of the best materials in Meyer's Commentary had already been incorporated by the author with his own matter. The Translator has occasionally inserted philological, geographical and other notes, derived chiefly from MEYER, ALFORD, HACKETT, J. A. ALEXANDER, and CONYBEARE AND HOWSON; to Gerok's part of the work, he has occasionally appended brief homiletical sketches. All his additions are invariably enclosed in brackets. He had originally intended to enrich the present volume by inserting extracts from Dr. SCHAFF'S "*History of the Apostolic Church.*" This production of the eminent church-historian sheds so much light on many questions connected with the Book of THE ACTS, that it may justly be regarded as indispensable to the student of the New Testament. He found, however, the work of condensation so difficult, as the matter presented by Dr. Schaff is exceedingly rich, and saw so plainly that brief extracts would be alike unsatisfactory to the reader, and unjust to that "History," that he was compelled to omit Dr. Schaff's matter entirely, (except in the Chronological chart); he now refers in general to the "History of the Apostolic Church," as a source whence very important information may be derived, on nearly all the points of interest which are introduced and discussed in this Commentary.—The variations from the authorized English Version, inserted in the text in brackets, present Lechler's views, not necessarily those of the Translator, who is responsible for them only in so far as they correctly exhibit Lechler's own decisions respecting the readings or the translation.

The Translator had very nearly completed his work, when he received the Edinburgh translation of Lechler's Commentary on THE ACTS OF THE APOSTLES, by Rev. Paton J. Gloag. An examination of this production satisfied the American Translator that, even if he had been able to consult it at an earlier period, it would have afforded him no aid. Mr. Gloag has not made any additions to the author's critical notes on the original text, by inserting the names of the manuscripts from which readings are taken, nor elsewhere added new matter to the original. The work was evidently performed with considerable haste, without a careful consultation of the best German Dictionaries, which, as it is obvious from the results, that translator should have in no case neglected. He has corrected scarcely any of the typographical errors occurring in the original in the Scriptural references. He reproduces the author's statements of distances by simply transferring the figures of the latter, which represent *German* miles. In addition to a few other

features which are not satisfactory to the reader, it may be remarked that both Lechler and Gerok are occasionally represented as expressing thoughts that materially differ from those which they really express in the original.

The Chronology of THE ACTS is, confessedly, a very intricate subject; the author has furnished very few dates, and abstains almost entirely from chronological investigations. To the Translator the absence of dates seemed to be the only defect of this noble work, which, however, the liberality of the American publisher has now enabled him, to a certain extent, to supply. Dr. H. A. W. Meyer had prefixed to the third edition of his Commentary on THE ACTS (1861), a large chronological chart, presenting a very full synopsis of the dates which he himself recognized, and also of those which the most eminent chronologists and commentators had, respectively, adopted. As he exhibits the results in such a convenient form, and gives a complete list of his authorities, the Translator has transferred the whole to the present volume, and added two columns—the one exhibiting the dates preferred by the author of this Commentary, the other, those exhibited in the "Chronological Table" appended to Dr. Schaff's "History of the Apostolic Church."

The text of the English Version here presented, including orthography, punctuation, etc., is that of the (standard) edition of the American Bible Society, 1861, Minion, Ref. 16mo.

PHILADELPHIA, *July 2d*, 1866. C. F. S.

THE

ACTS OF THE APOSTLES.

INTRODUCTION.

§ 1. PECULIAR FEATURES OF THE ACTS OF THE APOSTLES.

In the catalogue of the writings which compose the New Testament, this book occupies a position which is peculiarly its own. The history of the life of Jesus is presented in four Gospels, which refer mainly to a brief period of three years; the book of THE ACTS is the only one in the Bible which continues the sacred narrative after the close of the terrestrial life of the Redeemer, comprehending a period of at least thirty years (about 30–64, A. D.), and exhibiting the intimate connexion which subsisted between the subsequent events and the life of Jesus. The statement is made in the book itself (chap. i. 1), that it is the second part of the Gospel of Luke, so that these historical accounts of the Apostles are simply the continuation of the history of the life of the Lord himself. This connection between the Gospel and the book before us, has a deep significance, and is very instructive; for it teaches us that the course of action and the experiences of the Apostles and the earliest congregations, are both the fruit or continued operation of the terrestrial life of Jesus, which closed with his ascension, and also the revelation or demonstration of the celestial life of Christ, which commenced with his ascension. And, on the other hand, the varied experience of the disciples and the primitive congregations will then only appear in a true and sacred light, when it is viewed as the result of the operations of the exalted Lord and of the Spirit who was promised and sent by him. Besides, if the Gospel of Luke, as contradistinguished from the other three Gospels, is characterized, in particular, by the enlarged and lofty views of Christian philanthropy which pervade it, the book of THE ACTS, which is its continuation, fully accords with it in this respect. For the prophecies, the intimations, the types and images of the former, are presented in the latter, when it sets forth the deeds of the Apostles, as the actual *fulfilment*, as *facts* that have occurred, as real *history*. If the former, for instance, describes the Samaritan who expressed his fervent gratitude to the Saviour, and presents the parable of the Good Samaritan, the latter relates events of still greater importance which occurred in the presence of the Apostles, when many persons were converted in Samaria, and received the Gospel with lively gratitude and joy. And if the Gospel of Luke records various discourses of Jesus, which refer to the conversion of the Gentiles, and to their entrance into the kingdom of God, the book of THE ACTS, on the other hand, describes the mode in which the word of God was gradually and successfully made known to the Gentiles, and the process by which they were admitted to all the privileges of citizens of the kingdom of God.

If the Gospel of Luke is distinguished from the others by the peculiar spirit of Christian philanthropy which it breathes, the same enlarged views, which embrace the whole human species,

may also be recognized in his history of THE ACTS of the Apostles. It was, in reality, composed originally for the benefit of a Gentile-Christian, that is, the same Theophilus to whom the Gospel was dedicated; and by far the largest part of it is occupied with the history of Paul, the Apostle of the Gentiles. Still, the conversion of the Gentiles, or, Gentile-Christianity, is not the leading, much less the exclusive subject of this book—such limited views characterize it as little as they do the Scriptures in general. Luke manifests an equal interest in the conversion of the Jews to their Messiah and Saviour, that is, in the Judæo-Christian Church. And, indeed, the central thought of THE ACTS is the combination of both parts as one whole, or the oneness of the church of Christ, whether in Israel or among the Gentiles—the union of the Apostles, whatever names (Peter, Paul, etc.) they may bear. The leading theme of the book is found in the words addressed by the Lord to his apostles: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (ch. i. 8). The testimony of the Apostles (who received the unction of the Holy Spirit, and produced rich and abundant fruits), or historical accounts of the progress of the Church of Christ, which went forth from the Jews, and extended to the Gentiles, may, accordingly, be said to constitute the contents of the book. And yet it is a sacred book and worthy of the Bible, solely for the reason that it not only describes the deeds and experiences of men, or furnishes a human history, but also presents a divine and divine-human narrative, since it sets forth the controlling influence and authority of Christ, and the witness of his Spirit, in the deeds, the discourses and the experience of his apostles and his Church. Since it describes the origin, the establishment, the development, and the early progress and guidance of the church of Christ, it necessarily sets forth, at the same time, the eternal, fundamental principles of the church in every respect, "delineating, alike, the individual, the congregational, and the ecclesiastical life of the Christian." This book is, therefore, as Starke says, "a witness of apostolic doctrine and primitive Christianity; a rule and guide for the government, the discipline and the order of the church; an armory which furnishes the church with weapons in its conflict with Antichrist; a repository that offers a remedy for every soul-destroying disease engendered by errors in the faith and offences in the life and conduct of men; a store-house which abundantly nourishes faith, patience and hope; a mirror and a stimulus, promoting love and its appropriate works; a treasury, abounding in learning and sound doctrine."

§ 2. THE COMPOSITION OF THE ACTS.

The proofs of the genuineness and ecclesiastical authority of the present book, do not, it is true, ascend to so remote a period as those which may be produced in the case of many other portions of the New Testament. For the language of the apostolic fathers, in which allusions to certain passages of THE ACTS may indeed be found, is, nevertheless, not of such a character as to produce entire conviction. But the testimonies which are furnished at the close of the second, and the commencement of the third century, or at the time when the canon of the New Testament became more firmly established, are so numerous, so weighty, and so decided, that not a doubt can remain respecting the ancient and general recognition of THE ACTS as a sacred book, written by the apostolic man named Luke. Hence Eusebius did not hesitate to enumerate this book among those writings of the New Testament canon, which were universally acknowledged as genuine (*Hist. Eccl.* III. 25). The opposition of certain heretical parties, such as the Ebionites, Marcionites, Severians and Manicheans, who rejected the book solely for the reason that its statements were inconsistent with their doctrines, is not of such a nature as to impair our confidence in a fact supported by the ancient and universal testimony of the church. The statement found in a certain passage in Photius, to the effect that some persons supposed the book to have been written, not by Luke, but either by Clemens of Rome, or by Barnabas, cannot create any embarrassment, since it may be readily explained by the fact to which Chrysostom bears witness in his Homilies on THE ACTS: "There are many," he says, "who do not even know that this book is in existence, or who can state the name of the author." It may, besides, be easily conceived that the Gospels, and also the apostolical epistles were far more generally read than THE ACTS (which may possibly still be the case, even in the most recent times); under such circumstances, some uncertainty respecting the name of the author, may have existed in the minds of many persons.

In the most recent times, when doubting has assumed the character of a regular profession, one point, at least, connected with THE ACTS, has not been called in question, viz.: that the third Gospel and THE ACTS proceed from the *same* author. That this author was Luke, the companion of the apostle Paul, has, it is true, been repeatedly denied, but this denial is supported by arguments which cannot be said to possess very great weight.*

The date of the composition of THE ACTS cannot be stated with entire precision. The circumstance that the book does not speak of the death of the apostle Paul, does not fully authorize us to infer that it was written previously to that event. The silence which it observes on this point, may be easily ascribed to other causes. We may rather assume that not only the death of the apostle Paul, but also the destruction of Jerusalem had already occurred, when the book was written; and, indeed, Irenæus states that Luke had written his Gospel (the composition of which, as the first part, unquestionably preceded that of THE ACTS), after the death of Peter and Paul. The book cannot, however, on the other hand, have been written at a much later period. We may therefore assign the date of the book to the period intervening between A. D. 70 and 80.

§ 3. THEOLOGICAL AND HOMILETICAL WORKS ON THE ACTS.

For catalogues of special works on THE ACTS, or treatises on peculiar sections, see HEIDEGGER, *Enchir. Biblicum*, c. 7, p. 810 ff.; DANZ, *Universal-Wörterb. d. theol. Lit.* pp. 70–73; LILIENTHAL, *Bibl. Archivarius*, 1745, pp. 358–420; J. G. WALCH, *Bibliotheca Theologica*, T. 4, 1765, pp. 654–662.

Among the monographs, the following claim special mention: The fifty-five Homilies of CHRYSOSTOM; the commentaries of THEOPHYLACT and ŒCUMENIUS; and, in a more recent period, the commentary of LIMBORCH, Rotterdam, 1711; J. E. C. WALCH'S *Dissertatones in Acta Ap.*, 3 vols., Jena, 1756 ff.; the version and commentary of MORUS, edited by Dindorf, Leipsic, 1794; HILDEBRAND: *The History of the Apostles of Jesus*, presented in an exegetico-hermeneutical form, 1824; STIER: *The Discourses of the Apostles*, 1829; 2d ed. 1861; SCHRADER: *The Apostle Paul*, 1830 ff.; NEANDER: *History of the Planting and Guidance of the Christian Church, by the Apostles.* [An English translation of the third edition of the original work, by Ryland, was published in Philadelphia and New York in 1844, with the title: *History of the Planting and Training of the Christian Church*, etc.]. BAUR: *The Apostle Paul*, 1845; BAUMGARTEN: *The Acts of the Apostles*, or, The Course of the Development of the Church, from Jerusalem to Rome Halle, 1852: 2d ed. 1859 [translated into English by Morrison, and published in Edinburgh, 1855, in Clark's Foreign Theol. Library, 3 vols.]; LANGE: *The Apostolic Age*, 2 vols., 1854. [P. SCHAFF: *History of the Apostolic Church*, 2d ed., Leipsic, 1854. Translated into English by Yeomans, New York and Edinburgh; H. W. S. THIERSCH: *The Church during the Apostolic Age*, Frankf. and Erlangen, 1852.]; H. EWALD: *History of the People of Israel*, 6th vol., also with the title: *History of the Apostolic Age, to the Destruction of Jerusalem.* 1858;† HACKETT: *Commentary on the Original Text of the Acts of the Apostles.* Boston. 1851. [New edition, 1863; J. A. ALEXANDER: *The Acts of the Apostles Explained.* 2 vols. New York, 1857. Third edition, 1864.—TR.].

Works combining practical and homiletical matter:—MENKEN: *Views of the Life of the Apostle Paul, and of the Primitive Christian Congregations, derived from several chapters of the Acts*, Bremen, 1828; BRANDT: "*Apostolisches Pastorale,*" or, The Acts, exhibited as a guide for the

* *Note by the Editor* [Lange]. The highly esteemed author [Lechler] does not here notice the recent attempts of the school of Baur to disprove the historical accuracy and truth of THE ACTS, probably for two reasons: first, an extended investigation of the subject would have occupied too much space; secondly, those attacks on Luke may now be regarded as already successfully repelled. We simply add the remark here that the works which refer to this special subject, as well as the leading points themselves which are involved in it, are mentioned in our work, entitled: *Das Apostolische Zeitalter*, I. 5 ff. [*The Apostolic Age*]. One of the principal works which should be mentioned in this connection, is the author's monograph, entitled: *Das Apostolische und Nachapostolische Zeitalter* [*The Apostolic and Post-Apostolic Age*, by G. V. Lechler]; it received the prize offered by the Teyler [Theological] Society. [This Society had offered a prize for the best essay on the assaults of the Tübingen school on revealed truth. Lechler published a second edition of this valuable work, much enlarged (536 pages), in 1857.—TR.]

† *Note by the Editor* [Lange].—WIESELER'S *Chronology of the Apostolic Age* is of special importance with respect to chronological points connected with THE ACTS.

evangelical preacher and pastor in fulfilling the duties of his office with the Divine blessing, 1848; WILLIGER: "*Bible-hours*," on the Acts, 1850; LANGBEIN: *Sermons on the Acts*, Grimma, 1852; LEONHARDI and SPIEGELHAUER: *Homiletical Manual for Sermons on the Acts*, 1855; DA COSTA: *The Acts, interpreted for Pastors and the Church*, translated [from the Dutch into German] by Reifert, Bremen, 1860; BESSER: *The Acts, Explained in Bible-hours for the Church*, 1860.

§ 4. THE GREAT THEME, AND THE ORGANIC ARRANGEMENT OF THE CONTENTS OF "THE ACTS."

The theme of the book is the following:—The apostles of the Lord, appearing as his witnesses, both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth [ch. i. 8]——the Church of Christ, described with respect to its founding, its guidance, and its extension, in Israel and among Gentiles, from Jerusalem even unto Rome. This theme of THE ACTS comprehends a very large number of special facts, discourses and occurrences, which, at the same time, prefigure and sketch out the whole subsequent history of the Church.

PART I.

THE FOUNDING OF THE CHURCH OF CHRIST, AS A CHURCH DESIGNED FOR ISRAEL AND FOR THE ENTIRE HUMAN RACE (CH. I. AND II.).

INTRODUCTION.

A reference to the Gospel of Luke, as the first division of the whole work written by him (Ch. i. 1–3).

SECTION I. Antecedents of the founding of the Church (Ch. i. 4–26).

A. The Ascension of Jesus and the last instructions, commandments and promises addressed by him to the Apostles (Ch. i. 4–11; comp. Mark xvi. 19 ff.; Luke xxiv. 49 ff.).

B. The return of the Apostles to Jerusalem; their continued intimate union; the completion of the apostolic number Twelve, by the appointment of Matthias as an Apostle (Ch. i. 12–26).

SECTION II. The founding of the Church, as the Church of all nations, by the outpouring of the Holy Ghost on the day of Pentecost, by the testimony of Peter, who had an unction from the Spirit, and whom the divine blessing attended, by the conversion of three thousand persons, and by the devout fellowship of the believers (Ch. ii. 1–47).

A. The Pentecostal miracle itself; its external features, and its internal operation, by which the assembled believers were filled with the Holy Ghost and enabled to speak with other tongues (Ch. ii. 1–4).

B. The different impressions which were made by the event on Jews who came from foreign countries, especially when the disciples, filled with the Spirit, spake with other tongues (ver. 5–13).

C. The testimony of Peter (ver. 14–36).

D. The effect produced by this address, and the exhortations which followed it, namely, the conversion of three thousand souls, who were added by Baptism to the disciples (ver. 37–41).

E. The holy, devout, and blessed state of the primitive Church (ver. 42–47).

PART II.

THE CHURCH OF CHRIST IN JERUSALEM; ITS DEVELOPMENT AND GUIDANCE; ITS CONFLICTS AND VICTORIES, ACTS, AND SUFFERINGS (CH. III.–VII.).

SECTION I. The healing of the lame man, an apostolical miracle wrought in the power of Jesus Christ; its effects: first, Peter's testimony concerning Jesus Christ, delivered in the presence of the people; secondly, the arrest of Peter and John; they are, however, released, after energetically vindicating themselves before the great Council. All these events tended to encourage, and to

strengthen the faith of the Church; the oneness of spirit and brotherly love of the believers (Ch. iii. and iv.).

SECTION II. The miraculous and sudden judgment which visited the sin of Ananias and Sapphira, delivers the Church from a danger that threatened it in its own bosom. The effects produced by this event, and the internal progress of the Church, sustained by miraculous powers granted to the apostles (Ch. v. 1–16).

SECTION III. Another, and a more violent assault, conducted by the Sadducean party, is followed by the imprisonment of all the apostles; the miraculous deliverance of the latter, their bold defence before the Great Council, and the intervention of Gamaliel, ultimately led (after they had suffered shame for the sake of Jesus), to their release (Ch. v. 17–42).

SECTION IV. The complaint of the Hellenists that their widows were neglected when relief was given to the poor, induces the apostles to direct that seven men should be chosen and appointed for this service. The continued growth of the Church (Ch. vi. 1–7).

SECTION V. Stephen, one of the Seven, who labored with great power and success, is accused of blasphemy; he vindicates himself in a powerful discourse; in consequence of that discourse he is stoned, but dies with blessed hopes, a conqueror through the name of Jesus (Ch. vi. 8—vii. 60).

PART III.

THE CHURCH OF CHRIST THROUGHOUT JUDEA AND SAMARIA, AND IN ITS TRANSITION TO THE GENTILES (CH. VIII.–XII.).

SECTION I. The persecution of the Church in Jerusalem, which began with the stoning of Stephen, and in which Saul especially took an active part, occasions the dispersion of the believers throughout Judea and Samaria, but also leads to the promulgation of the Gospel in these regions, and even to the conversion of a proselyte from a distant country (Ch. viii.).

SECTION II. The conversion of Saul; his labors and experience immediately afterwards (Ch. ix. 1–30).

SECTION III. During Peter's visitation of the congregations in Judea, he is induced by a special revelation from heaven to visit a Gentile named Cornelius, to preach Christ in his house, and to baptize him and those that were in his house; this act of Peter was at first regarded in Jerusalem with disapprobation, but was ultimately, after the explanations which he gave, very gladly commended (Ch. ix. 31—xi. 18).

A. While the congregations in the Holy Land enjoy repose, and continue to flourish, Peter visits them. During this period he heals Eneas, in Lydda, who was sick of the palsy, and, in Joppa, restores Tabitha to life (Ch. ix. 31–43).

B. Concurring divine revelations conduct Peter from Joppa to the Roman centurion Cornelius, in Cesarea, to whom he proclaims Christ; and when the gift of the Holy Ghost is imparted to Cornelius and other Gentile hearers, Peter directs that they should be baptized (Ch. x.).

C. The objections of prejudiced Judæo-Christians to the association with Gentiles which had been commenced, are successfully answered by Peter, who appeals to the obvious interposition of the Lord in the whole transaction; hence, those who had objected, are not only satisfied, but also offer thanks to God for the conversion of the Gentiles (Ch. xi. 1–18).

SECTION IV. The establishment of a Gentile-Christian congregation in Antioch. Its communion in faith and love with Jerusalem. Saul and the Antiochian congregation (Ch. xi. 19–30).

A. The founding of the Church in Antioch, through the agency of Hellenists (Ch. xi. 19–21).

B. The Church in Jerusalem sends Barnabas to Antioch; he encourages the members of the recently formed congregation, and conducts Saul to them (ver. 22–26).

C. The Antiochian congregation gives proof of its fraternal union with the Christians in Judea, by affording relief to the latter during a famine (ver. 27–30).

SECTION V. The persecution of the Church in Jerusalem by Herod, and the execution of James; Peter is miraculously delivered from prison, and withdraws from Jerusalem; the persecution is terminated by a judgment of God, which overtakes the persecutor (ch. xii.).

PART IV.

THE EXTENSION OF THE CHURCH OF CHRIST IN GENTILE COUNTRIES THROUGH THE AGENCY OF PAUL, THE APOSTLE OF THE GENTILES; HIS THREE MISSIONARY JOURNEYS, AT THE TERMINATION OF EACH OF WHICH HE RETURNS TO JERUSALEM, AND DILIGENTLY PROMOTES UNION BETWEEN THE GENTILE-CHRISTIANS, AND THE JUDÆO-CHRISTIAN PRIMITIVE CONGREGATION (CH. XIII. 1—XXI. 16).

SECTION I. The first missionary journey of Paul, accompanied by Barnabas, to the island of Cyprus, and to Pamphylia and Pisidia, two provinces of Asia Minor (Ch. xiii. and xiv.).

SECTION II. Paul, the apostle of the Gentiles, and Barnabas, are sent from Antioch to Jerusalem, for the purpose of arranging matters that concerned Gentile-Christians; the proceedings in Jerusalem, and their results (Ch. xv. 1–35).

SECTION III. The second missionary journey of Paul, accompanied by Silas and Timotheus, to Asia Minor and Europe (Ch. xv. 36—xviii. 22).

SECTION IV. The third missionary journey of the apostle Paul—to Asia Minor, Macedonia, and Greece; his return to Jerusalem (Ch. xviii. 23—xxi. 16).

PART V.

THE ARREST OF THE APOSTLE PAUL, THE RESULT OF WHICH IS, THAT HE NOT ONLY FINDS AN OPPORTUNITY, IN THE PROVIDENCE OF GOD, FOR DELIVERING HIS TESTIMONY CONCERNING JESUS BEFORE HIS PEOPLE, THE GREAT COUNCIL, RULERS, AND PRINCES, BUT IS ALSO CONDUCTED TO ROME, THE CAPITAL OF THE WORLD, AND THE RESIDENCE OF THE EMPEROR, IN ORDER TO BEAR WITNESS THERE CONCERNING JESUS CHRIST, IN THE PRESENCE OF JEWS AND GENTILES (CH. XXI. 17—XXVIII. 31. Conclusion).

SECTION I. The cause and manner of the arrest of Paul (Ch. xxi. 17–40).

SECTION II. The imprisonment of the apostle Paul in Jerusalem; his defence before the Israelitic people and the Great Council (Ch. xxii. 1—xxiii. 11).

SECTION III. Paul is conveyed from Jerusalem to Cesarea, and there speaks in defence of himself before the Roman procurators, Felix and Festus, as well as before King Herod Agrippa II. (Ch. xxiii. 12—xxvi. 32).

SECTION IV. The apostle's journey by sea from Cesarea to Rome (Ch. xxvii. 1—xxviii. 15).

SECTION V. The abode and labors of the apostle Paul in Rome (Ch. xxviii. 16–31).

On the arrangement of the details furnished by THE ACTS, Lange has made some ingenious remarks in his *Apostolic Age*, I. 2, 48 ff. He observes, for instance, in reference to the section consisting of ch. iii.-xii., that here periods of external and internal obscuration and of splendor alternate in the Church, and that each period of its obscuration is succeeded by one of splendor, through the operation of the Spirit of Christ. In the section just mentioned, for instance, five periods of external and four of internal obscuration are enumerated. In a similar manner, Lange arranges, p. 162 ff., the journeys of the apostle Paul, ch. xiii.—xxi., in two series, which correspond to each other, namely, three missionary journeys, and three journeys from his missionary field to Jerusalem, which regularly alternate. Now, the remark is undoubtedly correct that, after each missionary journey, Paul re-visited Jerusalem, and that he maintained the connection between the Gentile-Christian missionary field and the original congregation. The second visit to the city is, however, indicated in ch. xviii. 22, in five words only, and is, indeed, so slightly mentioned, that many readers and interpreters have not even noticed it. This circumstance shows, at least, that Luke himself by no means assigned such importance to this visit to Jerusalem, as to describe it specially in his narrative. And with respect to the double series of periods of external and internal obscuration and splendor, it does not appear as if the historian himself, when he wrote the book, had entertained such a view. As to the arrangement of the leading topics of the book, indicated by the matter itself, we believe that we have presented it in the five PARTS mentioned above, in a plain but lucid manner, and in correspondence with the word of the Lord in ch. i. 8, in which passage the theme of the whole book of THE ACTS is furnished.

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ACTS OF THE APOSTLES.

PART FIRST.

THE Church of Christ founded, as a Church designed for Israel and for the entire human race. (CH. I. and II.)

INTRODUCTION.

A reference to the Gospel of Luke, as the first division of the whole work written by him.

CHAPTER I. 1–3.

1 THE former treatise [discourse]† have I [indeed] made, O Theophilus, of all that 2 Jesus began both to do and teach,* Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he 3 had chosen: *To whom also he shewed [had shown] himself alive after his passion [suffering] by many infallible [*omit* infallible] proofs, being seen of [in that he appeared to] them forty days, and speaking of [and spoke concerning] the things pertaining to the kingdom of God.

[† NOTE.—Where Dr. Lechler's German version differs materially from the authorized English version, the variations, as far as the idioms of the two languages permit the translator to reproduce them, are also given, and inclosed in brackets.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* **The former treatise.**—Luke applies this name to his Gospel, πρῶτος λόγος, *the first discourse*, not only because he had, in the order of time, written it previously to the composition of THE ACTS, but also because it presents the groundwork of all that belongs to the subsequent history of the Apostles and the Church.

b. **All that Jesus began both to do and teach**, as related in the Gospel. Where, however, is the *continuation* of such "doing and teaching," as the word **began** implies, to be found? It may unquestionably at first seem to be Luke's meaning that he had exhibited the successive acts and teachings of Jesus from the beginning, and had then, as it would be self-evident, continued the narrative to the close of the life of Jesus on earth. Still, he must have had a special reason for attaching weight to the conception of the *beginning*, and that reason can be the following only:—Luke distinguishes in his mind between the entire work of Jesus on earth, on the one hand, and his action after his ascension to heaven, on the other; he viewed the former as making a beginning or laying a foundation, in such a sense that Jesus himself, in his state of humiliation, began or sketched out the work which, after he had entered into his glory, he completed through the agency of the Apostles (Starke). This view of the word ἤρξατο (Olshausen, Schneckenburger, Baumgarten) is rejected by others, both as arbitrary in its character, and as ascribing to Luke a [modern] subjective view of the course of history (de Wette, Meyer). The latter are in error, for the entire book of THE ACTS, from the beginning to the end, presents the following view of the course of the events:—The exalted Lord operated *in* his Apostles, *with* them, and *for* them; thus he continues the work which he had commenced during his life on earth. The first chapter already exhibits "the lot which fell upon Matthias" as a visible sign of a choice made by the Lord, "who knoweth the hearts of all men," ver. 24. The outpouring of the Holy Ghost is an act of the exalt-

ed Lord, ch. ii. 33. When Stephen, "being full of the Holy Ghost," saw "Jesus standing on the right hand of God," and prayed: "Lord Jesus, receive my spirit!" that prayer was, according to the book before us, one which obtained an answer, for the Lord Jesus stood there, ready to receive him, ch. vii. 55, 59. These few instances afford sufficient evidence that those commentators do not obtrude upon the book a subjective view of the course of history, but only give prominence to the conception which really pervades it, when they regard the leadings of the Apostles and of the Church that are related in it, as deeds of the glorified Redeemer, and as the continuation of all that he began during his ministry on earth.

c. **All that Jesus** did and taught, Luke here says that he has already recorded. He maintains that his account of the life of Jesus is full and complete, without, however, claiming that every incident without exception had been related; such a detailed statement was given neither by the evangelist John (xx. 30) nor by Luke. Indeed, it would not have been *possible*, according to John xxi. 25, to relate all the deeds of Jesus without any omissions; neither was such a course *necessary*, since it is important to the Christian, not so much to know many things or all things, as, rather, to obtain a correct knowledge of all that constitutes revealed truth; *that* truth *is* found in the Gospel of Luke, in his ACTS, and, in general, in the Word of God.

VER. 2. *a.* **Until the day in which he was taken up**;—at that point of time the Gospel pauses, and the history of the ACTS of the Apostles begins. The ascension of Jesus is not only the leading event which is common to both treatises, but it is also the turning-point of both. It was the glorious termination of Christ's visible walk on earth, and also the beginning, alike momentous and rich in promise, of his invisible presence and his operation on earth. C. H. Rieger says: "The foremost place is here assigned to the history of the Ascension to heaven, in order that we may continually remember that all that occurred in the visible world and that is related in this book, originates in the invisible world 'whither the Lord Jesus is for us entered' (Heb. vi. 20). He who desires to understand aright the form which the Church of Christ assumes on earth, must continually bear the ascension of Jesus in mind, and the invisible process by which he took possession of his kingdom, as well as the future manifestation of that kingdom." The phrase, **he was taken up**, describes the ascension as an *experience* of Jesus, that is, as an act of God the Father. At the same time, this term indicates that the event was not so much a local and sensuous exaltation from earth to heaven (although it is originally derived from such impressions made on the senses), as, rather, a spiritual and real event, in so far as Jesus then acquired a higher position and greater power and dignity.

b. The day of the ascension is, however, one of vast importance in the eyes of Luke, not only on account of the exaltation of Jesus, but also on account of the **commandments** which he then gave to his chosen **Apostles**. These commandments or commissions constituted the last will of the Lord, and the acts of the apostles, so far as they were really apostolical in their character, were simply the execution of that will. Luke indicates the importance of the latter by employing the words *διὰ πνεύματος ἁγίου*. Many interpreters (among the most recent, Olshausen and de Wette) combine these words with *οὓς ἐξελέξατο*, *i. e. whom he had chosen through the Holy Ghost*, but the order of the words in the original does not admit of such a combination, which would be forced and unnatural. The most natural and simple sense of the words is the following: Jesus gave commandments through, or, by virtue of the Holy Ghost; that is, Jesus, who was anointed with the Holy Ghost (Luke iv. 1, 14, 18; Matth. xii. 28), "in the power of the Holy Ghost" gave commandments to the Apostles to be his witnesses, etc., so that such commandments were given by the Spirit also.

VER. 3. *a.* The circumstance that the Lord **shewed himself alive** to the Apostles, like the call which they had previously received, was both a preparation for the commission which he gave them at his departure, and also the necessary condition of its fulfilment. For how could he have given them the charge to be his witnesses in the world (i. 8. ii. 32), unless he had furnished them with the strongest evidence, and had most fully convinced them that he *did* live again, after having suffered and died? Now precisely such an assurance of faith, and such a strong conviction in the Apostles, as the appointed witnesses of Christ, whose testimony should proceed from their own personal knowledge, required as a basis proofs consisting of *facts*—not of *one* isolated fact, but of *many* (*πολλὰ τεκμήρια*). ["This epithet ('infallible') is not expressed in Greek, but is really included in the meaning of the noun, which is used by Plato and Aristotle to denote the strongest proof of which a subject is susceptible." (J. A. Alexander).—TR.]. He gave them many signs and evidences that it was He himself, the Crucified One, whom they saw, and not another, and that He lived indeed,—evidences that appealed to the eye, the ear, and the touch.

b. **Forty days.**—It has recently been asserted that this verse, according to which forty days intervened between the resurrection and the ascension, contradicts Luke's Gospel, ch. xxiv., in which, it is alleged, the ascension is represented as having occurred on the day of the resurrection (Zeller, in his *Apostelgesch.*, [*The Acts*, etc., *critically investigated*], and Meyer, in his Commentary). This assertion is altogether unfounded, inasmuch as it is absolutely impossible that all the events related in Luke, ch. xxiv., particularly in the portion extending from ver. 13 to the end, should have occurred within the limits of a single day, as indeed Lange has demonstrated (*Apost. Zeitalter*, I. 84 ff. [*The apostolic Age*]). It is true that Luke does not furnish precise dates in his Gospel or distinguish particular periods of time from one another, and that, if we possessed no other account of the occurrences which took place between the resurrection and the ascension, we could never have imagined that the interval between the two events extended to forty days. Still, this circumstance cannot be termed a *contradiction*, particularly when, on a

closer inspection of the Gospel (ch. xxiv. 44, 50), we ascertain that the latter exhibits obvious traces of a transition from one incident to another, even if the dates are not precisely furnished.

c. **Speaking of - - - the kingdom of God.**—During the interval between the resurrection and the ascension, the Lord repeatedly appeared to the apostles, and thus firmly established their conviction that he was alive, as well as gave distinctness and strength to their consciousness that he was invisibly near them; at the same time he also initiated them more fully by word and doctrine into the mysteries of the kingdom of God [Luke viii. 10] by **speaking of the things pertaining to the kingdom of God.**—This kingdom was the great subject of the teaching of Jesus both before his death on the cross, and after his resurrection; and the present discourses concerning the kingdom, which immediately preceded the ascension, furnished a foundation for all that the apostles themselves "did" and "taught" after his exaltation.

DOCTRINAL AND ETHICAL.

1. The *first* treatise of Luke was the Gospel concerning Jesus; the history of the apostolic church occupied the second place. In the whole circle of our personal knowledge of Christian truth, the knowledge of the Person of Jesus Christ must occupy the first or highest place. Christ, the God-Man, is the foundation that is laid; nothing can be permanent that is not built on him.

2. The *history* of the Church of Christ is the continuation of the divine-human life of Christ on earth. All that the apostles, and, after their day, other men of God have wrought, must be traced back to the continued action of the power of Christ. As he once came in the flesh, so he continually comes in the Spirit. This is the point of view indicated by the Bible, and the one which faith takes when it ponders the facts of Church History. He who desires to understand, not merely the first part, but also the whole, must survey with an attentive eye the operations of Christ in his Church.

3. The *actions* and the *teachings* of Jesus. To regard him merely as a teacher, is to divide Christ. Teaching was not even his first or chief office, but, rather, "he first performed himself that which he taught, and, indeed, spent thirty entire years in the most diligent practice of all the duties which he designed to prescribe afterwards to men." (BRANDT: *Apostolisches Pastorale*). "Christ *preached* his own *life*, and *lived* his own *doctrine*." (Chubb). His doctrine may be found substantially in his acts, to which his sufferings also belong. And, in general, works and words, doing and teaching, belong together in the ways of God, and illustrate and aid each other.

4. The *Ascension* of Jesus was his assumption (ver. 2, ἀνελήφθη; comp. 1 Tim. iii. 16). The Eastern Church gave the name of *Assumption-day* (ἀνάληψις) to the festival of the Ascension. The eternal Son of *God* was *again* taken up; the Son of *Man* was taken up into glory. The Exalted One is, and continues to be, the Son of Man; the fulness of the Godhead dwelleth bodily in him (Col. ii. 9), and where Jesus designs to be essentially present in his Deity, there, too, he designs to be present in his human corporeality. Comp. GESS: *Lehre von der Person Christi*, 1856, pp. 256 ff. [*Doctrine of the Person of Christ*].

5. The statement that Jesus had through the Holy Ghost given commandments unto the apostles, is intimately connected with the doctrine of *the Holy Ghost:* in the latter, the leading point of the mutual relation between God the Son and the Holy Ghost, involves many others which are still obscure.

6. Christ showed himself to the apostles *alive:* this circumstance indicates the high importance of the resurrection with respect to our faith; comp. 1 Cor. xv. 14, 17 ff. The fact that "He lives," is the principle of life—the *punctum saliens*—of Christianity; it is the main support—the heart—of all Christian faith, charity and hope.

7. The *discourses* of the risen Saviour respecting the kingdom of God. The *Word* is the true light. By his word the Lord enlightened his disciples still further during the forty days, and prepared them for the service of the word. Even as the heart of the men who were going to Emmaus burned within them, while he opened to them the Scriptures [Luke xxiv. 32], so the Lord still imparts light and warmth to believers through the Word, as a means of grace.

HOMILETICAL AND PRACTICAL.

VER. 1. **The former treatise**;—The Gospel concerning Christ, his Person, and his Work, is, and indeed always must continue to be, the first and principal subject of the instructions which a teacher furnishes (BRANDT: *Apost. Past.*).—**O Theophilus**; faithful servants of Christ watch over the whole flock with the utmost assiduity and zeal; but when they find a Theophilus in the flock, that is, when they find souls which earnestly seek God and their Saviour, they rightly devote special attention to these, and endeavor to instruct them in all things which belong to a perfect understanding of the way of salvation (Ib.).—**Of all that Jesus began.**—After the glorious beginning, a glorious progress follows. Theophilus had naturally addressed the question to himself: How did it occur that I became a Christian? How could the Gospel penetrate even to *Rome?* Luke now furnishes the answer:—Jesus, who ascended to heaven, sent the Gospel even to Rome. Theophilus, and all we who are Christians, belong as surely to the Lord Jesus, and are as intimately connected with him as the original disciples. He who in the beginning called his own, has also called us; for even as he *began* both to do and to teach, until the day in which he was taken up, so, too, he *continues* ever after to do and teach, as a Prophet, High-priest, and King in his kingdom. (BESSER: *Bibelst.*). It is not sufficient when we begin well; it is our duty to persevere in obedience to the end. (Starke).—**To do and teach.**—The doctrine and the life, the word and the walk, the revelation and the fulfilment of the divine will, were always combined in Jesus the Teacher, to whom no teacher is equal; he lived in accordance with that which

he taught, and performed himself all that he commanded. He is therefore not only the divine Master, at whose feet we should sit in order to learn the will of God from him, but he is also our divine example; when we follow in his steps, we can always have the blessed assurance that we are doing the will of God. It is the duty of every Christian both "to do" and "to teach," that is, he must be a Christian not in words only, but also in deed, Matth. vii. 21. (Starke).

VER. 2. *a.* **Until the day in which he was taken up.**—The Spirit of God has carefully provided that our knowledge respecting Christ's state of exaltation should be as full as it is respecting all that occurred in his state of humiliation; he has thus taught us from the beginning that all those would commit an error of judgment who should deem the latter state alone entitled to attention. (Apost. Past.).—We cannot form a correct judgment respecting the peculiar appearance which the Church of Christ now presents on earth, unless we continually bear in mind, first, the ascension of Jesus; secondly, the fact that the mode in which he begins to take possession of his kingdom, is invisible; and, thirdly, the future manifestation of that kingdom. (K. H. Rieger).—The first treatise, or, the Gospel of Luke, commences with the incarnation of Jesus Christ, and concludes with his ascension, or his return to the Father; the latter is the terminating point of his visible walk, his *doing* and *teaching* on earth, but not of his operations in the midst of his redeemed people. That ascension is, rather, the condition on which Christ's coming in the Spirit depends, and is really the commencement of this coming, by which Christ, who is now exalted above the heavens, uninterruptedly bears witness to his own kingly might and grace; hence Luke begins his history of the Apostles and of the Church by repeating his account of the ascension (Leonhardi and Spiegelhauer: *Homilet. Handbuch zur Apostelgesch.*).—All that occurs in the visible world originates in the invisible world; the apparently tangled threads of human affairs and of earthly events, meet above us, and are held by the hand of the holy and almighty Ruler of the world; so, too, in a special manner, that power which controls the history of the kingdom of Jesus Christ (of which history the Book of THE ACTS constitutes the first and most attractive portion), resides in the hand, once pierced, of our blessed Lord and Saviour, who was exalted from the cross to the right hand of God.

b. **After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.**—Here the apostles, whose history the book before us relates, are introduced. The Son did not return to the bosom of the Father [John i. 18] until he had effectually provided for the continuance of his work on earth, by commanding his chosen apostles to assume the office of preaching the Gospel, and by leaving with them the promise of the Holy Ghost. The selection and mission of the apostles, and the endowments which they received, constitute, in their combination, an act of the prophetic wisdom, the sacerdotal love, and the kingly authority of our Lord, of the importance of which we can never form too high an estimate. How could the kingdom of Christ have endured after his departure, unless these executors of his testament had been invested with full authority and power by him? We are distinctly informed in the text that Christ was taken up at the very time when he was giving instructions and commandments to his apostles; thus he taught not only during his life and at his death, but also at his ascension. *Imperatorem oportet stantem mori, et verum ecclesiæ Christianæ doctorem decet docentem vivere, mori, coelos adscendere.* (Apost. Past.).—**Through the Holy Ghost had given commandments.**—That which Christ has taught through the Holy Ghost, we must also receive and learn through the Holy Ghost. (Starke).

VER. 3. *a.* **To whom also he shewed himself alive after his passion.**—Those who behold the sufferings of Christ and suffer with him, shall also live and reign with him [2 Tim. ii. 11, 12].—When men preach the Gospel, it is important that they should be competent to bear witness respecting his *life*, as well as his sufferings and death; in both respects the apostles were qualified to speak by their experimental knowledge. The same duty continues to devolve on the messengers of the Gospel. Unless they have been crucified and have died with Christ, as well by that faith by which all things are their own [1 Cor. iii. 21], as also by following him and crucifying their old man with him [Rom. vi. 6], they have no true knowledge of his life. (Apost. Past.).—Thousands in Israel saw the ignominious sufferings of Christ on the cross; but the great truth that He who was put to death in the flesh, was quickened by the Spirit [1 Pet. iii. 18], is manifested on earth to those alone who have themselves been qualified by faith to receive the Spirit in which Christ lives bodily. (Besser).

b. **Speaking of the things pertaining to the kingdom of God.**—It is still the duty of religious teachers to exhibit a full and complete image of the kingdom of Christ on earth to their hearers, so that they may see it in its various aspects, and not be misled by false views. If we should describe that kingdom to them in pleasant terms alone, and refer only to the blessedness to which it conducts, they would afterwards be ready to take offence when dark clouds arise, and the kingdom of Christ appears in that form of which he has spoken to us prophetically in John, ch. xvi., and elsewhere. (Apost. Past.).

ON THE WHOLE SECTION. *The divine character of the Bible,* proved from the wonderful combination of *opposite qualities* in the books which compose it: I. They relate to personal matters, and are, nevertheless, universally applicable. II. They refer to special circumstances and occasions, and are, nevertheless, suited for all subsequent ages. (The Gospel of Luke and THE ACTS were both written for Theophilus).—*The sufficiency of the Scriptures:* they present, 1. Not every point of general interest, but, II. All that is necessary to salvation.—*Christ, our Prophet:* I. In his acts; and II. In his words.—*The commandments of Christ are spirit and life* [John vi. 63]: I. Inasmuch as he is himself anointed with the Holy Spirit; and, II. Grants the Holy Spirit to them that obey him.—*The oneness of God the Son and the Holy Ghost.*—"*Because I live, ye shall live also.*" [John xiv. 19].—*The condescension and*

grace of the Lord, manifested in his appearances during the forty days which succeeded his resurrection: I. He appeared often; and, II. Furnished infallible proofs that He was alive.—*The value of the evidence that Christ* LIVES: I. It is the foundation of our faith; II. The anchor of our hope. —*The course of the kingdom of God, and of the Saviour, is the same:* I. First, the cross; II. Then, the crown. (G. V. Lechler).

The Gospel concerning the life of Jesus on earth, the first treatise: this descriptive phrase refers I. To the vast results which the Gospel has produced—it is the germ whence all the succeeding developments of the kingdom of God on earth have proceeded. The phrase indicates, II. The cheerful character of the contents of the Gospel—viewed as the most benign message which fallen man ever received. It exhibits, III. The very ancient origin of the Gospel—as the testimony of faithful witnesses of the truth, founded on their personal experience, (ver. 3,)—(as opposed to the negative assertions of a destructive criticism.). —*The irrefutable testimony of Jesus Christ, the faithful witness* [Rev. i. 5]: it is furnished, I. By all that he *did* as well as by all that he *taught;* II. By his sufferings and death, as well as by his glorious exaltation; III. By the mouth of his Apostles, as well as by his personal acts; IV. By the course of events in the history of the world and of his kingdom, as well as by the internal experience of true believers.—*The deep religious significance of the interval of forty days between the resurrection and the ascension:* I. For the Lord; it was a period in which he (*a*) found a holy, sabbatical repose after the completion of his redeeming work; (*b*) terminated the pastoral labors which he had performed for the disciples, and (*c*) joyfully awaited his approaching exaltation. II. For the disciples; it was a period in which they (*a*) arrived at the close of that blessed intercourse which they had enjoyed with their glorified Master; (*b*) searched their own hearts diligently ("Simon, son of Jonas, lovest thou me?"), and thus (*c*) were fully prepared to perform their apostolical labors in the world. III. For us; it is a type (*a*) of that happy life of faith with Christ in God, which is hidden from the world, Col. iii. 3; (*b*) of that blessed labor of love performed in the hearts of our friends in view of the approaching separation; (*c*) of our joyful hope of entering the glory of heaven.

FIRST SECTION.

ANTECEDENTS OF THE FOUNDING OF THE CHURCH.

CHAPTER I. 4–26.

A. THE ASCENSION OF JESUS AND THE LAST INSTRUCTIONS, COMMANDMENTS, AND PROMISES ADDRESSED BY HIM TO THE APOSTLES. (Mark xvi. 19 ff.; Luke xxiv. 49 ff.).

CHAPTER I. 4–11.

CONTENTS:—The last meeting of Jesus and his disciples; the command that they should remain in Jerusalem; the promise of the baptism with the Holy Ghost; the declaration that the Apostles, without knowing the time of the appearance of the kingdom of God, should be witnesses of Jesus, from Jerusalem to the ends of the earth; the visible ascension of Jesus, and the testimony of the angels that he would come again visibly.

4 And, being assembled together with *them*,[1] [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, 5 ye have heard of me. *For John truly [*omit* truly, μὲν] baptized with water; but 6 ye shall be baptized with the Holy Ghost not many days hence. *When they therefore were come together, [They who had come together now (οὖν)] they [*om.* they] asked[2] of him, saying, Lord, wilt thou at this time restore again the kingdom to [the 7 people of] Israel? *And [But, δὲ] he said unto them, It is not for you to know the times or the seasons [periods or points of time], which the Father hath put in [deter-8 mined in accordance with] his own power [authority]. *But ye shall receive power, after that the Holy Ghost is come upon you[3]: and ye shall be witnesses unto me [my witnesses][4] both in Jerusalem and in all[5] Judea, and in Samaria, and unto the utter-9 most part [end] of the earth. *And when he had spoken these things, while they 10 beheld, he was taken up; and a cloud received him out of their sight. *And while they looked steadfastly toward heaven as he went up [departed], behold, two men 11 stood by them in white apparel [garments][6]: *Which [Who] also said, Ye men of Galilee, why stand ye gazing up into [towards] heaven? this same [*omit* same] Jesus, which [who] is taken up from you into heaven, shall so [will, ἐλεύσεται] come in like manner as ye have seen him go into heaven.

[1] Ver. 4.—The reading *συναλιζόμενος* is sufficiently sustained by nearly all the MSS. [by A. (B. e sil), C. D. E. and Codex Sinaiticus], in contradistinction from *συναλισκόμενος* in Cod. D. or *συναυλιζόμενος* in Theodoret; the last is recommended by Griesbach. [The marginal rendering (Wiclif, 1380; Rheims, 1580): *eating together with him*, is an ancient explanation of the *textus receptus*, *συναλιζόμενος*, and is adopted in the Vulgate, *convescens;* it has been rejected as erroneous by the most eminent modern interpreters, except Meyer.—Tr.]

[2] Ver 6.—Lachmann, Tischendorf and others, have correctly preferred the simple form *ἠρώτων* [found in A. B. C. (original) and Cod. Sin.], to the compound *ἐπηρώτων*, which is a correction of the former, in Cod. C. [Alford retains *ἐπηρ.* with C. (second correction) D. E.—Tr.]

[3] Ver. 8. a.—[The marginal rendering: *the power of the Holy Ghost coming upon you*, (found also in the Vulg. *virtutem supervenientis Spiritus sancti*), is regarded by the best writers (Winer: Gram. N. T. § 19.2), as less accurate than the version (Cranmer, 1539,) presented in the text.—Tr.]

[4] Ver. 8. b.—*μου* in A. B. C. D. [and Cod. Sin.] is better supported than *μοι* in E.

[5] Ver. 8. c.—*ἐν* before *πάσῃ* [as in *text. rec.*], is undoubtedly spurious; it is wanting in A. and D., and was inserted in C. by a later hand. [Ἐν is found also in B. E. and Cod. Sin., but is dropped by Lach. Tisch. and Alf.—Tr.]

[6] Ver. 10.—The plural *ἐσθήσεσι λευκαῖς* is to be preferred to the sing. *ἐσθῆτι λευκῇ* [of *text. rec.*]; the former was the original reading in Cod. C., but was changed into the singular by a later hand. [Alford regards the singular as the better reading; it is found in D. E., but Lach. and Tisch. adopt the plural with A. B. Cod. Sin., Vulg.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 4. *a.* Here, again, Luke specifies neither the time nor the place of the meeting; the latter, as we subsequently learn, ver. 12, was Mount Olivet. The times of the several appearances of the Lord mentioned in Luke's Gospel, ch. 24, cannot be defined with entire precision, and the same remark applies to the time of the present meeting; we may infer from ver. 2 ff., that it occurred on the fortieth day after the resurrection, provided that ver. 4 and ver. 6 both speak of the same meeting. The latter view has been controverted by Olshausen, who appeals to the parallel passage, Luke xxiv. 49 ff., where the command that the disciples should tarry in Jerusalem until they were baptized with the Spirit, seems to precede the final meeting in the order of time. This argument has, however, but little force, since the passage, Luke xxiv. 49, is obviously a very brief summary of the last words of Jesus; and, besides, even if we should adopt Olshausen's view, the two passages, Luke xxiv. 49 ff., and Acts i. 4 ff., would not be found to be strictly parallel; indeed, ver. 6 leads most naturally to the conclusion that the conversation occurred at one and the same meeting.

b. **Being assembled together.**—This final meeting of Jesus and his apostles is distinguished from all the others which occurred after the resurrection, by the circumstance that on this occasion the Lord desired the presence of *all* his apostles. The word *συναλιζόμενος* signifies, it is true, not only, in an active sense, *a gathering together of others*, but also, in the middle voice, *a coming together of ourselves:* still, it indicates both the presence of all who were expected, and also the deep significance of this interview, for no term of the same class is applied to the other appearances of the risen Lord. The solemnity and significance of this meeting are not derived simply from the circumstance that it was the last of all, or that on this occasion the apostles should be witnesses of his glorious assumption, but are specially due to the fact that he now revealed his last will and intentions.

c. **Commanded them.**—The last commandment given by the Lord to the apostles directed them to await the gift of the Holy Ghost in Jerusalem. It could not be obeyed without the exercise of self-denial on their part. For if they had yielded to a natural sentiment, which doubtless influenced them, they would have withdrawn from Jerusalem, and thus retired from the presence of men whom they dreaded, as well as have, in a certain measure, escaped their own painful recollections of the sufferings of the Lord, and of their previous unfaithfulness and faint-heartedness. But it was the will of God that the law should go forth out of Zion, and the word of the Lord from Jerusalem (Isaiah ii. 1–3)—that the foundation of his Messianic kingdom should be laid on this holy mountain—that, on the spot in which enmity against the Lord's Anointed had assumed the most awful form, the superior power of grace might be revealed—and, that *there* the glory of the name of Christ should be displayed in the most triumphant manner by the effusion of the Spirit, by the conversion of thousands, and by signs and wonders.

d. **The promise.**—With this command, which was oppressive to the feelings of the disciples as men, a special promise, of preëminent value, was immediately connected. For after the Redeemer who had been promised to the fathers, had come, the greatest and most blessed promise which remained, and which is now on the eve of being fulfilled, referred to the outpouring of the Spirit. Jesus terms it **the promise of the Father**, because God the Father had promised the gift of the Spirit through the prophets under the old covenant, *e. g.* Isai. xliv. 3; Joel ii. 28 ff.; etc. And in this connection Jesus reminds the disciples of his own words: here there is a transition from the indirect to the direct form of expression [which the English translators indicate by inserting *saith he;* see, for other instances, Luke v. 14; Acts xvii. 3; xxiii. 22, and for examples in Greek writers, Winer: *Gr., N. T.* § 63. 2.—Tr.]. The Lord's allusion cannot, however, be to his words recorded in Luke xxiv. 49, since his last conversation with the disciples is also there reported, but rather to passages like Luke xii. 11, 12, and to the discourses found in John's Gospel, ch. xiv—ch. xvi. The latter circumstance, viz.: that one of the Synoptists seems to recognize the existence of the Johanneic discourses, is worthy of special attention.—This promise of a full and complete baptism of the Spirit is in perfect harmony with the partial communication of the Spirit, which had already occurred, Luke ix. 55; John xx. 22.

Ver. 5. *a.* **Baptized with the Holy Ghost.**—The gift of the Spirit is here termed a *Baptism*, and is thus characterized as one of most abundant fulness, and as a submersion in a purifying and life-giving element. The term and the image are both derived from the water-baptism of John, but not without an additional allusion to the witness which John the Baptist bore (Luke iii 16). The only difference which is found in the language of these passages consists in the circum-

stance that when John foretold the baptism with the Spirit, he described it as an act of Christ, which is not expressly confirmed in the present passage, since the exigencies of the case did not require the mention of the divine Person from whom the baptism with the Spirit would proceed, but only an assurance of the fact itself.

b. **Not many days hence.**—This statement of the *time* is wisely so framed as to produce both a joyful "hasting unto," and also a "looking for" in faith (2 Pet. iii. 12), and thus to exercise the faith of the disciples.

VER. 6. The *question* proposed by the assembled apostles, was called forth by the Lord's own words. They ask concerning the **time**, as he had referred to the near approach of the time of their baptism with the Spirit; they ask concerning the **kingdom**, as he had repeatedly spoken to them, after his resurrection, of the kingdom of God, ver. 3. They were also influenced by his reference to the approaching outpouring of the Spirit, which they were the more ready to connect with their conceptions of the Messianic kingdom, as his resurrection had re-animated the most exalted hopes in their souls. Hence they ask: "Lord, dost thou **at this time** establish the kingdom for (the people of) Israel?" All the ardor of patriotic men, to whom the liberty, the grandeur, and the glory of their nation were very dear, manifests itself in this question, combined with the devout hope that all the divine promises which had been given to the people of God, would be fulfilled. The kingdom which is the object of their hope, is a kingdom of Israel, a theocratic kingdom, deriving its existence and reality from the Messiah, and intended to give liberty, greatness and dominion to the people of Israel, who were at the time oppressed by a heavy yoke. The apostles believe that they are almost authorized by the words now pronounced by the Lord, to hope for an early restoration of this kingdom.—The interpretation of the question in the following sense: Wilt thou then restore the kingdom to the Jews who crucified thee? (Lightfoot)—cannot, in our day, need a special refutation.

VER. 7. **It is not for you**, etc.—The *answer* of the Lord, which has been frequently, and, indeed, in some cases, grossly, misinterpreted, exhibits as much divine wisdom as human tenderness; it is intended rather to instruct than to rebuke. He does not deny them the privilege of asking, but only the right to *know* the times or the seasons which the Father, who alone possesses sovereign power, has appointed. The Son guards the royal prerogative—the divine reservation—the exclusive rights of the Father. It is, besides, instructive to notice the distinction which is indicated by Jesus between χρόνοι and καιροί; they are *periods* and *epochs* (seasons of greater and less duration, respectively), during which certain acts and purposes of God are accomplished; the knowledge of both, which are closely connected, is withheld not only from men in general, but even from the apostles also. The latter may be enlightened servants of God, and yet be as little competent to answer questions concerning the time of any of the developments of the kingdom of God as were the prophets of the old covenant, 1 Pet. i. 11. J. A. Bengel, it is true, supposed that even if it was not given to the *apostles* to know the times, it did not thence necessarily follow that such knowledge would not be given to others of a later day—that, in the divine economy, revelation was progressive—and that truths were made known in the Apocalypse of John, which were at this earlier period still hidden from the apostles. This excellent man, however, in whom, in many respects, a gift of prophecy dwelt, still made shipwreck concerning his calculations of the times and the seasons founded on the Apocalypse, and has thus furnished another striking proof that the words of Christ still abide: "It is not fitting that you should know periods or points of time." [The author of the *Gnomon* had been led by his calculations, which he modestly submitted to the examination of competent judges, to assign the year 1836 as the commencement of the Millennium. TR.]. So far, then, the Redeemer spoke only of *the time*, which constituted the chief point in the question of the apostles. As to the fact itself, the coming of the *kingdom*, and as to Israel's privilege with respect to the latter, they entertained no doubt; and the Lord was so far from disapproving of such an expectation, that he rather confirmed it by declaring that the Father had fixed the times. Now we know that neither a period nor an epoch can be affirmed concerning an event which is only imaginary.—Those interpreters have altogether mistaken the sense, who maintain that Jesus here entirely rejects the conceptions entertained by his apostles respecting the Messianic kingdom, for this is by no means the case. He did not deny that either their expectation of the appearance on earth of his glorious kingdom in its reality, or their hope of the glorious future which that kingdom opened to the people of Israel, was well founded; he simply subdued their eager curiosity respecting the time, and directed their attention to the practical duties which they were to perform at the present period.

VER. 8. **But ye shall receive power.**—While it was not given to the apostles to know the times of *future* events, the duty to act or work at the *present* time was assigned to them; they also received the assurance that they should be qualified for their work by the Holy Ghost, who would come upon them. They "**shall be witnesses,**" *i. e.*, they shall not merely *bear* witness but *be* witnesses in their own persons, and the divine power which is promised is itself the pledge of the truth of the promise. They shall be witnesses for Jesus with respect to his Person—their vocation itself is a witness. And where? **In Jerusalem - - - the earth.**—The apostles are directed to abide in Jerusalem and await the Holy Ghost; it was needful that their witness should be heard first of all in that city. But as the stone which is cast into the water creates circles which continually expand, so the apostolic witness concerning Jesus, first offered in Jerusalem as the central point, and in its vicinity, is designed to extend its influence continually, until it reaches the extreme boundaries of the earth. The term ἐσχάτου τῆς γῆς does not designate the limits of any country, as, for instance, those of the Holy Land, but the farthest points of the whole earth. The Son of man has a heart which beats for all mankind, even if

his own nation lies nearest to it—even if salvation is to proceed from the Jews, and the word of the Lord is to go forth from Jerusalem (John iv. 22; Isai. ii. 3). The characteristic feature of universality which belongs to Christianity, or the divine purpose to offer grace to all mankind in Christ, accords both with the historical prerogative of Israel in the economy of God, and also with the law of gradation or the necessity of an advance from a lower to a higher degree.

-That ver. 8 both contains the general theme of the whole book of THE ACTS, and also involves the principle according to which the materials have been arranged, is shown in the INTRODUCTION, § 4.

VER. 9. **And when he had spoken**, etc.—Immediately after the Lord had spoken words of such deep import, embracing the whole earth, all mankind, and the whole succeeding course of Christian history, as if a celestial perspective were presented, his own ascension followed. No other passage of the Scriptures exhibits this event so fully and distinctly as the present. The ascension consisted of two parts: the Lord was, first, visibly taken up, so that the apostles could follow him for a short time with their eyes as he rose on high; then a cloud (probably a bright cloud, Matth. xvii. 5) passing beneath received him, and thus removed him from their view (ὑπέλαβεν).

VER. 10, 11. **And while they looked**, etc.—They were still steadfastly gazing toward heaven after the disappearance of the Lord, when already two men stood by them. That these were unquestionably angels, appears from the following three facts: the suddenness of their appearance, for no one had seen them approach; then, their white, shining apparel—a visible representation of celestial purity and holiness; lastly, the tidings which they brought to the disciples, being a message sent from heaven to the earth. For these heavenly messengers were appointed not merely to comfort and encourage the disciples by their appearance, but also to proclaim a certain truth (οἳ καὶ εἶπον). This truth is two-fold, including both a question and a promise. The *question* ("Why stand ye gazing up into heaven?") gently rebukes the contemplative, inactive (ἑστήκατε) sadness and longing of the disciples, whose glances and thoughts were still directed upwards, as if they wished that it were possible to hasten after their Lord, and abide in his presence; their vocation, on the contrary, consisted, not in gazing inactively in the direction whither he went, but in zealously and vigorously doing his work on earth. The *promise* which the angels are commissioned to give, refers to the visible return of Jesus; it is precisely this prospect which encourages all "that love the appearing" [2 Tim. iv. 8] of the Lord, to do his will with diligence and zeal.

DOCTRINAL AND ETHICAL.

1. The promise of the Holy Ghost is the most important communication which the Lord made to his apostles immediately before his ascension. There is a divine consistency in this course, since the love of God the Father, as well the grace of the Son and his redeeming work, alike refer to the gift of the Holy Ghost, and are consummated by it. The Holy Ghost is the absolute and perfect unity in the inner life of the triune God, and the communication of the Holy Ghost is the highest point in the progressive series of divine revelations. When the eternal Word of God was made flesh and dwelt among us, God came near to men in a wonderful manner; but the most intimate communion between God and men occurs in the Holy Ghost. The incarnation of God is the union of God with the human race in the Person of the *one* Mediator; it is a new, a holy, a more exalted beginning of the race in the second Adam; the outpouring of the Spirit is the union of God immediately with all the individual human souls that receive the Spirit unto themselves. The sinful race of men needs a purification and a deliverance from sin and guilt, on the one hand, and a new life, on the other, as well as an elevation to God, all of which can proceed from God alone. Christ, the God-Man, who was made sin for us [2 Cor. v. 21], has finished the work of reconciliation, assumed the sins of the world, and taken them away; but he is, besides, the way, the truth and the life, and by him we come to the Father. And it is the Holy Ghost from whom both our purification and our new and divine life proceed. These truths are involved in the conception of a "baptism with the Holy Ghost" which the Redeemer, while alluding to the water-baptism of John, here announces; for as in the material world water has the two-fold effect of cleansing and recreating or vivifying, so the baptism with the Holy Ghost has a two-fold operation: it purifies the soul, and also infuses into it divine life and power (ver. 8).

2. The *kingdom of God* is one of those fundamental conceptions or truths which pervade the word of God, particularly the New Testament. A kingdom of God has existed ever since God has created and governed the world, but it has passed through different periods, experienced various developments, and exhibited manifold forms. When the apostles proposed the question in ver. 6, they thought of the kingdom of glory. Jesus withheld from them and from us a knowledge only of the time, but did not leave the fact itself involved in doubt. Not only the Scriptures of the Old, but also many weighty passages of the New Testament, establish the truth that Israel may look forward to a future condition which is full of promise, and to a certain prerogative in the kingdom of God. But it is a very different question whether we are competent to define in an intelligent manner the character, the extent, and the various relations of this future privilege of Israel. That question is not answered affirmatively by the manner in which Christ deals with the interrogation of his disciples,—his significant silence on the one hand, and, on the other, his weighty testimony respecting the fact itself. It is not without a deep meaning that he calls their attention (and our own also) to the present, direct, and practical vocation in the kingdom of grace; that vocation, which in its holy, comprehensive and honorable character, should now preëminently occupy their thoughts, authorizes them to be the Lord's witnesses to the ends of the earth. It unques-

tionably exposes the Lord's servants to many a painful conflict. The kingdom of grace often passes, in accordance with the divine dispensation, under the cross, and its motto is: Succumbing conducts to victory. The *witness* is often required to become a *martyr*, and, indeed, both conceptions are connected with the word μάρτυρες. But the most vigorous growth of the kingdom of Christ is frequently seen precisely under the cross.

3. The *Ascension* of Jesus is both the glorious termination of his terrestrial, and also the glorious commencement of his celestial life. It was, partly, a visible, partly, an invisible, process. The gradual ascent of the Lord, until a cloud received him, was visible; but the Lord's actual reception into heaven itself, or the true ἀνάληψις into the glory of heaven, was invisible. The fact itself was announced by the angels (ver. 11), and had also been foretold by the Lord previously to his sufferings. (John xiv. 2 ff.) He had himself repeatedly appeared to his disciples during the forty days which succeeded his resurrection, but on every occasion he had vanished out of their sight as suddenly as he had appeared; comp. Luke xxiv. 31. But when he finally parted from the assembled apostles, he permitted their glance to dwell distinctly and continuously on his ascent to heaven; thus, they who were appointed to be his eye-witnesses, were perfectly assured by the testimony of their senses, as far as such could be given, that he no more belonged to the earth or abode on it, but had, when all was finished, gone to the Father from whom he had come. And, indeed, Jesus as *man* ascended to heaven; it was the same Jesus who had died on the cross and risen from the grave that, on this last occasion, assembled with his disciples, and then ascended.

4. The ascension of Christ and his *second coming* are to be viewed in their combination; they are connected in the most intimate manner in the message brought by the angels. The same Christ who went to heaven, will hereafter return; he who comes to judge the living and the dead, is the Son of man, the Crucified One, the same who was wounded for us, who was dead, but is now alive forevermore (John v. 27; Rev. i. 18, and comp. ver. 13). The heavenly messengers bear witness to a threefold truth; He *will* return; he will return as *the same;* he will return in *like manner* as he went, that is, visibly and in glory. The angels make no allusion to the precise time of his coming, even as he himself had declared that the times and seasons were secrets belonging to the Father alone.

5. The interval between the two events, the ascension and the return of Christ, constitutes that whole period of time during which the history of the apostles and of the entire Church, runs its course. During this interval the Lord reigns at the right hand of the Father, unitedly with the Father; but he reigns in the midst of his enemies also. When the eye of faith glances upward to that glory in which the Crucified One now sits enthroned, and when Christian hope looks forward to his return, new strength and joy are imparted to the believing heart.

HOMILETICAL AND PRACTICAL.

VER. 4. *a.* **And, being assembled together with them.**—Before Christ can avail himself of the services of teachers in gathering men unto himself, he first gathers those teachers themselves under the wings of his grace, so that, after they are warmed and penetrated by his love, they may minister to him. Let him who is not gathered with others unto Christ, by no means assume the sacred office. (Apost. Past.).

b. **Commanded them that they should not depart from Jerusalem, but wait for the promise.**—The true disciple does not wilfully withdraw from his post, but waits until the Lord commands him to depart, even if those among whom he must labor, should resemble the occupants of the den of thieves in Jerusalem (Ibid.). Remember, O my soul, the weighty saying: "Go, when Jesus calls thee; hasten, when he draws thee; pause, when he restrains thee."—The burden imposed by the command is alleviated for the disciples by the precious pentecostal promise connected with it. The yoke of the law is made easy and light by the Gospel. (Leonhardi and Spiegelhauer).

c. **Wait for the promise of the Father.**—No one is permitted to preach prematurely, before the day of Pentecost, else would he act in his own name, and the Lord would say: 'I have not sent thee.' A pentecostal shower must precede every sermon, in order that the latter may operate effectually and awaken men. (Gossner.). —The Holy Spirit promised by the Father is the Spirit of adoption. (Besser.).

VER. 5. **For John truly baptized with water; but ye shall be baptized with the Holy Ghost.**—After Jesus had finished his work, having been baptized with water and with blood, the promise of John could be fulfilled: "He shall baptize you with the Holy Ghost." Luke iii. 16. (Besser.).—The measure in which the Lord grants his Spirit to his servants is proportioned to the work in which he employs them. He had previously imparted the Holy Ghost to his disciples, (John xx. 22), but now promises that he will grant the Spirit in a still fuller measure. O that we would receive and retain the gift with more devout earnestness! Then would an ever increasing measure be surely given to us [John iii. 34]. (Apost. Past.).—**Not many days hence.**—Christ does not specify the day and the hour with respect to his kingdom. He desires that his people shall watch, pray, and wait. The believer is spiritually educated by patient expectation; but his heart is encouraged when he hears such words as these: "Not many days hence"—"a little while"—"behold, I come quickly." (Leonh. and Spiegelh.).

VER. 6. **Lord, wilt thou at this time restore again the kingdom to Israel?**—Although we well know that the kingdom of Christ always exhibits its most vigorous growth under the cross, and thus acquires subsequently increased glory, we are, nevertheless, inclined by nature to wish for tidings of its external prosperity and splendor, rather than of those trials which usually promote its growth so efficiently. (Apost. Past.).—At the same time, the sentiments which the apostles express in the question cannot

be said to be of the class of those which prevailed among carnal Jews. They had been assured that, being baptized with the Holy Ghost, they should receive the promise of the Father. Hence they looked forward with joyful hope to Israel's entire redemption; the peace of heart which they enjoyed would be imparted to their nation; and the kingdom, the blessedness of which they already enjoyed in spirit, would, as they trusted, be revealed in all its might and splendor. (Besser).

VER. 7, 8.—**It is not for you to know the times or the seasons—; but ye shall receive power.**—The question of the disciples exhibited certain commendable features, such as a longing for the manifestation of the kingdom of heaven—a presentiment in their souls that great events were on the eve of occurring—and a recognition of the truth that now, when the King was ascending his heavenly throne, the power of his kingdom on earth must necessarily be revealed. The feature of the question which could not receive the Lord's approbation was solely the impatience on the part of the disciples, which it betrayed; they eagerly desire to know the time and the hour; they presume to inquire respecting the manner, the place and the time of the coming of the kingdom of God, instead of humbly intrusting the Lord's work to his own care, and of fulfilling their personal duties in meekness of spirit. That impatience the Lord mildly reduces to silence by uttering the words: **It is not for you to know**; of those personal duties of the disciples the encouraging promise reminds them: **Ye shall receive power.**—That power is designed to make them agents in hastening the approach of the time and the hour of the Messiah's kingdom on earth.—No better remedy for a morbid tendency to indulge in unprofitable speculations can be found, than a spirited course of action on the part of an individual, both in his religious and in his secular life; such a procedure will not only enable him to dismiss painful and importunate questions, but also conduct him to a practical solution of his difficulties.—**Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.**—No region is so desolate and unpromising, that, when the Lord sends a messenger to it, and the messenger goes forth at His command and in the power of His Spirit, such witness should not produce fruit. (Ap. Past.).—*Jerusalem*, the place in which the Spirit was first received, was designed to be likewise the place in which the witness of the Spirit should first be heard; the land of promise [Heb. xi. 9] was designed to offer the first congenial soil to *the promise* which is itself the fulness of spiritual blessings. *Samaria*, the missionary field, "white already to harvest" (John iv. 35), is mentioned by the Lord as a region intermediate between Judea and the countries of the Gentiles. *The uttermost part of the earth* may possibly indicate Rome, for that capital of the world represented all the known nations of the earth. We shall find that the arrangement of the contents of THE ACTS strictly conforms to this arrangement of the witnesses. (Besser).

VER. 9. **While they beheld, he was taken up.**—The interest and the affections of a large proportion of those who are styled Christians, are absorbed by the affairs of this transitory life; they seek after earthly objects, and give little or no heed to the fact that Christ has ascended on high. Here the Holy Ghost interposes and proclaims that Christ did not remain on earth, but ascended to heaven, so that while we dwell here below in the body, we may, nevertheless, lift up our hearts and thoughts on high, and not permit ourselves to be overcharged with cares of this life [Luke xxi. 34]. According to the rule which every Christian must adopt, the body and the old Adam may be occupied with temporal things, but the heart must seek spiritual and eternal treasures, even as Paul says: "Seek those things which are above, where Christ sitteth on the right hand of God." Col. iii. 1. (Luther).—Christ, who ascended to heaven, is truly the Lord both of counsel and of action—the living principle of the history of the apostles. (Besser).—**A cloud received him out of their sight.**—A visible cloud received the visible presence of Jesus, but other clouds were advancing, of which we read thus in Isai. xlv. 8: "Drop down, ye heavens, from above, and let the skies pour down righteousness." A cloud of witnesses (Heb. xii. 1) was ordered to diffuse a spiritual rain over the thirsty earth. (Ap. Past.).—Thus the clouds above us and around us are visible witnesses of the invisible Saviour, and like a light veil conceal the eternal High Priest from our bodily eyes. But as surely as the clouds are not only above us, but also around and among us, so surely is He who is enthroned behind the clouds, also among his people. (Williger).

VER. 10. **And while they looked steadfastly toward heaven—behold, two men stood by them.**—So, too, the servants of Jesus, in an especial manner, should fix their eyes and hearts on Him, in all their purposes and acts, in their struggles and their sorrows; then will the glance of Jesus meet their own; for while he dwelleth on high, he humbleth himself to behold the things that are below. (Ps. cxiii. 5, 6). How faithful the Saviour is! He is scarcely removed from the sight of his disciples, before he sends two of his heavenly messengers in order to cheer them; it was a pledge that his great promise concerning the mission of the Spirit should be fulfilled (Ap. Past.).—The **two men in white apparel**, clothed in brilliant festive garments (Mark xvi. 5), and the **men of Galilee**, who are unknown or despised on earth, but well known in heaven, and mentioned with honor for the sake of Him who was called a Galilean [Luke xxiii. 6], are now intimately united; a Mahanaim [Gen. xxxii. 2], a double encampment of angels and of men—the holy Church—is now established on earth. (Besser).

VER. 11. *a.* **Ye men of Galilee.**—After the Galilean Jesus occupied the throne at the right hand of God, no title of honor could be conferred on his disciples more glorious than the one which they here received. (Leonh. and Spieg.).—**Why stand ye gazing up into heaven?**—This language reminds us of the Easter-sermon of the angels: "Why seek ye the living among the dead?" [Luke xxiv. 5]. (Besser).—The rapture with which the servants of Jesus gaze on

his glory (and also their painful longing to be at home with him), can never justify inaction on their part, or forgetfulness of their office and calling. The joy of the Lord is designed to be their strength [Nehem. viii. 10], when they labor in behalf of the souls of others. (Ap. Past.).—The ascension of Jesus has opened a way in which we can follow him to heaven. (Starke).

b. **This same Jesus—shall so come.**—"Occupy till I come!" (Luke xix. 13). It is this commission, and no other, which his servants who are intrusted with the talent of the Spirit, are commanded to fulfil. **He shall come**—such alone are the words of the angels when they impart comfort and hope to the apostles, and the Church confesses the same hope, in simplicity of faith, in the second Article [of *The Creed:* "From thence he shall come to judge the quick and the dead." Tr.]. (Besser).—Truly, he will come **in like manner as** he went into heaven; his glorified wounds, the marks of his humiliation, will shine forth on that day in the sight of his people and of all the world; then will his people be comforted, seeing that their Saviour has "obtained eternal redemption" [Heb. ix. 12] for them; but unbelievers and all the enemies of his cross will be filled with terror; they shall look upon him whom they have pierced, and all shall mourn on earth. [Zech. xii. 10 ff.]. (Leonh. and Spieg.).

On the whole section.—*The hope of the righteous man:* it is, I. An exercise in obedience; II. The fruit of faith; III. A duty which is converted into gladness (Prov. x. 28). (Lechler).—**Not depart from Jerusalem**, ver. 4.—The duty of all faithful servants of Jesus to act as witnesses, especially in calamitous times: I. It imposes a difficult task; II. It is attended with an exalted promise.—*The gift of the Holy Ghost*, a baptism with the Holy Ghost, in so far as the Spirit, I. Cleanses the soul, as water cleanses the body; and, II. Recreates and strengthens the soul, as the bath renews the bodily strength. (Lechler).—*Lord, when wilt thou restore thy kingdom?* This question, which presents itself to the minds of disciples even in our day, is, I. An authorized question; when it proceeds from (*a*) a well-established faith, which awaits the coming of the Lord's kingdom; (*b*) compassionate love, which desires the salvation of the world; (*c*) holy sorrow, produced by the distress of the times. But it is, II. An unauthorized question; when it proceeds from (*a*) a carnal impatience, which desires that the kingdom of God should come with observation [Luke xvii. 20]; (*b*) spiritual presumption, which attempts to ascertain that which the Father hath put in his own power, or reserved for himself; (*c*) religious sloth, which gazes at the clouds with folded arms, while the great vocation of all requires them to work diligently for the kingdom of God.—*The true remedy for spiritual presumption:* I. An humble waiting for the hour of the Lord; II. Alacrity and diligence in performing the duties of our particular calling.—*The kingdom of God in its different aspects:* I. Under the cross; II. In its heavenly glory. (Lechler).—*Christ, our King:* I. Wearing, first, a crown of thorns; II. Afterwards, a crown of glory. (id.).—*Faithfulness in that which is least, the pathway to greatness in heaven.* (id.).—*Christianity, viewed as a call to men to become witnesses:* as such, it requires, I. Experience; II. Assurance of faith; III. Veracity; IV. Fidelity and perseverance. (id.).—*Ye shall be witnesses unto me!* Such is our vocation: I. In its glory—witnesses of the exalted King; II. In its lowliness—witnesses unto *Him alone*, not unto or for ourselves; III. With its trials—witnesses of the Lord in a hostile world; IV. With its promises—"power from on high," [ver. 8; Luke xxiv. 49].—*The power of the Holy Ghost:* I. Our need of it; II. The manner in which it is received. (Lechler). — *The Ascension of Jesus:* viewed as, I. The glorification of Jesus; II. The glorification of our human nature; III. The glorification of the whole earth. (Kapff.).—*With what sentiments do we now look on our ascending Lord?* I. With deep gratitude for the gifts and promises which he has left behind; II. With wonder and joy, awakened by the glory attending his departure; III. With a blessed hope of his return, which he has promised. (Westermeyer.).—*In what manner are we to look upward toward our ascended Lord?* I. By diligently searching his word; II. By earnestly seeking those things which are above; III. By a strong desire that he should draw us unto himself. (Starke).—*Whither does the ascension of the Lord direct our glance?* I. To the work which he finished—the blessings of which we are to extend to others; II. To heaven—into which he was taken up, and where he has prepared a place for us [John xiv. 2]; III. To his second coming unto judgment—which we are to await with a devout and submissive spirit. (Langbein).—*The true mode of looking upward to our exalted Saviour:* it consists, I. In a correct understanding of the importance of the ascension, namely, (*a*) the word concerning the kingdom, (*b*) the power of the Holy Ghost, (*c*) the visible event, as an emblem of the truth that Christ lives forever; II. In a proper use of the legacy of our exalted Lord; (*a*) a proper application of the word concerning the kingdom, and reverence for the privilege of being admitted into it, (*b*) sanctification in the Holy Ghost, (*c*) joyful expectation of the return of the Lord. (Harless).—*The results of the ascension of our Lord;* he has ascended to heaven, in order, I. That we may have our conversation in heaven; II. That we may have peace on earth; III. That we may receive the gifts which will enable us to follow him. (Petri).—*The promises of the Redeemer at his departure:* I. "Lo, I am with you alway" [Matt. xxviii. 20]. He is with us (*a*) in the Scriptures, (*b*) in the holy affections of our souls, (*c*) in the persons of those who bear his image. II. "This Jesus shall so come." Even now He is already come again unto judgment, in so far as good and evil men are (*a*) alike made known or characterized by him, (*b*) separated, and (*c*) conducted to the places respectively assigned to them. (Schleiermacher.).

B. THE RETURN OF THE APOSTLES TO JERUSALEM; THEIR CONTINUED INTIMATE UNION; THE COMPLETION OF THE APOSTOLIC NUMBER TWELVE, BY THE APPOINTMENT OF MATTHIAS AS AN APOSTLE.

CHAPTER I. 12–26.

CONTENTS:—The Apostles, after returning from Mount Olivet, continued with one accord in prayer, with others, ver. 12–14; Peter proposes the appointment of a witness of the resurrection of Jesus, in the place of the traitor Judas; two persons are chosen; Matthias is numbered with the Eleven.

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12 Then returned they unto Jerusalem from the mount called Olivet, which is from 13 [near] Jerusalem [, being distant] a sabbath day's journey. *And when they were come in, they went up into an [the, τὸ] upper room, where [they then] abode[,] both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* 14 [*omit—the brother*] of James. *These all continued with one accord in prayer and supplication,[1] with the women, and Mary the mother of Jesus, and with his brethren. 15 *And in those days Peter stood up in the midst of the disciples, and said (the number of names together were [there was a multitude of persons together,] about a 16 hundred and twenty,) *[Ye] Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, 17 which was [who became a] guide to them that took Jesus. *For he was numbered with [among[2]] us, and had obtained part [assumed the lot] of this ministry [service]. 18 *Now this man purchased a field [a piece of ground] with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 *And it was [became] known unto all the dwellers at Jerusalem; insomuch as [so that] that field is called in their proper tongue, Aceldama, that is to say, The [*omit* 20 The] field of blood. *For it is written in the book of Psalms, Let his habitation be [become] desolate, and let no man dwell therein: and, His bishoprick[3] let another 21 take.[4] *Wherefore of these men which [who] have companied with us all the time that 22 the Lord Jesus went in and out among us, *Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be [must 23 one become, γενέσθαι] a witness with us of his resurrection. *And they appointed 24 [placed] two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. *And they prayed, and said, Thou, Lord, which [who] knowest the hearts of all *men*, shew 25 whether of these two thou hast chosen, *That he may take part [receive the lot[5]] of this ministry and apostleship, from which Judas by transgression fell [Judas turned 26 aside], that he might go to his own place. *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[1] Ver. 14.—[The reading of the *text. rec.* καὶ τῇ δεήσει, after προσευχῇ, is found in C. (second correction), but is omitted in A. B. C. (original) D. E. Cod. Sin., Vulg., and is cancelled by Lachmann, Tischendorf, and Alford.—TR.]

[2] Ver. 17.—[Lechler's translation indicates that he, like Alford, rejects σὺν of the *text. rec.*, as found in most of the minuscules, and reads ἐν, in accordance with the best manuscripts, viz., A. B. C. D. E. Cod. Sin.; and this reading is preferred by nearly all recent critics.—TR.]

[3] Ver. 20.—a. [Lechler renders the original, ἐπισκοπὴν, by *Aufseheramt*, literally, *overseer's office*; the margin of the English Bible presents the rendering: "*office* (Geneva, 1557), or, *charge*." This translation strictly conforms to the original in Psalm cix. 8, פְּקֻדָּה; comp. Num. iv. 16. Peter here designates by the term, according to Meyer, de Wette, etc., *the apostolic office*.—TR.]

[4] Ver. 20.—b. [λάβοι, of *text. rec.*, with E., "is a correction to suit the Sept." (Ps. cix. 8). (Alf.)—Lach., Tisch., Bornemann, and Alf. read λαβέτω, with A. B. C. D. Cod. Sin.—TR.]

[5] Ver. 25.—[For κλῆρον, of *text. rec.*, before τῆς διακ., with minuscules, but also Cod. Sin. Lach., Tisch., Born., and Alf. read τόπον, with A. B. C. (original) D. Vulg. (*locum.*)—TR.]

EXEGETICAL AND CRITICAL.

VER. 12. **From the mount.**—This verse distinctly shows that the mount of Olives was the scene of the ascension. The narrator assumes that the reader already possesses a general knowledge of the place where the Lord ascended; when he expressly remarks that the apostles returned *to* Jerusalem *from the mount*, he describes the locality with sufficient precision. **A sabbath day's journey** (2,000 cubits or 4,000 [German] feet [about three-quarters of an English mile.—TR.]) was the extent of a walk allowed on the sabbath by the rabbinic traditions; this approximate measure of the distance of the mount from the city is furnished by Luke simply because Theophilus was not acquainted with

the Holy Land from personal observation. His statement, however, refers only to the general distance of the mount, and does not imply that such was the exact distance of the spot whence the Lord ascended. The remark in Luke's Gospel, xxiv. 50, that Jesus led the disciples out of the city ἕως εἰς Βηθανίαν, *as far as to Bethany*, does not contradict the statement in the present passage, as some commentators, de Wette, for instance, have intimated. For that passage in the Gospel does not assert that the ascension had occurred in the immediate vicinity of Bethany, nor does the one before us assert that Jesus, at the moment of the ascension, had been as near as a sabbath day's journey to Jerusalem; the former passage merely states that the occurrence had taken place on the way to Bethany, which was situated on the eastern declivity of the mount ["at the mount," πρὸς, Mark xi. 1; Luke xix. 29.—TR.]; even Strauss conceded that the two passages do not involve a contradiction.—As Bethany lay at a distance of fifteen stadia from Jerusalem (John xi. 18), and as only six stadia are assigned to a sabbath day's journey, the precise point from which the Lord ascended, must lie between these two extremes. (ROBINSON: *Palestine*, I. 253 f.; 275).

VER. 13, 14. **They went up into an** [the] **upper room.**—When the apostles returned to the city, they did not disperse, but with one accord continued together, and diligently prepared, with prayer and supplication, for the promised outpouring of the Spirit. For this purpose they went up into the upper room, that is, a chamber in the highest story of a certain house, immediately below the flat roof, where, remote from the tumult of the world, they could devote themselves without disturbance to their holy occupations. It was not a chamber in the temple, as some earlier interpreters have supposed, but was one that belonged to the private residence of an adherent of Jesus; for the statement in Luke xxiv. 53, that, after the ascension, the apostles were continually in the temple, does not necessarily imply that in the present passage the temple is again to be regarded as the locality; still less do the two statements contradict each other, as Strauss and others maintain. The words in the Gospel can only mean, in accordance with all the circumstances of the case, that when all the people visited the temple, namely, at the usual hours of prayer, the apostles invariably came thither also; the present passage informs us that at *other* intermediate times, they abode in the chamber already described.—The names of the eleven apostles are here given in full at the commencement of the narrative, for the purpose of placing those in a prominent position who constituted the central point of the Church of Christ, and to whom personally the promise of the Spirit had been given. They remained with one accord together, for "in union there is strength." Still, they did not vainly imagine that they possessed any strength of their own; on the contrary, they deeply felt their weakness and poverty, and earnestly prayed for the power of the Holy Ghost which had been promised.—They were, moreover, not led by pride of office to draw a line of demarcation between themselves and others, but, on the contrary, cordially united in prayer and supplication with all others who believed on Jesus. And here three groups of believers appear, besides the apostles: (1.) The *women* who had followed Jesus; some of them had attended him from Galilee to Jerusalem, Luke xxiii. 49; among these Mary, the mother of Jesus, is alone expressly named; she is not again mentioned in the New Testament. (2.) *The brethren of Jesus*, who had formerly (John vii. 5) been, not *for*, but *against* him, but who now unquestionably believe on him It is, moreover, worthy of observation, that the brethren of Jesus are here, on the one hand, plainly distinguished from, the eleven apostles, and, on the other, obviously placed in a certain connection with the mother of Jesus; hence it may be inferred, first, that brothers, in the direct sense of the word, and not cousins of Jesus, are meant, and, secondly, that no one of them was at the same time an apostle. (3.) For the *other disciples*, see ver. 15.

VER. 15. *a*. **About a hundred and twenty.**—Besides the ἀπόστολοι, ver. 2, the γυναῖκες and the ἀδελφοὶ τοῦ Ἰησοῦ, ver. 14, a larger assemblage of μαθηταί appears before us, consisting of the whole number of those who received Jesus as their Master and Lord, and were willing to yield obedience to him. A meeting was held on one of *those days, i. e.*, during the interval of ten days between the ascension of Jesus and the outpouring of the Spirit, at which about 120 individuals were present: this number doubtless includes the apostles, the brethren of Jesus, and other disciples; the last, of course, constitute the majority. This statement of the number has been regarded by some writers with suspicion, and been represented as inaccurate and unhistorical (BAUR: *Paulus*, p. 57; ZELLER: *Apostelgesch*, p. 117 f.), on the ground that it is in conflict with Paul's words that Jesus "was seen of above five hundred brethren at once." 1 Cor. xv. 6. Two considerations, however, show that his words by no means contradict the present passage: (1.) Luke does not at all intend to state in the present passage the precise number of *all* the disciples of Jesus in the whole country, but simply to report the number of those who were *present* at this meeting, the object of which was to appoint in the company of the apostles a successor to the traitor Judas. (2.) Paul, on the other hand, does not specify, in the passage just mentioned, the place in which the Lord appeared to the 500 disciples. This event may have occurred in Galilee, where the great majority of the disciples of Jesus resided; a comparatively small number dwelt in Jerusalem, in which city even the apostles themselves had remained only in consequence of the express command of the Lord; see LECHLER'S [the author's] *Apost. u. nachapost. Zeitalter*. 2 Aufl. p. 275 f.

b. **And in those days.**—Peter stood up in the midst of the disciples, addressed them, and made a certain proposition. It is apparent that "he is the mouth of the Apostles and their coryphеus," as Chrysostom says; and, indeed, he occupies the first place in the list of their names in ver. 13. Still, he does not himself regard his primacy in such a light as to assume the authority to supply the vacated twelfth apostolate, as if he possessed sovereign power; neither do the apostles believe that even they have, collectively, sufficient authority to fill a vacancy which had

occurred in their number, by an act of their own, independently of the action of others. On the contrary, the apostles, in whose name Peter acts, submit this matter, which concerns their office and ministry, to the assembled disciples, in order that they all, as the Church, may deliberate, resolve, and act. Such a course was accordingly adopted; for those who appointed Barsabas and Matthias (ver. 23), who referred to the two latter in their prayer (ver 24), and who, finally, gave forth their lots (ver. 26), were, as it appears from the connection, not the apostles exclusively, but all the assembled disciples.—How different the conduct of Peter here is from that of his pretended successor in Rome! How readily he concedes liberty of action to the congregation of believers, at a time, moreover, when they had not yet received the gift of the Holy Ghost!

VER. 16. **Concerning Judas.**—The address of Peter refers to two closely connected subjects: the departure of one apostle, and the necessity of appointing another in his place; he presents both in the light of the word of God. The circumstance that an apostle of the Lord could fall so deeply as to become a guide to them that took Jesus, and that he then died in so shocking a manner, might easily awaken grave doubts in the minds of others, and cause them to stumble. It was, therefore, of great importance that the whole subject should be placed in the proper light. This task Peter performed. He begins with the declaration that the circumstances **must needs** [ἔδει] occur; they are not merely accidental, but constitute the fulfilment of prophecies which the Scriptures contain (ver. 16 and 20). David had—he continues—spoken prophetically, by the inspiration of the Holy Ghost, concerning Judas and the desolation of his habitation, and also concerning the appointment of another in his place. In the 109th Psalm, which, in the early ages of Christianity, was called the "Iscariotic Psalm," and also in the 69th Psalm, David, the type in the Old Testament of the Redeemer, after certain very painful experiences, pours forth all his feelings: in the course of his complaints he also utters fearful imprecations in reference to those enemies who treated the Anointed of God unmercifully. He says, for instance; "Let their habitation be desolate; and let none dwell in their tents." Ps. lxix. 25. "Let his days be few; and let another take his office." Ps. cix. 8. And as Jesus was the antitype of the sorely persecuted and devout king, so Judas was the antitype of those earlier enemies of God and his Anointed; in Judas, accordingly, the curse and also those imprecations were necessarily fulfilled. As Peter is fully convinced that these words **in the book of Psalms** were fulfilled in him who betrayed Jesus, he changes the plural into the singular when he refers to the sense of the language occurring in Ps. lxix; he does not, however, intend to assert that David himself had consciously and distinctly referred exclusively to Judas and his apostleship; for he does not say here that *David* had spoken of Judas, but that *the Holy Ghost* had spoken prophetically **by the mouth of David** (ver. 16) concerning Judas. This fact fully accords with the following view:—David expressed his own grief in those Psalms, and referred to his own enemies whom he well knew; but as he was at the same time animated by the Spirit of God, he uttered thoughts and words which would be actually fulfilled in the most perfect manner only in the experience of the Redeemer; hence Peter applies the words specially to the accursed traitor, of whose expulsion from office and horrible end any previous deposition from office would afford only a feeble image.

VER. 17–20. **He was numbered with [among] us.**—In order to show that the prophecy in Ps. cix. 8 was really fulfilled in Judas, Peter mentions, in ver. 17, the circumstance that the traitor had once been a fellow-apostle, without which the words could not be applied to him; and, in ver. 18, he refers to the property of Judas which had become desolate in consequence of his awful death. He establishes the former declaration by adducing the fact that Judas had actually been enumerated among the Twelve and had obtained the **ministry**, that is, the apostolate, as the portion belonging to him. When Peter (for it is he who speaks in ver. 18 ff. and not Luke in his own person) refers, subsequently, to the property of Judas, and then to his death, it cannot be denied that the words are so framed that, without the aid of the parallel passage in Matth. xxvii. 5 ff., it would have occurred to no one that Judas had perished by committing suicide ("hanged himself"), and that the "field of blood" had been purchased only after his death. The words before us undoubtedly seem rather to convey the idea that Judas had himself purchased that piece of ground, and had afterwards been killed by a violent fall. Nevertheless, no reasons of sufficient weight exist to sustain the assertion that the two passages contradict each other, or to countenance the theory that two positively divergent traditions are here indicated. For it is quite possible that Peter simply expressed himself rhetorically, as if Judas himself had purchased the field, which was, it is true, purchased only after his death, but for which payment was made with the wages of his treachery; and that the manner of his death, as here described, (**falling headlong,** πρηνής, **he burst asunder**, etc.) can be easily reconciled with Matthew's statement (suicide, by hanging himself) is well known ["by merely supposing what is constantly occurring in such cases, that the rope or branch from which he was suspended broke, and he was violently thrown, etc.," (J. A. Alexander, *ad. loc.*) TR.].—A certain gloom, intended by the speaker, hovers over the expression in ver. 25, that Judas had gone **to his own place**; the words can convey no other sense than that Judas had gone to a place of condemnation, where an eternal curse and destruction are found.

VER. 21, 22. **Wherefore - - - must one.**—As it is now established, in consequence of the fulfilment of the prophecies already mentioned, that a vacancy had occurred in the place and office previously assigned to Judas, it is essential that this vacancy should be supplied, and the number *Twelve* be restored. It was, besides, indispensable that one of those men should be added to the Eleven as a witness of the resurrection of Jesus, who had continually associated with the apostles during the whole period of the Lord's intercourse with the disciples, extending from the first appearance of John to the day of the

Lord's ascension. Peter mentions only *one* of the qualifications of those who are suited for the apostleship, namely, an uninterrupted association with Jesus and his disciples during the whole period of the Lord's ministry. He is here primarily influenced by the consideration that the individual who shall be chosen, must be a *witness* of Jesus, and should therefore necessarily possess a personal and direct knowledge of the Person and the whole life and work of Jesus, as both an *eye*-witness and an *ear*-witness. This qualification, however, to which Peter gives prominence, is not merely of an external nature, as it might, at the first view, seem to be; for the steadfastness of any man who, from the beginning of the public ministry of Jesus to his ascension, had attached himself permanently to the company of the disciples, was undeniably an evidence of his inward state; it proved that such an individual possessed the qualities of fidelity and perseverance so eminently as to justify the act of giving him with confidence a special call to labor in the kingdom of God, as far as that call proceeded from men. The sentiments of one who had adhered to Jesus so long and so faithfully, and had fully attached himself to the disciples, had been subjected to a sufficient trial; it could not be doubted that the guidance and influence of Jesus had imparted to him a treasure of religious experience.

VER. 23-25. **And they appointed.**—The choice of the twelfth apostle instead of Judas, is partly a human, and partly a divine act; the former was performed by the entire assemblage of about one hundred and twenty believers. They were convinced by the address of Peter, that the place of Judas ought to be supplied by another, and they concurred with him in the opinion that the candidate should have attached himself to Jesus and his disciples from the beginning. In accordance with this view, the assembled believers proceed to action, but confine that action to the nomination of two persons among the whole number of those who were qualified; these two men, who were both present at the time, were then directed to stand forth in the view of all (*ἔστησαν*). The number—two—proposed by the meeting could create no embarrassment, since the qualification which Peter had mentioned and the meeting had acknowledged as indispensable, could be readily, and, indeed, unerringly recognized. Neither the New Testament nor history furnishes us with any other information whatever respecting the two persons mentioned in ver. 23, nor does either Matthias, who received the apostolate, or Joseph, the son of Sheba, **who was surnamed Justus**, afterwards re-appear. [*Sheba* occurs as a proper name in 2 Sam. xx. 1, and de Wette, with others, thinks it probable that Bar-sabas is formed according to the analogy of Bar-jona, Matth. xvi. 17, or Bar-jesus, Acts xiii. 6, but no etymology that has yet been proposed, has been generally recognized as correct.—TR.]. The conjecture is not well supported that the latter is identical with Joses Barnabas mentioned below in ch. iv. 36, since Luke does not there allude to the present passage, but rather introduces Barnabas as an individual who had not been previously mentioned.—The assembled believers did not regard themselves as authorized to take any additional steps, but submitted the ultimate decision respecting the particular *individual* to the Lord, because he was to be the *Lord's* apostle. Hence, in the prayer which they offered to the Lord "who knoweth the hearts of all men," and which was doubtless also pronounced by Peter as "the mouth of the disciples," they besought the Lord to indicate by a sign, which one of the two men He had chosen. Commentators differ in opinion on the point whether this prayer was addressed to God the Father, or to the exalted Lord Jesus. Meyer, who adopts the former view, appeals to ch. xv. 7 ff., where Peter repeats the term *καρδιογνώστης* and applies it expressly to God, of whom he also says: *ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη*, etc.; this passage, however, does not refer to the choice of an apostle. The correctness of the second view—that the prayer was addressed to Jesus—appears from the following considerations; (1.) In ver. 21, Jesus is expressly termed *ὁ κύριος*, to which *αὐτοῦ* in ver. 22 refers, whence it appears that *κύριε* in ver. 24 is naturally to be referred to Jesus also; (2.) As the individual who was to be chosen was designed to be an apostle of *Jesus*, the choice was obviously to be submitted to Jesus also; (3.) As the Lord Jesus himself chose his apostles on earth (ver. 2, *τοῖς ἀποστόλοις - - οὓς ἐξελέξατο*; comp. ver. 24, *ἐξελέξω*), so, too, *he* chose on this occasion Matthias as an apostle by a direct act, although he had ascended to heaven, even as, at a later period, he chose Saul, ch. ix. 15, 17. If we, besides, compare the terms occurring in ver. 17 and 25 respectively [in both the same words, *τὸν κλῆρον τῆς διακονίας ταύτης*.—TR.], we receive the impression that as Judas had obtained "the lot of this ministry" by the choice which Jesus made of him, so one of the two disciples now nominated would also receive "the lot of this ministry" by the special choice of Christ.

VER. 26. *a.* **They gave forth their lots.**—The resort to the lot for the purpose of reaching a decision, was in conformity to the usage prevailing under the old covenant. Tablets, on which the names of Joseph and Matthias were written (but not dice, as some have supposed), were employed; these were shaken in the vase or other vessel in which they had been deposited, and the lot which first fell out (*ἔπεσεν*), furnished the decision; the best illustrations of the latter will be found in 1 Chron. xxiv ff., and xxv. 8 ff. The lots were annually cast, under the old covenant, upon the two goats, when the day of atonement arrived, Levit. xvi. 8; Moses commanded that the land of Canaan should be divided by lot, Numb. xxxiv. 13; the command was subsequently obeyed, Josh. xiv. 2; xviii. 2. This assignment of different portions of the territory to the tribes of Israel specially occurred to the apostles as a type: the office of an apostle was, in one sense, the inheritance which a particular individual obtained—the lot that fell upon him (*κλῆροι*, ver. 17, 26).—But the apostles and the assembly of believers did not proceed to cast lots until they had themselves decided conscientiously in accordance with their personal knowledge, as far as any human decision could avail. It was only the final word—that word which required a previous glance into the heart—which they besought the Lord to pronounce through the lot. They were

the more easily disposed to adopt this course, as the Spirit had not yet been poured out upon them; but after that event, the lot was never again employed. When all these circumstances are considered, no abuse of the lot can be justified or even be extenuated by an appeal to the present case.

b. **And the lot fell upon Matthias.**—It has been asserted by some writers that this whole procedure—the substitution of Matthias as an apostle in place of Judas—was premature and in opposition to the will of God, since Paul had been appointed to take the place of Judas as an apostle, although the call was actually given to him only at a later period. This view has again been advocated quite recently by Stier (*Reden der Ap.* 1861, I. 15. [*Discourses of the Apostles*, 2d ed.]), but no valid arguments whatever can be adduced in favor of it. Not the least indication is given at any time that God had signified his disapprobation of this election; for the circumstance that the labors of Matthias are not afterwards mentioned, as little proves that he was not a genuine and true apostle after the heart of God, as the silence observed with respect to the labors of several of the Twelve would prove that they, too, did not possess the true apostolical character. And with regard to Paul, the view referred to above ["Paul was, in place of Matthias, or, more accurately, of Judas, the true Twelfth apostle," *Stier, loc. cit.*—Tr.], is certainly erroneous; for Paul himself never claimed, on any occasion, that he was one of the Twelve, while, on the contrary, he makes a plain distinction between them and himself in 1 Cor. xv. 5. He cannot, indeed, be enumerated among them, since his call constituted him the Apostle of the Gentiles; he is thus obviously contradistinguished from the Apostles of the Jews (comp. Gal. ii. 9); he is "the Apostle of progress" (Lange), while the latter are those who presided at the original founding of the work.

DOCTRINAL AND ETHICAL.

1. *The fulfilment of the Scriptures* is the theme of Peter's address; in such a light he views both the events connected with Judas, and also the necessity of supplying the vacancy which the latter made in the company of the apostles. He was doubtless influenced in adopting these views by intimations which he had previously received from Jesus. And his course was strictly correct. For Christ is both the heart of the old covenant, and also the foundation on which it rests; the most holy sentiments which characterized the spiritual life, the confidence in God, and the patient expectation of devout men of the old covenant, really referred to Christ as their great end, although such believers might often themselves be unconscious of this great truth. And, on the other hand, the most painful experiences of the servants of God under the old covenant, and their deeply wounded feelings, when they were misjudged, insulted, and persecuted, were only shadows and preludes of the sufferings of the Redeemer. When David, full of faith in the truth and the righteous retribution of God, denounced the enemies of God and of himself, his words were to be actually fulfilled in the case of the faithless man who betrayed the Lord. Even if David himself was not aware of this fact (which, indeed, Peter does not assert), still "the Spirit of Christ which was in him . . . testified beforehand the sufferings of Christ." 1 Pet. i. 11.

2. Peter recognizes it (ver. 22) as the great purpose of the vocation of the apostles that they should be witnesses of *the resurrection of Jesus;* the latter was the decisive act of God. That event attested the *Person* and crowned the *Work* of Jesus; it constitutes the foundation of the Christian's faith. Not only was it originally the great and pre-eminently glorious fact of the history of redemption in the eyes of the first disciples, but it is still regarded in that light by all believers. What results could the incarnation of God, or the crucifixion of Jesus have produced, without this resurrection from the dead? Comp. 1 Cor. xv. 14–19. The resurrection of Jesus still affords a test in our day, whether, in essential points, an individual is in bondage to unbelief, or whether he offers his homage to the true faith. He who cannot prevail on himself to receive the fact of the resurrection of Jesus from the dead in faith, has not yet, even in a general respect, acquired a correct knowledge of the Son of God, for he does not know the *living* Christ.

3. While Peter demands, on the one hand, that the person who shall be elected, should have been regularly in the company of Jesus like the other disciples, from the baptism of John to the ascension, he assigns, on the other, certain allowable limitations of that personal knowledge of the life of Jesus which it is indispensable that an Apostle should possess. For if the thirty years which Jesus passed in calm retirement, undoubtedly contributed their share to the work of redemption, still, it is in the life, the acts and the sufferings of the Lord during the three years of his ministry that the foundation of our faith in him is to be sought. The fact that the narratives of the Evangelists refer almost exclusively to this period, and introduce only a few incidents belonging to that of the childhood of Jesus, fully agrees with this view.

HOMILETICAL AND PRACTICAL.

Ver. 12. *a.* **Then returned they unto Jerusalem.**—As the Lord proceeded from Tabor, the mount of transfiguration (on which Peter desired to make tabernacles), to the scene of his sufferings and death, so, too, the disciples, after gazing at the open gate of heaven, are directed to return to the hostile city, in which they were first of all to bear witness. And so, too, the Christian must often descend from the holy heights to which he had been carried by his devotional exercises, down to his earthly field of labor and battle. [Lange adduces weighty reasons in the first vol. of the present publication (Matth. xvii. 1) for rejecting the tradition that *Tabor* was the mount of transfiguration, as Gerok here assumes.—Tr.]

b. **From the mount called Olivet.**—Not far from this mount the Redeemer endured his most awful agony of soul; but now he ascends from its summit victoriously to heaven; so near

together, too, are the sufferings and the glory of the servants of Christ. Their battle-fields become the scenes of their triumph. (Apost. Past.). —**Which is from Jerusalem a sabbath day's journey.**—As Mount Olivet was so near that the Jewish traditions permitted the disciples to visit it even on the sabbath, their continued abode in Jerusalem became endurable and even satisfactory. (Williger.).—In whatever spot the Christian now dwells, its distance from the mount of Olivet does not exceed a sabbath day's journey; let him, therefore, daily go thither in spirit, especially when peaceful sabbatic hours visit him.

Ver. 14. **These all continued with one accord,** etc.—The ten days which intervened between the Ascension and Pentecost—between the departure of the Lord in the flesh and his return in the Spirit—constituted a memorable period of time; in some of its features it resembled the period which intervened between the death and the resurrection of the Lord. And yet the disciples now assemble under very different and far more happy circumstances. If they are again apparently as sheep having no shepherd, they are not filled with sadness and fear as once they were, neither do they weep for the Lord as for one who is dead. They know now that he lives, that he is enthroned in heaven, and that he is with his people alway, even unto the end of the world. They are again assembled in a secluded spot, but have not again shut the doors for fear of the Jews [John xx. 19], neither do they tremble and flee as sheep when the wolf is coming. They are assembled together in calm expectation and with holy hopes in their souls; and they remind us of a group of children waiting in a darkened chamber on Christmas-eve, until the expected Christmas gifts shall have been duly arranged in the adjoining apartment. For in truth a season like Advent had now arrived for the disciples, in which they waited with blessed hope for the coming of the Lord in the Spirit.—What varied natural gifts, dispositions, gifts of grace, and spiritual tendencies, are represented by the names of these eleven Apostles! And yet the nature of each, however different the one may be from the other, is now sanctified and ennobled by the grace of Him who is able to employ each individual in his service to the praise of his glory. Even opposite features of character among them are beautifully tempered and associated in brotherly love under one Lord, so that they can exclaim: He is the Head, we are his members; He is the light, we are the reflection; He is the Master, we are brethren; He is ours, and we are his!—**With the women, and Mary the mother of Jesus.**—How well matured and purified in spirit must Mary be at this period, after the long and varied experience which followed the salutation of the angel! She whose soul was pierced through with a sword, was, nevertheless, blessed among women. [Luke i. 42; ii. 35.]. With what tender love and devout reverence must not only John, to whom the Lord on the cross had given her as a precious legacy, but also all others, have looked on, and ministered to, this mother of their Lord! And yet, how unassuming the manner is in which she presents herself on this occasion also, when she is mentioned for the last time in the Scriptures! Her name is here the *last* of all, and not the first of those recorded by Luke; she prays *with* the others, not *for* them, as a handmaid of the Lord [Luke i. 38], not as a queen of heaven!—**And with his brethren.**—They, too, who had not at first believed in the divine character of Jesus, but had remained far from his kingdom, have now learned to prostrate themselves before the crucified and risen Lord, as Joseph's brethren in an earlier age paid homage to their honored and powerful brother.—*The blessed commemoration:* I. The appropriate application of the blessing received; II. The appropriate prayer for further blessings. (Lisco.).

Ver. 15. **And in those days Peter stood up.**—He who had fallen so deeply as even to deny his Lord, has, nevertheless, the courage to speak of the treachery and dreadful end of Judas before all the brethren. For he was conscious that his sins were forgiven, and was influenced by the Lord's words: "When thou art converted, strengthen thy brethren."—"Whenever I look at Peter, my very heart leaps for joy. For although I am a poor sinner, Peter also was a poor sinner; if I should paint a portrait of Peter, I would paint on every hair of his head the words: 'I believe in the forgiveness of sins.' O Peter, if thou hast been saved, I, too, shall be saved." (Luther).

He who daily obtains a clearer view of the multitude and heinousness of his sins, but whose conviction that the blood of Christ cleanses from all sin, at the same time increases in power, will always stand forth like Peter, and avail himself of every occasion on which he can perform any work to the praise of the glorious grace of his Mediator and Redeemer. (Ap. Past.)

Ver. 16–20. **Concerning Judas, which was guide,** etc.—Peter speaks of the grievous sin and horrible death of Judas with the greatest earnestness and candor, but also with devout sorrow and with gentleness. He speaks, too, with earnestness and candor of the treachery and the suicide of his fellow-disciple, who involved himself and his brethren in disgrace by his iniquitous conduct. Not a trace appears here of that unworthy desire which, in such painful cases, sometimes prompts men to conceal the truth and practise deception for the sake of avoiding a loss of honor; not a trace appears of apostolic pride or priestly pride of station, as if no blemish could be permitted to be seen in the character of those who are invested with the sacred office, or as if they were not amenable to civil laws nor pledged to respect public opinion. Peter, on the contrary, refers with a holy earnestness to the divine judgment which had overtaken the wretched man, and shows that even this painful event promoted by its results the honor of the one true God; his punitive justice appears in its majesty, and the prophecies which his word contains, were most remarkably fulfilled; thus the case of Judas enables Peter to give a solemn warning to all succeeding ages respecting the self-deception to which sin conducts. And yet Peter speaks of this "son of perdition" [John xvii. 12] in gentle tones, and with a sorrow not unmingled with pity. Not a trace appears of those uncharitable judgments which are often pronounced in such cases—not a trace of that

haughty, self-exalting spirit with which Christians often look down upon a miserable self-murderer; no other feeling is here revealed save that of holy sorrow for the soul that is lost. Peter's language is characterized by moderation both when he speaks of the treachery of Judas ("he was guide to them that took Jesus"), and when he speaks of his eternal lot ("he went to his own place"). In such a spirit we should remember our own infirmities, in every case in which others incur guilt, and apply Nathan's words to ourselves: "Thou art the man!"

VER. 21, 22. **Wherefore - - - must one,** etc.—The term **must** [δεῖ] here refers not only to the necessity of supplying the vacant place of Judas, but also to the essential qualifications of the persons who shall be nominated. The levity and irreverence of the opinion that it is indeed an advantage when a teacher possesses the qualifications which are demanded in the Scriptures, but that these are not precisely necessary, since he may be an able pastor without acquiring them, are fully exposed by this divine *oportet*. (Ap. Past.)—**Which have companied with us all the time,** etc.—Two qualifications are here indicated: first, a certain measure of Christian knowledge; the individual who is chosen, must possess a direct personal knowledge of Christ's Person and walk on earth; secondly, a certain measure of Christian fidelity; he must have faithfully adhered to Jesus during the whole period specified, without having ever gone back [John vi. 66] or taken offence. Both of these qualifications are still required of those who are appointed to preach the Gospel and feed the flock of Christ—a living knowledge of the Lord, and sincere devotion to him.

A witness with us of his resurrection.—The testimony concerning the resurrection of Jesus comprehends every other important topic—his death, his life, and his doctrine; for without a statement of these points, the significance of his resurrection cannot be unfolded. And, further, that testimony constitutes the crown and glory of the preaching of Christ's name; for while his doctrine is glorious and his life holy, and while his sufferings affect our feelings and his death deeply impresses us, still it was only when his resurrection occurred that he was declared to be the Son of God with power, and the Saviour of the world. [Rom. i. 4].

VER. 23. **And they appointed two,** etc.—Both possessed the qualifications which Peter had particularized; the selection of either for the office would have consequently been judicious. But those really tempt God who nominate incompetent persons under the pretext that God will nevertheless so order the course of events as to lead to the selection of the individual who is acceptable to him. (Ap. Past.).—Listen to the unison of the three chords which are struck at this election of a bishop! The *sacred office* directs that election in self-denying humility; the *congregation* yields a voluntary obedience and presents two chosen ones to the Lord; *He*, who is the sole patron of his Church, is entreated to designate the individual whom He has chosen as an offering for the extension of his kingdom. (Leonh. and Sp.).

VER. 24, 25. **Prayed, and said,** etc.—Teachers who have been given in answer to prayer, and whom devout prayer attended when they assumed office, enjoy the divine blessing, when they also themselves continue instant in prayer even to the end. (Ap. Past.).—**Thou, Lord, which knowest the hearts,** etc.—It is cheering to the heart to survey the intimate personal intercourse which the disciples maintain with the exalted Lord Jesus, unmoved as they are by the circumstance that their eyes no longer behold him. The election of the twelfth Apostle was so ordered as to be the first work which they on earth, and He in heaven, would unitedly perform in the Holy Ghost. (Besser).—**Thou - - knowest the hearts of all men**—a description of our God and Saviour, of which the teacher of religion should never lose sight. We may so labor in the sight of men that our praises shall be loudly proclaimed, "but the Lord looketh on the heart." [1 Sam. xvi. 7]. (Ap. Past.)

VER. 26. **And they gave forth their lots.** The disciples desire that their prayer: "Lord—shew whether of these two thou hast chosen," should be answered through the medium of the lot. They ask the Lord to reveal to them his will, and, as in the case of the other apostles in Galilee, so, now, to call and choose himself the twelfth apostle in the place of Judas. The employment of the lot, although a familiar practice under the old covenant (as when the land was divided by lot among the twelve tribes, Numb. xxvi. 55, of which the twelve apostles were designed to be the representatives), is not once repeated in the Scriptures after the day of Pentecost; for, after the fulness of the Holy Spirit had been poured out upon the Church, the latter, in devout obedience, was guided by that Spirit into all truth. Now this "truth," even in our day, is still no other than the revealed word of the Old and New Testaments. When we receive the word of God as a lamp unto our feet, and a light unto our path, we shall not walk in the night and stumble. When we humbly give heed to the leadings of the Lord, and in prayer commit our way to him, he conducts us in the paths of righteousness, and leads us by his Spirit into the land of uprightness. (Leon. and Sp.).

ON THE WHOLE SECTION.—Prayer, the weapon of the Church. (Starke).—Judas, an illustration of the deep guilt which an individual may contract, who begins well, but continues to yield obedience to a single sin. (Ibid.).—*When may an individual be regarded as well fitted and prepared to assume the sacred office?* I. When he faithfully adheres to Jesus and to his disciples; II. When Jesus himself dwells in his heart. (Ib.).—*The life of man, a journey to his eternal abode;* I. There are two ways; II. Let us choose the narrow way! (Ibid).—*The manner in which the welfare of the Church was secured at the election of Matthias;* I. Whatever office an individual in the Church may receive, two points are of primary importance: Clear views of the divine will, and inviolable fidelity in the imitation of Christ; II. Among Christians, no election without prayer and the divine blessing; III. The lot justifiable as a means of excluding private influences, when both of the persons nominated were in all respects equal. (Schleiermacher.).—*That the word of God is our only safe guide in difficult situations of life:*

I. It teaches us to consider even the most embarrassing relations in which we may be placed, as dispensations of Providence; II. It teaches us to form comprehensive and clear views of those circumstances which may aid us in finding the right way; III. It teaches us to pray in faith, and then submit the ultimate decision to the Lord himself. (Langbein).—*The wages of sin*, or, *The awful death of Judas Iscariot:* I. He should have remained Christ's disciple; but he betrayed his Master; II. He should have administered a sacred charge; but he purchased the field of blood; III. He should have preached the name of the risen Saviour; but he committed suicide; IV. He should have received the Holy Ghost; but he was lost forever. (Florey).—*The choice of Matthias by lot, an evidence of faith:* a faith, I. Which even after painful trials confidently awaited the victory of the kingdom of Christ; II. Which fully recognized the lofty purpose and the significance of the apostleship; III. Which, conscious of its own weakness, in all things submitted the decision to the Lord. (Leonh. and Sp.).—*The divine election:* I. It proceeds from the free grace of God; II. It demands a mind and a walk of which God can approve. (Kapff.).—*On looking upward to God, the Searcher of hearts;* this practice, I. Humbles the heart; II. Strengthens the heart. (C. Beck: *Hom. Rep.*).—*The disciples of the Lord, waiting for his Spirit:* I. They obediently abode in Jerusalem, ver. 13; II. They remained with one accord together, ver. 14; III. They prayed, ver. 14; (Lisco).—*The Christian, waiting until the Lord shall be revealed:* like the disciples, who abode in Jerusalem, I. He obeys, for he is full of faith; II. He dwells with others in unity, for he is full of love; III. He prays, for he is full of hope. (id.).—*That even the apostasy of those who had received a special call to the ministry, cannot retard the progress of the kingdom of God on earth:* I. The fact that such individuals at times apostatize, ver. 15–20; II. The certainty that these occurrences cannot seriously retard the progress of the kingdom of God, ver. 21–26. (id.).—*The devout spirit and the harmony of the first disciples, an example for all ages:* I. A devout spirit perpetuates and sanctifies the harmony of brethren; II. That harmony communicates new ardor and elevation to a devout spirit. (Lechler).—*By what considerations should we be induced to persevere in prayer?*—By those derived, I. From our urgent wants; II. From the precious promises of God. (id.)—*The sources of Christian energy and boldness*, (as illustrated in the case of Peter): I. Deep views of our own sinfulness; II. An experimental knowledge of divine grace and the atonement of Christ, (id.).—*Judas and Peter*, viewed as monuments of divine justice and grace. (id.).—*In what mode shall we judge and speak of the sins and punishments of others?*—I. With candor and truth; II. With humility and self-examination; III. With grief, flowing from Christian love. (id.).—*The gradual advances of sin*, illustrated by the history of Judas. (id.).—*The love of money, the root of all evil.* [1 Tim. vi. 10]. (id.).—*The proverb: Ill-gotten, ill-spent.* (id.).—*The word of God, a light unto our path*, [Ps. cxix. 105]: I. It gives us right views of our experience of life; II. It makes known to us alike our general and our special duties.—*The necessary qualifications of a teacher of religion:* I. Accurate knowledge of the truth which is after godliness [Tit. i. 1]; II. Personal communion with Jesus. (id.).—*The office of a teacher, viewed as that of a witness.*—*Genuine prayer;* it is, I. Full of reverence and humility, as in the presence of the divine majesty; II. Full of faith and confidence, as a conversation with the friend of our souls.—*The lessons taught by the truth that the Lord is the Searcher of hearts:* it conducts to, I. Humble self-knowledge; II. Child-like confidence in God. (ibid.).—*Judas lost, Matthias chosen;* I. Judas lost, (*a*) not on account of an antemundane divine reprobation, but (*b*) on account of his own transgression, which necessarily demanded (*c*) the action of the punitive justice of God; II. Matthias chosen, (*a*) not on account of any merit of his own (for wherein was he superior to Barsabas?), (*b*) but by the free grace of God, to which, however, (*c*) he devoutly subjected his own will and his whole life.—*Barsabas the Just*, [Justus, ver. 23], *and Matthias the Chosen One*, or, *My Grace is sufficient for thee!* [2 Cor. xii. 9].—*Matthias, numbered with the apostles, an image of him who assumes the office of the ministry with the divine blessing;* three conditions must here be observed: I. The spiritual fitness of the individual, ver. 21, 22: II. The regular external call, ver. 23, 24; III. The divine confirmation of the act, ver. 25, 26.—[*The consultations of Christians:* I. The spirit in which they are conducted; a spirit of (*a*) humble faith (prayer—hope); (*b*) brotherly love (forbearance); (*c*) humility (self-denial); (*d*) earnestness of purpose (deep interest); II. The action in which they result; it is distinguished by (*a*) a sincere concern for the honor of religion (choice of means); (*b*) disinterestedness (concern for the temporal and spiritual welfare of others;) (*c*) zeal; (liberality); (*d*) perseverance (not discouraged).—Tr.]

SECTION II.

THE FOUNDING OF THE CHURCH, AS THE CHURCH OF ALL NATIONS.

CHAPTER II. 1–47.

A. THE PENTECOSTAL MIRACLE ITSELF; ITS EXTERNAL FEATURES AND ITS INTERNAL OPERATION, BY WHICH THE ASSEMBLED BELIEVERS WERE FILLED WITH THE HOLY GHOST AND ENABLED TO SPEAK WITH OTHER TONGUES.

CHAPTER II. 1–4.

CONTENTS:—On the day of Pentecost, the festival, under the old covenant, of the completion of the harvest, the promise was fulfilled, and the Holy Ghost was poured out upon the assembled disciples; mighty signs accompanied the event; the internal fulness of the Spirit was manifested when the disciples spake with other tongues.

1 And when [while] the day of Pentecost was fully come [was in the course of being 2 fulfilled], they were all with one accord in one place [accord together].[1] * And suddenly there came a sound from heaven as of a rushing mighty wind, and it 3 [*omit* it] filled all the house where they were sitting.[2] * And there appeared unto them cloven tongues [tongues parting (*or*, distributing) themselves] like as of fire, and it sat 4 [seated itself] upon each of them. * And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

[1] Ver 1.—ἅπαντες ὁμοθυμαδόν [of *text. rec.* with C. (sec. cor.) E.] is preferable to πάντες ὁμοῦ of Lachmann [and Tischendorf], which latter reading is found in A. B. and other manuscripts [also C (orig.); Meyer also adopts the latter, while Alford retains the reading of *text. rec.*—Cod. Sin. omits both πάντ. and ἅπαντ., and exhibits simply ὁμοῦ, but a later hand (C) inserted πάντες.—TR.]

[2] Ver. 2.—καθεζόμενοι [found in C. D., and adopted by Lach., Tisch., Born., and Alf.] is more accurate than καθήμενοι [of *text. rec.* with A. (B. e sil) E. and Cod. Sin.—Meyer prefers the former as the less usual form.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* Luke states the time of the occurrence with sufficient exactness by mentioning **the day of Pentecost**, *i. e.* when this day was *fully* come, or, in the course of this day, with which the period of fifty days after the passover closed, the great event occurred. [The fifty days were counted from "the morrow after the (passover) sabbath," Lev. xxiii. 15, 16; the Greek ordinal πεντηκοστή was ultimately employed as a noun, or proper name (de Wette), equivalent to "the Fiftieth," so that in the present passage, according to Meyer, and Alford, neither ἡμέρας nor ἑορτῆς is to be supplied.—TR.]. The words certainly appear to give special prominence to the completion of *this particular* day, and on this circumstance Meyer lays great stress (ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκ.); but the expression πληροῦσθαι is invariably employed by Luke (Gospel, ix. 51; Acts ix. 23) in the sense that a certain period of time is now reaching its close, and he obviously employs the word in such a sense in the present passage. The festival of Pentecost was, accordingly, the day during the course of which the effusion of the Spirit occurred. This feast of (seven) weeks (חַג שָׁבֻעֹת Exod. xxxiv. 22) was celebrated on the fiftieth day after the first day of the Passover festival. It consequently occurred, in the year in which Christ died, on the first day of the week, or our Sunday, if we assume that in the same year the first day of the passover occurred on a Friday, and the second, from which the fifty days were counted, on a Saturday. This statement is sustained by the very ancient tradition of the Church that the first Christian pentecostal season occurred on a Sunday. The Mosaic festival of Pentecost, which was one of the three annual or great festivals of Israel, was, as the appropriate passages of the Law show, a harvest festival, or, strictly speaking, the festival of the completion of the harvest; the commencement of the latter coincided with the Passover, and its completion was celebrated by a thank-offering of the first-fruits of the wheat harvest in bread baked of the new grain [Exod. xxiii. 16; Deut. xvi. 9.]. That the festival of Pentecost was also intended to commemorate the giving of the law on Sinai, is an opinion which rests merely on the assertions of later rabbinical writers; it derives no support whatever from any passage in the Old or the New Testament, and none, moreover, from the writings of Philo and Josephus. The Church Fathers (Chrysostom, for instance), have, accordingly, regarded only the harvest festival, and not also the Sinaitic giving of the law, as a type in the Old Testament, of the outpouring of the Spirit; and the common practice of tracing a parallel between the Pentecost of the New Testament and the giving of the law on Sinai, is, at least, of very doubtful authority. But, on the other hand, an analogy may be traced with far more confidence between the new Pentecostal and the harvest festival, after the manner of Olshausen, for instance, in so far as "at the Christian feast of Pentecost the entire harvest of the Jewish people may be said to have occurred, when those who had ripened unto true repentance and conversion, were gathered in, and consecrated to God;" so, too, according to John xii. 24, Christ, viewed as the corn of wheat

that fell into the ground and died, on and after that day brought forth much fruit, or, a rich harvest.

b. The description given by Luke does not indicate the *place* in which the event occurred, as distinctly as the time. The first verse merely states that all the disciples were assembled in one and the same place, and the second adds only that the place of meeting was in a house, without giving any information respecting the class of buildings to which this house belonged. It was, probably, a private dwelling, and, possibly, the one which is mentioned in ch. i. 13, as having previously afforded a place of meeting to the disciples. Many interpreters (among the more recent, Olshausen, Baumgarten, Lange) assume that the house in which the disciples sat, belonged to the temple, and was one of the thirty apartments in the buildings attached to the temple, which Josephus [Ant. viii. 3. 2,] has likewise termed *οἴκους*. But as the language of the text does not even remotely indicate such an interpretation, and as no other sufficient reason can be adduced in support of it, we have no authority for assigning the *place* to one of the buildings adjoining the temple. For the opinion that on such a day, when a theocratic festival occurred, and at the first hour of prayer, the disciples could have with propriety assembled in no other spot than in the temple, may be plausible, but rests on no solid grounds. They had undoubtedly assembled long before the first hour of prayer; and, as all these occurrences required time, several hours after their first meeting in the morning may have already elapsed at the moment when Peter said: "It is but the third hour of the day," ver. 15. It cannot, besides, be supposed that the disciples could have assembled together in any part of the temple in such numbers, and as a united body of men who avoided all admixture with other Jews, without specially attracting public attention. The multitude, moreover, which came together, ver. 6, does not necessarily imply the proximity of the temple, but simply makes the impression that some spacious spot existed in the neighborhood of the house then occupied by the disciples, which afforded sufficient room for a large collection of persons. The argument, finally, that the whole procedure acquires a much deeper significance, if we assign to it the temple as the *place* ("the solemn inauguration of the Church in the sanctuary of the old covenant" Olshausen), has the least weight of all; its force is derived only from the imagination.

c. Who are the *persons* that were assembled, and that received the gift of the Holy Ghost? We are informed, ver. 1, that **they were all with one accord in one place.** It is at once obvious that not the apostles *alone*, but other disciples also, were present, and received the gift of the Holy Ghost. The correctness of this view is fully proved by ver. 14, in which the twelve apostles are plainly distinguished from other persons who were also filled with the Spirit and spake with other tongues. Still, even when this fact is admitted, one point remains, on which a difference of opinion exists:—Were only the 120 disciples, mentioned in ch. i. 15, present, or was a still larger number of persons assembled, and were *all* these endowed with the Holy Spirit? The former opinion is generally adopted, but the latter will appear to be better sustained when we consider that the day was a high festival of the old covenant, when those disciples of Jesus who did not reside in Jerusalem, or whom an express command of the Lord had not previously summoned, were, doubtless, also present in the city; it is natural to suppose that they, too, would assemble with the other disciples. Consequently, not only the twelve apostles, but the whole number of the disciples of Jesus who were then present in the city, were assembled together and shared in the effusion of the Spirit.

VER. 2, 3. *a.* The event which now occurred, took place **suddenly** (*ἄφνω*), that is, unexpectedly. So far were the disciples from looking for an event so extraordinary and impressive, that they were themselves amazed. Baumgarten (*Apgesch.* I. 36) supposes, it is true, that the disciples had sufficient grounds for believing that such a crisis was at hand, and were anxiously waiting for it. While, however, we may readily ascribe to them a devout frame of mind, corresponding in fervor to the character of one of the most solemn of the Israelitic festivals, we can find no indication that they expected precisely at that time a fulfilment of the promise which the Lord had given; that fulfilment was entirely unexpected.

b. **A sound**, etc.—The external manifestations and signs which attended the outpouring of the Spirit, were both a *sound* and a *light*, the one appealing to the ear, the other to the eye. The **sound** which **came** down to the earth **from heaven**, was very loud (*ἦχος*), like that produced by a blast, a gust, or a very strong wind which rushes onward; and it was this loud, penetrating sound which filled all the house in which the disciples were assembled. The text does not speak of an actual gust of wind, and still less of an earthquake, accompanied by a storm of wind, by which, as some have supposed (Neander), the house was shaken. The sound which was heard is, on the contrary, simply *compared* (*ὥσπερ*) to that of a vehement wind, for the purpose of giving a general description of it; it was a so-called בַּת קוֹל [for which see HERZOG: *Real-Encyk.* I. 719, art. *Bath-Kol.*—TR.]. But it appears distinctly from ver. 6 that the extraordinary sound mentioned in ver. 2, was audible in the city at a considerable distance from the spot.—In addition to the sound, which appealed to the ear, another manifestation, a *luminous* sign, appealed to the eye. The disciples saw (**appeared unto them**, ver. 3) appearances of tongues of fire which distributed themselves, and alighted upon each individual. It was as little natural fire as the sound already mentioned was that of a natural wind; on the contrary, the appearances which were seen, only resembled flames of fire that assumed the form of tongues; these were luminous, but they neither burned nor singed. It is altogether inadmissible to trace these appearances of flames to ordinary or natural causes. We cannot possibly regard them as only electrical phenomena, such as the gleaming lights which are sometimes seen on the highest points of steeples, or on the masts of vessels, and which have been known to alight even on men (Paulus), since they are here beheld, not

in the open air, but in the interior of a house. But none obtrude so many creations of their own imagination, that is, of a self-deluded spirit, on the text, as those writers who here speak of flashes of lightning which, as they assume, darted through the apartment, and in which the excited minds of the apostles saw strange and wonderful images (Heinrichs), or who allege that the apostles were in a trance, and hence only imagined that they saw the fiery tongues (Heumann).—The fact that such a pentecostal festival occurred, is incontrovertibly established by the terms of the text, namely, that a mighty internal revolution was effected in the souls of the disciples, which elevated their whole nature, and endowed them with such strength of faith as believers, and with such power as witnesses, that they were now competent to begin a contest with the world, and conquer it. This great fact is, besides, so wonderful in itself, that the miraculous appearances in the outward world which attended it, cannot justly give offence, except to those who recognize only a spirit-world, that is essentially and absolutely separated from the sensuous world, or, in other words, who are governed by an unscriptural and unreal spiritualism. Both that loud sound and these flames of fire bear only a certain resemblance (ὥσπερ, ὡσεί) to natural appearances, without really belonging to the class of ordinary or natural phenomena; like the main event —the impletion of individuals with the power of the Spirit from on high (Luke xxiv. 49), they are supernatural, divine, and miraculous operations. These audible and visible signs may be regarded as the sensuous garment which the power of the Spirit assumed. They rendered eminent services: like heralds, they announced the coming of the Spirit, and gave an impressive character to the event; they exhibited, as emblems, the power and operations of the Spirit; and they fitted the mind in a still higher degree for receiving the gift of the Spirit. When they are viewed as emblems, the loud, rushing sound itself is the emblem of a certain vast power; its descent from heaven implies that this power is "from on high"—the power of Him who ascended to heaven and is enthroned on high. The fact that this sound filled all the house, was a sign that all who were there assembled, should be filled with the Holy Ghost. The visible flames were an emblem of that holy ardor and of those glowing emotions which, when enkindled from heaven, would break forth like flames from the heart. The form of tongues signified that the tongue, the word, or speech, thoroughly pervaded and controlled by the Holy Spirit of God, should communicate and reveal all that is heavenly and holy. The circumstance that such a tongue of light and fire descended and sat upon each individual who was present, was an emblem of that fulness of the Spirit which was designed for, and imparted to, each individual, as a permanent gift.

VER. 4. *a.* **And they were all filled with the Holy Ghost.**—The central point or main purpose of the whole miraculous event is indicated in the original in only four words, namely, that all the believers were filled with the Holy Ghost. The phrase: ἐπλήσθησαν ἅπαντες πν. ἁγ. may, and indeed, must here be taken in its precise and full sense:—they were filled with the Holy Ghost, insomuch that the Holy Ghost was not given in part only, or by measure, but in all his fulness (John iii. 34). A correct view of this impletion with the Spirit can be obtained only by surveying it retrospectively and prospectively, that is, by comparing it with those operations and actual communications of the Spirit which preceded, and with those which followed it. With respect to the earlier manifestations of the Spirit, it was undoubtedly said, already under the old covenant, concerning Bezaleel and other skilful men, and also with respect to Joshua, that God had filled them with "the Spirit of God," the spirit of wisdom, etc. (Exod. xxxi. 3 ff.; comp. ch. xxviii. 3; xxxv. 31 ff.; Deut. xxxiv. 9). In these cases, however, the connection plainly shows that such language describes only the skill of a particular artist, or the eminent military abilities of a general. And in the case of the prophets of Israel, the influences of the Spirit are always described in such terms only, as convey distinctly the sense that no complete and permanent communication of the Spirit of God, or one which pervaded the whole being of the subject, had yet occurred. When the angel of the Lord promises Zacharias that his son John "shall be filled with the Holy Ghost even from his mother's womb" (Luke i. 15), we meet with a case that is so peculiar (comp. ibid. ver. 41), and, in view of the whole historic relation which the forerunner sustained to the Messiah, of so subordinate a character, that it can scarcely be taken into consideration in discussing the point now before us. The disciples and apostles of Jesus had unquestionably received the Holy Ghost already at an earlier period (John xx. 22 ff.); but that such communication of the Spirit had been neither of a permanent nor of a fully satisfactory character, appears from the subsequent, repeated promises of Jesus respecting a communication and acceptance of the Holy Ghost and of power, which still belonged to the future (Luke xxiv. 49; Acts i. 8). We are, accordingly, conducted to the conclusion that the communication of the Spirit which occurred on the day of Pentecost, when compared with any that preceded it, was final, complete, and permanent in its character. Still, when we examine the subsequent history of the disciples, we cannot but perceive that this outpouriug of the Spirit was not of a magical nature, neither did it instantaneously and thoroughly transmute and pervade the whole nature and being cf the subject. It required and enabled the individual, on the contrary, to appropriate to himself, by degrees, the holy powers of the Spirit, to grow continually, to be taught, to be put in mind, and to be guided into all truth by the Spirit (John xiv. 26; xvi. 13)—to be uninterruptedly sanctified, led and drawn (Rom. viii. 14; John xvii. 17).—The fact that all were filled with the Holy Ghost, also claims attention. Not merely certain individuals among the multitude, for instance, the apostles, but all the believing people who were present, without distinction of office or vocation, of sex or age, were filled with the Holy Ghost. Consequently, females and young men were not excluded (comp. ver. 17 ff.); indeed, the visible signs of the Spirit, the fiery tongues, had descended upon each individual, ver. 3.

b. **Began to speak with other tongues;** such was the effect or immediate result, when all had received the fulness of the Spirit. It was needful that the internal process in the mind and spirit of the individual, should be made manifest externally—not, however, immediately before the world (for the company of believers still sat apart), but in the presence of those who held their views, and were of a like mind, "for out of the abundance of the heart, the mouth speaketh." Hence, it appears, also, that the words which they uttered, were not simple statements of the Gospel message, which would not have been adapted to *that* place and that moment; their discourses rather proclaimed the honor and praise of God; it was "a solemnizing [commemorative] discourse". (Baumgarten; Lange). Such a circumstance, however, would not in itself, have been unusual; the extraordinary and new feature which the case assumed (ἤρξαντο), was the circumstance that the Christians, in consequence of having received the gift of the Spirit, spake **with other tongues** (*ἑτέραις γλώσσαις*). This expression might, possibly, convey no other sense than that "the tongues of the disciples were essentially changed by the operation of the Spirit, and now became the organs of the Holy Ghost, whereas they had formerly been the organs of flesh." (Baumgarten). But the narrative which immediately follows, ver. 6—13, does not allow a single doubt to remain in an unprejudiced mind, that we are here already, ver. 4, to understand a speaking of foreign languages, which were new to the speakers themselves (see below, ver. 5—13). The last clause of ver. 4, which by no means implies that any labor or effort to learn, had preceded, distinctly describes the whole as a free gift of the Spirit, and, moreover, intimates that various languages were spoken. Now, as the disciples had hitherto constituted a company which sat apart, this speaking in foreign languages could have had no direct reference to other persons whose ordinary languages were the same; it must therefore have had a special purpose and meaning of its own. When the disciples, filled with the Spirit of the Father and the Son, and elevated in thought and feeling, uttered aloud the praises of God in solemn adoration, and employed for this purpose various foreign languages, they prefigured in their persons the entire sanctified human race of a future and distant age, in which all generations, tongues, and languages will serve and glorify God, and his Anointed, in the Holy Ghost (Bengel, Baumgarten, and others).

DOCTRINAL AND ETHICAL.

1. The precise times in which the promises will be fulfilled, are not revealed either under the old or the new covenant (comp. ch. i. 5, 7). Even when a reference to the time occurs, it is never so exact that we can previously define with precision the moment in which the fulfilment may be expected; even the prophets *searched* what point or what manner of time the Spirit of Christ which was in them, did signify. 1 Pet. i. 11. But as surely as the promise is God's word, so surely will the fulfilment, which is God's act, occur at the proper time. The promise exercises our faith; the fulfilment strengthens it.

2. The Pentecost of the old covenant was the chosen day on which, under the new covenant, the Spirit was poured out. Thus the day of Pentecost has a twofold significance. The new covenant is *founded* on the old; the Gospel is the *fulfilment* of the law. Here, too, with respect to holy days and festivals, Christ did "not come to destroy, but to fulfil."

3. In the revelations of God, the corporeal and the spiritual are always combined; in this respect the most exalted instance—the most intimate union—and the reciprocal interpenetration of the two, will be found in the Person of Christ himself, in so far as the fulness of the Godhead has dwelt, and still dwelleth, in him bodily. Col. ii. 9. But at all times, all that belongs to the acts and revelations of God, to the means of grace, and to the operations of grace, exhibits the spiritual and the corporeal in combination. Such is the nature of the Word and the Sacraments; in these, that which is corporeal, visible, and audible, is united in the most intimate manner with that which is spiritual and invisible. Such is also the case with the communication of the Holy Ghost; the Spirit descended upon Jesus at his baptism like a dove (Matt. iii. 16); the Lord breathed on the Apostles, and thus at first granted to them the Holy Ghost (John xx. 22). And here, on the day of Pentecost, when the fulness of the Spirit was imparted to the disciples, the event occurred amid visible and audible signs, which, descending from heaven and entering the material world, proclaimed and glorified the gift of the Spirit which they accompanied: these signs evidently possess an emblematical character, and refer to the promise that the disciples shall be baptized with the Holy Ghost and with fire.

4. The day of Pentecost coincides in time with the effusion of the Spirit. All the former operations, influences and communications of the Spirit of God, were only by measure, or in part; they were preliminary and transient in their character. The outpouring of the Spirit, in the true and only sense, could not occur until the present period had arrived; the Spirit could not be given until the Redeemer had previously finished his work on earth, and had been glorified and exalted; John vii. 39. For it was then only, on the one hand, that the exalted Lord could send the Spirit from the Father (John xv. 26), and pray to the Father for the Comforter (*παράκλητος*) in behalf of his disciples, or that the Father could send the Spirit in the name of Jesus (John xiv. 16, 26); and then only, on the other hand, were the disciples fully prepared to receive the gift of the Holy Ghost; for, now that Jesus had ascended, and that his visible presence had been withdrawn, they looked forward with all the strength of their souls, with eagerness and haste (2 Pet. iii. 12) toward the fulfilment of his most glorious promise. The peculiar features of the Pentecostal gift, as contradistinguished from other communications of the Holy Ghost, are, first, the fulness of the Spirit, in all the riches of his power and gifts; and, secondly, the permanent union of the Holy Ghost with human beings, that is to say, with the human race.

5. Not only the apostles, but all the other disciples also, were filled with the Holy Ghost. The gift of the Holy Ghost was not at that time, and is not now, an exclusive privilege of a particular office (not even of the highest in the Church—that of the Apostles), nor of any rank or either sex, but is the gracious gift of the Lord, bestowed on all who believe in him. There is a common priesthood of all believers, and the Holy Spirit is the anointing by which we are fitted for, and consecrated to, this priesthood. (1 John ii. 27.)

HOMILETICAL AND PRACTICAL.

VER. 1. **And when the day of Pentecost was fully come.**—The Pentecostal gift furnished new evidence on the part of the Lord that he came *to fulfil* [Mat. v. 17]. The age of promise, it is true, preceded, and the people of God waited long; but then the fulfilment occurred suddenly. (C. H. Rieger).—The feast of Passover of the old covenant is succeeded by the Christian festival of Easter, and that of Pentecost by the Christian pentecostal season [Whitsuntide]; to the former, the death and resurrection of Christ, and to the latter, the outpouring of the Spirit, respectively, assign a higher character as antitypes, than the ancient festivals possessed. The people of Israel observed on the day of Pentecost the *festival of the first harvest* of the year [Exod. xxiii. 16], but here we behold, in the outpouring of the Spirit, the source of the first great harvest on that field, white already to harvest, to which the Lord, as he sat at Jacob's well, directed the attention of his disciples; on that one day about three thousand souls were gathered, as sheaves of the first fruits of the harvest, into the garner of the Lord. If the people of Israel commemorated on their day of Pentecost *the giving of the law* on Sinai, we behold here, in the outpouring of the Spirit, the giving of the law under the new covenant; but the will of God is now written with a pen of fire, not on tables of stone, but, as a law of the Spirit, on the hearts of men.—**They were all with one accord in one place.**—The Holy Spirit is given, not to the contentious and ungodly, but to those who dwell together in unity, and continue in supplications and prayers. (Starke).—Let him who desires to receive the Holy Spirit, not forsake the assembling together of believers [Hebr. x. 25]. (ib.).—Perseverance in prayer, in place of being a burden, becomes our delight, when our faith fully relies on the fulfilment of the divine promises, and when we, in addition, obtain a richer experience of God's fidelity in keeping his promises. (Ap. Past.).—*United* prayers, when they are perseveringly offered, are specially acceptable and effectual; the common experience of many believers that God answers prayer, in a special manner strengthens our faith. (ib.).—*The intimate connection between God's deeds of old, and his deeds in our day:* I. He does not cease to work [John v. 17], but continually does new things [Isai. xliii. 19]. II. He does not reject nor destroy that which is old, but establishes that which is new upon it. (Lechler).—*The significance of the Christian festivals:* they commemorate, I. The glorious deeds and the mercies of God; II. The truth and the faithfulness of God ["in so far as the Pentecost and the other prominent festivals refer to the fulfilment of the divine promises, and to the actual execution of the original divine plan of salvation." (From the first edition).—TR.] (ib.).—*The holy and glorious connection between the divine promises and their fulfilment:* I. The promises become more precious to us in proportion as we see them fulfilled; II. The fulfilment becomes the more adorable and glorious in our eyes, inasmuch as it was promised. (ib.).—*What position shall the believing Christian assume, in reference to the promises of God?* I. Let him wait (with patience); II. Let him haste (with eager desire); comp. 2 Pet. iii. 12.—"*The hope of the righteous shall be gladness*" (Prov. x. 28); when it, I. Is founded on God's word and promise alone; II. Is united with humility; and, III. Manifests itself in persevering prayer. (Lechler).—*Unexpected blessings.* The disciples scarcely expected the outpouring of the Spirit on that particular day; but when the appointed hour arrives, our help comes suddenly from the Lord, and puts our doubts to shame. (Besser).—*The Pentecostal season of the new covenant, the glorious consummation of the day of Pentecost of the old covenant:* I. Viewed as the festival of the giving of the law; II. And as a harvest festival.

VER. 2, 3. **And suddenly there came a sound from heaven,** etc.—God ordinarily manifests his influence through his word; but that influence, particularly in its more striking forms, is often experienced suddenly and unexpectedly, by those, in particular, whom the Spirit of grace had previously taught to wait with faith, and whose hearts had thus been opened. [Acts xvi. 14]. The prayer which the apostles offered with one accord, was graciously received in heaven, and this sound from heaven was the cheering answer, so that this ἦχος was in truth an *echo.* The faithfulness of God to his children and servants is still the same; their cry reaches unto heaven, and enters his heart, and, as the devout Godwin expresses it, such a prayer returns to them without fail from heaven. (Ap. Past.).—*The gifts of the Holy Ghost:* they are from above, Jam. i: 17; iii. 17; they are perceived in our Christian experience, 2 Cor. iv. 18; they exercise a controlling influence, Rom. viii. 14; they fill the whole soul. (Starke).—It was as if a mighty *wind* were rushing onward, when the Holy Spirit took possession of the hearts of the disciples; we have here a very beautiful illustration of the power which he exercises over the soul, when he urges willing hearts onward, even as a vessel is impelled when its sails are filled by such a gracious wind. So, too, he rends the mountains, and breaks in pieces the rocks, when he produces a godly sorrow and contrition in the heart. Happy is that teacher on whose "garden" or heart this holy wind of God has blown (Song of Sol. iv. 16), and like the "north wind," has, amid holy alarms, awakened a salutary fear, dispersed the vapors of a false security, cast down every high thing that exalted itself in its own righteousness, and then conducted that heart to Christ! Happy is he, again, when that wind, like the "south wind," carrying warmth and quick-

ening power with it, fills his heart with all the blessed influences of the Gospel, so "that the spices thereof may flow out," flowing, too, freely on others, insomuch that through him, as a messenger of God who "has an unction from the Holy One" [1 John ii. 20], the savour of the knowledge of Christ may be made manifest in every place! (2 Cor. ii. 14, 15). (Ap. Past.).—A rushing mighty wind, and flames of fire, are only the harbingers and emblems of the Holy Ghost: he himself entered the hearts of the disciples in an invisible manner. "Even nature herself is called into action, and required to render services in the holy place. God maketh his ministers a flame of fire [Hebr. 1. 7]. The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God [Rom. viii. 21], and therefore utters praise in pealing anthems at all the great Christian festivals." (Ahlfeld).—**Tongues, like as of fire**; this was the baptism with fire which John had promised (Matt. iii. 11)—the fire on earth which the Lord himself longed to see kindled (Luke xii. 49). The Holy Ghost is a divine fire, purifying the heart, consuming all that is sinful in it, elevating it to God, and sanctifying it. (Quesnel).—**Sat upon each of them.**—Whenever the Spirit of the Lord has taken full possession of an abode, he dwells therein permanently; he rests upon those whom he has anointed, guides them, and governs them, in whatever manner they may be employed. 1 Pet. iv. 14. (Ap. Past.).—*The signs in inanimate nature which accompanied the outpouring of the Holy Ghost:* they are, I. Evidences that the kingdom of power and of grace is governed by *one* God; II. Emblems of the Spirit and his power. (Lechler).—*A rushing mighty wind and flames of fire, instructive emblems of the nature and operations of the Holy Spirit:* I. The wind an emblem of them, in its (*a*) mysterious approach [John iii. 8], (*b*) force, (*c*) purifying power, (*d*) refreshing influence. II. The fire an emblem, in its (*a*) brightness, (*b*) animating warmth, (*c*) power to consume, (*d*) rapid diffusion.

VER. 4. **And they were all filled with the Holy Ghost.**—The human heart is never empty; in the same proportion in which it is delivered from the love of self, of the creature, and of sin, it is filled with the Holy Spirit. O blessed fulness—the fulness of the Holy Spirit! It does not burden, but rather lifts up the soul, and impels it to adore God. (Quesnel).—The same measure and the same gifts of the Spirit were not bestowed alike on all; nevertheless, each one was filled, receiving the measure of the Spirit which corresponded to his capacity, and to the work in which God designed to employ him. The Lord still proceeds in this manner, bestowing on each a fitting gift according to his own holy will and purposes, so that in truth the heart of every one is filled. (Ap. Past.).—The words recorded in 1 Kings xix. 11 ff. ("The Lord passed by Elijah, etc."), naturally suggest themselves in this connection. Here, too, the Lord himself truly came, not in the great and strong wind, nor in the earthquake, nor in the fire, but in the still small voice, when he entered into the hearts of his disciples, and spake by their mouth. (Williger).—**And began to speak with other tongues.**—A new tongue and effective eloquence in the sphere of religion, are gifts, not of nature, but of the Spirit. (Ap. Past.).—The Holy Ghost is never inactive, but always worketh, wherever he dwells; one of his principal instruments is the tongue. Eph. iv. 29; v. 19 ff. (Starke).—When the Holy Ghost fills and enlightens the heart, we begin to speak with another tongue. 2 Cor. iv. 13. (ib.).—We cannot properly proclaim the works of God, unless we acquire another and a new tongue, and, consequently, obtain, above all, a converted and renewed heart. Ps. li. 12-15. (ib.).—Even as the tongue, when it is set on fire of hell (Jam. iii. 6,) setteth all on fire by the offence which it gives, so, too, when the tongue is enkindled by Heaven, it becomes a torch, which may enkindle a divine fire in many souls. (ib.)—Not swords nor arrows, but tongues, are designed to conduct men to the obedience of Christ. 2 Cor. x. 4 ff. (ib.).—The disciples could not repress the joyful emotions awakened by the power of that divine life which was poured into their souls, and all began to speak. But listen! They now speak with other tongues! They received new tongues, enkindled, not from below, but from above. by heavenly fire, and with these they gave praise to God and proclaimed the great miracle by which all things were made new. Their tongues were new with respect to language also, as well as with respect to the thoughts; their cloven tongues enabled them to speak the languages of foreign and distant nations, as a sign that the testimony which they now began to bear, was intended for every creature (Mark xvi. 17), and that it was the office of the Holy Ghost to restore the unity of language, and substitute for the confusion of tongues which began in Babel, one holy and harmonious Zion of all nations. Anticipating the Hallelujah sung in heaven, they proclaimed the praises of God, whose glorious plan of salvation they now could comprehend. (Stier).—This family of God, when thus declaring the praises of God in the languages of the whole world, presents us with an image of that future age in which the whole world shall praise God in all its various tongues. (Bengel).—The confusion of tongues occasioned the dispersion of men, Gen. ch. xi.; the gift of tongues re-united them as one people. (H. Grotius).—On this day, the new festival of Pentecost, (the joyful, happy and blessed kingdom of Christ, which is full of gladness, courage and security,) was founded. We now hear another language, which does not fill the heart with terror, like the voice heard on Mount Sinai; it neither alarms nor slays us, but rather inspires us with courage and joy; indeed, Christ had promised his disciples that he would send to them the Holy Ghost, who should not be a Spirit of fear, but a Comforter, imparting to them boldness, and power to overcome every fear. For as soon as the Holy Ghost descended from heaven on that day, each one of the apostles, whom none could previously comfort, stood forth boldly, as if he intended to subdue the whole world. When Christ first rose from the dead, the apostles resembled the trembling and scattered brood of the hen; all his exhortations and comforting assurances failed to encourage and strengthen them. But on this day, when the Holy Ghost comes with a loud sound, and breathes upon them, their

hearts are so abundantly filled with joy and gladness, and their tongues become so fiery, that each one arises and begins to preach publicly. No one looks first at another; each one is inspired with such courage of his own, that he is willing to confront the whole world. Such words and such preaching are, therefore, very different from those which proceeded from Moses. (Luther).

The Pentecostal gift, the richest gift of God: on account of, I. Its source—the merits of Christ, his humiliation and exaltation; II. Its own nature—a union of the Spirit of God with men; III. Its influences and results—a new creation of the heart and of the world.—*The permanence of the union of the Holy Ghost with men:* viewed as, I. A continued indwelling, illumination, and sanctification; II. Not, however, as an external possession, (for thou canst grieve and lose him, Eph. iv. 30), but as a higher power that is exercised over the soul.—"*Be filled with the Spirit!*" (Eph. v. 18). I. Such a spiritual state is necessary, if we desire to be saved; II. The means for attaining it: (*a*) humble self-knowledge, (*b*) earnestness in following holiness [Heb. xii. 14], (*c*) fidelity in applying the gifts that have been imparted, (*d*) perseverance in prayer. (Lechler).

The new tongue which is given to us also, by the Pentecostal Spirit: I. What is its nature? It is not a miraculous gift of tongues, nor a mechanical repetition of devout phrases, but rather the gift of a heart and a tongue which are always ready to proclaim the praises of divine grace with gratitude, and to confess the Lord with holy joy. II. From what source does it proceed? Not from any natural abilities, nor from art and science, but from above, from the Spirit of God, who touches the heart and lips with heavenly fire. III. For what purpose is it given? Not to gratify personal vanity, nor to secure carnal enjoyments, but to proclaim the praises of God, and convey the tidings of salvation to the world.—(See also the *Hom. and Pract.* remarks on subsequent parts of this chapter).

B.—THE VARIOUS IMPRESSIONS WHICH WERE MADE BY THE EVENT ON JEWS WHO CAME FROM FOREIGN COUNTRIES, ESPECIALLY WHEN THE DISCIPLES, FILLED WITH THE SPIRIT, SPAKE WITH OTHER TONGUES.

CHAPTER II. 5–13.

CONTENTS:—The amazement of the multitude, when the disciples spake with other tongues; Jews from various countries, in which many different languages prevailed, heard their own respective languages from the lips of the disciples; while large numbers seriously reflected on the matter, others mocked, as if the disciples were drunken.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under 6 heaven. *Now when this was noised abroad[1] [when this sound issued forth], the multitude came together, and were confounded,[2] because that every man heard them speak 7 in his own language [dialect]. *And they were all [*omit* all][3] amazed and marvelled, saying, [and said] one to another,[4] Behold, are not all these which [who] speak Ga-8 lileans? *And how [then] hear we [them] every man in our own tongue [dialect], 9 wherein we were born? *Parthians, and Medes, and Elamites, and the dwellers in [inhabitants of] Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 *Phrygia, and Pamphylia, in Egypt, and in the parts [regions] of Libya about Cy-11 rene, and strangers of Rome [the Romans here present], Jews and proselytes, *Cretes and Arabians, [:] we do hear them speak in [with] our tongues the wonderful works 12 [great deeds] of God.[!] *And they were all amazed, and were in doubt, saying, [and 13 said] one to another, What meaneth this [What then can this be]?[5] *Others mocking[6] said, These men [They] are full of new [sweet, γλεύχους] wine.

[1] Ver. 6. a.—[The margin of the English Bible (which in the text follows Tyndale, Cranmer, Geneva,) renders more literally: *when this voice was heard* (Rheims and Coverd.: *voice*). But as φωνή never means *report* or *rumor* elsewhere, while it does occur in connection with the mention of *wind, thunder*, etc., as in John iii. 8; Rev. vi. 1, etc., Lechler, in the present translation, with many eminent critics and translators, regards it as another term for "sound," the ἦχος of ver. 2.—TR.]

[2] Ver. 6. b.—[Margin: *troubled in mind;* Vulg. *mente confusa est.* The original implies that the minds of the people were perturbed, or in a state of confusion, indicated by the tumult and eager inquiries which succeeded. Lechler: *bestuerzt.*—TR.]

[3] Ver. 7. a.—The *text. rec.* inserts πάντες after ἐξίσταντο δὲ [with A. C. E. Cod. Sin. (ἁπάντες). Vulg. (*omnes*)]; it has been very properly omitted by recent critics in accordance with important manuscripts [B. D.], ancient translations, and also the example of Chrysostom and Augustine; this addition was designed to be emphatic. [Omitted by Lach., Scholz, Tisch., Born., and Alf.—TR.]

[4] Ver. 7. b.—It is, however, more doubtful than in the former case, whether πρὸς ἀλλήλους [of *text. rec.*] is also a later addition to the text, as Lachmann, who omits it, supposes. [Omitted in A. B. C. Cod. Sin. Vulg., and dropped also by Tisch. and Alf., but found in D. E. "An explanatory gloss." (Alf.)—TR.]

[5] Ver. 12.—In place of τί ἂν θέλοι [of *text. rec.* with E.] Lach. [Tisch.] and Bornemann, with C. D. A., and Chrysostom, read τί θέλει; the latter is an unauthorized correction [as Alf. also believes], founded on the supposition that τί ἂν θέλοι is an indirect question, which is not the case.—[Cod. Sin. reads τι θέλοι.—TR.]

[6] Ver. 13.—[The *text. rec.* has χλευάζοντες with E. and many minuscules; in place of it, the compound διαχλευάζοντες is substituted by recent editors (Tisch., Lach., Stier, Alf.) as "more emphatic" (de Wette), and more in accordance with the best manuscripts, viz., A. B. C. D. (corrected) Cod. Sin.—TR.]

EXEGETICAL AND CRITICAL.

VER. 5, 6. *a.* **When this was noised abroad** [When this sound, etc.].—The sound attracted the attention of large numbers of persons; all these assembled in the vicinity of the spot where the disciples had met together. We cannot, with Brenz, Calvin, Grotius, and others, understand ἡ φωνὴ αὕτη, to mean the *rumor* which was spread concerning the event, (φωνὴ is not φήμη), nor can we, with Kuinoel, Bleek, and others, refer it to the *loudness* of the speaking with tongues; for if this were the meaning, λαλεῖν in ver. 4 would be the term applied to loud cries, and, besides, φωνὴ would necessarily be used in the plural number. On the contrary, nothing but ἦχος in ver. 2 can be meant by φωνὴ αὕτη, as all recent interpreters admit. This loud sound from heaven, which Luke compares to the rushing noise of a mighty wind, was not audible in the interior of that house alone, as most interpreters have, without any reason, inferred from ver. 2, 3; the former verse does not give the least intimation of such a circumstance. The sound was, on the contrary, heard in the city within a large circuit; ["probably over all Jerusalem." Alf.]; at the same time, it was noticed that the heavenly sound "struck in," if we may use that expression, at the spot in which the disciples were assembled; the multitude were, consequently, attracted in that direction. It is obvious from this statement that Neander's explanation, according to which an earthquake drove the people from their houses, rests on a gratuitous assumption. And Lange's conjecture, also, that none but those who were rightly disposed in spirit, were influenced by the voice from heaven to sympathize with the disciples, and gather together in the same place, is unsupported by the text before us, and the entire context.

b. **The multitude came together.**—Large numbers came together and listened to the disciples, who, filled with the Holy Ghost, spake with tongues in this wonderful manner. What distinct conception can we form of the whole occurrence? The text does not furnish precise information, and the alleged impossibility of forming a distinct and clear conception of the whole process, has even led some writers to deny the historical truth of the event itself. Such a decision is hasty and unwise. As Luke himself has not furnished the details of the occurrence, we shall not venture to say: It took place thus, or thus, and not otherwise! That it is possible to furnish a clear and coherent account of the whole transaction, cannot be reasonably denied, even if some of the details which are interwoven, should appear less probable than others. It is, for instance, possible, that the disciples were at first assembled in a large apartment of a certain house, of which we have no other knowledge; as soon as the Spirit was poured out upon them, and they began to speak with tongues, praising and glorifying God in an inspired and exalted frame of mind, they may have proceeded to the outside, and there continued to speak in the presence of the rapidly increasing number of hearers. If, moreover, the house was in the immediate vicinity of one of the more extensive public places or squares of the city, a great multitude could easily find sufficient room. It was doubtless under such circumstances that Peter delivered the subsequent address, ver. 14 ff.

VER. 7, 8. **They were all amazed, and marvelled.**—Luke gives prominence to the fact that the multitude included persons from very many foreign countries, and describes it in the customary amplifying style: ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν, ver. 5; we have no reason, especially when we refer to ver. 9–11, to interpret these words in their strict and literal sense. These Jewish men "dwelt" (ver. 5) in Jerusalem (ἦσαν κατοικοῦντες ἐν Ἱερ.). This expression has generally been understood, in recent times, (de Wette, Meyer; Chrysostom, among the early writers) as denoting a permanent abode, a settled residence; it is, further, supposed to refer exclusively to Jews who came from foreign countries, and who, influenced by strong *religious* attachments (ἄνδρες εὐλαβεῖς), and, specially, desirous of being near the temple and passing the evening of life in the holy city, had now established their homes in Jerusalem. It is certainly true that κατοικεῖν, according to classical usage, conveys the idea of a fixed residence, and not merely of a sojourn; it refers, specially, to a newly chosen abode, after a former place of residence had been forsaken; passages in the New Testament like Luke xiii. 4; Acts vii. 48; ix. 22, fully conform to this usage. The context, however, here deters us from urging such a signification of the word, since the words κατοικοῦντες τὴν Μεσοποτ. etc., ver. 9, and ἐπιδημοῦντες Ῥωμαῖοι, ver. 10, distinctly imply that these persons, or at least the majority of them, still resided in foreign countries at that time, and were only temporarily present in Jerusalem on the occasion of the festival: it is possible that some of the number may have established themselves permanently in the city. The term κατοικ. in ver. 5 is accordingly employed in a somewhat wide sense, and thus the older interpretation [a mere sojourn, κατοικεῖν equivalent to διατρίβειν, Hebr. גּוּר. TR.] is sustained in its essential features.

VER. 9–11. *a.* **Parthians and Medes**, etc. This list, embracing fifteen countries from which individuals were present, is arranged according to a certain plan which conducts the reader from the north-east to the west, then to the south, and lastly to the west. Still, the writer does not adhere to it rigorously. The first four names embrace the east, or certain countries beyond the Euphrates, to which the nation had been conducted by the Assyrian, and then by the Babylonish Captivity; then, quite unexpectedly, Judea is mentioned. We could not have looked for the insertion of this name at a point where the transition to the provinces of Asia Minor occurs, and the question naturally suggests itself, whether some other geographical name had not originally been introduced here. But the ancient manuscripts afford no information, [no *Greek* var. lect. occur in the critical editions of Tisch. and Alf., nor in Cod. Sin.—TR.] and the conjectures that Idumea, or India, or Bithynia had been mentioned, are altogether idle. The reading adopted by Tertullian and Augustine, that is, *Armenia*, may possibly have had weightier testi-

mony in its favor. Some commentators adduce the circumstance that Luke wrote in Rome, and considered the geographical position of Judea in the light in which it would appear to Roman readers (Olshausen); others suppose that Judea is mentioned in reference to a difference of dialect, since that of Judea differed from the Galilean dialect of the disciples (Bengel; Meyer). But none of the reasons which they assign for the mention of Judea in a list of names of *foreign* countries, satisfactorily explains its appearance here, and a certain obscurity still attends the subject.—The next five names are those of as many provinces of Asia Minor; the direction at first is from the east to the west; the third name, Asia, probably represents a narrow district on the coast of the [Ægean] Sea, embracing Mysia, Lydia, and Caria, according to the Roman arrangement of the provinces (MANNERT: *Geogr. der. Gr. u. Röm.* VI. 2. S. 27). The direction is then easterly (Phrygia), and a southern province on the coast [of the Mediterranean] is next mentioned (Pamphylia). We are now conducted far to the south, where two countries in Africa, Egypt and Libya Cyrenaica, are particularized; in both, large numbers of Jews had already resided for several centuries. At length Romans from the distant west are introduced, that is, Jews who dwelt in the city of Rome, and, generally, in the western portions of the Roman Empire, and who now appear in Jerusalem as visitors. The names of the Cretes and Arabians constitute a supplement to the list; but before these are appended, and when, at the close, Luke mentions the Romans, he distinguishes in reference to all the provinces named by him, between those who are Jews by birth (Ἰουδαῖοι) and those who are converted pagans (προσήλυτοι). It is Luke's main purpose, in giving this list of names of nations and countries, as the context clearly demonstrates, to exhibit the variety of languages and dialects which these foreign Jews and proselytes employed. We have, consequently, no reason to represent the list as inexact in this respect, or even unmeaning (de Wette), on the ground, for instance, that the Greek language was then spoken in the cities of Asia Minor and Egypt, in Cyrene and Crete, and was well understood even in Rome. For every country, and, in some respects, every province had, nevertheless, a dialect peculiar to itself, and it is precisely the difference of *dialects* (διάλεκτος) to which Luke chiefly refers in ver. 6 and 8.—It may yet be added, as an obvious circumstance, that this extended enumeration of nations is not designed to be a precise report of the language of the multitude, but is ascribed to them in order to exhibit the great variety of their respective dialects; hence, it can give offence to none except to mere theorists, whose views respecting the historical fidelity of a narrative do not correspond to the exigencies of actual life. ["We have here recorded, not the very words of any individual speaker, but the sum and substance of what all said." (J. A. Alexander). TR.]. And the assertion that the whole list, which is found in all the manuscripts, is spurious and a mere interpolation (Ziegler, and others), is a striking instance of arbitrary interpretation and the want of critical tact.

b. **We do hear them speak in our tongues.**—After the statements made above, scarcely a doubt can remain respecting the meaning of the present passage; it describes the speaking of the disciples *in different languages and dialects.* The circumstance that the disciples spoke in the particular dialects of the hearers respectively, was precisely the one that confounded the latter, ver. 6. The terms: ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν, furnish merely a brief description of the whole scene. It is only a very superficial glance which could suggest the opinion that each one of the disciples had spoken in several different dialects at the same time (Bleek); such an opinion is supported by nothing except the plural λαλούντων αὐτῶν, which, however, is used collectively, and when rationally interpreted, can only mean that while one disciple spoke in one dialect, another employed a different one, so that every foreigner could hear his own dialect spoken by some one of the disciples. And this circumstance created the more astonishment, as the multitude knew that all the speakers were *Galileans*, ver. 7. The context, and, especially, the list of names of nations and countries, which is introduced in reference to the manifold languages, demonstrate that this term, *Galileans*, can also have only been introduced here in reference to language, inasmuch as the Galileans were accustomed to speak the Aramæan [or Syro-Chaldaic] language alone; it cannot have been intended to designate the speakers as disciples of Jesus (which was a later usage of the word), or to refer to the want of intellectual culture which characterized the province. But that these natives of Galilee should express themselves in the many vernacular dialects or languages of foreign Jews and proselytes, who came from Asia, Africa and Europe, and spoke in the Parthian, Phrygian, etc., tongues (ver. 8, 11), was an event that amazed and confounded the hearers. No interpretation is in harmony with the context, which assigns to γλῶσσαι any other sense than that of *language.* The following modes of interpretation are, accordingly, inadmissible:—(1). Those which take γλῶσσα literally, in the sense of *tongue, organ of speech* [so that that the disciples spoke inarticulately,—TR.] (Wieseler), that is, of an *ecstatic speaking* in low tones and inarticulate sounds (*Stud. u. Krit.* 1838. S. 703 ff.). Bardili and Eichhorn (1786 f.) apply, however, a similar mode of interpretation only to 1 Cor. ch. xiv., and not to Acts, ch. ii. Dav. Schulz, on the other hand, explains the word as meaning loud and joyous exclamations and exultant tones (*Geistesgaben*, 1836), while Baur understands it to mean tongues which the Spirit gave, organs of speech of the Spirit.—(2). According to another class of explanations, which are all likewise untenable, γλῶσσα is equivalent to *expression, mode of speech,* (J. A. G. Meyer, 1797), or denotes obsolete, foreign or dialectal expressions (Heinrichs; Bleek, in *Stud. u. Krit.* 1829); but γλῶσσα occurs in such a signification only in the writings of learned Greek grammarians; the whole term: ἑτέραις γλώσσαις, ver. 4, besides, would then be redundant and altogether inappropriate.—(3). No other explanation of the word γλῶσσα, accordingly, remains, except that which assigns to it the signification of *language, dialect* (Olshau-

sen; de Wette; Meyer; Bäumlein; *Stud. d. würt. Geistlkt.* 1834); it is sustained both by the general usage of the word in question, and by the context. Therefore, Luke describes the disciples as speaking, when filled with the Holy Ghost, in different foreign languages and dialects.

But when this point is decided, another question presents itself: In what manner are we to view the whole occurrence? What is the true, central point, or the substance of the fact itself, viewed objectively? Here again the opinions of interpreters diverge widely. (1). Some suppose that certain of the disciples, who were not natives of Galilee, spoke *in the ordinary manner* in foreign languages, which were, however, respectively, *their own native languages* (Paulus; Eichhorn, and others); the only unusual feature, as they allege, was the circumstance that such hymns of praise should be uttered aloud in provincial dialects. This explanation grossly contradicts the text itself, since no reason whatever now remains for the amazement and confusion of mind described in ver. 6-8, 11, 12, as apparent in the hearers.—(2). Some of the early Christian writers (Gregory Nazianzen; Bede), as well as authors of a later age (Erasmus; Schneckenburger), suppose that the miracle was not one of speech, but of *hearing;* namely, the disciples simply employed their native language, the Galilean, and the foreigners who listened, being placed in a species of [magnetic] psychical "rapport" [communication, relation], only *thought* that their own respective languages were spoken by the disciples. But, according to this interpretation, the peculiar feature of the scene is converted into a mere delusion of the hearers, and must, as in the case of the previous explanation, be regarded as a mistake—a supposition which dishonors the character of Sacred History, and is irreconcilable with the statement of the narrator given in ver. 4.—(3). According to an interpretation of a more recent date, which has been accepted by comparatively large numbers, the true historical element in the narrative is the following: it was not really a speaking in foreign languages, but was "tongue-speaking," ["the tongue alone, not the *ego*, spoke" (Kling) —Tr.], that is to say, it was an involuntary and unconscious use of the tongue in the utterance of the language of prayer by men in a state of the highest mental and moral excitement [*Begeisterung*], whose words needed an intelligent interpretation, according to 1 Cor. ch. xiv. The advocates of this opinion usually assume that this historical element had been converted by tradition into a literal speaking in foreign languages, precisely as the present narrative describes the occurrence. This interpretation is adopted by Baur, de Wette, Hilgenfeld and Meyer; but Meyer, in addition, combines with this interpretation the view of Paulus, stated above (under No. 1), and assumes that some of the speakers who were inspired in this manner, were foreigners, whose "tongue-speaking" was heard in their respective native dialects; this latter explanation contradicts the letter and spirit of the narrative before us in the most positive manner. The decision of the present point depends partly on the parallel passages in the first Epistle to the Corinthians, etc., which treat of the glossolaly [speaking with tongues,], and, partly, on the alleged impossibity of such a miraculous speaking with tongues.

(I). The parallel passages claim respectively, at the outset, an interpretation of their own, independently of each other; of the two, viz. Acts ch. ii., and 1 Cor. ch. xiv., neither is to be primarily employed in interpreting the other; but when each has been separately considered, the relation in which they stand to each other can be satisfactorily exhibited, and that relation is an exegetical problem, the solution of which is indispensable. It is true that at a time when commentators generally were inclined to adopt 1 Cor. ch. xiv., as their guide in interpreting Acts ch. ii., and when they understood the latter passage as describing an ecstatic speaking with tongues exclusively, Bäumlein adopted an opposite course, and, not without a certain degree of success, explained 1 Cor. ch. xiv. as referring to a speaking in foreign *languages*. Still, the difficulties which attend the explanation of the latter passage, have not in every particular been removed; see the Commentary on the chapter [by C. F. Kling, in a subsequent volume.—Tr.]. The Corinthian and the Pentecostal speaking with tongues coincide in the following points: (1) It was in both cases an extraordinary influence and gift of the Holy Spirit, *a* χάρισμα, Acts ii. 4; (2) on both occasions the Spirit of God took possession of the soul of the speaker with great power, insomuch that the free action of the will and the self-consciousness of the latter at last receded; a mental state ensued so strange and mysterious in its character, as to produce on the minds of some spectators the impression, corresponding to their general views, that they beheld a case of drunkenness, while others regarded it as a case of madness; comp. 1. Cor. xiv. 23; (3) in both instances this γλώσσαις λαλεῖν did not result in a didactic discourse, but was the language of devotion, in which the praise and honor of God were proclaimed.—On the other hand, each case exhibits distinctive features of its own: (1) The speaking of the disciples, Acts ii., was intelligible, and was consequently understood by the hearers without the assistance of others, ver. 8, 11, whereas the Corinthian speaking with tongues could not possibly be understood without the aid of an interpreter, 1 Cor. xiv. 2, 13, 16, 27, 28; (2) the speaking described in Acts, ch. ii., was clearly a speaking in foreign languages, whereas not a single distinct and unequivocal expression in 1. Cor. ch. xiv., intimates that such was the case in Corinth.—It appears, then, that certain essential features of both occurrences are the same, while important differences between the two are discoverable; we are, consequently, not authorized to assume that the one described in Acts, ch. ii., was necessarily like the other in all its features, and that the differences which are now noticed are merely legendary variations.

(II). Such a mythical interpretation, however, would have scarcely been suggested, if some writers had not likewise assumed that a miraculous gift of tongues is an impossibility. Zeller (*Apost.* 1854), who adopts this view in its extreme form, has declared that the narrative of the Pentecostal event is unhistorical in every re-

spect, that it is a mere legend proceeding from certain conceptions in the minds of its original authors, and that it possesses no foundation whatever in fact. But on what grounds is such an event declared to be impossible? Meyer alleges: "The sudden communication of the gift of speaking in foreign languages is neither logically possible, nor psychologically and morally conceivable." Now, with regard to the logical possibility, we know that all men in essential points occupy the same position, and that hence in essential features all languages resemble each other, so that every man possesses the key for understanding, and the capacity for acquiring, all languages. And the possibility of conceiving of the event psychologically, is denied chiefly for the twofold reason, that the disciples are supposed to have delivered formal and extended addresses in foreign languages, and, that they permanently retained the ability to express themselves in any and every foreign language. But there is not a single intimation given in the entire history of the apostles that the latter was the case; the section before us, on the contrary, describes a phenomenon which soon passed away, and to which the psychological difficulty, therefore, which has been adduced, does not apply. The whole question, indeed, assumes another form when we give due attention to the fact that the statements of Luke by no means suggest the thought that the disciples delivered extended discourses in foreign languages, but rather imply that their speaking with tongues consisted simply in brief utterances or effusions of the powerful emotions of their hearts, by which they were impelled to praise God for his wonderful works and gracious deeds. Now if, under such circumstances, they expressed themselves in foreign languages, the phenomenon would very inappropriately be assigned to the class of natural and ordinary occurrences, as the so-called "natural mode of interpretation" has attempted to do, since Luke's report undeniably represents the whole as a wonderful and truly amazing occurrence. Still, when the assertion is repeated that the whole occurrence is psychologically and morally inconceivable, and therefore impossible, we may, in addition, refer to analogous facts, such as the following:—Somnambulists and persons who were placed under magnetic influences or appeared in a highly excited state of mind, have been known to speak, not in their usual provincial dialect, but in a pure and elevated style, with which they had previously not been at all familiar, or even in foreign languages; another analogous case may be found in the accounts furnished by persons who were present, respecting the speaking with tongues of the Irvingites, about the beginning of the third decade of the present century. While, then, the event itself, when the disciples were filled with the Spirit, or when their souls were controlled and exalted by the Spirit of God, must undoubtedly be regarded as miraculous, and as proceeding from an extraordinary and heavenly influence, we must with equal reason regard this peculiar manifestation of the Spirit, namely, through the medium of other dialects and languages, as having also been miraculous in its character.

Ver. 12, 13.—And they were all amazed.—The view of the occurrence which has just been given, was, accordingly, entertained by many of the spectators at the time, who wondered and inquired with reverence and devout feeling; ver. 7, 8, 11, 12. They were men who were open to the influences of the truth, and whom Luke describes in ver. 5, as "devout," God-fearing men. [εὐλαβής, "*timens*, relate ad Deum=pius. reverens Deum." Wahl: *Clavis* N. T.—Tr.]. But all the spectators did not entertain such sentiments. There were persons present who remained unmoved, and who yielded to a spirit of levity; they would not permit this divine manifestation to make an impression on their hearts, but rather attempted to degrade and profane that which was holy and divine. These men declared that the words which they heard were merely the senseless speech of men who were unusually excited by strong drink, and that it was not the Spirit of God, but the spirit of wine by which they were impelled to speak. It is obvious that such language would have been altogether unmeaning, and could not have occurred to these scoffers, if the deportment of the disciples and the manner in which they spoke had not been unusual, or had not indicated a high degree of mental excitement. But if such was really the case, we have not sufficient grounds for terming these men *blasphemers*, in the proper sense of the word, much less can we accuse them, as some have done, of committing the sin against the Holy Ghost; Peter himself admonishes them, ver. 15, in mild terms only, and exhibits no traces of indignant feelings. Many interpreters assume that the scoffers were all residents of Jerusalem, and that the others, whose words are quoted in ver. 7 and 12, as those of thoughtful men, were foreign Jews; the former are supposed, for instance, to be persons whose religious feelings had been "blunted by familiarity with holy things." But the text affords no support for this view; the Israelites from foreign countries are evidently placed in the foreground, chiefly for the purpose of presenting the fact more prominently, that the disciples, when filled with the Spirit, had spoken in a variety of languages and dialects. There were, doubtless, reflecting and devout men, found likewise among the inhabitants of the city, and some of the scoffers may have been foreigners.

DOCTRINAL AND ETHICAL.

1. As soon as the Holy Spirit was poured out and had filled the souls of the disciples, the praises of God flowed in a full stream from their lips; the sacred fire from above had enkindled their souls, and the tribute which their devout feelings offered, rose again, like ascending flames, to heaven. "Out of the abundance of the heart the mouth speaketh." Matt. xii. 34. The most profound and holy thoughts and feelings are those which can least of all endure constraint; they will break forth and proclaim their power aloud. The soul, struggling in its narrow enclosure with the powerful emotions which move it, finds relief in words. The eternal Son of God himself is called "The Word," and the soul, too, employs words in describing the gifts received from the Spirit, who proceeds from the Father and the Son. God's

wonderful gift of speech, the prerogative of man alone, although polluted by sin and the depravity of man, is cleansed, consecrated anew, and sanctified by the Spirit of God.

2. The speaking in foreign tongues was a *sign* of the Holy Ghost. It was a holy speaking of holy things—a speaking of the wonderful works of God, not of the petty affairs of men, and in so far it was an illustration of the holiness of the Spirit. It was a speaking in many different dialects and languages; herein were revealed alike the comprehensive character of the gift of the Spirit, and also its reference to the human species—the Spirit of God was a gift designed for all countries, nations, and tongues. This ability to speak in foreign languages was not acquired after much labor had been bestowed, and time and various aids had been employed, but was freely granted, and was solely a gift of divine grace—a sign of the favor and the grace which characterize the operations of the Spirit of God.

3. The fact that Israelites from all the known countries of the world were here present as witnesses of the outpouring of the Holy Ghost, is an evidence that the judgments of God also include gracious purposes, and that his chastisements proceed from a merciful design. The people of Israel had been scattered abroad among all nations on account of their apostasy—in earlier ages in the East, and subsequently, in the West also. But now, Jews and proselytes from all these countries assemble in Jerusalem, and are permitted to be *eye*-witnesses and *ear*-witnesses of the operations of the Holy Spirit; these were a pledge that the grace of God in Christ was designed for all countries, nations, and tongues. And it was precisely the dispersion of the Jews among all the known nations of the world that opened a pathway for the passage of the Gospel from the people of God to the Gentiles.

HOMILETICAL AND PRACTICAL.

VER. 5. **And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**—O how wonderful is the faithfulness of our God, who, even amid the most severe judgments that overtake his disobedient people, prepares a pathway for the Gospel which is unto salvation! The Jewish people had, in accordance with the threatenings of God, been scattered among all nations on account of their sins, and had thus acquired the respective languages of those nations. And now God employs these as the means for communicating his word and the great salvation wrought by Christ, to all nations. He who surveys such deeds with the eye of faith, may with truth exclaim: "I remember thy judgments of old, O Lord; and I comfort myself." Ps. cxix. 52. (Apost. Past.).—Often when an individual undertakes a journey, or engages in a good work, the blessing of God is added, and conducts him to the way of salvation; see ch. viii. 27 f. (Starke).—**Devout men.**—In those who are truly converted, God begins a good work, at an early period, and opens the way for the operations of his grace. (Starke).—*A devout spirit is precious in the eyes of God:* I. It prompts to willing and continued obedience when God leads; II. Its reward consists in still more precious gifts of divine grace.—"Whosoever hath, to him shall be given, and he shall have more abundance" [Matt. xiii. 12].—"He that is faithful in that which is least, is faithful also in much." [Luke xvi. 10].—It is not in increasing stores of knowledge, but in true godliness and uprightness of spirit, that your real advantages consist.—*The dispersion of Israel, a wonderful illustration of the divine government of the world;* viewed, I. As the merited punishment of their sins; II. As an effectual means for extending a knowledge of the true God; III. As a promising indication and an instrument in reference to the propagation of the Gospel.—The judgments of God during this season of grace, are always channels through which his grace, too, abundantly flows.—In God's hand, the staff called "Bands" may at any time be converted into the staff "Beauty." [Zech. xi. 7]. (Lechler).

VER. 6. **Now when this was noised abroad, the multitude came together, and were confounded.**—The curiosity of men, manifested alike in the days of Christ and the apostles, and in our own, must, in accordance with the example of the first witnesses of our Saviour, be so employed by us as to promote the interests of the kingdom of Christ. Wherever that kingdom comes in reality, or is preached in truth and purity, and in the power of God, the previous repose of men is greatly disturbed. Even the amazement and confusion of mind which the Gospel produces, when it comes in power, often render valuable services. We cannot, on the other hand, regard it as a good sign, when all things proceed in their usual quiet course, and when the preaching of the Gospel produces no movement among men. (Ap. Past.).—The instructive fact that the Father can employ even the curiosity of men as the means of conducting souls to the Son. (Lechler).—The advantages possessed by the Gospel, as compared with the Law: when the law was given, the people fled [Heb. xii. 18-24; Exod. ch. xix.]; here, they are drawn together. (Starke).—Men are sometimes conducted to the way of salvation by an alarm, which is employed as the means of preparing their hearts. (ib.).—**Every man heard them speak in his own language.**—Every man heard the glorious deeds of God proclaimed in his language. Do we, who are ambassadors of Christ, also take so deep an interest in the spiritual welfare of each individual among our hearers? Or do we content ourselves with making, at all times, only a general public statement of the truth? (Ap. Past.).

VER. 7. **They were all amazed and marvelled.**—Amazement at great events, the means through which at times God makes known his salvation. (Lechler). Amazement or wonder may indeed prepare the heart for receiving a deep impression from the word of God; but it should also impel us, as the intended result, to praise and adore the grace and truth of God.—**Are not all these which speak Galileans?**—A faithful witness of the truth may easily endure it, when others look down on him as on a "Galilean." Was not such the experience of David, of Paul (2 Cor. x. 10), and even of our Lord himself? (John i. 46).

VER. 8-11. **How hear we every man in**

our own tongue, etc.—Luke is not unmindful of the progress of the Gospel when he adopts the present arrangement of the representatives of the many nations now assembled in Jerusalem, and introduces them as speakers.—The commemoration of **the wonderful works of God** was not unfamiliar to Jewish ears (Ps. lxxi. 19). But no ear had ever previously heard of those wonderful works of God which the Holy Ghost on this occasion taught the hearts and lips of the disciples to praise. The language of the Jews was too feeble to describe their grandeur; it needed all the tongues of the world to publish and to glorify the works of the Saviour of the world. (Besser).—How gratefully we should confess the goodness of God in permitting us to read and hear the Gospel in our own native language!—The wonderful works of God, viewed as the subject of which the Bible chiefly treats.—The truth that the divine gift of speech cannot be more appropriately applied, than when it is consecrated to God and to the interests of his kingdom. (Lechler). *The Hallelujah of the world, sung by innumerable voices to the honor of God:* the hymn of praise, I. Was commenced on the morning of the creation, in the kingdom of nature; II. Was commenced anew on the day of Pentecost, in the kingdom of grace; III. Will be more perfectly continued (but not end) on the day of the revelation of the Lord, in the kingdom of glory.

Ver. 12. **They were all amazed**, etc.—Even such amazement may ultimately conduct men to salvation, since God does not begin his work in their souls, until their reason has discovered its own errors, and confesses its feebleness. (Starke).—Now when the question dictated by wonder: "What meaneth this?" is changed into the question, "What shall I do?" and proceeds from a deeply moved and penitent heart, the way of salvation is opened. (Leonh. and Sp.).

Ver. 13. **Others mocking said**, etc.—Although such scoffing is one of the most mournful evidences of a Satanic opposition to the kingdom of Christ, the teacher of religious truth is, nevertheless, not excusable when he allows it to arouse his indignation so highly that he casts the scoffer altogether from his path, or even by scornful words and pointed reflections exasperates such persons anew; they are, in truth, entitled to our pity. He should therefore endure them with gentleness of spirit, and persevere in his efforts to rescue some of these wretched men from destruction.—When we closely examine the scoffs and blasphemies of Satan, we can always discover from them that such wonderful works of God overwhelm him with confusion, and that he sometimes emits blasphemies which are either totally devoid of meaning, or else self-contradictory, as exemplified here in the words: "They are full of new wine." (Ap. Past.).—"The world loves to tarnish shining objects, and to drag those that are exalted down into the dust." (Schiller).—O how often this mocking is only the veil assumed by a desperate spirit! The strongest convictions of the truth are frequently produced on the heart of such a man; he well knows the divine character of the Gospel; but he attempts to repress his convictions, and will not permit them to come to the light of day, for he loves darkness rather than light; hence he endeavors to escape their force by resorting to ridicule and jests. (L. Hofacker).—*How shall we secure ourselves from taking offence at holy things in consequence of erroneous judgments?* I. By carefully maintaining sentiments of profound reverence in our souls, with respect to God and divine things; II. By making ourselves thoroughly acquainted with the sinfulness of man in our own case, and in the case of others; III. By constantly remembering the contradiction and opposition which God's works have encountered among men, even from the beginning. (Lechler).—The Gospel, to some the savour of life unto life, to others the savour of death unto death [2 Cor. ii. 16].—Christ is still set in our day for the fall and rising again of many. [Luke ii. 34]. (ib.).

The significance of the Pentecostal gift: I. It was a token given to Israel; II. It was a prefiguration of God's dealings with the Gentiles, namely, (*a*) of the call given to all nations; (*b*) of the election of those who seek salvation; (*c*) of the rejection of those who scoff at the wonderful works of God; III. It is still a rich source of hope, consolation and encouragement for all true Christians. (Harless).—*The outpouring of the Holy Ghost on the disciples of the Lord:* I. The circumstances which necessarily preceded such an event; II. The external signs which attended it; III. The power of the Holy Ghost, manifested at once in the disciples; IV. The impressions made on the assembled multitude. (Langbein).—*The miracle of the Pentecostal gift:* I. In the world, a mystery of foolishness; (*a*) "What meaneth this?" (*b*) "They are full of new wine." II. In Christ, a mystery unto salvation; (*a*) a mystery—sudden; invisible; wonderful; (*b*) in Christ made manifest unto salvation—made manifest (by being with one accord together; by prayer; by a holy walk)—unto salvation (for all nations and times). (C. Beck: *Hom. Repert.*).—*The operations of the Holy Spirit:* I. The manner in which they are conducted; II. The results which they produce. (Kapff).—*The Christian Church, originally founded by the outpouring of the Holy Ghost:* I. By what circumstances was the way for this event prepared? (*a*) Externally, by the fulfilment of an appointed time; (*b*) internally, by the continuing together of the apostles with one accord. II. What circumstances attended the event itself? (*a*) Externally, wonderful signs; (*b*) internally, wonderful influences. III. What impressions did the multitude receive from it? (*a*) Externally, the effect of the singular character of the testimony of the disciples (mockery); (*b*) internally, the effect of the truths proclaimed (confusion of mind). (Lisco).—*The outpouring of the Holy Ghost, an image of regeneration* (Homily). I. The praying Church; II. The sound from heaven; III. The holy flames; IV. The preaching with new tongues. (ib.).—*The confused voices of the world when the Holy Spirit bears witness:* I. "Are not all these Galileans?" The world takes offence at the persons of the witnesses. II. "How hear we in our own tongue?" It is arrested by the voice of conscience responding to the truth. III. "What meaneth this?" It distrusts the issue of the ways of God. IV. "They are full of new wine." It mistakes the source of the operations of the Spirit.—*The natural man receiveth not the things of the Spirit of God.* [1 Cor.

ii. 14]. I. The disciples of the Spirit are too mean in his eyes, ver. 7; II. The Spirit's witness is too mighty for him, ver. 8—11; III. The Spirit's purpose is too lofty for him, ver. 12; IV. The Spirit's source is too profound for him, ver. 13.—*The impressions made on the individual by divine things, correspond in their character to the actual state of his mind and heart;* I. The thoughtless gaze in ignorant wonder; the reflecting, with adoring praise; II. The guilty listen with confusion and terror; the justified, with holy joy; III. The wicked are prompted to indulge in foolish mocking; earnest inquirers are filled with holy awe.—[Illustrations of the divine attributes, derived from the outpouring of the Spirit (love; wisdom; power; truth, etc.).—Illustrations of the future blessedness of believers, derived from the outpouring of the Spirit (personal merit not the the cause; no hinderances insurmountable; suited to the nature and capacity of the creature; gives glory to God, etc.).—The continued operations of the Holy Spirit in the Church.—*The outpouring of the Holy Ghost, a triumphant display of divine grace:* I. In its original design; (*a*) such a gift could not have been conceived of by man; (*b*) was, therefore, unsought; (*c*) and totally undeserved; II. Its actual occurrence; (*a*) the subjects (disciples); (*b*) witnesses; (*c*) immediate effects (Church founded); III. Its permanent results; (*a*) preservation of divine truth in the Church; (*b*) conversion of sinners; (*c*) sanctification, etc. —Tr.].—Comp. the Hom. and Pract. remarks below, on II. 14-21.

C.—THE TESTIMONY OF PETER.

Chapter II. 14-36.

Contents:—Peter arises and asks for attention, ver. 14; he says: (1). These scenes are the fulfilment of Joel's prophecy, ver. 15-21; (2.) Jesus of Nazareth, whom ye slew, has been raised up, in accordance with the prophecies of David, ver. 22-32; (3.) This exalted Jesus, the Lord and Messiah, has now poured out the Spirit, ver. 33-36.

§ I.—*Peter stands forth, and addresses the multitude. He explains that this astonishing course of action on the part of the disciples, is not the effect of drunkenness, but is occasioned by the fulfilment of Joel's prophecy, namely, the outpouring of the Spirit of God in the last days.*

Chapter II. 14-21.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea [Jewish men], and all *ye* that dwell at Jerusalem, be this known
15 unto you, and hearken to my words: *For these are not drunken, as ye suppose,
16 seeing [for] it is *but* the third hour of the day. *But this is that which was spoken
17 by the prophet Joel; *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall [will] prophesy, and your young men shall [will] see visions, and your old men shall dream
18 [will have] dreams:[1] *And on my servants and on my handmaidens I will pour out in
19 those days of my Spirit; and they shall prophesy: *And I will shew [do] wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke;
20 *The sun shall be turned into darkness, and the moon into blood, before that great
21 and notable[2] day of the Lord come: *And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

[1] [Ver. 17.—ἐνύπνια of the *text. rec.* with E., has been exchanged by Stier and later editors generally for ἐνυπνίοις, in accordance with A. B. C. D. (corrected) Cod. Sin. For examples in the N. T. of the accus. of conjugate nouns, see Winer, *Gram. N. T.* § 32. 2, and for the dat. ib. § 54. 3.—Tr.]

[2] [Ver. 20.—ἐπιφανῆ, *text. rec.* and Sept.; נוֹרָא; Luther and Lechler, in obsolescent German, *offenbarlich*. The Hebrew signifies *terrible*, if from יָרֵא as usually explained, but *glorious*, if traced to רָאָה as is done by the Sept. (de Wette).—The words καὶ ἐπιφανῆ of ver. 20, and the whole of ver. 21, are omitted in the original text of Cod. Sin., but a later hand added the words found in ver. 21.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 14, 15. (*a*) **But Peter, standing up,** etc.—The apostles were authorized, and, indeed, impelled by a sense of duty, in view alike of the amazement and inquiries of the devout, and of the scoffs of the others, to address the assembled multitude, and deliver their testimony. Hitherto all the disciples of Jesus had pursued the same course, but at this point, the *Apostles*, mindful of the will and words of Jesus: "Ye shall be witnesses unto me in Jerusalem," (i. 8), presented themselves to the multitude. Their public appearance is described in solemn language: **Peter stood up with the eleven,** as the leader of the latter, "the mouth of the apostles and their corypheus" (Chrys.), quick in his movements and resolute, bold in his faith and eloquent. The position which he took in the sight of the

multitude (σταθεὶς), was not, however, isolated, as his eleven fellow-apostles surrounded him, and also addressed the people, at least, subsequently, ver. 37–40. Peter **lifted up** his voice, so that the thousands who stood before him might hear distinctly; his good conscience and joy of soul gave him confidence and strength. He spoke in a solemn, distinct and intelligible manner, and praised God, not in an ecstatic state, but with self-possession; his whole demeanor, his voice, and his words, revealed entire sobriety.

b. **Ye men of Judea.**—The manner in which Peter begins his address indicates that truths of high importance are to be communicated. He speaks to the assembled Jews with simple dignity, and modestly but emphatically entreats them to listen, and lay his words to heart. He spoke undoubtedly in the Aramæan, the language of the country, which all the hearers could understand.

c. **These are not drunken.**—He replies at once to the mocking language of some of the spectators, and repels their degrading charge by referring to the early hour of the day. The **third hour of the day**, extending from eight to nine o'clock in the morning, according to the modern computation, was the first of the three stated hours of daily prayer [see below, iii. 1. c. and x. 3.-6.—Tr.] which coincided with the morning sacrifice [Ex. xxix. 38-42; Numb. xxviii. 3–8]; the Israelites were not allowed by devout usage to partake of food and drink until this hour had expired, particularly, when the festivals occurred. The calmness with which Peter replies to the mockers, is well worthy of attention; he is as dignified as he is prudent in his language, when he assumes that such is the sincere, although unfounded, opinion of these people, and refrains from accusing them of uttering malicious and slanderous remarks in opposition to their own secret convictions. When he here speaks of the disciples in the third person [οὗτοι], he by no means intends to exclude himself and the other apostles from the number of those who spake with tongues, as de Wette supposes, [overlooking ἅπαντες in ver. 4, and] assuming that the speaking with tongues proceeded from an inferior grade of inspiration, of which the apostles would have been ashamed. Peter adopts that phraseology simply because he is himself at the moment speaking in the ordinary style, and temporarily associates himself with the spectators, so that he might the more effectually establish the truth respecting the real nature of the occurrence: he unquestionably includes himself in his defence of the whole number of the disciples.

Ver. 16–21. **But this is**, etc.—A simple denial is never regarded as a sufficient defence against a charge, and is not adapted to make a favorable impression. We cannot *convince* others, unless we not only deny, but also affirm, that is, *prove* the truth. This course Peter pursues. He declares that the event which had just occurred, and had so greatly amazed his hearers, was nothing less than a fulfilment of the divine promise given through the prophet Joel (ch. ii. 28–32). The prophet announces, in the name of God, that after his people had endured heavy judgments, a season of grace should arrive, distinguished by a general and abundant outpouring of the Spirit of God. He announces, further, that previously to the last judgment, the enemies of God shall be visited with a succession of terrible judgments, while all the true people of God shall find protection and deliverance. God promises, in a special manner, to **pour out** of his Spirit upon all flesh, that is, not upon certain individuals only, but upon the whole human race, without distinction of sex, age, or station, even as a rain that is graciously sent to water the whole land. "To prophesy, to see visions, and to dream dreams," are each specified as operations of the Spirit of God, and as evidences of an overflowing outpouring of the Spirit. The bodily senses are more impressible in the case of the young, while the inner sense is more acute in the old; hence, "visions" are promised to the former, and "dreams" to the latter, although these gifts are not confined to each class respectively. In the prophecy of Joel, the promise of the gracious gift of the Spirit is combined with intimations of the judgments that shall overtake the enemies of God, and of the signs that shall precede that awful final judgment. These signs will appear partly on earth, namely, the shedding of blood and vast conflagrations, partly in the heavens above, namely, eclipses of the sun and moon, together with other fearful phenomena. All these things shall precede that great day of the Lord, on which his irrevocable decisions and final judgments shall be manifested. But while these awful punishments bring destruction upon the enemies of God, deliverance and salvation are prepared for those who "call on the name of the Lord;" that is, for those who believe in God, even as he is revealed to them, who humbly obey, offer devout prayer, and consecrate their hearts and lives to him.—When the prophet mentions the great day of the Lord, he doubtless refers to the times of the Messiah, although he does not introduce that name. He speaks of the end of the world, which he is called to describe chiefly in its awful aspects, as a time in which terrible judgments will come upon the wicked. Still, he also addresses consolatory words and soothing promises to those who devoutly worship and obey God. Periods of time of great length, and widely separated, are obviously grouped together in this prophecy; it is, however, a peculiarity of the language of prophecy, that it presents *one* comprehensive view of future events, which, when they actually occur, are found to be separated by wide intervals of time.—How did Peter *understand* and apply this prophecy? With respect to the language, it will be perceived that he does not give a strictly literal version of the Hebrew, but quotes with a certain degree of freedom, while he adopts to some extent the rendering of the Septuagint. At the commencement of the passage, he deviates from the original, to which the Alexandrian version adheres. For the word "afterward" he substitutes the phrase, "in the last days," [for which see below, Doctr., etc., No. 1.—Tr.], in order to specify, with greater precision, the period to which the prophecy alludes, in conformity to other prophetic passages [e. g. Is. ii. 2; Mic. iv. 1]. Further, he deviates from the Hebrew, but agrees with the Septuagint in the phrase: "I will pour out *of my Spirit*"

[ἀπὸ], while Joel says: אֶת־רוּחִי. Still, we should assign undue importance to the partitive expression [of the Greek], if, with Starke, we understand it to be designed as an antithesis to the entire fulness of the Spirit which is in Christ; comp. Col. i. 19. We can as little accord with Olshausen, who here finds an indirect allusion to a future outpouring of the entire fulness of the Spirit in the Church, when it will have attained to its perfected state [when all nations shall have been received into it (Olsh.).—TR.]. The phrase in question is very probably intended only to distinguish the whole fulness of the Spirit of God in itself, or as a whole, from the outpouring of the Spirit on individuals.—Lastly, Joel speaks, in the Hebrew, of "servants and handmaids," that is, *slaves* in the proper sense of the word. When Peter, in accordance with the Septuagint, terms them δούλους—δούλας, it is not his intention that the difference in *station* should be made to disappear entirely from the view (Meyer) [and that the fact should be set forth more prominently, that persons of *both sexes* belonged to the *Christian* people of God]; he, rather, intends to give a prominent position to the fact that the male and female slaves upon whom the Spirit is poured out, must have *previously* been devout persons, or servants of God.

When Peter says (ver. 16): "This is that which was spoken by the prophet Joel," he undoubtedly maintains that the prophecy is fulfilled on the present occasion; still, he does not assert that it was now fulfilled in every point, and on this occasion alone, or that such fulfilment was confined to the present moment. He has, besides, a special object in view, when, in place of pausing at ver. 18, he continues in ver. 19-21 to quote from the prophet; namely, he assigns a conspicuous position to the prophetic revelations of the divine judgments, and even of the final judgment, in order that he might make known to his hearers the end which awaits the enemies of God (comp. ver. 35), and thus the more emphatically direct inquiring souls to Jesus Christ, as the Saviour and deliverer from such a mournful lot.

DOCTRINAL AND ETHICAL.

1. How are we to understand the words: **the last days?**—Peter regards the outpouring of the Spirit as the fulfilment of that prophecy concerning the last times; nevertheless, many centuries, and, indeed, well-nigh two thousand years, have passed away, since he pronounced these words. How shall this apparent discrepancy be explained? It is, in the first place, certain that the term: "the last days" denotes, not a single *point* of time, but an entire *period*, including a succession of times, and, consequently, also a process of development. It must be remembered, in the second place, that all the prophecies of the Old Testament reach their ultimate limit, or are fulfilled in the Messianic age, of which the advent of the Anointed One constitutes the central point. The New Testament, accordingly, represents the appearance of Jesus Christ, in connection with the attendant circumstances, as the beginning of the last time; comp. Heb. i. 2. It is quite possible that the disciples did not imagine that so many centuries would intervene between the "beginning of the end," and the extreme end itself. Nevertheless, the view which Peter indicates, when he uses the phrase in question, involves the following great and incontestable truths:—Christ is the culmination of the world's history; his appearance on earth was the end of the old world, the fulfilment of the hopes and longings of the world, the goal which struggling mankind sought to reach, the realization of God's plan of grace; and, now that he has appeared, subsequent events can only be the gradual revelation and execution of his atoning work, until it is consummated, or until He comes a second time, who has already once appeared on earth. And the more diligently and humbly our faith ponders the twofold truth, that Christ's Person stands alone [no other like it, by any possibility, being in existence], and, that the fulness of his work [which supplies every want] admits of no repetition, the more clearly will we perceive the truth of such a view of the times.

2. While Peter recognizes the fulfilment of the prophecy of Joel in the outpouring of the Spirit, particularly in the indiscriminate communication of the gifts of the Spirit to persons of different ages and conditions, and of both sexes, he bears witness to *the adjustment and equalization* through Christ of those opposite states or conditions which prevail in the world. These presented the most striking contrast, or the most fully developed contrariety among pagans, that is, fallen men who were out of the pale of covenantal revelation. We mention, as instances, the differences between the condition of man and that of woman, and the oppression to which the female sex was subjected; the contrasts between masters and slaves, and the failure to recognize the dignity and the rights of man in the latter; and, to a certain extent, the contempt and ill treatment to which old age is exposed in some nations. The law of God, even within the pale of the old covenant, directed attention to the adjustment and the reconciling of these different opposite states, in its provisions, for instance, respecting the relations between masters and servants; the female sex, however, did not fully rise to its proper level, under the Mosaic law. The sign of the covenant was given to the male sex alone, and the promises and predictions respecting more extended privileges refer only to the future, the Messianic age. The complete adjustment of these relations was not accomplished until the Gospel concerning Christ was given; for in him, first, as the Person of the God-Man, human nature was manifested in its perfect state. And it is precisely the gift of the Spirit, proceeding from the Father and the Son, which adjusts and produces harmony in the different states and conditions of those who belong to the human race. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 28.

3. Divine grace and divine judgments are the subjects which both the prediction of Joel and the discourse of Peter discuss. The glance which both direct us to cast at the great and terrible day of the Lord, teaches us to value, and

to be grateful for, that grace of God which renews and ultimately saves man, and to call on the name of the Lord with faith. The atoning and redeeming work of Christ, which is, pre-eminently the subject to which Peter here refers, cannot be clearly seen, nor can its inestimable value be understood, until we have surveyed the abyss of misery and damnation from which we are delivered by Christ alone. "Mercy rejoiceth against judgment." James ii. 13.

HOMILETICAL AND PRACTICAL.

VER. 14. **But Peter, standing up**, etc.—Peter was sitting, when he received the gift of the Spirit; he and the other apostles were, if we may employ the image, gloriously entertained at the table of God; he now appears on the field of battle, in which he is expected to apply the powers that grace had bestowed upon him. But when the holy apostle begins to speak, it is obviously not his main purpose to protect his own reputation and that of his fellow-apostles from the aspersions of others, but to maintain the honor of his crucified Saviour, and to secure the salvation of his hearers, even of those, too, who mocked him. If he had been the Peter of old, who, when the Saviour was seized, smote with the sword, his address would have exhibited a very different spirit. But the rashness and ardor of his nature were now subdued by heavenly influences, and his tongue, once too prompt to speak, had received the unction of the Holy Spirit; hence, he now combines gentleness with boldness, and wisdom with zeal. (Apost. Past.).—Behold the wonderful power of the Holy Ghost; fugitives are converted into resolute men; those who once denied Christ, boldly confess him; timid men are now heroes, who, armed with the sword of the Spirit, intrepidly face vast hosts; unlettered fishermen speak like accomplished orators, and act as reformers of the whole world. (Starke).—When the honor of God is assailed, or his name is blasphemed, we are not permitted to remain silent.—Our calmness in repelling slanders must correspond in degree to the malignity of our enemies; let us, as our duty requires, simply state the facts, and never revile or mock in return. (id.).—The Holy Ghost not only converts lambs into lions, but also lions into lambs.—**Peter, standing up with the eleven.**—All speak at first with tongues; then, they cease, and Peter alone comes forward and preaches the word; so, too, at our public worship, all sing together at first, and in a common hymn proclaim the wonderful works of God; then, one alone speaks, and preaches the word. On this account, even as the Holy Ghost, on the day of Pentecost, directed the disciples to observe silence, in order that the words of Peter, as a preacher of the Gospel, might be heard, so, too, he withdrew all those extraordinary gifts from the Church, after the lapse of some years, and permitted the office or ministry of reconciliation [2 Cor. v. 18] alone to remain; and the gifts which he bestowed, were intended to be a testimony that his presence in the Church would always be found in connection with this office. (MUENKEL: *Epistelpredigten*). — **Ye men of Judea.**—Peter does not attempt to overwhelm the mockers with the language of stern rebuke; he, rather, desires to free them from all self-delusion, and win them for the cause of the truth by a calm and even kind address.

VER. 15. **These are not drunken, as ye suppose.**—Peter refutes the slanderous charge with great mildness, and in very brief terms, not being disposed to expend his own time and that of his hearers in considering a subject that was so unworthy and frivolous. We might think that the language would not have been too harsh, if he had told the mockers that their tongues were set on fire of hell [James iii. 6], and that their hearts were possessed by the devil, as the father of lies. But he merely says: "As ye suppose," —*i. e.* as ye erroneously think. Now he accomplished far more by adopting this course than if he had employed the most severe words that his tongue could utter, and had thus increased the irritation of his hearers. The best vindication, in the case of the children of God, consists in their good and holy walk, when, with well doing, they put to silence the ignorance of foolish men [1 Pet. ii. 15]. (Apost. Past.).—The order of the words in the original ("*Not as ye suppose,* are these drunken"), suggests another thought of great depth;—"Unquestionably we are drunken, but drunken after sitting at the well-furnished table of the house, and drinking the sweet wine of gladness presented at the beginning of the marriage of the Lamb." The outpouring of the Holy Ghost was truly a sweet and divine wine, which the Lord poured out, that they might drink it with him in his kingdom. (Leonh. and Sp.)

VER. 16. **This is that which was spoken by the prophet Joel.**—These words of Peter are designed to awaken the interest of the devout Jews, who waited for the promise of the prophet. He desired that they should hear and learn that the third hour of that day had brought with it an answer to all the prayers which their fathers had offered since that remote day on which the third hour of Israel was consecrated to the morning sacrifice. (Besser).—That teacher alone is competent to explain the word of the Lord correctly, who has himself been made a partaker of the Holy Ghost. Very rich and expressive explanations will flow from his lips, when he himself possesses the gift concerning which the prophets so abundantly bear witness in their writings. *Davidica non intelligit qui non Davidica habet.* (Apost. Past.).—The word of God, a sure light upon our path. Even the illumination of the Spirit can never render the written word superfluous. The apostle, when filled with the Spirit, seeks a firm foundation in the word of prophecy [2 Pet. i. 19], not in his own internal illumination.—*The word and the Spirit*—in what relation do they stand to each other? I. The word is inspired by the Spirit, 1 Peter i. 11; II. The Spirit teaches us to understand, explain, and apply the word. (Lechler).

VER. 17, 18. **In the last days**, etc.—All the days of the new covenant are the last days; and these are already far advanced. (Bengel).—**I will pour out**—not in drops, as under the old covenant, but in streams; "which he shed on us *abundantly.*" Tit. iii. 6.—**Upon all flesh.**—The word was made flesh [John i. 14], so that the Holy Ghost might be poured out upon all flesh,

and convert us, who are carnal, into spiritual persons. (Starke).—This is the glorious promise of God, from which all believers under the new covenant may derive rich consolation. For this promise was not fulfilled on that holy day of Pentecost alone, but is also daily fulfilled through the Word and the Sacraments, so that, among believers, every day is a spiritual Pentecostal festival; and that fulfilment will never cease in the Christian Church, as long as the Word and the Sacraments endure. (John Arndt).—**Your sons and your daughters shall prophesy.** —As the words of the prophet were fulfilled before the people both visibly and audibly, when the gift of foreign tongues was imparted, so, too, the other words of the prophet were fulfilled: "Your sons—your daughters—your young men —your old men, etc.," namely, in the persons of all the disciples, who were united by a common faith in Jesus Christ, and on whom, without distinction of sex, age, or station, the Spirit was poured out. (Besser).—*Prophecy, visions, and dreams,* the three principal forms assumed by the influences of the Spirit under the old covenant, are exalted in character and united as a whole, when, under the new covenant, the Holy Spirit enters into the heart, and dwells in it. "For what are all other gifts, however numerous they may be, in comparison with this gift, when the Spirit of God himself, the eternal God, descends into our hearts, yea, into our bodies, and dwells in us, governs, guides, and leads us. Thus, with respect to this declaration of the prophet, prophecy, visions, and dreams, are, in truth, one precious gift, namely, the knowledge of God through Christ, which the Holy Ghost enkindles through the word of the Gospel, and converts into a flame of fire." (Luther).—God does not promise and impart every gift to every individual, but a special gift to each one—that of prophecy to the sons and daughters, visions to the young, etc. (Starke).—*The oneness of the gifts of the Spirit, and their difference:* I. Oneness, in their (*a*) origin, (*b*) value, (*c*) purpose; II. Difference, (*a*) in form, (*b*) grade, (*c*) effects. The Holy Spirit is the only true equalizing power among men. (Lechler).

VER. 19, 20. **And I will shew wonders, etc.**—The fire either serves as a baptism, or it consumes. God promises to baptize all flesh with his Spirit. He who rejects this baptism, is condemned already; to him the Pentecostal baptism comes as the "burning" of judgment, and the Pentecostal fire, as a "fire" of judgment (Isai. x. 17); and to him, too, the antitype of the Pentecostal day of grace will come as *that great and notable day of the Lord* (Rev. xvi. 14). This day will be ushered in by *wonders in heaven above,* which will compel men to listen, and by signs *in the earth beneath,* which will be intelligible to believers, and afford them consolation. These wonders of wrath were foreshadowed when Israel nailed his King to the cross, for *the sun was then turned into darkness.* These wonders were repeated with still more power at the destruction of Jerusalem; *blood, fire,* and *vapor of smoke* filled the city. The light of the *moon* became red as blood, when it fell upon the pools of blood in the streets, and the *sun* has, since that day, withheld its healthful light from that desolated country.—At a later period the *half-moon* [Crescent] *of Mohammed* arose in blood over regions on which the bright light of the sun of salvation had once been shed, and the earth, sorely dishonored by the service of mammon, is ripe for the judgment pronounced in the words: "The strong shall be as tow, and his work [*marg. version, and German*] as a spark, and they shall both burn together, and none shall quench them." Isai. i. 31. (Besser).—God does not separate punishments from the gifts of his grace; when the latter are despised, his wrath will follow.—Before God sends his judgments, he warns men, and calls them to repentance by the wonderful works which he performs. (Starke).—Amid all the judgments which overtake the world, the word of the Lord abides in his Church; hence, amid all the storms which threaten to destroy the Church, the believing children of God have abundant reason to be of good cheer, and to lift up their heads; comp. Ps. xlvi. (Ap. Past.).—God lavishes all his treasures on man; he sends his Son, and pours out his Spirit. What could have been done more, that he has not done? [Isai. v. 4]. How terrible will that day of the Lord be, on which men will be called to give an account unto God for the blood of his Son, and the gracious gifts of his Spirit! (Quesnel).—*The grace and the judgments of God:* I. The solemnity of his judgments imparts new glory to his grace; II. The solemnity of his grace imparts additional weight to his judgments. (Lechler).

VER. 21. **Whosoever shall call on the name of the Lord shall be saved.**—In wrath God remembers mercy. Hab. iii. 2; Mal. iii. 17.—The entire Church consists of those who are "scarcely saved" [1 Pet. iv. 18], or, of the rebellious, who have surrendered unconditionally.—How great is the goodness of God! He has made the way of salvation easy: it consists in calling on the name of the Lord. Comp. Acts xvi. 31; Rom. x. 13-15. (Starke).—Although contrition of heart, and godly sorrow on account of our sins, are indispensable, nevertheless, strictly speaking, it is faith, or the calling on the name of the Lord, by and through which we are justified and saved. [Rom. v. 1; Eph. ii. 8]; faith is, preëminently, the condition which is prescribed, as well when we are converted, as when we finish our course. (Apost. Past.).—To save men—such is the first vigorous act of the Church; for this great work she exists. When the divine judgments overwhelmed Jerusalem like a flood, the waves lifted up and carried the vessel of the Church of Christ even to the shores of the heathen world. Here she cast anchor, and threw out the rope of salvation to all men: "It shall come to pass, that whosoever shall call on the name of the Lord, shall be saved." Whosoever! Listen, all ye, who have ears to hear: Whosoever! Now let him who has heard, throw out the rope of salvation to other perishing souls—in his own house—in the huts and by-ways of misery; let him assist in throwing it out among the nations that still languish in the dark night of heathenism.—Shall we complain of the word of the Lord, because we do not see all the signs of which Joel speaks? O let us, rather, praise the patience of the Lord! The cheerful light of the sun which he made, retained all its brightness,

until the call was extended even to our fathers! And that sun will continue to shine until the lingering mariners of Christendom shall have guided the vessel to the last unvisited shore, and shall have there, too, proclaimed: 'It shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' This loud cry of the Church, proclaiming salvation, shall be repeated till the last hour arrives, and then be renewed with augmented power. And when in the final agony of a perishing world, the surging waves rise up like mountains, once more will the offer of tender, infinite mercy, be proclaimed: "He who calls, shall be saved!" Such is the action of the Church from the beginning to the end. (ZEZSCHWITZ: *Sermons*).—*The act of calling on the Lord:* it is, I. A result of faith; II. A source of salvation. (Lechler).

ON THE WHOLE SECTION.—*The outpouring of the Holy Ghost:* I. It bears witness to the truth of the Scriptures, ver. 16; II. It admonishes us to consider the solemn character of these last days, ver. 17; III. It affords consolation amid the trials and sorrows of the present times, ver. 17, (Leonh. and Sp.).—*The Christian, in his conflict with unbelieving scoffers:* I. He confesses the truth of God with power and joyfulness, ver. 14; II. He does not suffer himself to be provoked to anger, but manifests the gentle spirit of that love which hopes to reclaim wanderers, ver. 14; III. He does not employ the carnal weapons of temporal power or human wisdom, but wields the two-edged sword of the truth of God. (ib.).—*What are the essential requisites, without which we cannot bear witness with a joyful spirit and with the divine blessing?* I. A divine call; II. The unction of the Spirit; III. A good conscience; IV. The firm foundation of the Scriptures. (Lechler).—*What course shall the Christian adopt when he is falsely accused?* Let his statements and his actions be characterized by, I. Candor and fearlessness; II. Thoroughness and truth; III. Gentleness, and that charity which is not easily provoked. (ib.).—*What course of conduct should we adopt, as disciples of Christ, when the Holy Spirit is blasphemed?* I. Let us lift up our voices against impiety, whenever an opportunity is found; II. Let us oppose blasphemies directed against God's word and promise, in an humble and charitable spirit; III. Let us diligently pray that the Lord may pour out of his Spirit upon all flesh. (Langbein).—*The wonderful power of the Pentecostal Spirit, revealed in glory when the first Christian congregation was built up:* we perceive here, I. A firm bond of union, not weakened by the varied characteristic features of the individuals; II. A well-sustained soberness, combined with the highest degree of inspiration; III. An humble, child-like simplicity in strong men, who are crowned with victory; IV. A faithful love to their own nation, united with a deep interest in the welfare of all mankind. (W. Hofacker).—*The Holy Pentecostal Spirit, the almighty author of a new creation of mankind:* I. The new creative breath which proceeds from him; II. The new spiritual language which he reveals; III. The new direction of life to which he gives an impulse. (id.).—*The coming of the Holy Ghost on the day of Pentecost:* I. The circumstances which prepared the way for the Spirit; II. His solemn manifestation; III. His power in the believers; IV. His influences, designed for the whole world. (W. HOFFMANN, *in the Wilhelmsdorf Book of Sermons*).—*The language of the Holy Ghost:* I. The mode in which it is uttered; II. The various modes in which men listen to it; (*a*) some are confused; (*b*) some commit sin; (*c*) some are conducted to salvation (Staudt).—"*These are not drunken, as ye suppose*"—a vindication of the witnesses of the truth, and an answer to those who mock holy things: for, I. Drunkenness, (whether it be the gross vice of the inebriate, or the internal vice of the fanatic) darkens the mind; but in *these men*, the mind is clear, and their glance penetrates the mysteries of the divine word and the divine ways, ver. 16 ff. II. Drunkenness unchains the passions; but *these men* continue to be gentle and self-possessed, ver. 14 ff. III. Drunkenness passes away; but in *these men* the fire of faith, charity, and hope continues to burn, insomuch that no storms of trial or temptation can extinguish it (demonstrated by references to the life and the death of the apostles).—*The Holy Spirit, the only true common spirit of mankind:* for he alone breaks down every wall of partition that divides, I. Different ages and sexes; II. Different ranks and degrees of culture; III. Different nations and ages; ver. 16–18.—*Hidden things revealed in the light of the Pentecostal festival:* I. The counsels of the heart: (*a*) of the mockers; (*b*) of Peter and the disciples. II. The mysteries of the Scriptures; (*a*) the promises, ver. 16–18; (*b*) the threatenings, ver. 19, 20. III. The ways of God; (*a*) in past ages; (*b*) in the future.—(See also the HOM. AND PRACT. remarks below, on ver. 22–36, and ver. 37–41).

§ *II.—Peter's address, continued; he demonstrates that, although the Jews had crucified Jesus of Nazareth, he was, nevertheless, by virtue of his resurrection and exaltation (as a consequence of which he poured out the Holy Ghost,), in truth the Lord and the Messiah.*

CHAP. II. 22–36.

22 Ye men of Israel [Israelitish men], hear these words; Jesus of Nazareth, a man approved of God among you by miracles [mighty works] and wonders and signs, which
23 God did by him in the midst of you, as ye yourselves also [*omit* also][1] know: *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken [Him, delivered according to the determined counsel and foreknowledge of God, ye have received],[2] and by wicked hands [by the hand of lawless men][3] have crucified
24 [affixed] and slain: [.] *Whom [Him] God hath raised up, having loosed the pains of death:[4] because it was not possible that he should be holden of [overcome by] it.
25 *For David speaketh concerning him, I foresaw [saw] the Lord always before my face;
26 for he is on my right hand, that I should not be moved: *Therefore did my heart re-
27 joice, and my tongue was glad; moreover [yea] also my flesh shall rest in hope: *Because thou wilt not leave my soul in hell [in the place of the dead (*Todtenreich, hades*)],[5]
28 neither wilt thou suffer thine Holy One to see corruption. *Thou hast made known to me the ways of life; thou shalt make me full of joy with [before] thy countenance.
29 *Men *and* brethren, Let me [I may][6] freely speak unto you of the patriarch David, that [David:] he is both dead and buried, and his sepulchre is with us unto
30 this day. *Therefore being [Now as he was] a prophet, and knowing [knew] that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne [that of the fruit of his loins One should sit
31 on his throne];[7] *He, seeing this before, spake of the resurrection of Christ, that his soul [that he][8] was not left in hell [*as in ver.* 27], neither [and that] his flesh did [not]
32 see corruption. *This Jesus hath God raised up, whereof we all are witnesses.
33 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now [*omit* now][9] see
34 and hear. *For David is not ascended into the heavens: but he saith himself, The
35 Lord said unto my Lord, Sit thou on my right hand, *Until I make thy foes thy foot-
36 stool. *Therefore let all the house of Israel know assuredly, that God hath made that same [made this] Jesus, whom ye have crucified, both Lord and Christ.

[1] Ver. 22.—καὶ before αὐτοὶ, of *text. rec.* [on authority not stated], has very properly been dropped by Lach. and Tisch. [and Alf.], in conformity to A. B. C. D. E., as well as other manuscripts [Cod. Sin.], Church fathers, and ancient versions. [But Vulg. *et.*—TR.]

[2] Ver. 23. a.—λαβόντες after ἔκδοτον [of *text. rec.* with D. E.], conforms to the sense, but is, according to A. B. C., other manuscripts [Cod. Sin.], and also Church Fathers, and ancient versions [Vulg., etc.], to be regarded as a later addition. [A later hand (C) added λαβόντες to the original text of Cod. Sin.—TR.]

[3] Ver. 23. b.—χειρός, the more difficult reading, found also in important manuscripts [A. B. C. (original). D., Cod. Sin.], is preferable to the plural χειρῶν [of *text. rec.*, with E. Vulg. (*per manus*)], which was suggested by the termination of the next word, ἀνόμων. [In place of ἀνείλετε of *text. rec.*, found in many minuscules ἀνείλατε has been substituted by recent critics, in accordance with A. B. C. D. E. Cod. Sin. See WINER: *Gram. N. T.*, § 13, 1, a.—TR.]

[4] Ver. 24.—θανάτου [of *text. rec.*, with A. B. C. E. Cod. Sin.] should be unhesitatingly preferred to ᾅδου, which occurs only in one MS. [D.], some versions [*e. g.* Vulg. (*inferni*)], and fathers, and was taken from ver. 27 and 31.

[5] Ver. 27.—Instead of εἰς ᾅδου [of *text. rec.* with E.], Lach. and Tisch. [but not Alf.] adopt εἰς ᾅδην; but this reading, which is found in various MSS. [in A. B. C. D. Cod Sin.] and fathers, is probably a later correction. [The reading of the LXX. is doubtful, in Ps. xvi. 10, A. exhibiting ᾅδου, but B. ᾅδην; Meyer regards the weight of testimony as inclining in favor of the latter.—TR.]

[6] Ver. 29.—[The margin of the Eng. Bible presents (with Geneva version, 1557) the more accurate version: *I may.* Ἐξὸν, *i. e. it is permitted, is lawful;* the Eng. text conforms to *liceat*, of the Vulg.—TR.]

[7] Ver. 30.—Before καθίσαι, the *text. rec.*, which Bornemann follows, inserts the words: τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν. They [vary in D. E., and] are wanting in the best manuscripts [in A. B. C. D. (corrected)] and versions, as well as in many fathers, and are unquestionably a later interpolation. [Rejected by Lach., Tisch., and Alf. as an "explanatory gloss." The following is the reading of Cod. Sin.: ὀσφύος αὐτοῦ καθίσε ἐπὶ τὸν θρόνον αὐτοῦ προϊδών.—Τὸν θρόνον, of A. B. C. D., is adopted by Lach., Tisch., and Alf., instead of τ. θρόνου of *text. rec.* with E.—TR.]

[8] Ver. 31.—In place of the reading of the *text. rec.*: οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ . . . οὐδὲ, Lach., Tisch., Born., etc., adopt, in accordance with weighty authorities, the following: οὔτε ἐγκατελείφθη εἰς Ἅιδου οὔτε. The former reading appears to have been influenced by ver. 27. [Alf. reads: οὔτε κατελείφθη εἰς ᾅδου οὔτε.—Οὐ in B., οὔτε in A. B. C. D.—ἐγκατελ. in A. B. C. D. E.—ἡ ψυχὴ αὐτοῦ in B., but these words are omitted in A. B. C. (original) D.—ᾅδην in B., but ᾅδου in A. C. D. E. The reading of Cod. Sin. is the following: οὔτε ἐνκατελίφθη (not—λείφ—) εἰς ᾅδην οὔτε.—TR.]

[9] Ver. 33.—νῦν before ὑμεῖς [of *text. rec.* with C. (second correction) E.] has very properly been omitted by the most recent critics, who follow the authority of important manuscripts [A. B. C. (orig.) D. Cod. Sin.], versions [Vulg. (*quem vos videtis*)] and Church fathers; it is obviously an explanatory addition.

EXEGETICAL AND CRITICAL.

VER. 22. *a.* **Ye men of Israel.**—Peter had hitherto exhibited the occurrence of the day in the light of the word of prophecy, and affirmed that it was the fulfilment of very solemn words of God, which, while they contained rich promises, set forth, at the same time, very impressive and alarming truths. His hearers are deeply moved, and their present devout frame of mind enables him to announce the main purpose of the miraculous event, and to unfold the fundamental truths which it taught. He testified publicly and explicitly, and in a manner which touched the conscience of the hearers, that Jesus of Nazareth, who had been crucified by his people, but had, in accordance with former promises, been raised up and exalted by God, had now poured out the Spirit, and that he is the Lord and *Messiah* [Χριστὸν, that is, *The Anointed One*, the current Greek translation of the Hebrew official title, *Messiah*.—TR.]. Peter, accordingly, never loses sight of the great event of the day; the gift of the Holy Ghost, like a thread of gold, reflects its light in every part of the discourse. As the circumstances, however, assign the character of a missionary address to his words, these assume the form of a testimony which he bears to Jesus, who, as the Crucified, but also the Risen and Exalted One, is the Lord and Redeemer. On approaching this leading theme of his discourse, he again solicits his hearers to listen to his words.

b. **Jesus of Nazareth.**—When Peter names Jesus, he describes him personally as one whom God had preëminently distinguished by deeds and events (see below, the DOCTR. AND ETHICAL views), insomuch that the Israelites had been placed in a favorable position for recognizing in him an eminent personage, to whom God himself had borne witness (*ἀποδεδειγμένον εἰς ὑμᾶς—ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε*). Here already the apostle very plainly makes an appeal to the conscience of the hearer, and endeavors to awaken in him a deep sense of the atrociousness of the treatment which Jesus had received; this is his next topic.

VER. 23. **Him—ye have**, etc.—Peter presents the two-fold origin of the sufferings of Jesus—the human, and the divine. When the human influences which directly caused them, are considered, the whole was a complicate deed, in which various individuals coöperated. Those on whom the guilt of having slain Jesus chiefly rests, are the Israelites (*προςπήξαντες ἀνείλατε*, ver. 23: comp. ver. 36); the next, are the intermediate persons through whose direct instrumentality the Lord was affixed to the cross and executed, namely, the *ἄνομοι*, pagans, who were without the law (of Moses); these were Romans, and not merely the Roman soldiers, but also the Roman procurator. Lastly, there is at least an allusion, in the word *ἔκδοτον*, to the treachery of Judas. Peter addresses his hearers as if all were indiscriminately guilty: "ye have slain him", while many are doubtless now among them who were not present in the city eight or nine weeks previously, during the last days of the Lord's passion; it is, therefore, obvious that the crucifixion of Jesus was an act of the people, viewed as a whole—it was a common act, involving the whole people alike in common guilt.—Peter, in the next place, proceeds to answer the question which might naturally arise: "How could these things be permitted to take place, if Jesus was truly such a man of God?" In order to remove the offence which the Lord's death on the cross might give, Peter now exhibits the other influence, or, the divine participation in the sufferings of Christ. He presents the following view:—They were endured in consequence of the fixed purpose and foreknowledge of God; that is to say, they were not simply the result of the uncontrolled action of human malice and sin. Those sufferings could not have advanced to such an extreme, if they had not been at the same time in accordance with the will of God, who had not only foreseen, but also positively decreed them. Hence, a divine decree was also carried into execution when Jesus suffered and died.

VER. 24. **Whom God hath raised up.**—When the apostle refers to the sufferings and death of Jesus, he utters thoughts of deep import, but the language itself is exceedingly concise. His remarks on the resurrection of Jesus, on the other hand, extend through not less than nine verses; he thereby indicates that this great fact was the most important of all those to which he directed attention, and that he regarded it as his chief task to explain it to his hearers in a convincing manner. His remarks on the resurrection involve two points. First, he bears witness in his own name, and in that of all the other apostles, that the resurrection of Jesus was a fact which had actually occurred (ver. 24, 32). His testimony is sustained by the circumstance, (not, however, expressly mentioned by him,) that he and the Eleven had seen the Lord personally after his resurrection, and could thus testify from their own knowledge to the life of the Risen One, (comp. 1; 21 ff.). The apostle, in the second place, exhibits the resurrection in the light of prophecy, showing that the fact had been predicted by David, and that the prediction was necessarily fulfilled in Jesus. His testimony respecting the fact itself, coincides with the exclamation: "The Lord is risen indeed," (Lu. xxiv. 34)—the resurrection really occurred; his argument derived from prophecy, advances a step further, and is equivalent to the words: "It behooved [ἔδει] Christ to rise," Lu. xxiv. 46—his resurrection was necessary. These thoughts are distinctly indicated by the words: *οὐκ ἦν δυνατόν*, etc. Here, Peter, speaking in the Aramæan language, doubtless employed the expression חֶבְלֵי־מָוֶת [found in Ps. xviii. 5, 6; cxvi. 3.—TR.], signifying the *snares* or toils with which death [" personified as a capturing hunter" (Meyer)] catches and holds fast his prey. But Luke here adopts the version of the Septuagint; the authors of this translation supposed the forms to be חֲבָלִים, חֵבֶל [found in Isai. lxvi. 7, and elsewhere, and referring especially to the pains of parturition (Meyer)—TR.], and, accordingly translate *ὠδῖνες θανάτου* [not, the *cords*, *snares*, but, the *pangs*, *throes* of death.—TR.]. It is cer-

tain that the word [ὠδῖνες] is not used by Luke here in the Hebraizing sense of *cords* or *bonds* (Olshausen), but in that of *pains, pains of travail,* since here a new life was born of death. The interpretation which represents death itself as enduring the pains of parturition until He who was slain was raised up (Meyer), is far-fetched; it is much more natural to refer the **pains** (ver. 24) to the Person of Jesus himself, since that state which is succeeded by the διαφθορά was regarded as attended, even in the place of the dead, with pain.—But what is precisely the sense of the apodictical declaration: "It was not possible that he should be holden of [overcome by] death"? Both earlier and also recent interpreters explain the direct meaning to be the following: 'It was impossible', Peter says, 'on account of the very nature or being of Jesus Christ, since the Son has life in himself' [John v. 26]. (Olshausen); or else: 'It was impossible with respect to (1) God the Father, (2) the Son, as the *eternal* Son of the Father, (3) Death, which could not have a permanent claim on a Holy One and a Prince of life.' (Gebrand van Leeuwen). But such explanations connect important truths with these words, to which Peter did not directly refer; the immediate context suggests no other explanation than the following: 'It was impossible that Jesus should be overcome by death, for the simple reason that such had been the prediction, and the divine promise must needs be fulfilled.' This is the most direct and logical meaning. which, however, does not exclude, but rather includes the thought that the source both of the promise and also of its fulfilment lies in that victorious power and that fulness of life of the Anointed of God, which are indicated in the prophecy.

VER. 25-32. **I foresaw [saw] the Lord always.**—[προωρώμην, *saw,* not *foresaw,* πρό is intensive merely. (Hackett, *ad loc.*); the verb here has respect to place, and means *saw before me.* (J. A. Alexander).—TR.]. The prophecy to which Peter appeals, Ps. xvi. 8-11, contains an animated expression of the joyful confidence of a devout mind; the believer's body and soul rejoice in the living God, and, even in the sight of death, are assured of an eternal, blessed life. The passage, (in accordance with the Septuagint), is quoted in full. David's intimate and faithful communion of life with God is here set forth, (ver. 25), in so far as he always has the Lord before his eyes, and as the Lord is at his side with divine aid and support. Hence proceed (ver. 26) the joy in God and the hopeful confidence which influence the believer's whole nature (καρδιά, γλῶσσα, for כְּבוֹדִי, σάρξ,) so that he has an assurance (ver. 27) that he shall not be retained by death as a prey—his soul shall not remain in the place of the dead [*Todtenreich*], neither shall the Beloved One of God moulder in the grave. He hopes, on the contrary (ver. 28), that, by the guidance and love of God, he shall be placed in possession of the fulness of life and of joy in the presence of God.—Now all that David expresses in these words of joyful confidence, the apostle refers to Jesus Christ. He premises (ver. 25) that David speaks εἰς αὐτόν, that is, not "concerning" Jesus, but "in allusion to" him ["*aiming at him* (dicere *in* aliquem), as εἰς is employed in Eph. v. 32; Hebr. vii. 14." WINER: *Gram. N. T.* § 49. a.—TR.]. All this is fully explained by Peter (ver. 29-31), after the introductory remark that he can speak with freedom concerning David. Peter is aware that the minds of men who revered the holy character of King David, might become prejudiced against himself, and suppose that the remarks which he intended to make were designed to disparage that devout man: in order to prevent his hearers from receiving this impression, and to conciliate them, he remarks that it was certainly allowable (ἐξὸν sc. ἐστὶν, not ἔστω) to state a fact which no one thought of denying. Next, in order to testify his own reverence for David, he gives him the title of πατριάρχης, that is, the honored founder of the royal family from which, according to the promise, the Messiah was to come. Nevertheless—Peter proceeds—the facts are well known, that David not only died and was buried, but that his sepulchre still remains [1 Kings ii. 10, comp. with 2 Sam. v. 7]: it necessarily follows, (as he plainly intimates), that David's corpse had been abandoned to corruption. Consequently, David, who was unquestionably enlightened by the Spirit of God, and who had also received a promise, confirmed by an oath, that God would place one of his descendants on his royal throne (2 Sam. vii. 12; comp. Ps. lxxxix. 3, 4, 35, 36; cxxxii. 11), must have cast a prophetic glance at the future, and have spoken of the resurrection of the Messiah, meaning that *He* should not be left in the place of the dead, and that *His* flesh should not be given over to corruption. Ps. xvi. 10. The words ὅτι οὐ κατελ. etc., "that he was not left", present the substance of the prophetic declaration in a direct form, and are not to be taken as equivalent to εἰς ἐκεῖνο ὅτι (Meyer) ["spake in reference to this, that, etc.; ὅτι in the sense of εἰς ἐκ., ὅτι" Meyer.—TR.]; the former is the more natural construction. The objection that, in this case, εἶπε would have been employed in place of ἐλάλησε is unfounded, since the latter word is connected with those that immediately follow it, περὶ τῆς - - - Χριστοῦ; besides, if the other view were correct, we would naturally expect to find γάρ in ver. 32, or a similar particle.

But how are we, in accordance with the opinion of the apostle, to understand *the prophecy of David psychologically?* Did David, who speaks in the first person, and therefore really seems to refer to himself, in truth speak, not in his own name, but in that of the Messiah? The Psalm itself does not furnish the least support for such a view: nor, indeed, does Peter maintain that David, omitting every reference to his own person, spoke exclusively of Christ. It is quite consistent with the words and the meaning of the apostle to assume that David certainly expressed more immediately his personal hope of life, founded as it was on his close communion with God; but Peter as certainly asserts emphatically, that at the same time, David, by virtue of the illumination of the Spirit of God, which was in him, expressed a hope which, in its full sense and meaning, was to be fulfilled, not in himself, but in that Anointed One of God, who was promised to him, and who was his descendant and a

successor on his throne. It is, at the same time, undoubtedly true, that the apostle does not here define the degree of light or knowledge granted to David when he cast a prophetic glance at Jesus Christ and his resurrection.—But while he applies the words of David, Ps. xvi. 10, directly to the resurrection of Jesus, he maintains not only that the Lord's body had remained untouched by corruption, but also that Jesus had gone to the place of the dead, without having remained there, ver. 31.

Ver. 33–35. **Therefore, being by the right hand of God exalted.**—The apostle's address proceeds, in historical order, from the resurrection to the ascension of Jesus, and to the outpouring of the Spirit, *i. e.*, the hour in which it was delivered. "Jesus is exalted by the right hand of God" to heaven, to divine power and glory. The words: *τῇ δεξιᾷ* are not to be translated: "*to* the right hand," which version (Bleek, de Wette) is not sustained by the the laws of grammar, including those observed by the New Testament idiom; Peter, rather, says "*by* the right hand of God," inasmuch as he ascribes weight especially to the circumstance that Jesus, who had been dishonored and slain by the wicked act of men, had been raised up and exalted by the favor and almighty power of God.—Peter adds: 'Jesus at once received the promised Holy Ghost from the Father, in order to impart the same to men, and hath shed forth this which ye see with your eyes and hear with your ears—that power, the operation of which ye plainly perceive.' Here, too, ver. 34 ff., the apostle appeals to the prophecy as a confirmation of his testimony: 'David, confessedly, did not ascend to heaven, like Elijah; nevertheless, he says: "The Lord said, etc.,"' Ps. cx. 1. Peter, to whom, doubtless, the question proposed by Jesus in Matth. xxii. 42, had occurred, assumes that the word of God, in which a seat at the right hand, that is, a participation in the honor and power of God is promised to the Messiah, refers to Jesus.

Ver. 36. **Know ye, therefore, that Jesus is the Christ!**—Such is the practical conclusion of the address—a summary of all that Peter had said. This *knowledge* (*γινωσκέτω*) is derived with entire assurance (*ἀσφαλῶς*) from the premises. The conviction of mind which is thus established, should, as he now wishes, influence the whole moral nature of the hearers; it should humble them, and lead them to sorrow and repentance, in view of the fact that Israel had crucified Him, who was, nevertheless, the Messiah, and had been so highly exalted by God. The apostle trusts that such knowledge will exercise a benign influence on the *will*, since it is of a practical character, leading to a recognition of Jesus as the Lord, in the obedience of faith [Rom. xvi. 26.]. That recognition may be expected from the whole nation (*πᾶς οἶκος Ἰσρ.*), as a duty, and the more justly as the nation has heinously sinned against Jesus. Hence Peter places the words: *ὃν ὑμεῖς ἐσταυρώσατε* ("whom ye have crucified") at the end of his address, intending that they should continue to pierce the souls of his hearers like a sting, until their conversion and the remission of their sins should restore them to peace.

DOCTRINAL AND ETHICAL.

1. Both the human and the divine nature in the *Person* of Jesus Christ are set forth in this first apostolic discourse, but the references to the former predominate. For although the dignity of Jesus is continually and gloriously displayed in his life and works, in his death on the cross, in his resurrection, his ascension and his heavenly honor and action, still that which is divine in him, is represented as having been bestowed on him, (ver. 22) and wrought by God. Thus, in ver. 24. 32, "God raised him up;" the language is not: "Christ is risen." In ver. 33, he is exalted "by the right hand of God," not "he has ascended;" it is, indeed, expressly stated in ver. 36 that "God had *made* him both Lord and Messiah." Not a single positive intimation is given that Jesus was originally the Son of God, that he had life in himself, that he was God from all eternity, etc. But these facts cannot perplex, nor suggest the thought that the doctrine of the divinity of Christ was of a comparatively late origin, and was not founded on eternal truth. It is not even necessary to resort to the explanation that Peter and the other apostles, in whose name he speaks, had temporarily observed silence respecting that doctrine only from considerations connected with his hearers (accommodating himself, in a manner that might be considered allowable, to their grade of knowledge)—that it was his object to induce his hearers first of all to recognize the Messiahship of Jesus—and that he intended subsequently to disclose to them the deeper doctrine. The true explanation is furnished by the peculiar nature of the case and by the nature of religious knowledge in general. Jesus had distinctly borne witness concerning himself; nevertheless, the personal knowledge or insight of the apostles, and their conviction of the deity of the Redeemer, could necessarily attain clearness and depth only by degrees. Now their growth, in its natural course, exhibited the usual features of such a process, that is, their knowledge of the Lord's appearance in time, was enlarged to a knowledge of his eternal being; their acquaintance with the leading facts, grew into an acquaintance with the leading truths connected with him. Thus their view was gradually turned from things without, to things within, and from those which are below, to those which are above.

2. The apostle's remarks on *the sufferings* and *death* of Jesus exhibit the same characteristic features. The view which he presents of the Lord's passion (see above, Exeg. and Crit. note on ver. 23,) is designed to teach his hearers that the whole was indeed the guilty act of the Jewish people, but was, at the same time, foreknown and determined by God. On the other hand, however, he does not utter a word which would explain the reason that rendered the death of Jesus necessary, or would, in particular, show that his sufferings and death on the cross were an atoning, redeeming and saving work. And we are not authorized to assert that he had designedly observed silence on these points, since he was delivering at the time, not a didactic discourse, but a missionary sermon, that is, giving a simple statement respecting his faith. The

true view is rather the following: It was still necessary at this period, that the apostles should be guided into all truth with respect to these points also. All that Peter said was truth—truth, never contradicted, but established by all the later and deeper views which he acquired; still, it was not yet *all* truth, comprehended in its fulness, its depth, and its height.

Similar observations may be made respecting the *resurrection.* The apostle declares that it was not possible that Jesus should be overcome by death, that is, he maintains the necessity of the resurrection. He means, however, simply that the resurrection of the Messiah had been predicted under the old covenant in the word of prophecy, and that, consequently, as God is true and faithful, it necessarily occurred at the proper time. But he does not utter a single word which would intimate that Jesus, by virtue of the inherent vital power and the victorious energy of his Person, must needs overcome death, that is, that an internal and essential necessity of the resurrection had existed. He bears witness to the truth, but his comprehension of it is not yet thorough and complete. Here, too, we may observe the peculiar feature which characterizes the mode of divine revelation, namely, its gradual advance. The divine wisdom is also revealed in the mode according to which the gracious operations of the Holy Spirit are manifested; the disciples are not placed instantaneously, as if by magic, in full possession of the truth, but are guided step by step, or gradually, into *all* truth; comp. John xvi. 13.

3. *Christ in the place of the dead.*—Peter shows that the prophecy in Ps. xvi. 10 had been fulfilled in Jesus (ver. 31 comp. with ver. 27), and accordingly maintains that Jesus had been in Hades, but had not remained therein (*erat in inferno, non est relictus in inferno.* BENGEL). The appeals which have been made to views prevailing under the old covenant, for the purpose of evading the force of this fact, have the less weight, since Peter recurs to it in a professedly didactic manner in his first Epistle, ch. iii. 18 ff. The present address assigns a high degree of importance to the fact that Jesus had subjected himself truly and fully, but not abidingly, to the law and necessity of death. He, too, had been in that state of transition which intervenes between terrestrial life and the resurrection-life of eternity, and thus all that belongs to human nature, was manifested in his personal experience; the raising up of Jesus, on the other hand, was a victory the more decisive, since he had himself fully and unconditionally entered into the state of the dead. The particular end which was in view, when he descended to the place of the dead, was clearly revealed, it is true, only at a later period.

4. It is worthy of observation that Jesus, (who was exalted by the glorious power of God), received the promised Spirit first himself, in order to impart the same to the disciples. All this implies that the exalted Redeemer was not competent to impart the Holy Ghost by virtue of a fulness or authority originally dwelling in him [*i. e.* in his human nature.—TR.] It was rather a special degree of the glorification of Jesus, that he "received the promise of the Holy Ghost." [ver. 33]. It appertains, indeed, to the perfect *human nature* of the Redeemer, that he not only *grew* during his life on earth, and *waxed strong* in spirit (Luke ii. 40), but that he also received in his state of exaltation that which he had not yet previously possessed, namely, the fulness of the Spirit which was to be poured out upon his people; comp. John xv. 26.

[It is obvious from these concluding remarks that the author adopts the interpretation of Phil. ii. 5 ff., according to which the *subject* of the humiliation and exaltation there described, is not, as some allege, the λόγος ἄσαρκος, but rather, as others hold, the λόγος ἔνσαρκος, the *incarnate* Word, that is, the whole, undivided Person of Christ, it is true, but specially, his *human nature.* The former is the interpretation adopted by "the Greek and Catholic commentators (Corn. a Lap., Estius), by most of the Reformed—Beza, Zanchius, Crocius, Aretius, Coccejus—and by more recent writers, as Semler, Storr, Keil, Ust., Rilliet, Müller; the latter, by Ambrose, Erasmus, Luther, Hunnius, Calov, Calvin, Piscator, Grotius, Heinrichs, van Hengel." (de Wette, *ad loc.*). Those who adopt this latter view, proceed on the principle that the divine nature of Christ, being absolutely perfect from all eternity, was not capable either of an increase or diminution of glory or power; hence, all the Scriptural expressions which imply that Christ received any accession of dignity in time (before or after his resurrection), assign all such changes, not to his divine, and therefore immutable, but to his *human* nature.—TR.]

HOMILETICAL AND PRACTICAL.

VER. 22. **Jesus of Nazareth, a man,** etc.—It is here obvious that it was the apostle's chief desire to magnify Jesus Christ among his hearers. Hence he speaks both of the state of humiliation, and also of that of the exaltation of our Saviour. Even when he describes Jesus in his deepest humiliation, he intends to show that it was the purpose of God to convince men by the amazing miracles which preceded the passion, that Christ is the true Messiah and Saviour of the world. Indeed, we should never forget the lofty position which Jesus occupied even in the state of humiliation. (Apost. Past.).—Herein, also, the servant of Christ is made like unto his divine Head, that when afflictions are permitted to visit him, he receives a testimony from the Lord, which is previously addressed to the conscience of men, even of his enemies, that he is the servant of that Lord. (ib.).—God comes with his Son among men, so that men may come to God. (Starke).

VER. 23.—**Him, being delivered,** etc.—After Peter had reminded the Jews of the "wonderful works" which God had done in connection with Jesus, and through him, he made a powerful appeal to their hearts, by reminding them of the guilt which they had contracted by their treatment of Jesus.—Although not all those persons who mocked the apostles on the day of Pentecost, at the third hour, may have, at the same hour on Good Friday, exclaimed, "Crucify him!" [Mark xv. 13, 25], nevertheless, the blood-guiltiness of the whole nation continued to cling to all who had not truly repented. Yea, even we our-

selves have abundant reason to make the confession: "I have, blessed Jesus, by my sins, which are as the sand of the sea, been the cause of all thy pains, thy misery, and thy shame." Besser).

VER. 24. **Whom God hath raised up**, etc. —He addresses the conscience of the hearer, and speaks of the grievous sin which the people had committed against the Anointed of God with "wicked hands;" he then contrasts with their act all that the *hand* of God had wrought in connection with the Crucified One. Their guilt is revealed in the darkest colors, but he appears in unclouded glory, whom they had indeed put to shame, but whom God had crowned with glory and honor.—It was needful that the people should behold the Lord in both aspects—humbled, and yet exalted—wearing a crown of thorns, and yet rising from the grave as the victorious King of glory.—Hitherto the disciples had refrained from proclaiming the wonderful event—the resurrection of Jesus; but the Spirit that beareth witness, had now been given to them, and Peter stands forth as the first public "witness of the resurrection." (Besser).—**Having loosed the pains of death.**—Death is nothing more than a cord, which God can easily loose; therefore be thou not afraid of death. (Starke).—My own bonds are broken, when those of Jesus break, for we belong together. (Lindheim).—The joy of the risen Saviour may be compared to the joy of a mother whose anguish has passed away, and who now rejoices "that a man is born into the world" [John xvi. 21]; for we are now "begotten again unto a lively hope by his resurrection." 1 Pet. i. 3. (Apost. Past.).—**Because it was not possible that he should be holden of it.**—For he was not like the prey which death usually catches in his toils; he passed through the net and tore it asunder, so that it can no longer hold the Christian.—Death is prostrated, is swallowed up of life, and can never regain its power; *life* towers high above, retains the victory, and with outstretched hands exclaims: "All is gained! All is gained." (Luther).—*The testimony of God respecting Jesus:* I. In the miracles of the Lord himself; II. In his resurrection and exaltation; III. In the gift of the Holy Ghost. —*The counsel of God, and the action of man:* I. Their apparent opposition; II. Their real harmony.—The malice and wickedness of men are always under the control of a higher power.—There are limits prescribed to the growth of the tree, as it grows upward.—*The Scriptural doctrine* respecting the common guilt of men: I. The source of that guilt; II. The punishment; III. The deliverance from it, and forgiveness, in the case of individuals.—*The witness which the resurrection of Jesus bears:* to, I. The omnipotence; II. The faithfulness; III. The pity of God. (Lechler).

VER. 25–28. **For David speaketh concerning him**, etc.—Even as our faith looks back to the past, and finds a firm foundation in the saving work of God in Christ, so the faith of the saints of the old covenant found rest and security in the same saving work. (Besser).—**I foresaw [saw] the Lord always before my face.**—Those who have the Lord always before their face in this world, shall stand before his face in the other; they, on whose right hand the Lord now is, shall then be placed on his right hand. (Starke).—**Therefore did my heart rejoice.**—Severe conflicts which have successfully terminated, are the source of great joy to the victor. (ib.).—No one can truly rejoice in heart, save that man who sees God always before his face. (ib.).—When our Redeemer, by his resurrection, entered into life eternal, he opened a pathway to it for us also. (ib.).—The kingdom of God is here already joy in the Holy Ghost; but what will our portion be, when we shall see God face to face!—**Thou wilt not suffer thine Holy One to see corruption.**—The Scriptures apply such words to no other one, but consign all men to corruption and the dust. He alone proclaims to us, in this hymn [Ps. xvi.] which is truly a treasure of gold, the Gospel truth, that His flesh shall not decay, nor turn to dust, but that He will die and repose with calmness and security, waiting for the resurrection. (Luther). —**Thou hast made known to me the ways of life.**—All the ways in which Jesus walked in his humiliation and exaltation, when he entered through suffering into his glory, are altogether the ways of life for all men; and all those in which he conducts the soul, from the original conversion to the glorification of that soul, are, too, altogether the ways of life. (Ap. Past.).—*The death and resurrection of Jesus, a twofold mystery:* I. In so far as He was capable of dying, who had life in himself; II. In so far as He arose, who came to give his life for many.—Our communion of life with God, an earnest of eternal life.—The body and the soul [ver. 26], rejoicing in the living God.—The word of prophecy, a light in a dark place. [2 Pet. i. 19].—*The deep import of the descent of Jesus into hell:* viewed as, I. An evidence of the perfect humanity of the Redeemer; II. The utmost depth of his humiliation; III. The point at which his exaltation commenced; IV. A standard by which the vast extent of his redeeming work may be judged. (Lechler).

VER. 29. **Men and brethren**, etc.—Peter terms these assembled Jews, *brethren*, both on account of their common descent (Rom. ix. 23), and on account of his cheerful hope that many among them would yield to the authority of the Gospel, and become brethren indeed; his address, now that he has become more fervent, reveals the warmth of his love. O, how gladly would he have rendered them every service in his power, so that they might become the children of God. (Apost. Past.).—**He is both dead and buried.** —Death and the grave are the end of all the glory of this world; take heed that thou give not thy heart to it. (Starke).

VER. 32. **This Jesus hath God raised up**, etc.—The apostle completes the circuit of his remarks by recurring to the subject with which he commenced.—"Ye are witnesses of these things", said the risen Lord to the disciples (Lu. xxiv. 48); the full echo of this saying of the Lord, proceeds from the apostle's mouth. (Besser).—How cheering the sight is, when pastors, who conduct the work of the Lord in the same congregation, are truly united on this vital subject, so that the one can always refer to the other with confidence! (Apost. Past.)

VER. 33. **Being by the right hand of God exalted**, etc.—He whom the world raised up on

the cross, is raised by God into heaven. (Starke).—**Having received, - - he hath shed forth.**—The Son receives from the Father for us; the Holy Ghost receives from the Son, and gives to us; John xvi. 14 ff. O how blessed is such giving and receiving! Let us imitate the Holy Trinity; faith receives—love gives. (Starke).

VER. 34, 35. **Sit thou on my right hand, etc.**—This prophetic passage, which the Lord repeats in the presence of the scribes (Matt. xxii. 43), like a fruit-bearing tree, distributes the wealth of its fruit through the whole extent of the apostolic writings; 1 Cor. xv. 25; Eph. i. 20; Hebr. i. 13; v. 6. (Besser).—**Until I make thy foes thy footstool.**—If Christ must wait until all his foes shall be made his footstool, why should not we wait? (Starke).—The act of making his foes his footstool, is not to be simply so understood, that the Lord will consign his enemies to eternal suffering and punishment; it is done, also, when they are induced to acknowledge their misery and enmity, to cast their weapons away, and to sue for mercy; such a victory he prizes most highly. Then he lifts such supplicants up, throws his arms around them, yea, places them at last on his own seat. (Apost. Past.).—Our weak senses do not readily perceive that Christ rules with vast power in the midst of us; we rather see and feel the reverse, and discover only feebleness and helplessness in Christian people: they seem to us to be wretched and forsaken, trampled under foot by the world, rudely assailed by Satan, and overcome by sin and the terrors of death and hell. And then, the trials and sorrows of this life appear to fall with greater weight on Christians than on other people. Here our faith must manifest all its power, must arm us for the struggle with such thoughts and fears, and must give us strength to cling to the word alone which is here pronounced, namely, that Christ the Lord, although invisible to us, is placed by God on his right hand; there he will remain, reigning over us with power, even though his glory is hidden from the world. For this *Sheb limini* ("Sit thou at my right hand" [שֵׁב לִימִינִי]) was spoken by God himself; that word must, therefore, be true and will abide, and no creature can overthrow or disprove it. Neither will he himself ever deny it, although all around us should seem to contradict it. (Luther).—*The exaltation of Christ:* I. By the right hand of God; II. To the right hand of God.—*Christ, ascending his throne.*—"While Jesus is the Lord, glory and joy will daily increase."—The outpouring of the Holy Ghost, an evidence of the exaltation of the crucified Redeemer. (Lechler).

VER. 36. **Therefore let all the house of Israel know, etc.**—With these impressive words Peter made a last appeal, primarily, to the understanding of his hearers: he demonstrated that Jesus is the Messiah, by placing before them the testimony furnished by the word of God, by their own experience, and by the wonderful signs from heaven which they had even then both heard and seen. He appealed also to the heart and the conscience of his hearers, which he deeply pierced; he intended alike to convince them of their sin, and to show the way of salvation, when he closed with the words, Ye have crucified him, but God has made him both Lord and Christ.—*The testimony that Jesus Christ lives, and that he is exalted to heaven:* I. In the Scriptures—testified by the prophets and apostles; II. In the history of the world and the kingdom—by all the events that have occurred from the day of Pentecost to the present time; III. In the heart and the conscience—by both his friends and his foes.—"*God hath made that same Jesus, whom ye have crucified, both Lord and Christ*": I. These words, full of stern truths, are a loud call to repentance; II. They are full of grace, and are words of comfort.—*Christ, on the right hand of God;* I. Protecting his friends; II. Subduing his foes.—*Jesus Christ on his throne, as the King of glory:* I. In the Scriptures, wherein all the prophets and apostles point to him; II. In the world, wherein he reigns invisibly, and rules in the midst of his enemies; III. In the heart, wherein he continues to manifest himself as the Prince of peace, and the Captain of our salvation; IV. In heaven, wherein his glory will hereafter be revealed unto all.—[Peter, a model as an earnest and intelligent preacher of the Gospel.—*The first public discourse of an inspired apostle:* I. The circumstances under which it was delivered; (*a*) the outpouring of the Spirit; (*b*) the amazement of the devout; (*c*) the mocking of the ungodly; II. Its substance; (a) explanations of Scripture; (*b*) solemn warnings; (*c*) words of comfort and encouragement; III. The results; (*a*) some remained unmoved; (*b*) others were hardened; (*c*) others, converted.—TR.].

D.—THE EFFECT PRODUCED BY THE ADDRESS.

CHAPTER II. 37–41.

The address, and the exhortations which followed it, resulted in the conversion of three thousand souls, who were added by Baptism to the disciples of Jesus.

37 Now when they heard *this*, they were pricked [pierced] in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?
38 *Then [But] Peter said unto them, Repent, and be baptized every one of you in [upon, ἐπὶ] the name of Jesus Christ for the remission of sins, and ye shall receive the gift
39 of the Holy Ghost. *For the promise is unto [for] you, and to [for] your children,
40 and to [for] all that are afar off, *even* as many as the Lord our God shall call. *And with many other words did he testify and exhort, saying, Save yourselves [Be ye
41 saved] from this untoward [perverse] generation. *Then they that [*om.* that] gladly[1] [*om.* gladly] received his [the, τὸν] word [and] were baptized: and the same day [on that day] there were added *unto them* about three thousand souls.

[1] Ver. 41. ἀσμένως follows οὖν in the *text. rec.* [as in E. Syr.]. But it is a later addition, intended to add to the force of the text, and is wanting in important MSS. [in A. B. C. D., Cod. Sin.,] in ancient versions [Vulg., etc.,] and Church Fathers; hence Lachm. and Tisch. [and Alf.] cancel it.

EXEGETICAL AND CRITICAL.

VER. 37. **Now when they heard this - - - what shall we do?**—The address made a deep impression; the hearers, that is, a large part of them, were "pierced in the heart" (κατενύγησαν), and deeply moved; the sting in the concluding words of the apostle aided largely in producing this result. When we consider the impressions made by his address, we observe that it, primarily, affected the *feelings* of the hearers. Pain and anguish seized them, when they saw, as they now did, that they had mistaken, despised, ill-treated and crucified Jesus, whom they were at length compelled to recognize as the Messiah and their Lord. They had grievously sinned against God and his Anointed, and incurred the just penalty of such guilt. The effect was not, however, confined to these emotions, which had been produced by the light that was dawning upon them; their question: "What shall we do?" manifests that their *will* had also been powerfully influenced, insomuch that they apply in a confiding and even affectionate manner to the apostles for counsel, and are now desirous to do all that their duty and the will of God demand. While they thus turn to Peter and to the rest of the apostles as to brethren, and with the utmost candor, good will, and confidence, ask for advice, they furnish the evidence not only that they are deeply concerned for their salvation, but also that faith is springing up in their souls; they trust that God will yet forgive, and guide them in the right way.

VER. 38. **Repent**, etc.—Peter gladly imparts the instructions which they seek, and may be regarded as fulfilling a special pastoral duty, when he explains the way of salvation to those who now were open to conviction, or were awakened. He prescribes a twofold duty, and promises a twofold gift. He *demands* that these persons should, (1) change their minds, (their whole moral state should undergo a change, μετανοεῖτε), and (2) be baptized in the name of Jesus (ἐπὶ τῷ ὀνόματι Ἰησ. Χρ., as an expression of their faith in Jesus, or a recognition of him, and as a pledge of their submission to him as the Lord and Messiah). Peter assumes that his hearers already possess a certain amount of knowledge concerning Baptism as an outward act, having derived it from the well-known practice of John the Baptist, and also from the course pursued by Jesus himself. [John iv. 1, 2]. Peter's demand, therefore, embraces a change of mind, and faith, in addition to the outward Baptism; the latter is here viewed, on the one hand, as a moral act of the person who is baptized, but, on the other hand, (in consequence of the promise that is immediately subjoined) unquestionably, also, as a means of grace proceeding from God. The apostle *promises* to those who repent, and receive Baptism, (1) the remission of sins, and (2) the gift of the Holy Ghost.—A general view is presented in ver. 40, of additional statements and exhortations, by means of which, as Peter had reason to hope, his hearers would be conducted to an immediate and final decision, before the impressions which they had received, should fade away. It was the general purpose of his remarks to urge all who were awakened, to save themselves by accepting the offered grace, to withdraw from the perverse generation around them, and to avoid all participation in the guilt and ruin of the latter.

VER. 39. **For the promise is unto you.**—The apostle, after having taught his hearers to hope with confidence that the same gift of the Holy Ghost which he and other disciples had already received, would be imparted to them, proceeds to exhibit the firm foundation of that hope. He specifies those for whom this promise of God was intended: (*a*) It concerns "you," the Israelites; (*b*) also "your children," *i. e.*, it is not restricted to the present moment, but extends to the future, and comprehends the generations in Israel that are still unborn. And yet the whole extent of the promise has not been presented to their view; it belongs, further, to (*c*) πᾶσι τοῖς εἰς μακράν, all nations, *i. e.*, heathens, dwelling at a distance, as many as God shall summon [or, *call forward unto* the kingdom of the Messiah (Meyer), προσκαλέσηται.—TR.]. Beza supposed that the words re-

ferred to distant generations (*longe post futuri*), but these are already included in τέκνα ὑμῶν. Meyer and Baumgarten understand πᾶσι τοῖς ε. μ. on the other hand, as indicating Israelites dwelling in distant countries, and they allege that the context does not suggest that Gentiles are meant. Yet the latter will appear to be really the case, when the gradual enlargement of the circle in which Peter's words move, is noticed. He unquestionably regards his hearers as representatives of the entire nation; the Jewish *diaspora* [Jam. i. 1], moreover, did not need a special call, since those who were "scattered abroad" originally had an interest in the promise as fully as those who were accidentally here present. Hence the interpretation adopted by Brenz, Calvin, Bengel, Lange, etc.,—that the words refer to heathens—is preferable to any other.

VER 41. **They received the word.**—The ultimate *result* was wonderful; a multitude, consisting of about three thousand souls, promptly and sincerely received the word which they had heard, submitted to be baptized, and were added as new members to the church of Jesus. They were baptized in the course of "that day" by the twelve apostles.—That *all* who came together, ver. 6, and had been hearers, were also converted, is, of course, not implied here, for those who mocked, ver. 13, had also been hearers, and it cannot be assumed that all of these, without an exception, changed their views.—But it fully accorded with the commandment of Jesus, Matt. xxviii. 19, that all those who received the witness concerning Jesus in sincerity, should at once be baptized; the principle was recognized, that every one who honestly desired to be a disciple of Jesus, should be baptized; fuller instructions in the doctrine could afterwards be appropriately imparted.

DOCTRINAL AND ETHICAL.

1. The *order of salvation* is set forth by the apostle in terms that are brief, but in entire accordance with evangelical truth. After declaring emphatically that his hearers participated with others in the guilt of having crucified the Redeemer, he demands, as the condition of the remission of their sins, not fasting, or self-inflicted torments, nor meritorious works of any kind, but simply repentance and a change of mind, on the one hand, and, on the other, their prompt consent to receive Baptism in the name of Jesus, as the manifestation of their faith in Him as the Messiah.

2. *Baptism*, according to the view presented in this section, is a twofold act: a human and a divine. It is a human act, first, in so far as the individual who receives baptism, thereby confesses Jesus as his Lord (in other words, confesses that the triune God is his God), and pledges himself to serve Him; secondly, in so far as the Church of Christ which imparts Baptism to him, now receives him as a member, or incorporates him with itself, ver 41. Baptism is a divine act, in so far as God separates the individual from a perverse and sinful generation (σώθητε, in ver. 40, implies that grace is a saving power to which man yields), remits his sins, and bestows the Holy Ghost upon him, ver. 38. This ἄφεσις ἁμαρτιῶν is unquestionably connected more intimately and directly than the gift of the Holy Ghost with the baptismal act; the former, [ἄφεσις] namely, is indicated by the word εἰς [*for* the remission, etc.,] as the immediate purpose of Baptism, and as the promise inseparably connected with it, while general terms are all that now succeed, viz.: "and ye shall receive the gift of the Holy Ghost." But these terms do not by any means imply that the apostle's hearers should at once receive the Holy Ghost in and with Baptism itself.

3. The *congregation*, or *the Church of Christ*. The fact that the day of Pentecost is the birthday of the Church, has always been recognized. The latter was founded by or through the work of Jesus Christ, as a Prophet, High Priest, and King, through the calling and installation of the Apostles, and the gathering together of larger numbers of disciples, and through the institution of the Lord's Supper and Holy Baptism. But after the Head of the Church was enthroned invisibly in heaven, and before the Pentecostal festival arrived, the Church of Jesus resembled the human body, after God had formed it of the dust of the ground, and before the spirit which was from God, was breathed into it; it was only after that influence reached man that he became a living soul, Gen. ii. 7. [Job. xxiii. 4]. The Church of Christ, viewed as the new collective person, was formed and set forth in the world; but it was *now* only, on the day of Pentecost, that the Spirit was suddenly breathed into it, and that it became a living soul. And from that moment the growth also of the Church of Christ could regularly proceed, by the assimilation and incorporation of other souls. Irenæus says: *Ubi ecclesia, ibi et spiritus Dei; et ubi spiritus Dei, illic ecclesia et omnis gratia.* The second member of this entire proposition is abundantly confirmed by the contents of the chapter before us, but the general terms of the former are not sustained, since, according to ch. i. and ch. ii. ver 1 ff., the Church of Christ existed, even when the Spirit of God was not yet present. And this fact, which cannot be controverted, shows that at other times also, the Church of Christ may be brought into such a state, that the Spirit of God can with difficulty be found in it.

HOMILETICAL AND PRACTICAL.

VER. 37. **Now when they heard this, they were pricked in their heart.**—The task of so combining and setting forth the law and the Gospel, that the truth shall, like a sharp-pointed arrow, pierce through the heart, is one of such importance and difficulty, that it cannot be accomplished by the mere reason and power of man. (Apost. Past.).—Repentance, like faith, is the result of the hearing of the word [Rom x. 17].—The consideration of the sufferings of Christ, which our sins caused him to endure, is adapted to awaken a sincere and deep sorrow on account of our sins. (Starke).—"**Whom ye have crucified**"—this accusation at the conclusion of Peter's address, was the hook with which, as a true fisher of men, he reached their

hearts; it was the goad with which the exalted Saviour himself pierced their souls, so that it was hard for them to kick against it; it was the two-edged sword of God, which divided asunder the soul and spirit, the joints and marrow, a discerner of the thoughts and intents of their hearts.—**Men and brethren, what shall we do?**—Love awakens love; Peter's gentle words: "Men and brethren", find their echo in the hearts of his hearers.—*What shall we do?*—namely, in order to atone for the sins which we have committed, to escape the wrath of God, and to find that salvation which ye proclaim. It is the welcome question of the penitent heart that is seeking for mercy.

VER. 38. **Then Peter said unto them, Repent**, etc.—When the fisher observes that his net is full of fishes, he is doubly careful in handling it. But it is a very sad spectacle, when a fisher of men has had no experience of his own, and, unable to give wise counsel to those who are awakened by his words, permits them to escape, or even casts them forth again from the net. (Apost. Past.).—If we desire to explain God's word in a profitable manner, we must ourselves have first experienced its power. Peter had obtained a practical knowledge of repentance, after his fall, and had tasted the joy which the remission of sins produces. (ib.).—Like John the Baptist and Christ himself, the Church, too, begins her saving work by exclaiming aloud: "Repent!" For repentance is the beginning of all true Christianity. (Leonh. and Sp.).—**And ye shall receive**, etc.—When a pastor finds souls before him, on whom the word has made an impression, and who begin to inquire with deep seriousness, he may well spread out his sails with reanimated hope, and open his mouth with increased joy and confidence. To such souls we may promise many precious gifts, and need entertain no fear that God will withhold that which we have promised in his name, from those who submissively walk in the way which he appoints. (ib.).—There is no true repentance without a change of the heart and the mind.—Baptism is an efficient means of regeneration and the remission of sins. (Tit. iii. 5.).—Days of humiliation which are appropriately kept, constitute a Pentecostal commemoration on which the divine blessing rests. The Holy Ghost does not proceed from us, but is a gift which we receive from God.—And thou, O Christian, art baptized. But thy Baptism should continue to manifest its efficacy in thee. Let each day appear to thy soul as thy baptismal day. Thou shouldst every morning be buried anew in thy Lord Jesus Christ. (Ahlfeld).—The men of Israel had asked: What shall we do? They are now told that they should, in a submissive spirit, yield to the operations of the Holy Ghost.—They would have made every sacrifice, in order to call back Jesus of Nazareth, to embrace the knees of Him who was crucified, to be raised up by him, and to hear him personally say; "Your sin is forgiven!" And now, behold, their desire was fulfilled. The triune God has connected his gracious presence, as revealed in the new covenant, with the water of Baptism. (Besser).—This doctrine must therefore abide, as one that is true and permanently established, namely, that the Holy Ghost is given through the ministry of the Church, that is to say, through the preaching of the Gospel and through Baptism. Let all those who desire the Holy Spirit, seek him there; let them not despise the little flock, in the midst of which the sound of the Gospel is heard; let them, much rather, join themselves unto those who are gathered together in the name of Christ, and let them assist in prayer. (Luther).—*That we are saved, not so much through that which we do, as through that which the triune God does in us:* I. Our repentance, which is commanded, is already a result of the preventing grace of God, by which he draws us to his Son; II. We are brought by our Baptism into the most intimate communion with Christ, our Saviour; III. Our conscious and continued preservation in this communion through the Word and the Sacraments, is one of the gracious operations of the Holy Ghost. (Langbein).

VER. 39. **For the promise is unto you, and to your children.**—The gracious promises of God are of vast extent; hence we can repeat them with confidence to all who are willing to hear. (Apost. Past.).—**And to your children.**—The church and the people of God had hitherto been so constituted, that not only adults but also little children belonged to the people of God, and with all these he made a covenant that he would be their God. Let us now suppose that on the day of Pentecost Peter had thus addressed the Jews: 'Brethren, repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins; but your little children shall not be baptized; they shall remain in their sins, continue in their state of condemnation, and be counted among the people of Satan, until they grow up and reach the years of understanding.' What answer would the devout Jews have made? (Bugenhagen).—**And to all that are afar**, etc.—However distant the heart may be from God, it can nevertheless hear his voice. (Starke).—God is still willing to call men unto himself, and he has still room for all who come to him, Lu. xiv. 21. (Lindheim).

VER. 40. **And with many other words did he testify and exhort.**—Testifying and exhorting belong together. Our exhortations must be founded on God's word and testimony, and the divine testimony must be applied to the hearts of our hearers through the medium of our exhortations. (Apost. Past.).—**Save yourselves**, etc.—No result is produced by the operations of the Holy Ghost, as long as the soul resigns itself to the corrupting influences of society; Christians are required to shine as lights in the midst of a crooked and perverse nation, and to sever every tie that attaches them to a sinful world. (Apost. Past.).—True conversion to God implies an entire separation from the creature. Avoid the company of the corrupt; it is better for thee to dwell in solitude, than to be found in the congregation of the wicked. (Quesnel).

VER. 41. **Then they---received the word.**—A prompt acceptance of the word is the beginning of true conversion. (Starke).—Salvation or damnation may be the consequence of a single sermon or exhortation that was accepted or rejected. (id.).—**Were baptized.**—They were delivered through the means of this saving flood from the

perverse generation which was given over to destruction, and were **added** to the assembly of those who were gathered together in the true ark of salvation; 1 Pet. iii. 20 f. (Besser).—**Were added- -souls.**—This was an amazing draught of fishes on the part of Peter. (Apost. Past.).—If the apostles had made Holy Baptism, which is the true door of the kingdom of heaven, narrower, by instituting a baptismal examination, as those deluded spirits do, who degrade the Sacrament of Baptism to the rank of an exhibition of certificates of their full-grown "believers" ("it would be dreadful," says Luther, "if I should be baptized on *my faith*"), then these three thousand could never have been added on the same day. (Besser).

On the whole section, ver. 37–41. *The Christian's way of salvation:* it is a life spent, I. In repentance toward God [Acts xx. 21], our Father in Christ; II. In faith toward the Son of God, our Redeemer; III. And sustained by the power of the Holy Ghost. (Leonh.).—*The gracious work of the triune God:* I. The Father decrees man's redemption, in eternal love; II. The Son completes the work, in voluntary obedience; III. The Spirit appropriates that salvation to us through the Word and the Sacraments, in repentance and faith. (Leonh. and Sp.).—*Repentance unto life* [Acts xi. 18]: I. Repentance first of all produces deep grief (sorrow for sin); II. Then, it conducts to true blessedness (remission of sins); III. And the heart, strengthened anew by the message of peace, serves the Lord without ceasing. (ib.).—The effect produced by the apostolic discourse, an evidence of the indwelling of the Holy Ghost in the Apostles.—*What are the results of the faithful preaching of the Gospel?* I. Deep feeling in the heart; II. Determination of the will.—Only be thou not so moved, that thou movest not from the place!—The vital question: 'What shall we do?'—The vast difference between the answer of John the Baptist, and that of the apostles of Jesus, to the same question: 'What shall we do?' Comp. Lu. iii. 10 ff. There, the Law, here the Gospel.—The evangelical order of salvation, that is, calling, illumination, conversion, justification, renewal or sanctification.—The Word and the Sacraments, the indispensable means of grace.—Repentance and the remission of sins, both in the name of Jesus Christ; ver. 38, and comp. Lu. xxiv. 47.—The gift of the Holy Ghost, a general promise. The kingdom of God with its promises and blessings, governed by the law of progress. — *The wonders of the divine call:* I. It exercises vast power, and is nevertheless consistent with the liberty of man; II. It embraces all things, and is nevertheless characterized by a gradual advance.—*The opposite effects of conversion:* I. It excludes, ver. 40; II. It unites, ver. 41. (Lechler).—*The discourse on the day of Pentecost, addressed by the Spirit to the whole world:* the office of the Spirit, manifested, I. In instructing, (ver. 32, 37); II. In convincing of sin (ver. 38); III. In consoling (ver. 38, 39). (C. Beck: *Hom. Rep.*).—*Who is it that receives the Holy Ghost?* I. All men may and should receive the gift; II. But it is bestowed on those alone who repent and believe. (Kapff.).—*I, too,* I. *Can* be baptized with the Holy Ghost; II. Such is my *duty;* III. And my *desire.* (Pressel).—*The first sermon, and the first baptism.* (Palmer).—*It still continues to be the office of the Church of Christ,* I. To receive—from Christ; from the Holy Ghost; II. To possess—fellowship; the Word; the Sacraments; III. To impart—to those who repent and believe. (Beck: *Hom. Rep.*).—*The Pentecostal,* I. *Question;* II. *Answer;* III. *Life.* (Hamm.).—*The effusion of the Holy Ghost,* the act, and the glorification, of our Saviour Jesus Christ. (Haackh.).—*The Pentecostal sermon of the Apostle, the testimony of the Holy Spirit delivered through the medium of the spirit of a man* (ver. 32, 41); I. It honors God; II. Instructs men; III. Convinces those who seek salvation; IV. Establishes and extends the Church. (Florey).—*The gift of the Holy Ghost:* I. How is the desire for it awakened in the heart? II. When is the heart prepared to receive it? III. What effects does it produce in us? (O. v. Gerlach).—*The building up of the holy Pentecostal temple in the world and Christendom* (in the Old Test. the counterpart—the building of the tower of Babel; the type—the building of Solomon's temple); I. The preparations for building; II. The master who directs; III. The materials; IV. The plan; V. The completion of the building. (With references to the entire passage; A. Schmidt: *Predigtstudien*).—*What shall I do, that I may receive the gift of the Holy Ghost?* I. Look up, in faith, to the Son of God; he sends that gift from his throne in heaven, ver. 33; II. Smite upon thy breast in sorrow, and see that thou repentest, ver. 38; III. Attach thyself to the people of the Lord, and separate thyself from the worldly-minded, ver. 38–40.

On the whole Pentecostal narrative.—*The events of the day of Pentecost continue to occur even in our age, in order that the Christian Church may be sustained and extended:* I. The commemoration of the wonderful works of God in different tongues, ver. 11; II. The piercing of the heart, ver. 37; III. The harmony of believers, and their steadfast continuance in the apostles' doctrine, in breaking of bread, and in prayers, ver. 1, 42 ff. (Schleiermacher).—*How does the Holy Ghost in our day preserve and extend the Church?* I. By proclaiming the wonderful works of God; II. By the powerful awakening of the minds of men; III. By the use of the appointed means of salvation. (Schütz).—*It is the Spirit whose divine power creates man anew:* I. He breathes into man a new breath of life, ver. 2–4; II. Opens his mouth for the praise of God, ver. 6–11; III. Brings loving companions to him [Gen. ii. 22]; ver. 14–21; 37–41.—"To us, O Holy Spirit, come!" Grant us, I. True repentance, ver. 37, 38; II. A joyful faith, ver. 38, 39; III. Brotherly love, ver. 41 ff.—*The festival of Pentecost, a spiritual vernal festival:* I. The breezes of Spring—the sound, as of a rushing wind, and the still, small voice from heaven, ver. 2–4; II. The voices of Spring—the animated voices of the apostles, praising the wonderful works of God, ver. 6–11, 14 ff., and the trembling voices of awakened men, inquiring for the way of salvation, ver. 37 ff.; III. The blossoms of Spring—childlike faith, and brotherly love, ver. 41 ff.—*The wonderful draught of Peter, the fisher of men* [Matt. iv. 19]. ("Fear not: from henceforth thou shalt catch men," Lu. v. 10.): I. The deep

sea before him ("Launch out into the deep," Lu. v. 4)—the agitated multitude of people in Jerusalem, ver. 5–13, and, indeed, the vast sea of mankind, ver. 39; II. The good net which he casts ("Cast the net on the right side" [John xxi. 6])—his discourse concerning Jesus Christ, the Crucified and Risen One, delivered with an earnestness that rebuked, and a love that melted, the heart, ver. 14–40; III. The successful draught ("they enclosed a great multitude of fishes" [Lu. v. 6])—on that day about three thousand souls at once, ver. 41. And to-day, here, among you—is there not perhaps such a soul here?

E.—THE HOLY, DEVOUT, AND BLESSED STATE OF THE PRIMITIVE CHURCH.

CHAPTER II. 42–47.

42 *And they continued [adhered] steadfastly in the apostles' doctrine and [to the teaching of the apostles, and to the] fellowship, and [*om.* and][1] in [to] breaking of bread, 43 and in [to the, ταῖς] prayers. *And [But] fear came upon every soul: and many 44 wonders and signs were done by the apostles. *And all that believed were together, 45 and had all things common; *And sold their possessions [estates] and goods [pos-46 sessions], and parted [divided] them to all *men*, as every man had need. *And they, continuing daily with one accord in the temple, and breaking bread from house to house [at home][2], did eat their meat [partook of nourishment, τροφῆς] with gladness 47 and singleness of heart, *Praising God, and having favour with all the people. And the Lord added to the church[3] daily such as should be saved [daily those who were saved].[4]

[1] Ver. 42. καὶ before τῇ κλάσει [of *text. rec.* with D (corrected). E.] is cancelled by later critics, in accordance with weighty authorities. [The word is omitted by Lach., Tisch., Born., and Alf., with A. B. C. D (original). Cod Sin.; these editors insert a comma in place of καὶ.—A later hand (C) prefixed καὶ to τῇ κλάσει in Cod. Sin.—TR.]

[2] Ver. 46. [In place of *from house to house* (κατ' οἶκον) (as in Cranmer) the margin of the Engl. Bible furnishes the (Geneva) version *at home*.—"The best authorities are now in favor of explaining it to mean *in the house* or *at home*, as distinguished from the foregoing phrase, *in the temple*.—See Rom. xvi. 5; Philem. ver. 2, etc." (J. A. Alexander.) TR.]

[3] Ver. 47. a. τῇ ἐκκλησια [of *text. rec.* with E.] was omitted first by Mill, afterwards by Bengel, and, more recently, by Lachmann, as this reading is wanting in several ancient manuscripts [A. B. C., also Cod. Sin.], and versions [Syr. Vulg., etc.]. It appears, however, to have been omitted [by copyists] in order to establish a conformity to ver. 41 [where the word does not occur]; but that verse is of a different character, as the verb is there employed in the passive voice. [Alford also rejects τῇ ἐκκλ.—'Επὶ τὸ αὐτὸ δὲ Πέτ. is the reading of *text. rec.* ch. iii. 1, with E. most minuscules, etc. But A. B. C. Vulg. (*quotidie in idipsum. Petrus autem*,) attach ἐπὶ τὸ αὐτό, without δὲ, to καθ' ἡμέραν in ch. ii. 47, and begin a new construction with 'Πέτρος δὲ. This is the division of the words adopted by Lach. and Alf., and they are sustained by Cod. Sin., which exhibits in four successive lines of the third column of the page, but without accents, the following arrangement: Τους σωζομενους—καθ ημεραν επι—το αυτο—πετρος δε.—TR.]

[4] Ver. 47 b. [The original is σωζομένους (present tense), not the future, σωθησομένους. "This awkward periphrasis", says J. A. Alexander, in reference to the English version (Com. *ad loc.*), "is borrowed from the Vulgate, *qui salvi fierent*." He translates: "*The Lord daily added saved* (or, *saved ones*) *to*, etc."—Comp. ἐστε σεσωσμένοι, *ye are saved* in Eph. ii. 5, 8. According to the analogy of the same word (also passive) in ver. 40, the translation would be: "*those saving* (or, who saved) *themselves*, that is, says Alford: "they were *in the way of salvation* when they were added to the Christian assembly." See WINER: *Gram. N. T.* § 18. 3, where Lechler's translation, as given above, is sustained.—TR.]

EXEGETICAL AND CRITICAL.

VER. 42. **And they continued steadfastly.**—The context shows that this verse refers more immediately to the *newly converted* persons mentioned in ver. 41, and that no reference to the *whole body* of believers occurs, until Luke introduces the latter in ver. 44 (πάντες δὲ οἱ πιστεύοντες). Commentators usually assume, without argument, that the entire church is meant in this verse, except that Meyer finds an argument in favor of this assumption in προςετέθησαν, ver. 41, which shows, as he supposes, that here the whole church is to be regarded as the subject. But nothing authorizes us to make such an inference; according to the laws of grammar, no others are meant except the three thousand souls, who "were added" (viz. to the original stock of the church); the question is, however, fully decided by the terms employed in ver. 44. The whole passage, besides, is consistent with itself, and rich in meaning, when we understand the present verse as referring to those alone who had so recently been converted. They had been made disciples when they were baptized in the name of Jesus, Matt. xxviii. 19, 20; it now followed, as a natural and necessary result, that they should receive fuller instructions (διδάσκειν, ib.), and regularly advance in knowledge and sanctification. And that such was the result, is stated in the present verse. They themselves felt the necessity of becoming more and more firmly established in the truth, and in fellowship with God in Christ, and on this account they adhered so steadfastly to *the teaching of the apostles* and to a *fraternal fellowship* with the believers. Such is the meaning of κοινωνία, and neither "Communion", which interpretation gives an explicative sense to καὶ τῇ κλάσει τοῦ ἄρτου [*καὶ explicativum = videlicet*], nor, exclusively, charitable gifts to the needy. Lastly, they adhered also to the *religious meals* (the *agapæ*), of which the Lord's Supper was the conclusion, and to *the*

prayers. ["The plural indicates the great variety, some being new or distinct from written forms, others being derived from the Jewish liturgy." (Meyer). Alford explains thus: "The appointed times of prayer; see ver. 46—not excluding prayer among themselves, etc."—The construction which the author (Lechler) adopts above, and with him Prof. Alexander, as varying from the one recognized in the Engish Version, is thus explained by the latter: "They continued, first, in the apostles' doctrine, then, in communion, not with them alone, but with the body of believers."—Tr.]. While the aorist forms ἐβαπτίσθησαν, προςετέθησαν, mark a *single*, momentary act, the term ἦσαν προςκαρτεροῦντες distinctly exhibits the continuance and permanence of the action specified. [See WINER: *Gram. N. T.* § 40, 3, and ib. 5 (1).—Tr.]

Ver. 43. **And fear came upon every soul.**—Luke here describes the impression which the whole occurrence, and, particularly, the undeniably sincere conversion of such large numbers made on the multitude, even on the unconverted. A holy dread overpowered them, for they were unconsciously led to acknowledge the finger of God, and they felt his power. They may also temporarily have had a presentiment of that "wrath to come," which was to overtake the obstinate enemies of God. While the narrative before us refers to this circumstance, it also states a fact which deepened the feeling of dread produced by the Pentecostal event, namely, that many miracles were wrought by the apostles; these are not, however, to be understood as having been restricted to that particular day.

Ver. 44, 45. **And all that believed.**—The *entire*, youthful Christian congregation is next described, ver. 44–47, with respect to its social relations and general course of action. The most prominent features are the brotherly love and the undisturbed harmony of the believers. Thus, they **were together** (ἐπὶ τὸ αὐτό), that is, as in ch. i. 15; ii. 1, in the *same* place, at times in the temple, ver. 46, at times in private houses; this course could be the more easily followed, if a large proportion of the newly converted Jews were strangers whom the festival had attracted to the city, and who immediately afterwards departed to their own homes.—The fraternal union of the Christians likewise manifested itself in their peculiar *administration of temporal possessions.* In what sense is the statement of this fact to be understood? Does it refer to a community of goods, in the literal sense of the words, so that it was an arrangement which embraced all without exception, and was, likewise, compulsory and legally sustained? The answer is furnished by a subsequent passage, ch. iv. 34 ff. The words before us, when viewed independently, do not indeed indicate that a *legal* statute had been adopted, to which each individual was *bound* to submit; but it, nevertheless, produces the impression that a *universal custom* is intended to be described. The former could not have been the case, as the facts presented in the narrative are simply descriptive of the conduct of individuals, and not the faintest intimation is given that their course of action was otherwise than voluntary. On the other hand, the language is unquestionably so positive and general (πάντες οἱ πιστεύοντες—εἶχον ἅπαντα κοινά· καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον), that if *this* passage alone referred to the subject, we would at once receive the impression that it was the universal practice to **have all things common.**—It may be added, that the words: εἶχον ἅπαντα κοινά are not to be understood: "they *possessed* all things in common," (Meyer), but: "they *held* all things as common (property)." Each man regarded his property, not as intended for his own personal use, but as intended for the use of all others. For, the actual sale [ἐπίπρασκον] of their goods (κτήματα, real estate, ὑπάρξεις, personal property) would not well accord with the former interpretation, but be far more consistent with the latter.

Ver. 46. **And they, continuing daily with one accord in the temple.**—They were at one time in the temple, at another in a private house. The primitive Christians faithfully repeated their visits to the *temple*, as the central point of the Israelitic worship, and the common sanctuary of the entire nation. They did not even remotely entertain the thought of founding a sect, or becoming separatists, or organizing a religious communion that should essentially differ from that of the old covenant, and withdraw them from the latter. On the contrary, they participated with as much zeal and earnestness as any others, in the services of the temple, and observed all the prescribed hours of prayer and sacrifice; and this course aided in securing for them the favor of all the people; ver. 47.—But they also regularly came together in a *private house* (κατ' οἶκον), where they formed a distinctly defined company of their own, and where the intimate relations which existed among the members, could be freely manifested; and it was precisely to such private assemblies that the development, in the course of time, of their peculiar Christian worship is to be traced. Here, however, special prominence is given only to the act of **breaking bread** (κλᾶν ἄρτον), by which, in accordance with the context, an act constituting a part of the public worship is necessarily meant, as in ver. 42. It is true that Luke describes in ver. 46 ("did eat," etc.,) the manner in which the believers partook of bodily food; it was received with gladness, being cleansed and sanctified by singleness of heart, and by praises and thanks to God; accordingly, their bodily and daily life was elevated to a higher sphere by the Spirit and by a devout state of the heart. Still, the phrase κλᾶν ἄρτον includes a holy element of worship, passing over into the relations of the natural and bodily life; for this "breaking of bread" is, in accordance with the example and institution of the Lord, in reality a supper of brethren, a supper of the Lord, that is, it implies eating and drinking. Thus the life of the body and the life of the spirit reciprocally pass over into each other, and herein precisely, the healthy and vigorous action of the primitive congregation is revealed.

Ver. 47. **And the Lord added to the church daily.**—The last sentence of the chapter bears witness that the external growth of the church did not cease after the day of Pentecost, but, on the contrary, steadily proceeded, although not in the same striking manner. This growth

is not, however, to be viewed as a natural process, but as an operation of grace, as the act of the living and exalted Lord of the Church (ὁ κύριος προςετίθει.).

DOCTRINAL AND ETHICAL.

1. The *doctrine* or *instruction* was the first instrumentality that was employed in the work of strengthening and establishing the new converts. The Christian Church is primarily a communion of faith, and hence essentially needs instruction, a knowledge of the truth, and the ministry of the word. Any attempt to edify without instruction and doctrine as the basis, is neither in accordance with the example and command of Jesus, nor with the practice and principles of the apostles, and is therefore unevangelical.

2. We learn that at the very earliest period of the existence of the Church of Christ, all *the means of grace* were employed and appreciated in their full significance, as *media* through which salvation is imparted—first, the *Word*, partly, in the missionary address, and, partly, in the subsequent appropriate and thorough instructions imparted by the apostles; secondly, the *Sacraments:* (*a*) Baptism, as the means of regeneration, so that the individual may *become* a disciple of Jesus; (*b*) The Lord's Supper (breaking of bread), as the Sacrament of growth, so that the individual may *remain* a disciple of Jesus.

3. *Prayer*, an aid to growth in true virtue. Even as the first converts in the apostolical Church made progress in the Christian life and advanced in grace, by also persevering in prayer, so prayer still is, and, under all circumstances, will ever continue to be, one of the chief means by which our growth in sanctification and the renewal of our nature are promoted. Our communion with the living God in Christ Jesus, when sustained by prayer, as the intercourse of one person with another person, will necessarily exalt, sanctify and enrich the soul; for God is as surely the hearer of prayer, as he is the living God.

4. The *fellowship of believers*, is, next to their communion with God himself, a means for promoting their growth in grace. "Every one that loveth him that begat, loveth him also that is begotten of him," 1 John v. 1. Conversion enlarges the heart, and produces a holy and blessed communion of souls. A living faith, and the love to the Redeemer, are precisely the sources whence the mutual relations of men, who are herein of one mind and heart, derive their warmth and tenderness. And that love of our neighbor, which is active, prompt and self-sacrificing, is both the evidence of our faith, and also the means of promoting its growth.

5. The external increase of the church was one of the results of its internal growth. The more vigorous and pure our inner life gradually becomes, the more powerful and extended is the influence which it exercises on the world without. And those missionary operations are the most richly blessed, which are conducted unconsciously through the medium of the holy life of the *entire body* of believers, and not merely through the agency of individuals who are commissioned to perform the work. Still, the external growth is essentially an operation of the Lord, and an evidence, furnished by facts, of his Deity. For it is not man (who merely plants and waters), but *God*, who causes the growth, and gives the increase. (1 Cor. iii. 6, 7). The adding of souls to the Church is *one* of the operations which the exalted Redeemer conducts in his church. (See above, Exeg. and Crit. notes on ch. i. ver. 1. b.)

HOMILETICAL AND PRACTICAL.

Ver. 42. **And they continued steadfastly**, etc.—It is not sufficient to begin well; we must persevere unto the end. (Starke).—The loud sound from heaven, and the trembling of the soul are succeeded by silence and repose, indicative of the soothing influences of the Pentecostal Spirit. (Leonh. and Sp.).—**In the apostles' doctrine**; see the admonition given by the apostle, 1 Pet. ii. 2, 3.—The pure and simple Gospel of Christ, the Crucified and Risen One, which is alike the heart and the glory of all the teaching of the apostles, is the immovable foundation on which "all the building fitly framed together, groweth unto a holy temple in the Lord," Eph. ii. 21. (Leonh. and Sp.).—No one of the apostles entertained doctrinal views that were peculiar to himself; all adhered to the simple Gospel; believing souls were thus sustained in their adherence to the one thing needful. (Apost. Past.).—*Grow in grace!* [2 Pet. iii. 18]. I. He who does not grow, declines; II. Whosoever hath, to him shall be given, and he shall have more abundance; III. Let him that standeth, take heed lest he fall! (Lechler).—**And (in) fellowship, and in breaking of bread, and in prayers.**—Then only, when believers are in fellowship with Christ, will their own union among themselves acquire increased purity and power. And for this purpose the servants of God urge the souls intrusted to their care, to come to the Lord's Table, as well as encourage them to offer united prayers. (Apost. Past.).—Keep to the means of grace, and they will keep thee.—*The Lord's Supper:* I. Its nature—a festival of the Lord and of the brethren; II. Its influence—it conducts to the remission of sins, and promotes the growth of true godliness.—Continue instant in prayer! [Rom. xii. 12].—Endeavor to keep the unity of the Spirit in the bond of peace! [Eph. iv. 3]. (Lechler).

Ver. 43. **And fear came upon every soul.**—God can easily fill the hearts of his enemies with terror, and hold back their mouth with bit and bridle. [Ps. xxxii. 9]. (Quesnel).—It is a characteristic feature of the works of God, that they fill us with awe. (Starke).—God is as a wall of fire around his Pentecostal Church, so that the tender plants may not suffer harm.—**And many wonders and signs**, etc.—The many wonders and signs which were done by the apostles, might indeed create fear among those who stood without; faith was, however, produced not so much by them as by the word of the Gospel. (Apost. Past.)

Ver. 44, 45. **And had all things common.**—It was not the envy of the destitute, but the

love of the original owners which led to this "community of goods" among the primitive Christians; it had, however, no features in common with the fanatical, levelling practices of "Communism." In the sight of God it is not "property" that is a "theft," but selfishness, which possesses, but also withholds the means for relieving the wants of a brother. When the necessities of the case were apparent, all that a member of the holy family of Christians possessed, was unquestionably placed at the disposal of its Head, but the Holy Ghost did not teach any one to sell his goods, in order that he might be the owner of none. The primitive congregation by no means lived in a convent. Nothing in the text implies that a law on the subject existed; all the arrangements were made by love. (Besser).—That Christian Communism said: All that is mine, is thine; the unchristian Communism of our day, says: All that is thine, is mine. Those early Christians said: Take all that I have! The modern Communists exclaim: Deliver up all that thou hast! That holy community of goods proceeded from love to the poor, but that which is now proclaimed, is the result of a hatred to the rich.— Faith—its tendency to produce union: it unites men with God; it forms a union among men.—Love, the fruit of faith [Gal. v. 6], manifested by its acts.—When we possess genuine faith and love, we do not become weary in well-doing. (Starke).—No friendship is so sincere as that which exists among believers.—Unity and love are the best evidences that the Church is a building and work of God.—Temporal possessions are insignificant in the eyes of those who possess heavenly treasures. (Quesnel).—The more sincerely we love the Lord, the more sincerely will we love our neighbor.—"To do good, and to communicate, forget not." [Hebr. xiii. 16].—Let me, O Lord, do unto others, as thou hast done unto me. [John xiii. 15].—'He that hath pity upon the poor, lendeth unto the Lord.' [Prov. xix. 17]. (Lechler).—*The essential features of Christian Communism*, in contradistinction from any unchristian form of Communism: I. Its source is, not an external law, much less compulsion, but the natural impulse of love; II. Its object is, not the equality, but the welfare, of all; III. The means which it employs—not a community of goods, but a union of hearts.

VER. 46. **And they, continuing daily with one accord in the temple.**—The Lord had not yet destroyed the temple of Jerusalem, and the Christians consequently still visited it as the place of public worship and prayer.—'Let us not forsake the assembling of ourselves together, as the manner of some is!' [Hebr. x. 25.] —**Breaking bread from house to house.**—They naturally observe their peculiar holy rite, the Sacrament of the new covenant, apart from the public, in the bosom of the congregation. Thus their private dwellings were consecrated as temples of the Most High; the house and the church, private prayer in the closet, and the public praise of God in the temple, formed one harmonious and complete whole.—A solemn admonition to rebuild our broken domestic altars, and to recall our extinct family worship back to life! (Leonh. and Sp.).—Simplicity and union, the prominent virtues and ornaments of true Christians. (Starke).

Did eat their meat, etc.—Peace of conscience, and gladness, the fruits of faith. (Starke). —God permits none to exceed him in liberality; the more heartily we praise and thank him, the more abundantly does he bestow grace and comfort upon us. (Quesnel).—No one can more fully enjoy the temporal gifts of God than a true Christian, for he rejoices at the same time in God, and tastes and sees that the Lord is good.—As soon as we are converted to Christ, we enter the way of salvation. (Apost. Past.).—It is godliness that affords us the purest enjoyment of life.—The true Christian, not of a sad countenance, as the hypocrites are. [Matt. vi. 16].—That God fulfils his promise: "Them that honor me I will honor." [1 Sam. ii. 30]. (Lechler).—None were so joyful in all Jerusalem as the disciples of Jesus. (Besser).

VER. 47. **And the Lord added to the church**, etc.—Nothing conduces more effectually to the conversion of unbelievers than the harmony and gladness of Christians. (Starke).—And by what means did the first Christian Church subdue so many hearts? She had not yet established Tract Societies, neither did she accomplish her design by long discourses, or by running to and fro. She was herself a living Tract on the saving power of the Gospel. Her image performed the part of a missionary. Her fulness of life furnished her with nets and hooks. All who came near her were overpowered by the feeling: 'This is none other but the house of God, and this is the gate of heaven!' (Krummacher).

ON THE WHOLE SECTION.—*On the happy results of a truly apostolic Christianity:* we enumerate, I. A steadfast continuance in the apostles' doctrine, ver. 42; II. Acts of self-denying love, ver. 44, 45; III. Winning souls by joyfully praising God with singleness of heart, ver. 46, 47. (Harless). —*The Pentecostal church, the commencement of a new period of the kingdom of God:* I. New, in the mode in which it was founded; II. New, in the form of the inner and outer life of its members; III. New, in its spiritual influence on the world without. (Krummacher). — *Of one heart, and of one soul* [Acts iv. 32]: I. Such is the true spirit of the Church of Him who, previously to his death on the cross, earnestly prayed that all might be one [John xvii. 11]; II. Such should be, and such will be, our spirit, if we submit ourselves altogether to Christ in faith; III. And we are not full citizens of the kingdom of God, unless we endeavor with singleness of heart to promote such unity of spirit. (Knapp).— *Without love, no Holy Ghost:* I. Love in heaven bestows the gift of the Holy Ghost; II. Love on earth receives it; III. Love in the heart testifies to it. (Florey). — *The gracious operations of the Holy Ghost in the life of the primitive Christian Church:* I. The faith to which she bore witness; II. The acts which she performed; III. The love which she demonstrated; IV. The means of grace which she employed; V. The blessedness which she enjoyed. (id.).—*The first Christian congregation, a permanent model for all that succeed it:* I. In the fellowship of the faith; II. In the practice of love; III. In the enjoyment of general es-

teem. (Binder).—*The encouraging example given by the first Christian congregation:* they continued steadfastly, I. In the apostles' doctrine; II. In fellowship; III. In breaking of bread; IV. In prayers. (Langbein).—*How does the glory of the new life which we discover in the youthful congregation of Jerusalem, manifest itself?* I. As a vigorous and healthy spiritual life; II. As the sanctified life of a family; III. As the influential life of witnesses. (W. Hofacker).—*The essential features of a truly Christian congregational life:* I. Faithful adherence to the confession of the truth; II. Fellowship of public and family worship; III. Demonstration of faith by works of self-denying love. (Langbein).—(*Sermon on the occasion of an ecclesiastical Visitation:*) *The fourfold standard according to which a congregation and the pastor are to judge themselves:* I. The application made of the divine Word; II. Conduct with respect to the Lord's Supper; III. The personal interest in Christian fellowship; IV. Practice with respect to prayer. (Weitbrecht).—There is a threefold Paradise to which we look back with longing eyes: that of the first human pair—that of our childhood—that of the primitive Church.—*How may the survey of the paradisiacal state of the primitive Church become a blessing to us?* That survey is well adapted, I. To strengthen our faith, while we gaze on the Church as the beloved of the Lord; II. To humble us, when we soon afterwards perceive that her glory was obscured by a veil which still covers her in almost every place; III. To enlarge our Christian knowledge, and teach us that the power of divine grace bestowed on the Church, as an institution designed to conduct men to salvation, is not yet withdrawn; IV. To give us the comforting assurance, that, amid all the difficulties of the present and any future time, the Lord will continue to add souls to the Church, even unto the end. (A. SCHMIDT: *Predigtstudien*).—*Behold, the tabernacle of God is with men!* [Rev. xxi. 3]. I. They are his people, ver. 42, 44–47; II. He is their God, ver. 43, 47.—*The little flock of the good Shepherd:* how admirably it maintains union, I. With its Lord; II. Among the members; III. As contradistinguished from the world.—*The first Christian congregation, a holy family:* I. The kind Father of the family; acknowledged with childlike faith—revealed in his daily blessings; II. The beloved members of the family; the older—those of the day of Pentecost; the younger—those who have since been added; III. The admirable family arrangements; doctrine and prayer—breaking of bread and care of the poor. IV. The blessed peace of the family; internally, among themselves—externally, with them that are without [Rom. xii. 18].—*The first Christian congregation, a flourishing garden of God:* I. The bright sunshine of divine grace which it was permitted to enjoy, after the abundant Pentecostal shower; II. The rich blossoms of the Spirit and fruits of righteousness, which prosper by the divine blessing: faith, love, hope, humility, gentleness, chastity, alms-giving, prayer, etc.; III. The strong wall which secures the garden of God from the ravages of the foe, ver. 40, 43.—*The image of the Pentecostal congregation of Jerusalem, a golden mirror for all congregations:* I. A mirror of instruction—showing us what a Christian congregation ought to be; II. A mirror of repentance—showing us what we need in order to be a Christian congregation; III. A mirror of comfort—showing us the means by which we may become a Christian congregation.—*Remember from whence thou art fallen, and do the first works!* [Rev. ii. 5]—an admonition addressed by the apostolic Church to the Church of our day: the first works of, I. Vital godliness; II. Consistent self-denial; III. Ardent brotherly love; IV. Victorious conflict with the world.—*The city of Jerusalem of the primitive Christians, the true Zion of God:* I. The unveiled archetype of the city of David of the old covenant; II. The permanent type of the Christian Church of the new covenant; III. The terrestrial image of the heavenly Jerusalem. [The divine purpose in founding the Church.—The duties of members of the Church.—The present (temporal—spiritual) condition of the Church, contrasted with that of the apostolic Church.—The treasures of the Church.—The terms of admission into the Church.—The essential features of Public Worship.—*The original establishment of the Christian Church:* I. The circumstances under which it was accomplished; (*a*) the Mosaic institutions were circumscribed and temporary in their character; (*b*) the time (state of the world, etc.,) had arrived in which it accorded with divine wisdom, that mankind should receive a perfect religion. II. The divine procedure; (*a*) introduction of gifts and forms which primarily appealed to the senses; (*b*) but were intended to renew and sanctify the heart; III. The human agency employed; (*a*) the preaching of the Word; (*b*) the administration of the Sacraments; IV. The results; (*a*) promotion of the glory of God; (*b*) salvation of immortal souls.—TR.]

PART SECOND.

The Church of Christ in Jerusalem; its development and guidance; its conflicts and victories, acts and sufferings. Ch. iii.—Ch. vii.

SECTION I.

THE HEALING OF THE LAME MAN, AN APOSTOLICAL MIRACLE WROUGHT IN THE POWER OF JESUS CHRIST; ITS EFFECTS: FIRST, PETER'S TESTIMONY CONCERNING JESUS CHRIST, DELIVERED IN THE PRESENCE OF THE PEOPLE; SECONDLY, THE ARREST OF PETER AND JOHN; THEY ARE, HOWEVER, RELEASED, AFTER ENERGETICALLY VINDICATING THEMSELVES BEFORE THE GREAT COUNCIL. ALL THESE EVENTS TENDED TO ENCOURAGE, AND TO STRENGTHEN THE FAITH OF THE CHURCH: THE ONENESS OF SPIRIT AND THE BROTHERLY LOVE OF THE BELIEVERS.

CHAPTER III. AND CHAPTER IV.

A.—THE MIRACULOUS HEALING OF A LAME MAN.

CHAPTER III. 1–10.

1 Now Peter and John went up together into the temple at the hour of prayer, 2 *being* the ninth *hour*. *And a certain man lame from his mother's womb was carried, whom they laid [placed] daily at the gate of the temple which is called [the] 3 Beautiful, to ask alms of them that entered into the temple; *Who, seeing Peter 4 and John about to go into the temple, asked an alms[1]. *And [But] Peter fasten- 5 ing his eyes upon him with John, said, Look on us. *And he gave heed unto 6 them [looked on them intently], expecting to receive something of them. *Then [But, δὲ] Peter said, Silver and gold have I none [not]; but such as [but what, ὃ δὲ] I have [that, τοῦτό] give I thee; In the name of Jesus Christ of Nazareth 7 rise up and[2] walk. *And he took him by the right hand, and lifted [raised] *him*[3] up: and immediately his feet and ankle bones [ankles] received strength [be- 8 came firm]. *And he leaping up stood, and walked [could stand and walk], and 9 entered with them into the temple, walking, and leaping, and praising God. *And 10 all the people saw him walking and praising God: *And they knew [recognized him, αὐτόν, ὅτι οὗτος] that it was he which sat [was accustomed to sit] for alms at the Beautiful [beautiful] gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

[1] Ver. 3.—λαβεῖν [of *text. rec.*], after ἐλεημ. is wanting, it is true, in some MSS. [D.] and versions, but is probably genuine, and, indeed, is often found as a pleonasm in combination with αἰτεῖν in classical Greek writers. [Found in A. B. C. E. Cod. Sin., and in Vulg. (*ut acciperet*), etc.: rejected by Meyer as a correction from ver. 5, but retained by Alf.; defended by de Wette; acknowledged and explained by WINER: *Gram. N. T.* § 65, 4, d.—TR.]

[2] Ver. 6.—ἔγειραι καὶ [*text. rec.* with C.]; these words are wanting in a few MSS. [B. D.], unquestionably also in the Codex Sinaiticus, but were probably omitted [by copyists] simply for the reason that, in ver. 7, Peter himself raised up the lame man. We have not sufficient grounds for regarding them as spurious. [Alford does not decide, "the authorities being so nearly divided," but, like Lach., encloses them in the text in brackets.—TR.]

[3] Ver. 7.—αὐτόν after ἤγειρε is found, indeed, in various MSS. [A. B. C. Cod. Sin.], versions [Syr., etc.] and fathers [Cyp. etc.], but is, nevertheless, rather to be regarded as a later addition. Lachmann inserts the word. [In the Engl. vers., *him* is inserted in Italics, as having been supplied; it is omitted in D. E., etc., and regarded by Alf. as "an insertion to fill up the sense."—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* The narrative before us does not relate the historical facts according to their regular connection and sequence, nor are precise chronological statements of any kind furnished by it. We have, therefore, no means whatever for determining how soon after the day of Pentecost the present event occurred, although a considerable period of time probably intervened. —The narrative of the healing of the lame man, derives its importance chiefly from the circumstance that it exhibits an *act* of an apostle, performed in the power of Jesus (πράξεις τῶν ἀπ.), and also describes the powerful witness which, in the presence of the people and the Great Council, the apostles bore to Jesus, as the Saviour. With these statements, the additional facts that are presented, and that relate to the internal condition and external relations of the Church, are very appropriately connected.

b. **Peter and John went up together.**—The union of the believers is here exemplified in the intimate and continued association of these two apostles. Their course confirms the statement which is made in ch. ii. 44 respecting the whole body of believers. We are likewise here reminded of the circumstance that Jesus sent forth his disciples "by two and two," Mark vi. 7. [See Luke xxii. 8; John xxi. 7, 20 ff.]. As on the day of Pentecost, all the apostles stood up, but Peter alone began to speak, so here, the two apostles are found together, but it is Peter who speaks and acts; John accompanies him, and stands at his side, engaged in silent meditation. His hour for action is yet to come.

c. **Into the temple at the hour of prayer, being the ninth hour.**—The general remark, in ch. ii. 46, that it was the practice of all the believers to continue daily in the temple, is here illustrated by a special case. The two apostles proceeded from the city to the mount of the temple, which they ascended at the hour of prayer. Already Daniel (ch. vi. 10) prayed thrice every day upon his knees (comp. Ps. lv. 17); in the later age of the apostles, custom had firmly established the three hours of prayer, namely, the third hour of the day, in the morning [see above, ii. 15]; the sixth, at noon; and the ninth, in the evening [x. 8, below]. The first and third coincided with the hours in which the morning and the evening sacrifices were, respectively, offered. On the present occasion, the hour of *evening* prayer is to be understood, or our three o'clock in the afternoon. Both the place and the time of public worship under the old covenant were sacred in the eyes of the disciples, and both were observed by them with the utmost fidelity.

VER. 2, 3. *a.* **At the gate of the temple which is called Beautiful.**—No other sources furnish us with any information respecting a gate of the temple bearing this name. Josephus describes a certain gate (*J. War.* v. 5, 3), called *Nicanor's* Gate, and composed of Corinthian brass, which exceeded all the others in magnificence and value. Many interpreters suppose that this gate is meant; others are inclined to believe that another, called *Susan*, is intended; still others suggest a third [named *Huldah;* but not one of all these conjectures (see Meyer and de Wette, *ad loc.*) has met with general favor, "so that," says Alford, "the matter must remain in uncertainty."—TR.]

b. **Lame from his mother's womb.**—The miracle wrought in his case was, therefore, the greater; and, as he was accustomed to present himself daily at the gate of the temple, and sit there, his lameness was widely known, ver. 10.

VER. 4, 5. **And Peter, fastening his eyes upon him.**—The apostle's heart was, at the same time, deeply moved by the pitiable and helpless condition of the cripple, and he, together with John, gazed on the face of the latter, with all that sympathy which love teaches the heart to feel for Christ's sake. His words: **Look on us**, were intended to aid the unfortunate man in collecting his thoughts, and in looking upward to the apostles with hope and confidence. And such, in truth, was the effect of those words, for he ἐπεῖχεν αὐτοῖς, *i. e. oculis et animo defixus atque intentus erat in apostolos.* (Strigel). He now confidently expected to receive a gift from these men. The earnest glances of each party produced, as well as bore witness to, a certain intenseness of feeling within them. These were the preparatory steps which each took in reference to the act.

VER. 6, 7. **Silver and gold have I none.** —Even if the lame man looked up to them with more than ordinary confidence, he, nevertheless, expected to receive money. Peter extinguishes this hope, and yet does not dismiss him without a gift. When he pronounces those powerful words of authority and help, he bestows that which he has—a vital power, proceeding from Jesus Christ. He speaks and acts, not by virtue of any authority of his own, but in the power of Jesus; the lame man, on his part, is directed to rise up and walk in, and by, the power and grace of Jesus. But the object is attained only when an *act* co-operates with the *word*—the act of taking the man by the hand and raising him up, was also required. In that moment the crippled limbs were touched as if they had been subjected to an electric shock; they were strengthened and restored by the almighty power of God. The man leaps up with an elasticity hitherto unknown to himself; he can do that which he had never learned to do, from the time of his birth—he can stand, and he can walk; this is another aspect in which the miracle should be viewed.

VER. 8–10. **And entered with them into the temple.**—He did not at once proceed to his home, but entered the sanctuary of God, in order to give thanks and praises, and to testify that he both recognized the goodness and wonderful work of God in Christ, and also accepted such mercy with thankfulness. He walked about [περιπατοῦντα] in the court of the temple, and leaped, as his very heart leaped for joy; his body and soul rejoiced in the living God, who had now endowed him with life and power.—All those who had assembled in the courts of the temple in order to pray, were witnesses of the miracle; they recognized in him, as he walked before them, the same man whom they had always found sitting at the same gate, as a helpless beggar. The circumstance created the most profound amazement among the spectators. [They were "exceedingly astonished and aghast," as

Dr. J. A. Alexander (Comm. *ad loc.*) quotes, apparently with approbation, from the Rhemish N. T.—Tr.]

DOCTRINAL AND ETHICAL.

1. The miracle was wrought in the name of Jesus of Nazareth, as the Messiah. All the wondrous works of the apostles and the other disciples of Jesus, proceeded from Him as their source, and promoted His honor, not that of any human being, even though he were a disciple of the Lord. Luke says, in ch. ii. 43, very thoughtfully, that many wonders and signs were done *διὰ τῶν ἀποστόλων*, for they were performed, not by *men*, but by the Lord; men were simply his instruments. Such miracles are acts and operations of the exalted Lord, and thus demonstrate, as expressions of life and power, that He, the Crucified One, both lives, and also possesses all glory and power; they also furnish the evidence that he abides in true fellowship with his people, and acknowledges them when they confess him.

2. It is rarely the case, when we read of miracles wrought in the power of Christ, that the coöperation of the respective parties—of him who acts, and of him who receives—can be so distinctly observed, as in the present instance. We notice, first of all, the intent look of each party: Peter gazes on the lame man with deep sympathy, and his love is ready to help and to heal; when the lame man hears Peter's words, he surveys the two apostles with an intentness that reveals all the confidence, the desire, the hope, of his soul. We perceive, in the next place, that both parties depend on Jesus with all the fulness and power of faith: Peter speaks and commands in the name of Jesus; the lame man submits to Jesus with all his soul, and awaits the promised help with lively hope. And, lastly, each party combines the powers of the body and the soul in one effort: Peter takes the man by the hand, and raises him up; the latter, wonderfully endowed with new power of the will, and new muscular strength, at once stands up. The name of Jesus, the Person of Jesus, his grace and divine power to heal, constitute, in their combination, a point of union for both parties: here, their souls meet together; here, the hand of one grasps the hand of the other; and here, they find the source of that bodily and spiritual power, which they, respectively, impart and receive. The more intimately they are united with Jesus, in faith, love, and cheerful hope, the more freely and fully they receive strength, help, and salvation.

3. It may be added, that the lame man, doubtless, not only received health and strength of body, and power to use his limbs, but also that his soul was awakened and won for Jesus Christ. Such a result may be inferred from the overflowing gratitude of his heart, which expressed itself aloud in the praise of God; it is, indeed, necessarily implied by the whole character of the miracle, as one which was wrought in consequence of a union with Jesus Christ, both bodily and spiritual, alike on the part of him who gave, and of him who received. Such a union with Jesus, in the case of the afflicted and then hopeful lame man, cannot well be psychologically conceived as having been transient in its nature; and, besides, to him who gratefully praises God, the promise of new mercies is given; Ps. l. 23.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Peter and John went up together into the temple.**—These two disciples henceforth often appear together. They did not precisely correspond to each other in nature and character; but, as one diamond polishes another, so each of these precious stones may have aided in imparting additional value to the other. (Rieger).—Union should exist among all men, but especially among those who are invested with the sacred office. (Starke).—Why should not those who adored the Saviour that had come into the world, enjoy the worship of the temple, which was a shadow of things to come? [Col. iii. 17]. (Besser).—Fellowship with all believers is perfectly consistent with a still more intimate union of the members of a smaller circle.—*The light in which the Christian views the order and arrangements of public worship:* I. Not as a yoke of the law; II. Not as a meritorious work; but, III. As a good external discipline; and, IV. As means which God has graciously given us for growing in grace. (Lechler).—*The Christian's visit to the house of God*, a free and joyful service; promoting, I. The honor of God; II. The edification of our neighbor; III. Our own growth in grace.

Ver. 2, 3. **And a certain man, lame**, etc.—The poor and miserable are commonly those in whose case the exceeding grace and power of the Saviour may be most distinctly revealed. (Ap. Past.).—It was not without a special object that the lame man begged at the gate of the temple; the law and the prophets appealed more forcibly to the heart there than elsewhere, and the heart and the hand were more prompt in giving. (Leonh. and Sp.).—This lame man is an image of our natural inability. We must be carried, as long as our feet are without strength. But he who lays us at the most beautiful gate of the temple, which is called *Jesus Christ*, has, in truth, carried us to the gate of life and of the power of God; we shall there be assuredly healed. (Gossner).—Those who have perfect limbs and senses, are in duty bound to be grateful to God, and to refrain from mocking and insulting the infirm. (Zeis.).—How bitter are the fruits of sin! From that source all our infirmities proceed, including those of the body. (Lindh.).—Like their Master, the servants of Jesus readily visit the poor and provide for the needy. But a faithful pastor is not satisfied, until those who have availed themselves of his personal aid and his office in relieving their temporal wants, have experienced the divine power of Jesus in relieving their *spiritual* wants. (Apost. Past.).

Ver. 4. **And Peter, fastening his eyes upon him.**—That look certainly revealed love! O that we would always look on those who appeal to us for aid, instead of slightly glancing at them, and then looking hastily elsewhere! Then would our hearts be more deeply moved. The survey of such a countenance, or of such a disordered household, or of such a disturbed mind, would

affect our feelings. And the faint ray of light which may occasionally be discovered in such a haggard face, or the spark of the divine image which continues to gleam in such a corrupt heart, would fill us with joyful wonder, with new faith, new love, new hope.—**Look on us**—with confidence, with hope!—It is a tender and paternal address, when faithful pastors say to those who are poor and blind in the faith: "Look on us! We are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." [2 Cor. v. 20]. (Ap. Past.).

VER. 5. **And he gave heed unto them,** etc.—With what diligence and attention we listen, when we have reason to expect temporal aid! (Quesnel).—It is already a great blessing, when a pastor, by the power of the Spirit, has awakened an expectation in his hearers that they will "*receive something;*" they are then no longer dead, for their hearts begin to feel and to hunger. But let them not wait in vain. Alas! how often it may occur, that poor, awakened, and hungering souls, look on their teacher, hoping to *receive something*, and are sent empty away! (Ap. Past.).

VER. 6. **Silver and gold have I none.**—This is apostolical—"as poor, yet making many rich; as having nothing, and yet possessing all things." [2 Cor. vi. 10]. Peter, although poor in gold, was richer than all the rich—richer than all who bear dazzling titles and receive large incomes. He possessed faith in the power of the name of Jesus Christ, and with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom, or an ecclesiastical territory, as his wages. (Gossner).—*That* can scarcely be regarded as the real patrimony of Peter, and the apostolic see, which glitters with gold and silver. (Lindh.).—**But such as I have give I thee.**—This is the feeling of devout and faithful servants. He who had received two talents, could not, it is true, gain as largely as he who had received five; nevertheless he also could say: That which thou hast given me, I have faithfully employed. (Ap. Past.).—**In the name of Jesus Christ of Nazareth, rise up and walk.**—In this manner the despised and crucified Jesus of Nazareth is glorified among the sick, as he who heals alike the body and the soul.— Health is better than silver and gold, but the health of the soul is better than that of the body.—When God appears to refuse the objects which we desire, he gives us others that are better.—If God were inclined to bestow no better gifts for the promotion of our spiritual welfare, than those which we usually desire, we would never obtain his richest gifts. (Starke).—"Give to every man that asketh of thee." [Luke vi. 30].—"As every man hath received the gift, even so minister the same one to another." [1 Pet. iv. 10].—"Freely ye have received, freely give." [Matt. x. 8].—Jesus Christ, the Mediator, through whom all temporal and spiritual mercies are received.—Jesus acknowledges those who confess him.—The more intimate thy union with the Redeemer becomes, the more abundantly does he grant thee power to loose, to heal and to help.—A living communion with the living Saviour, sustains our spiritual life, and constitutes our highest blessedness. (Lech.).—**Silver and gold have I none, but such as I have,** etc.—God be praised, that the evangelical church can still employ such language in our day. She is poor, it is true, with respect to secular power and temporal possessions; but that which she has, and which she gives to the soul that seeks salvation, is the blessed name of Jesus, His living word, His saving grace. And when we receive such gifts, we receive more than silver and gold. To the poor, the infirm, and the wretched, the words are still repeated: **Rise up and walk!**—Rise up from the dust, and walk in newness of life!

VER. 7, 8. **And he took him by the right hand,** etc.—The seeking soul must be sustained not only by our words, but also by our acts, even as if we took it by the hand, and assisted it to walk. (Quesn.).—**And lifted him up,** etc.—How much more wonderful than the change produced in this lame man's condition, is that change which God effects in the heart! But who gives heed to it? (Quesn.).—**And entered with them into the temple,** etc.—Many persons are restored to health, but all are not thankful for it; John v. 14. (Zeisius).—To offer thanks and praise to God, is a precious privilege.—It was a blessed and delightful visit to the house of worship for this man, who is now healed, and who could, with all his heart, repeat the Psalm of praise: "Bless the Lord, O my soul!" And it was as blessed and delightful for the apostles, who could bring such a companion with them to the presence of God. The most honorable escort which a servant of Christ can obtain, both here below, and on high, consists of those souls, whom he has been enabled by the grace of God to rescue from destruction. O God! how great will be the blessedness of him, who has guided even one soul to thee!

VER. 9, 10. **And all the people saw him,** etc.—Let every word of the Church be an act, and let every act accord with the word of Jesus, and be done in his name; then will the Church, even in her weakness, stand forth in strength. (Rudelbach).—A servant of Christ will afford the world an opportunity not only to hear, but also to see, that which is instructive. The example of converted souls must give a visible form to that which the preached word has declared. The happy change wrought in new converts, will impress others seriously in proportion to its outward manifestations. Hence God here chose a cripple who was widely known, and still chooses at times a notoriously wicked man, in order to make manifest, as it were, in a tangible manner, the wonderful power of his grace in Christ Jesus. (Apost. Past.).—**And they were filled with wonder and amazement.**—It was the immediate design, and also the effect of miracles, when the Church was founded, to produce wonder and amazement, and attract the multitude. They were means which God employed for calling the people together, in order to hear the Gospel concerning Christ. (Apost. Past.).—God desires to have witnesses of his acts and wonderful works.—Is the proverbial phrase; *Nil admirari*, founded on sound and Christian principles?

ON THE WHOLE SECTION.—*The grace of Christ revealed in our temporal afflictions:* I. It denies inferior gifts which we desire; II. It bestows more

precious gifts, which we do not expect; III. It opens an avenue to the most exalted blessings, which we do not deserve. (Florey).—*In the name of Jesus Christ, rise up and walk!* For, I. It is high time to awake out of sleep [Rom. xiii. 11]; II. Christ himself grants the ability, through the Word and the Sacraments; III. By such a course alone will you be enabled to praise and thank God with confidence and joy. (Leonh. and Sp.).—*The healing of the lame man, an illustration of our conversion:* I. As he was lame from his birth, so we are, from our birth, the servants of sin; II. As he was carried to the gate of the temple, in order to receive alms, so we were carried unto Baptism, in order to receive celestial gifts; III. As he was healed through Peter's word concerning Christ, so our conversion is a work of God, wrought through the word of the prophets and apostles; IV. As he walked and praised God, after he had been healed, so a genuine Christian walk, and the joyful praise of God cannot precede, but must follow after true conversion. (ib.).—*The Gentiles, viewed as mendicants at the gate of the temple:* I. Their condition; II. The duties which we owe them. (Langb.).—*The liberal alms* [which we receive]: I. The Lord's invitation, addressed to the Christian: Ask what I shall give thee [1 Kings iii. 4]; II. The happy experience of the Christian, that the Lord bestows exceeding abundantly above all that we ask or think [Eph. iii. 20]. (Lisco.).—*The blessed visit to the temple:* I. The two devout apostles, on their way to the temple — what thoughts do they suggest? II. The lame beggar at the gate of the temple—what "happened unto him?" ver. 10. III. The joyful sacrifice of praise—how shall we participate in it?—*The detention on the way to the house of God,* or, *Decline no task which God proposes:* I. The design of the apostles to remain together and alone, is hindered —the cripple lies before them; they desire to repose and pray, but, behold, they are required to work and act; but, II. It was a blessed detention; the sacrifice of prayer was afterwards offered the more joyfully, both by the apostles, whose first act, performed in the name of Christ, had been successful, and by the lame man, who had, through them, obtained health of body, and spiritual treasures.—*The most valuable possessions of our evangelical Church:* I. "Silver and gold have I none." The Son of man, too, was poor, and, since the age of the apostles, the spiritual wealth of the Church has always been proportioned to her poverty with respect to temporal possessions; II. "But such as I have - - walk;" consequently, the name of Jesus, the apostolic word, and the means of salvation through Jesus —such are, and ever will continue to be, the most valuable possessions of our Church.—*The narrative of the apostles and the beggar, a guide to Christians in caring for the poor:* I. The sentiments which naturally prompt us to care for the poor; (*a*) the love of God: the apostles were on their way to His temple; (*b*) the love of our neighbor: they look with sympathy on the beggar. (Here *both* of the apostles may be introduced— the tender feelings of John; the energetic action of Peter). II. The appropriate means employed in caring for the poor; these are not, preëminently, silver and gold; alms that are carelessly bestowed, cost little, and avail little; rather (*a*) personal and affectionate intercourse with the poor: Peter looked on him, and said: Look on us; (*b*) evangelical exhortations, counsel, and consolations, derived from the word of God: "Such as I have - - - walk." III. The appropriate and encouraging results; (*a*) bodily relief: he was able to stand and to walk; (*b*) spiritual blessings; he praised God.—*The first miracle of the apostles*— a guide for the Christian Church in the faithful discharge of her duties; I. Her extensive field of labor—among those whom temporal, and those whom spiritual poverty oppresses; II. Her genuine animating principle—the love of God, and of our neighbor; III. Her inexhaustible spiritual treasure—the word of God with its vital power, and the Holy Ghost with his gracious gifts.

B.—PETER'S TESTIMONY CONCERNING JESUS, DELIVERED IN THE PRESENCE OF THE PEOPLE.

CHAPTER III. 11-26.

11 *And as the lame man which was healed[1] held [But as the lame man held fast to] Peter and John, all the people ran together unto them in the porch that is called Sol-
12 omon's, greatly wondering [full of wonder]. *And [But] when Peter saw *it*, he answered unto the people, Ye men of Israel [Ye Israelitish men], why marvel ye at this [this man]? or why look ye so earnestly on us, as though by our own power or
13 holiness[2] [godliness] we had made[3] this man to walk? *The God of Abraham, and of Isaac, and of Jacob[4], the God of our fathers, hath glorified his Son [Servant] Jesus; whom ye [5]delivered up, and denied him in the presence of Pilate, when he
14 was determined [after he had decided] to let *him* go [release him]. *But ye denied
15 the Holy One and the Just, and desired a murderer to be granted unto you; *And killed the Prince [Author][6] of life, whom God hath raised from the dead; whereof
16 we are witnesses. *And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, [and] the faith which is [which wrought] by him hath given him this perfect soundness [this health] in the presence of you all.

17 *And now, brethren, I wot [know] that through [in] ignorance ye did *it*, as *did* also
18 your rulers. *But those things, which God before had shewed by the mouth of all his [all the] prophets, that Christ [his Anointed][7] should suffer, he hath so fulfilled.
19 *Repent ye therefore, and be converted, that your sins may be blotted out, when [in order that] the times of refreshing shall [may] come from the presence [face] of the
20 Lord; *And he shall [And that he may] send Jesus Christ, which before was preach-
21 ed [the Messiah Jesus who was appointed][8] unto you; *Whom the heaven must receive until the times of restitution of all things [times wherein all things will be restored], which God hath spoken by the mouth of all[9] [*om.* all] his holy prophets since
22 the world began [10][prophets from of old]. *For Moses truly [11]said [Moses has said] unto the fathers [12][*om.* unto the fathers], A Prophet shall the Lord your God raise up unto you of [out of] your brethren, like unto me; him shall ye hear in all things
23 whatsoever he shall [will] say unto you. *And it shall come to pass, *that* every soul,
24 which will not hear that Prophet, shall be destroyed from among the people. *Yea, and [And] all the prophets from Samuel and those that follow after, as many as have
25 spoken, have likewise foretold[13] of [*om.* of] these days. *Ye are the[14] children of the prophets, and of the covenant which God made with our fathers, saying unto Abra-
26 ham, And in thy seed shall all the kindreds of the earth be blessed. *Unto you first God, having raised up his Son Jesus[15], sent [his Servant, sent] him to bless you, in turning every one of you from his iniquities.

[1] Ver. 11. The words τοῦ ἰαθέντος χωλοῦ [of *text. rec.;* the authority not stated], were substituted in the text for αὐτοῦ, as an ecclesiastical lection [select portion of the Scripture] began at ver. 11. [So Meyer.—The words are omitted by A. B. C. E. and Cod. Sin., all of which read simply αὐτοῦ; Syr., Vulg., etc.—Tr.]

[2] Ver. 12. a. In place of εὐσεβείᾳ, several ancient versions read ἐξουσίᾳ, which seemed to derive support from δυνάμει. [εὐσεβ., translated *holiness* in the Engl. Bible, is uniformly rendered *godliness* in the 14 other places in which it occurs in the N. T.—Tr.]

[3] Ver. 12. b. The reading ὡς ἡμῶν—πεποιηκότων instead of ὡς—πεποιηκόσι [of *text. rec.* with the other uncial MSS. and Cod Sin.] is but feebly supported by MSS., [by D.] and is apparently a correction intended to add strength to the original.

[4] Ver. 13. a. Some MSS. have ὁ θεὸς 'Αβρ. κ. θεὸς 'Ισ. καὶ θεὸς 'Ιακ. [So Lachm. and Born. read, in accordance with A. C. D. Cod. Sin. Vulg., etc.; Alford adheres to the *text. rec.* with B. (e sil) E., and rejects the other reading as a later "correction to suit LXX. Exod. iii. 6, and Matt. xxii. 32."—Tr.]

[5] Ver. 13. b. μέν [omitted, after ὑμεῖς in *text. rec.*] without a corresponding δὲ [Winer, § 63. 2. e], is sustained by important MSS. [by A. B. C. E. Cod. Sin.; Syr. Vulg. (*quidem*) etc.—Tr.]

[6] Ver. 15. [For *Prince*, the margin (Engl. B.) offers *Author*, from (Rheims, 1580, and) the Vulg. (*auctorem*); the latter is preferred by Alexander, Hackett, Owen, etc.—Tr.]

[7] Ver. 18. αὐτοῦ, (not αὐτοῦ), after Χριστόν, and not after τ. προφητῶν [as in *text. rec.*] is the reading which Bengel had already adopted, and which, more recently, Lachm. and Tisch. recognize, in accordance with important authorities. [B. C. D. E. Cod. Sin.; Vulg. etc. So also Alf.—Tr.]

[8] Ver. 20. The reading προκεχειρισμένον is to be preferred to προκεκηρυγμένον [of the *text. rec.* with many minuscules]; the latter, the far more easy reading of the two, is not sustained by good authorities; προκεχειρισ. is adopted by Bengel, Griesb. and recent editors. [In accordance with A. B. C. D. E. Cod. Sin.—Tr.]

[9] Ver. 21. a. τῶν, instead of πάντων of the *t. rec.* is adopted by Griesb., Lachm., [Alf.] etc., in accordance with weighty authorities [namely, A. B. C. D. and Cod. Sin. Vulg.—"πάντων, borrowed from ver. 24, was intended to add strength to the original." (Meyer).—Tr.]

[10] Ver. 21. b. The reading ἀπ' αἰῶνος [of *text. rec.*] should be retained as genuine; it is wanting only in a few authorities. [Omitted in D., but found in A. B. C. E. Cod. Sin. Vulg., etc.—Tr.]

[11] Ver. 22. a. μέν without γάρ is far better sustained than μὲν γάρ, although the latter undoubtedly corresponds to the logical connection. [μέν, alone, in A. B. C. D. E. Cod. Sin.—Alf reads: Μω. μὲν εἶπεν ὅτι.—Tr.]

[12] Ver. 22. b. πρὸς τοὺς πατέρας, in some MSS. before, in others, after εἶπεν, is a later addition, and, in accordance with high authorities, is cancelled by Lachm. and Tisch. [and by Alf.; found in few MSS.; omitted by A. B. C. Cod. Sin. Vulg., etc.—Tr.]

[13] Ver. 24. προκατήγγειλαν [of *text. rec.*] is an attempted correction of the simple form κατήγγειλαν; the latter is well sustained [by A. B. D. E. Cod. Sin., etc.—Tr.]

[14] Ver. 25. The article is omitted before υἱοὶ in the *text. rec.* [with D.] but is sufficiently sustained. [By A. B. C. E. Cod. Sin.—Tr.]

[15] Ver 26. 'Ιησοῦν after αὐτοῦ [of *text. rec.* with A. B.], is an addition, which is not sufficiently sustained in order to be admitted. [Omitted by C. D. E. Cod. Sin. Syr. Vulg., etc. Alf. says: "All such additions, if at all the subject of variations, are spurious."—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 11. **And as the lame man held [fast] to Peter and John.**—Large numbers of persons, full of wonder, gathered around the two apostles, to whom the man that had been lame, continued to cling; Peter was both required and enabled by this circumstance, to deliver an address to the people. It induced him to explain the occurrence itself, and, in general to speak of Jesus. Luke employs the word ἀπεκρίνατο, as the address was virtually an *answer* to a question which the wondering glances and excited movements of the spectators seemed to direct to him. The precise locality of this assemblage of people and of the address, is indicated by Luke; it was **Solomon's porch** in the court [called the *great court*, 2 Chron. iv. 9; vi. 13; Winer, *Realw. art.* Temple]; this portico or colonnade was distinguished from the others by bearing Solomon's name, inasmuch as it was a remnant of the original temple built by him; it had escaped the general destruction of the building which Nebuchadnezzar had ordered. The immediate cause, however, in consequence of which **the people ran together unto** the apostles, lay in the man himself; with a heart full of gratitude and devotion, he had attached himself to them, seized them by the hand, and *held them fast;* the latter is the clearly proved meaning of the phrase: κρατεῖν τινα, while it can by no means

be established on philological grounds that the phrase means: *to hold to, to follow some one.*

VER. 12. *a.* Peter's address consists of two parts:—1. Instructions concerning the Author and the purpose of the miracle, ver. 12–18; 'it was not wrought by us, who are men, but by God; He purposed thereby to glorify his Servant Jesus, whom Israel had denied and killed, but whom God raised up.' 2. An exhortation to repentance and conversion, in order that the sins of the Israelites might be forgiven, and that the blessing which all the promises had taught them to expect, might be imparted to them through Christ, ver. 19–26.

b. **Why marvel ye at this?**—Peter does not reprove the people simply for expressing great astonishment, but for assuming that the healing of the man had been an independent act of the apostles, performed solely by them. For the wondering and steady gaze (ἀτενίζετε) of the people, seemed to say: 'What vast power resides in these men (ἰδία δύναμις)!' Or—'What holy men these must be, since God rewards them with such miraculous gifts!' The latter thought would undoubtedly suggest that of "merit," the word which Luther has employed in his version [for εὐσέβεια]. Peter, therefore, denies that he and John possessed either such a physical power as the people imagined, or such a meritorious ability of the soul.—The expression ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν involves an inexact use of the *genitive of the purpose* [WINER: *Gr. N. T.*, § 44, 4]; literally: "as if we had done aught so that he might walk." [ἐπὶ τούτῳ rendered by L. in the version above, not as a neuter (this *event*), but as a masc. pron. (this *man*), with de Wette, Meyer, Alford, Hackett, etc.—TR.]

VER. 13, 14. *a.* **The God of Abraham - - - hath glorified his Son** [Servant] **Jesus.**—After the error has been exposed, the truth is set forth (as in ii. 15 ff.): 'Not *we* have wrought the miracle; its author is God, the covenantal God of our fathers, and, indeed, of the original founders of our nation.'—The apostle refers, at the same time, to the author of the miracle, and to its design and significance. It was the design of this miracle to glorify Jesus, to exhibit him in his δόξα, and to teach men to see and confess his dignity and the power of his higher life, attained through the resurrection and ascension, as well as to demonstrate that in him dwelt the fulness of vital and saving power, the gracious exercise of which was designed for the benefit of mankind.—But what is the meaning of παῖς θεοῦ when applied to Jesus? The earlier interpreters, without specially dwelling on the point, assumed that the term was equivalent to υἱὸς θεοῦ, with the single exception of Piscator, in the seventeenth century. Bengel explains the sense to be: *Servant* of God, as in Matt. xii. 18. And since Nitzsch has published the results of his investigations (in *Stud. u. Kr.* 1828, p. 331 ff.), all the recent interpreters agree that παῖς θ. means, not the *Son*, but the *Servant* of God. [So Olsh., Stier (in *Red. d. Ap. ad loc.* 2d ed.), Alford, Hackett, Robinson (in *Lex. art.*, παῖς, 2. c.), etc.; Alexander ascribes to the word a "dubious or double sense."—TR.]. Indeed, the term παῖς is a standing predicate with Luke, being applied to Israel (Gosp. ch. i. 54), and to David (Acts iv. 25, and Gosp. ch. i. 69). In the present passage, as well as in ver. 26, below, and in iv. 27, 30, as also in Matt. xii. 18, it corresponds to עֶבֶד יְהוָה in Isaiah [ch. xl.—ch. lxvi.].

b. **But ye denied.**—Peter speaks unreservedly and emphatically of the sin which his hearers had committed against Jesus, so that he might lead them to repentance. Ye have—he says—delivered up Jesus, denied him before Pilate, and even preferred, and interceded for a murderer, while ye killed Him. He shows that they advanced, step by step, in crime and guilt. He exhibits the sin of the people in a still stronger light, by means of antithetic propositions. He, first, contrasts Israel with Pilate, the pagan: the latter pronounced the sentence that Jesus should be released [Luke xxiii. 16; John xix. 4]; the people, on the contrary, denied Him—their Messiah. He then contrasts Jesus with Barabbas: the latter was a murderer; Jesus was not only innocent and holy, but even the Author and Giver of life; 'yet you released the former, and killed Jesus.'

VER. 15, 16. Peter here explains the manner in which God had glorified (ver. 13) his Servant Jesus: **Whom God hath raised from the dead.**—And, (he continues,) it is solely in the power of the name of Jesus, received in faith, that this man, once lame, has been made strong, and restored to health. We, the apostles, bear witness to that event—the raising up of Jesus; of the restoration of this man to health and strength, ye have yourselves all been eye-witnesses (ἀπέναντι πάντων ὑμῶν).

VER. 17, 18.—**And now, brethren.**—After showing the necessity of a change of mind and feeling on the part of his hearers, the apostle testifies, that both repentance and forgiveness are possible, in reference, first, to the sinner, ver. 17, and, secondly, to God, ver. 18. However great the sin is, it may, nevertheless, be forgiven, since it was committed in ignorance, both by the people, and by their rulers. And the apostle makes this declaration in the most sincere love—a love already revealed in the appellation **brethren**, which he here employs; compare with it the more formal ἄνδρες Ἰσρ., in ver. 12.—In reference to God, the sin of Israel, consisting in the rejection and execution of the Messiah, may be forgiven in so far as it, at the same time, involved the fulfilment of the decree that the Messiah should suffer, which God had made from of old, and foretold through all the prophets.

VER. 19–21. **Repent ye therefore.**—The apostle states the conclusion which is to be drawn from the words which he had pronounced, and, in a direct appeal to his hearers, calls on them to turn back and change their minds; at the same time, he not only represents the blotting out of their sins as the result of such repentance (ἐξαλειφθῆναι, applied [as in Col. ii. 14] to a document that is obliterated), but he also opens a still wider view before them, and exhibits a time of refreshment and blessedness, for which, too, they may hope. Of that time God is the author and source (ἀπὸ προςώπου τοῦ κυρίου); it commences with the return of Christ, whom heaven receives during the interval, but whom God will send personally (ἀποστείλῃ, etc.); it consists of

all that which God had hitherto promised through the prophets (ἀποκαταστάσεως, etc.). In ὃν δεῖ οὐρανὸν δέξασθαι the subject [or acc. *before* the inf.] is not ὃν, but οὐρανὸν, *i. e. heaven must receive him* [as in the Engl. version], not, *he must take possession of heaven* (Luther), the latter not agreeing with the *usus loquendi* of δέχεσθαι. [On the contrary, Bengel (Gnomon) holds that ὃν is the subject, and translates: *Who must*, etc.; he terms the construction here preferred by Lechler, and by many others, a "violenta interpretatio," since it implies that heaven is greater than Christ, and since it is hostile to the grandeur of Christ, who is "above all heavens," Eph. iv. 10, etc. So, also, Olsh. and Lange. Stier (*Red. d. Ap. ad loc.* 2d ed.) unequivocally adopts Bengel's views, and rejects those which Lechler (whom he specially means) here prefers. Tyndale and Cranmer translated: *who* must receive heaven. (Alexander, *ad loc.*)—Tr.]. According to the established *usus loquendi* of ἀποκατάστασις, it regularly denotes a restoration, or return of an earlier condition; see below, Doctr. *and* Ethical. 6.) [" *The* before *heaven*—is supplied by the translators—without reason, etc." (J. A. Alex.). —Tr.]

Ver. 22–24. **Moses said.**—[Deut. xviii. 15, 18, 19, combined with Gen. xvii. 14]. The language in these verses is intended to develop more fully and to confirm all that Peter had intimated in ver. 21 concerning the word of prophecy. Moses—he says—has promised that a prophet shall come forth out of Israel, and has declared that they who do not unconditionally obey him, shall be cut off and destroyed; and the succeeding prophets, beginning with Samuel, have all uttered predictions respecting these times.

Ver. 25, 26. **Ye are the children**, etc.—Peter applies the whole to his own age and to the people before him, and presents two aspects of the case: first, the promise of the blessing [made to Abraham, Gen. xii. 3; xviii. 18; xxii. 18; to Isaac, Gen. xxvi. 4; to Jacob, Gen. xxviii. 14] belongs, as he declares, to his hearers; but, secondly, on the condition that they fulfil the duty imposed upon them, of repenting and turning to God.

DOCTRINAL AND ETHICAL.

1. Those powers by which miracles were wrought, never resided inherently in any one of the children of God; here the apostles expressly guard their hearers against such a delusive thought; the exercise of such powers always depends on the might and free grace of God. The error which the apostles expose, is the assumption that the miracle proceeded originally either from a magic power (ἰδία δύναμις) or from moral merit (εὐσέβεια). If even the Redeemer ascribed to the Father the works which he did [" which the Father hath given me to finish," John v. 36], the apostles, still more emphatically, ascribe their miracles to God the Father. But even as the miracles wrought by Jesus were designed to bear witness of him and glorify him (John v. 20, 36; Matt. xi. 5), so all the deeds which his disciples performed by the grace and power of God, are designed to contribute to the honor of Christ, and to praise and magnify his name. (ὁ θεός—ἐδόξασε—Ἰησοῦν).

2. It is not simply an accommodation to the habits of thought and the mode of expression of Israel, when Peter says: " The God of our fathers, of Abraham, of Isaac, and of Jacob, hath glorified Jesus"; those words, much rather, express the truth, that the God of Abraham, etc., is likewise the Father of our Lord Jesus Christ. Or, in other words, it is the same God who revealed himself to the fathers, and who now reveals himself to us through the Son; the new covenant is founded on the old covenant, and the latter already points to Jesus Christ.

3. The phraseology, according to which Jesus appears as ὁ παῖς θεοῦ, (that is, not *a* Servant of God, but "*the* Servant of God," ver. 13, 26, in a preëminent and special sense), alludes to the prophecies of the Old Testament, particularly to Isai. xli. ff., and expresses a conception which refers, directly, to the Work of Jesus Christ alone, and not to his Person. Jesus, namely, is He through whom God executes or accomplishes all that he has determined to do, and promised in his word; comp. ver. 21, 24, 26; the blessing which God had promised to Abraham, and, through him, to the human race, is realized and bestowed through Christ; all that God has ever promised through the prophets, is fulfilled in Christ. This is truly a lofty conception. It also undoubtedly assigns a high rank to the Person of Christ, although less directly, implying at least his intimate and peculiar union with God, even if not his deity.

4. With respect to the *Person* of Jesus, Peter describes Him as *the Holy and Just One* (ver. 14), that is, not merely guiltless, as contradistinguished from Barabbas, the criminal, but in a positive sense, perfectly holy and just, as well in relation to God (ἅγιος), as in relation to men (δίκαιος). And, doubtless, here, too, the definite article [τὸν ἅγιον, etc.] is of weight, and has even a doctrinal significance; for it indicates a certain peculiarity not elsewhere found, and exalts Jesus, in a moral and religious respect, above the whole human race. To this view the title admirably corresponds, which he receives in ver. 15, ὁ ἀρχηγὸς ["from ἀρχή and ἡγοῦμαι or ἄγω," Wahl: *Clavis.* — Tr.] τῆς ζωῆς; it contrasts him with the murderer, the man who deprived others of life; Jesus, on the contrary, is the Author of life, opens the way to life, and is the Leader of those who seek life (primarily, in consequence of his resurrection). We are, therefore, enabled to follow in the way in which he leads, inasmuch as he imparts eternal life and blessedness to those who believe in him; at the same time, he imparts, through faith in his name, a vital power to the body also, ver. 16.

5. Repentance, and conversion or turning from the evil way, are the indispensable conditions of salvation, that is, the conditions on which, first, (ver. 19), the sins committed, and the guilt contracted by us, are forgiven and blotted out, and, secondly, (ver. 20, 26) participation in the promised blessing and in the gracious gifts of God, is granted. The apostles by no means encourage the delusion that any one can acquire a claim to salvation by reason of his descent from the people of God, without being personally prepared for it, and without rendering to God the obedience of faith. Here, Peter demands, immedi-

ately after having acknowledged his hearers to be children of the covenant or parties in it (ver. 25), that they should turn away from sin and be changed in mind and spirit, if they desire to receive the promised Abrahamic blessing which is now offered in Christ (ver. 26).—The application of these truths to Christendom is obvious.

6. The words of the apostle present a grand and comprehensive view of the counsels and acts of God, and of the course of divine revelation, from the beginning to the end. All the promises that God made to Abraham, all the words that he spoke by the mouth of Moses concerning a Prophet who was yet to come, and all the predictions of Samuel and the prophets who succeeded him, essentially refer to Christ as their central point—to his sufferings (ver. 18)—to the blessing, given through him, and embracing the world (ver. 25)—and to a future restoration of all things (ver. 21). Jesus Christ, the Servant of God, whom he sent (ver. 26), has come, has suffered (ver. 18), but is now invisible, since heaven received him, until God shall send him again, namely, until he comes the second time from heaven (ver. 20 ff.). This future is described (1) as *καιροὶ ἀναψύξεως*, seasons of refreshing (ver. 19), that is, as a time in which rest, peace and recreation will succeed the heat, the violence and the pressure of conflicts and sorrows. The sametime is described (2) as *χρόνοι ἀποκαταστάσεως* (ver. 21)—this latter, objectively; the former, subjectively [the latter, descriptive of the *object;* the former, referring to the subjects or *persons* affected by the object.—Tr.]. The *usus loquendi* shows that these terms refer to a restoration. But *what* is it that shall be restored? Baumgarten [*Die Apostelgeschichte*] I. p. 80 replies: 'Nothing else than the kingdom of Israel, the whole power and glory of the Israelitic kingdom.' Such a mode of interpretation, however, does not deduce the main point from the text, but at once inserts it in the text. The words themselves do not suggest such a meaning, but convey one that is far more comprehensive, namely, the following: 'All that God has spoken by the mouth of his holy prophets, shall be restored, and be placed in its original order, and in that condition which God designed and promised.' It may be added that this restoration is not to be understood as being exclusively a return of a condition which had existed at a previous time, but rather as a renewal of all things, that will, partly be restorative in its operation, but also, in part, far transcend all that had ever existed. And we are the more fully authorized to adopt this interpretation, as the view presented by the apostle does not embrace Israel alone, but comprehends all mankind, and is uncircumscribed; the blessing that was promised to Abraham, is to be imparted to all the nations of the earth, ver. 25. Even if he terms the Israelites the "children of the covenant", he does not refer to any exclusive privileges, or to a monopoly or particularism, but only to priority in time. For Christ was sent, not to Israel only, but to Israel *first*, ver. 26. And this expression presupposes, and indirectly testifies that Christ and the blessing which is given in him, are appointed for the Gentiles also, although they occupy only the *second* place.

HOMILETICAL AND PRACTICAL.

Ver. 11. **And as the lame man - - - held Peter and John.**—*The holy ties which unite awakened children of God and their spiritual fathers:* by such ties, I. The awakened are strengthened; II. Their spiritual fathers are encouraged; III. The Church is edified; IV. The Lord is glorified.

Ver. 12. **Why marvel ye at this? or why look ye so earnestly on us?**—A solemn question addressed to us by all the faithful servants of God, when we survey the wonderful works of God, for the purpose, I. Of guarding us (*a*) against a mere carnal wonder at the external form of the events, and (*b*) against the error of estimating too highly the human agents, and their power and merit; II. Of directing our attention to (*a*) the Lord, who alone doeth wonders (ver. 13, 15). (Admire *Him*, and do not idly wonder!); (*b*) ourselves, our guilt (ver. 13, 14), our duty (ver. 19), our salvation (ver. 20).—*Not unto us, O Lord, not unto us, but unto thy name give glory!* [Ps. cxv. 1]. Such is the confession of all true servants of God. (Starke).—Men seek after new wonders, and are amazed; they forget those that are old, and do not rightly apply them. See Ps. cvi. 21, 22. (Quesn.).—*The works of God can be distinctly seen only in the light of his word.*

Ver. 13. *The God of Abraham, Isaac and Jacob, is also the Father of our Lord Jesus Christ:* the light which this truth casts, I. On the Old Covenant, as the type and foundation of the New; II. On the New Covenant, as the development and fulfilment of the Old.

Ver. 13, 14. *Ye denied Him!* This sin is, since the resurrection of Jesus, the most heinous of all. (Apost. Past.).—Peter had himself previously denied the Lord Jesus; but when his Saviour had forgiven him this sin, he had great boldness in rebuking those who also committed it. Let faithful pastors bear this in mind. (ib.).

Ver. 15. *Jesus, the Prince of life:* as such, I. Denied and slain by the world; II. Raised up and glorified by God; III. Declared and manifested in the Church.—"Ye thought evil against me; but God meant it unto good." Gen. l. 20. These words, in their deepest sense, were fulfilled in Jesus, the Crucified and Risen One. (Starke).—Men deal with the gifts and mercies which God bestows, as the Jews dealt with Christ; man can only destroy them; God alone can preserve or restore. (Quesn.).—*Christ, the Holy One and the Just*, in an absolute sense, not only, I. As compared with Barabbas, the murderer, the representative of sinful men, but also, II. In the presence of his God and Father.—Christ the Holy One, also the Prince of life.—*Why do the apostles of the Lord so emphatically declare themselves to be the witnesses of his resurrection?* (Schleiermacher: *Easter sermon*): I. In reference to themselves; they are conscious of their human infirmity, and gratefully praise the goodness of their heavenly Father, who aids them in their weakness; II. In reference to the Redeemer; his resurrection expresses the judgment of God respecting the death which he had suffered, and is the evidence of his eternal spiritual presence in the Church.

Ver. 16. **Through faith**, etc.—*The faith that*

worketh miracles. The poet says: "A miracle—the fav'rite child of faith." I. Faith performs the miracle (Peter and John); II. Faith experiences the miracle (the lame man, who is a believer, at least after the miracle is wrought, if not previously); III. Faith comprehends the miracle (the believing hearers).

VER. 17. **Through ignorance ye did it.**—(Christ on the cross; "They know not what they do," [Lu. xxiii. 34]. Paul to Timothy: "I did it ignorantly" [1 Tim. i. 13]). I. To whom may such words be applied? Not t all! II. What is their purpose? Not to furnish grounds for justifying sinful acts.—Ignorance may lessen, but does not cancel guilt, since it may itself be the result of a guilty course of conduct. (Gerlach).

VER. 19. **Repent ye therefore, and be converted, that your sins may be blotted out.**—These words, in which grace and pardon are offered to such great sinners, illustrate the importance of repentance in the most striking manner. History does not present a case in which pardon was offered under such circumstances; there can be no escape from ruin for those who do not now accept it. (Starke).—The apostle furnishes a noble model to those who desire to preach repentance in a truly apostolical manner. We may do injustice to the subject by saying either too little or too much. We are always inclined to proceed to extremes; hence, we either prematurely encourage men to hope for the forgiveness of their sins, or else, we demand, in too high a degree, the grace of holiness, before we give them an assurance of the pardon of their sins. The apostles teach us to observe a just medium. (Apost. Past.).—To repent or change the mind, and to be converted or turn to the way of peace, belong together. (ib.).—*Behold how the Holy Spirit executes his fourfold office, in the discourse of Peter!* The office, I. Of convincing of sin (ver. 13–15); II. Of instructing (ver. 13, 15, 16, 18, 21–25); III. Of exhorting (ver. 19); IV. Of consoling (ver. 20, 26).—How well the apostles understood the method of exercising, in the most emphatic manner, their power to forgive sins! How successfully they exercised it, when they called on men to repent! (K. H. Rieger).

The times of refreshing - - - from the presence of the Lord.—*The times of refreshing experienced by the repentant and believing:* I. In the external relations of life, after sore afflictions; II. In the inner life, after the godly sorrow of the soul; III. In eternity, after the toils of this life.—We suffer from a painful feeling of oppression, when we repent and behold the amount both of the evil which we have done, and of the good which we have left undone; but we revive when God reveals his mercy to us; Isai. lvii. 15–18.—When inward and outward temptations, like a scorching flame, threaten to consume us, the Lord appears, bringing relief to the soul; Gen. xviii. 1; Isai. xxxviii. 17.—At length an eternal time of refreshing will come, when we shall have entered that world, in which the heat can no longer consume us. Rev. vii. 16, 17. (Starke).—All true refreshing, whether in this life, or in the eternal world, must come from the presence of the Lord. (ib.).

VER. 21. *The threefold restoration:* I. It *did* occur, when the way of salvation, under the new covenant, was opened; II. It *does* occur, when we are converted; III. It *will* occur, in the consummation of the world. (A. F. Schmidt: *Predigtstud.*).

VER. 22. *Christ and Moses:* the relation in which the latter stands to Christ, is like, I. That of prophecy to the fulfilment; II. That of the law to the Gospel; III. That of a servant to the son, [Hebr. iii. 5, 6]. (Leonh. and Sp.).

VER. 22–24. *Christ, a prophet; nevertheless, more than a prophet:* I. He teaches the way of God in truth; yet he is himself the way to the Father; II. He prophesies: yet he is the great object and the end of all prophecy; III. He is anointed with the Holy Spirit; yet he himself sends the Spirit. (ib.)—*The prophet of the new covenant:* I. Who is he? II. What call did he receive? III. What duties do we owe to him? (Langb.).—*Christ, the heart and life,* I. Of the Scriptures; II. Of believers; III. Of the history of the world.—"All the promises of God in him are yea, and in him Amen." [2 Cor. i. 20].

VER. 25, 26. *Ye are the children of the prophets, and of the covenant!* These are words that, I. Are full of promise; II. Impose a solemn responsibility.—In ver. 26, which recapitulates the prominent thoughts of the preceding discourse, Jesus appears as the true Isaac (the son of joy), the son of Abraham (the father of a multitude), who was himself the progenitor of the true Jacob = Israel (the struggling and conquering people of the Spirit). (Stier: *Reden d. Ap.*).

ON THE WHOLE SECTION.—*The threefold witness which Peter bears of Christ:* I. In him all the miracles of God are combined, ver. 12–17; II. In him all men can find salvation, ver. 18–21; III. In him all prophecy is fulfilled. (Lisco).—*To the Lord alone be all the glory given!* Peter unfolds and applies this thought, by directing attention, I. To his own and John's powerlessness, ver. 11, 12; II. To the sin of his hearers and the whole people, ver. 13–17; III. To the glorious testimony which God bore to Christ, ver. 18–24; IV. To that great salvation which was offered in Christ to all the people, ver. 25, 26. [*The fulfilment of the prophecies of the Old Testament* (ver. 18, 21, 22–24]: I. The mode; (*a*) sometimes delayed (2 Pet. iii. 4, reasons); (*b*) often in an unexpected form (Jesus of Nazareth, the Messiah, John i. 45, 46); (*c*) always certain (divine attributes); II. The purpose; (*a*) to demonstrate the truth of revealed religion; (*b*) to confirm the faith and the hopes of the people of God; (*c*) to glorify God in Christ; III. Lessons; (*a*) teaching us—to adore God devoutly; (*b*) to study the prophetic word diligently; (*c*) to demonstrate the sincerity of our faith in God by our zeal in his service.—TR.]

C.—THE ARREST OF PETER AND JOHN, WHO ARE, HOWEVER, RELEASED, AFTER ENERGETICALLY VINDICATING THEMSELVES BEFORE THE GREAT COUNCIL.

CHAPTER IV, 1–22.

1 And as [But whilst] they spake unto the people, the priests, and the captain[1] of 2 the temple, and the Sadducees, came upon them, *Being grieved that they taught the 3 people, and preached through [in, ἐν] Jesus the resurrection from the dead.[2] *And they laid hands on them, and put *them* in hold unto [confined them until] the next 4 day: for it was now [was already] eventide. *Howbeit [But, δὲ] many of them which [who] heard the word believed; and the number of the men was about five thou-5 sand. *And it came to pass on the morrow, that their rulers, and elders, and scribes 6 [in Jerusalem],[3] *And Annas the high priest, and Caiaphas, and John, and Alexander,[4] and as many as were of the kindred of the high priest [were of high-priestly race], 7 were gathered together at Jerusalem [*om.* at J.[3]]. *And when they had set them in the midst,[5] they asked, By [In] what power, or by [in] what name, have ye done this? 8 *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and 9 elders of Israel,[6] *If we this day be examined of the [concerning a] good deed [benefit] done to the impotent man [a diseased] man, by what means he is made whole [is 10 saved]; *Be it known unto you all, and to all the people of Israel, that by [in] the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, 11 *even* by [in] him doth this man stand here before you whole [in health]. *This is the stone which was set at nought of [by] you builders,[7] which is become the head of 12 the corner [corner-stone]. *Neither is there [And there is not] salvation in any other: for there is none[8] other name under heaven given among men, whereby we must be saved.

13 * Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant [plain] men, they marvelled; and they took knowledge 14 of [recognized] them, that they had been with Jesus. *And beholding the man which 15 [who] was healed standing with them, they could say nothing against it. *But when they had commanded them to go aside [*om.* aside] out of the council, they conferred 16 among themselves, *Saying, What shall we do[9] to [with] these men? for that indeed [*om.* indeed, μὲν] a notable miracle [well-known sign] hath been done by them *is* ma-17 nifest to all them that dwell in Jerusalem; and we cannot deny *it.* *But that it spread no further among the people, let us straitly [earnestly] threaten[10] them, that they speak 18 henceforth to no man in this name. *And they called them, and commanded them[11] 19 not to speak at all nor teach in the name of Jesus. *But Peter and John answered and said unto them, Whether it be right in the sight of God [before God] to hearken 20 unto you more than unto God, judge ye. *For we cannot but [cannot forbear to] 21 speak the things which we have seen and heard. *So [But δὲ] when they had further threatened them, they let them go, finding nothing [not finding] how they might punish them, because of the people: for all *men* glorified God for that which was done. 22 *For the man was above forty years old, on whom this miracle of healing was shewed [done].

[1] Ver. 1.—[The margin of the Engl. B. proposes *ruler* (Tyndale, Geneva) in place of *captain*; στρατηγὸς, "general, or captain," Alex.; "commander," Hack.; "captain, or prefect," Owen.—TR.].

[2] Ver. 2.—τὴν ἐκ νεκρῶν [of *text. rec.*, with A. B. C. E. Cod. Sin.] should be unconditionally preferred to τῶν νεκρῶν; the latter reading is but feebly supported [by D.], and is an imitation of the more usual phrase [ἀνάστ. τῶν ν.].

[3] Ver. 5.—The reading ἐν Ἱερουσαλήμ is fully sustained by MSS. [A. B. D. E.], and has, therefore, been preferred by Griesb., Lachm., and Tisch. to the preposition εἰς Ἱερ. [of *text. rec.*].—[Εἰς, which is the reading of Cod. Sin., is, according to Alf., "a correction to suit συναχθῆναι." The Engl. version transfers *at Jerusalem* to the end of ver. 6, connecting συνεχθ. with the reading εἰς.—TR.]

[4] Ver. 4.—The nominatives Ἄννας, etc. [in A. B. D. and Cod. Sin.] assume that [instead of the inf.] συνήχθησαν, found in one ancient MS. (D), had preceded, but the accusative [found in E], is more accurate. Lach. [but neither Tisch. nor Alf.] inserts the nominatives.

[5] Ver. 7.—ἐν μέσῳ, is sufficiently sustained [D. E.] in place of ἐν τῷ μέσῳ, [of the *text. rec.*], which is adopted by Lach. [τῷ, which is found in A. B. Cod. Sin., is cancelled by Alf. as a later correction.—TR.]

[6] Ver. 8.—τοῦ Ἰσραὴλ [of *text. rec.*] is cancelled by Lach. in accordance with two ancient minuscule mss.; [*cursive mss.*, the oldest of which are not earlier than the year 890. REUSS: *Gesch. d. h. S. N. T. 2d ed.* § 375]; it is, however, supported by weighty authorities [D. E., but is wanting in A. B. Cod. Sin. Vulg.—TR.]

[7] Ver. 11.—οἰκοδόμων is, in accordance with the best MSS. [A. B. D. Cod. Sin.] and other authorities, to be preferred to οἰκοδομούντων of the *text. rec.*; the latter [found in E.] is a correction to suit Ps. cxviii. 22, in the Greek translation [Sept.], as well as Matt. xxi. 42. [So, too, Alf.]

[8] Ver. 12.—The reading οὐδὲ before γάρ is better supported than οὔτε, which Meyer [with Alf.] defends; οὐδέ [as Tisch. and Winer (Gr. N. T. § 53, 3, γαρ) read] is also quite appropriate, in so far as it is an additional negative, distinct from the one which preceded. [οὐδὲ in A. B. Cod. Sin.; οὔτε, of *text. rec.* in E.—Tr.]

[9] Ver. 16.—ποιήσομεν [of the *text. rec.*] is, with Griesb., Lach., and Tisch., to be preferred to ποιήσωμεν [adopted by Alf.]; the latter form is not as well supported as the former; the subjunctive seemed better suited to the language of a deliberative assembly. [ποιήσομεν, in B (e sil) D; ποιήσωμεν in A. E. Cod. Sin.—Tr.]

[10] Ver. 17.—ἀπειλησώμεθα in *text. rec.* [Lach., Tisch., Alf.]; the indic. fut.—σόμεθα, is sustained by only a few authorities [D. (corrected)], and is, without doubt, a correction to suit ποιήσομεν of ver. 16, instead of the original subj. aor. [The *text. rec.* is sustained by A. B. (e sil) E. Cod Sin.].—ἀπειλῇ is wanting in some minuscules, and has, therefore, been cancelled by Lach., but may have easily been dropped [by copyists] accidentally ["or omitted as unnecessary," says Alf., who, with Tisch., retains it. It is found in E., most minuscules, etc., but is omitted in A. B. D. and Cod. Sin.—Tr.]

[11] Ver. 18.—αὐτοῖς after παρήγγειλαν, is an addition found in but few authorities. [Inserted in the *text. rec.;* omitted by Lach., Tisch., and Alf.; Alf. says that it is a "common filling-up." It is not found in A. B. D. E. Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. **The priests, and the captain of the temple, and the Sadducees**, etc.—The measures which the hierarchy adopted in reference to the apostles, were executed by the officer (an Israelite and a priest) who commanded the Levitical guard of the temple. [This guard, consisting of Levites, is frequently mentioned by Josephus, and was probably commanded by one of the high priests; see Winer: *Realw. art. Tempel*, at the end, and comp. 1 Chron. ix. 11: 2 Chron. xxxi. 13.—Tr.]. Two different motives, acting in combination, influenced the priests and the Sadducees. The latter were indignant that the apostles, who bore witness to the resurrection of Jesus (ch. iii. 15), should thus support in general the doctrine of the resurrection, which they denied [see Matt. xxii. 23]; this offence they regarded as intolerable. The priests, on the other hand, considered it to be a grievous offence that the apostles should attempt to teach the people, without having been officially authorized by them; the act seemed to be an invasion of the privileges belonging to the Levitical priesthood. The motive which influenced the Sadducees is very obvious, but the present proceedings are not to be exclusively ascribed to it, and no allusion is made to it during the trial before the chief Council. ["The hold," εἰς τήρησιν, was, probably, the prison: comp. ch. v. 18.—Tr.]

Ver. 4. **Howbeit many of them**, etc.—But while the rulers and representatives of Israel, who held the hierarchical power in their hands, manifested a spirit of opposition, and even resorted to violent measures by arresting the two apostles, the apostolical testimony had made a profound impression on a large number of unprejudiced and disinterested hearers; these were entirely convinced, were conducted to faith, and were converted. It was not the event itself that had occurred (the miracle which they had witnessed), that induced them to believe; it had created simply wonder and amazement, ch. iii. 10 ff.; it was, rather, the **word** of the apostles, their testimony concerning Christ, ὁ λόγος, which wrought faith in them. The apostolical efforts were so successful, that the multitude of the believers was perceptibly increased. The number of men who now belonged to the Church, amounted to five thousand, while the females [who were soon afterwards, ch. v. 14, very numerous] were not counted with them. The addition, on the day of Pentecost, to the original members of the Church, had already amounted to three thousand souls, ch. ii. 41. We may easily infer that during the interval between that day and the present, which was, probably, not very brief, the Church had steadily gained in numbers ["the Lord added *daily*, etc.," ii. 47]. At all events, the occurrence here described constitutes an epoch in the early history of the primitive Church. Now, as Christ is set for the fall of some, and the rising again of others [Luke ii. 34], so, too, opposite effects were produced in the present case: the whole occurrence conducted some to a positive decision, so that they became believers; the repugnance of others assumed the form of positive hostility. It was an occasion which led all to decide in their hearts either *for*, or *against* Christ.

Ver. 5, 6. **And it came to pass on the morrow**, etc.—On the next morning, the Sanhedrin, the highest hierarchical tribunal, assembled, not having had time to hold a meeting on the previous day. It was three o'clock in the afternoon when Peter and John first saw the lame man (iii. 1), and, doubtless, some time had passed, before Peter began to address the people (iii. 8–11). It is possible that Luke has recorded only the substance of the address itself, which may have also occupied considerable time; it may have, accordingly, been not far from six o'clock in the evening, when the apostles were arrested. A formal and very full session of the Sanhedrin was, therefore, held the next morning. The three classes or orders of the members composing that body, are distinctly specified [the term **rulers** applying to the Sanhedrists generally, (de Wette)]: (1) High priests, (2) Elders of the people, and (3) Scribes. Several individuals belonging to the first order, are even mentioned by name, viz., the ex-high priest, Annas (called Ananus by Josephus), Caiaphas, the actual high priest, and son-in-law of the former, and also two other members of the family of the high priest, who are not otherwise known in history.

Ver. 7. **By what power - - - done this?**—The point to which the examination of the apostles refers, is, not the language which they had employed when they addressed the people, but the miracle which had led to the subsequent address (ἐποιήσατε τοῦτο), and it is this point to which Peter alludes in ver. 9 ff. The answer to the twofold question was expected to state, first, the power through which [*qua vi*, de Wette] the apostles had performed the act of healing, and, then, the person (ὄνομα) whom they had named, and to whom they had appealed for aid and support.

Ver. 8–12, *a*. **Then Peter, filled**, etc.—The following is the substance of the testimony of Peter:—(*a*) That he and John had performed an act which was a benefit (εὐεργεσία), not an injury, ver. 9; (*b*) That the poor and infirm man had, in truth been healed, been restored to health, and

been saved (σέσωσται, ὑγιής), of which the man, who was present, was himself the living witness; (c) That the power to heal and to save in this case, dwelt in Jesus Christ, the Crucified and Risen One, ver. 10, 12; yea, (d) That all salvation was given solely and exclusively in Jesus Christ, and given, too, for mankind in general, as far as the heaven above extends, ver. 12.

b. **Ye rulers**, etc.—Peter expressly recognizes the judges, personally, as the legitimate and authorized heads and representatives of the people of Israel (ver. 8), and implies that when he addresses them, he really addresses the entire nation; they are, as it were, the *ear*, as well as the *mouth*, of the people, ver. 10. They are the **builders** [Ps. cxviii. 22; Matt. xxi. 42] who are called, authorized, and obliged by the duties of their office, to build up the house of God (οἰκοδόμων, ver. 11). But while Peter, in the most sincere and respectful manner, acknowledges the official character of the Sanhedrists, he is equally as candid and free in declaring that they had erred, seriously erred, and, indeed, grievously sinned. *That* stone which they had despised and rejected as worthless, had, nevertheless, been chosen as the corner-stone, and had, indeed, become [γενόμενος] the **head of the corner**; ver. 11 [comp. ἀκρογωνιαῖον in 1 Pet. ii. 6]; they had crucified Him, whom God afterward raised up, and who is given to men as the only Mediator, through whom men can be saved.

VER. 13, 14. **Now when they saw - - - And beholding the man**, etc.—The deportment and words of the apostles, combined with the fact that the miracle *had* been really wrought, exerted so powerful an influence, that the Sanhedrists could not remain insensible to it. The παῤῥησία [**boldness** of speech], the unembarrassed manner, and the perfect confidence, which characterized the defence made by the apostles when they stood forth, and, then, the unexpected circumstance that they spoke, not as the party accused, but proceeded to assume the position of a party that brought accusations and refuted errors, already created the greatest astonishment in the minds of the judges. The latter plainly saw that these two men derived no aid from the rabbinical learning acquired in the schools (ἀγράμματοι καί ἰδιῶται ["uneducated men and private individuals or laymen."—J. A. Alex.]); besides, they gradually recollected that they had, at an earlier period, seen both of the men in the company of Jesus—a circumstance that had not at first attracted their attention. Their perplexity reached its height when they saw the man who had been healed, standing at the side of the apostles (ver. 14); he had, doubtless been summoned by the officers of the Sanhedrin, with a view to extract condemnatory evidence from him; but all their expectations were disappointed, when they saw him **standing** before them, not uttering a word, and yet furnishing by his very posture incontestable evidence of the truth and reality of the miracle in question.

VER. 15, 16. **But when they had commanded them to go aside**, etc.—When the apostles, together with the man whom they had healed, had been temporarily dismissed, and the *consultation* commenced, the chief difficulty which the members of the council found in arriving at a decision, lay in their own *will;* they *would not* bow before the truth although it was apparent alike to the understanding and the conscience, was generally known in the city, and was too well supported to be denied even by themselves; a miracle *had been* wrought, but they *would not* believe in Jesus. They desired, on the contrary, to check the **spreading** of the truth concerning Christ, as well as the growth of His Church, by employing, as offensive weapons, all the powers deposited in their hands; and they desired to "hold *back* the truth in unrighteousness," Rom. i. 18 [κατέχω, Germ. vers. *aufhalten;* see Robinson's Lex. art. κατέχω, 1. *a.* and *b.*—TR.]. They were conscious that no divine nor human law would sanction the adoption of violent measures against the apostles; nevertheless, they were fully resolved that the matter should not **spread further**. At this point the highest authority of the people of Israel came to a decision, which, in view of the impulses from which it proceeded, produced the most serious results. This was the first occasion since the sufferings and crucifixion of Jesus, on which the chief magistrates of Israel were led to act officially in reference to the disciples of Jesus; but afterwards Israel continued in the path which was now chosen.

VER. 17, 18. **Let us straitly threaten them.**—The immediate course of action which the council resolved to pursue, was the following: Nothing that belonged to the past, should be subjected to official animadversion, ver. 21; but, with respect to the future, a precautionary measure should be adopted. It consisted in sternly threatening them with punishment, as well as in forbidding them, in the strictest manner, to speak with a single individual on the subject of confessing Jesus (ἐπὶ τῷ ὀνόματι τοῦ 'Ιησοῦ) ver. 17 f.; they were forbidden to utter a sound (μὴ φθέγγεσθαι μηδὲ διδάσκειν), that is, they should not, even in any private conversation, much less before a public assembly, speak or teach aught concerning Jesus.

VER. 19, 20. **But Peter**, etc.—The reply of Peter and John is manly and resolute; appealing to the conscience and the judgment of the judges themselves, they ask the latter whether it would be right *before God*, if they, the apostles, should give heed to this human prohibition rather than to the command and will of God. Bengel says, with much truth: *Non facile mundus tanta perversitate suas leges contra causam Dei tuetur, ut naturalis æquitas etiam in intellectu plane obruatur.* They even declare, with the utmost candor, that they cannot refrain from telling all that they had seen and heard. They cannot do otherwise than speak and testify, for they are impelled to pursue this course, alike by the love of Christ, which fills their hearts, and by the irresistible conviction: "Such is the will of God."

VER. 21, 22. **They let them go.**—To the conscientious and bold declaration of the apostles, the Sanhedrin replied by uttering additional threats of punishment, which, however, they were deterred from executing, in consequence of the deep feeling produced among the people by the miracle, ver. 21. Still, their language intimated that severe conflicts were approaching; the actual commencement of the latter, and

the degree of bitterness with which they would be maintained by the enemies of the apostles, depended on the popular feeling. The sentiments which prevailed at this time, are accurately described in the words: *Populus sanior, quam qui præsunt.* (Bengel). The actual infliction of a penalty would, possibly, not have been tolerated by public sentiment; the judges could discover no way, *τὸ πῶς κολάσωνται αὐτούς*, **how they might punish** the apostles, **because of the people**, etc. But they resolved that if they found, on any subsequent occasion, that the people themselves betrayed animosity or even simply a want of interest, they would inflict a decisive blow.

DOCTRINAL AND ETHICAL.

1. It was not the act itself of healing the lame man, but the *word*, the doctrine which the act led the apostles to proclaim, especially the word concerning Jesus the Risen One, that awakened opposition, and engendered a persecuting spirit. The world is willing to endure moral lectures, and even abstract evangelical truth. But when Jesus Christ, personally, the Crucified and Risen One, is proclaimed, the opposition of the natural heart is aroused. And yet all that is precious to the believing heart, is found in Christ personally. When the apostles preached Jesus, they also preached the resurrection from the dead, ver. 2. To preach Jesus, is to preach the righteousness and the grace of God, or, rather, to preach all wisdom, righteousness, sanctification, and redemption [1 Cor. i. 30]. In Him and through Him, the believing heart, the reflecting mind, the awakened conscience, find all that man can need.

2. The history of the persecutions of the Church, furnishes by no means the feeblest evidence that *Christ lives and reigns.* The present persecution of the two apostles is an illustration. Their faith was, undoubtedly, tried, strengthened, and elevated in tone, by their arrest and the judicial proceedings which followed; but these events possess other, and still more striking features. The judicial investigation of the case furnished Peter with an opportunity for delivering, in a direct manner, his testimony concerning Jesus, as the sole Mediator of our salvation, in the presence of the highest tribunal in Israel. Such an opportunity he could not possibly have found under any other circumstances; we have here the evidence that Christ *reigns*, and that all the evil devices of the enemies of his kingdom are so overruled, as to work together for good, to believers and to his Church. The whole trial and its results tended to establish the truth; (see the following remarks).

3. When Peter defended himself before the great Council, the special fact that he was **filled with the Holy Ghost**, ver. 9, was the fulfilment of an important promise of Jesus. On two different occasions, first, when the Twelve were sent forth, (Matt. x. 19 f.; comp. Mark xiii. 11; Luke xii. 11 f.), and, again, in the eschatological discourses (Luke xxi. 14 f.), Jesus had promised his disciples, that, whether they were examined by civil authorities, or in the synagogues of the Jews, the Holy Ghost would speak in them and through them; he directed them to entertain no anxiety respecting the defence which they should make on such occasions; he even assured them that their adversaries would not be able to resist or reply to their wisdom and eloquence, (Luke xxi. 15). The first fulfilment of these promises occurred on the present occasion. Not previously, but now, precisely at the moment when such aid was indispensable (*τότε*, ver. 8), Peter was "filled with the Holy Ghost;" that is to say, the Holy Ghost, proceeding from the Father and the Son, who had, from the day of Pentecost, dwelt in him, as in the other disciples, was now poured out, in the fulness of power, into his mind and heart. He was thus enabled to vindicate himself, and to bear witness to Jesus, not only with a fearless, bold, and joyful spirit, (*παῤῥησία*, ver. 13), but also with wisdom, with propriety of language, and in the most impressive style. Both *πῶς* and *τί ἀπολογήσησθε* (Luke xii. 11) were given to the apostles; the Spirit enabled them to exhibit in their whole deportment, alike the wisdom of serpents, and the harmlessness of doves. This is inspiration, demonstrated in the sentiments of the heart, in the thoughts, in the words, and exhibited, too, in a concise and appropriate style.

4. We find a special proof of the inspiration of the Holy Ghost in the circumstance, that when Peter was examined respecting a certain fact, he was enabled to state a fundamental truth like that of *salvation in Jesus Christ alone*, with so much clearness, openness, and fulness. Salvation (that is, deliverance, redemption and help, when the body and the soul are endangered, grace and the divine blessing in time and eternity), *is* in Jesus Christ, in him *alone*, in him for *all*. Such is our Christian confession of faith; it is an evangelical, fundamental truth. It is here scarcely necessary to specify all the truths which this confession includes respecting the sinfulness of man, the Person of Jesus Christ himself, and the way of salvation. But we may call attention to the efficient protection which this fundamental principle affords against unevangelical sentiments, doctrines and conduct. They mistake the truth, and deviate from the narrow way of salvation, who indeed receive Christ as a Saviour, but not as, exclusively *the* Saviour, the *sole* foundation of our salvation. On such false views Romish and other errors depend for support. He who has once stepped aside from the narrow way of the doctrine of salvation, may easily wander further and further from it.

5. That *faith* is not a subject depending on mathematical demonstration, or results produced by processes of the understanding, but that it is a matter belonging to the *heart* and the will, appears from the results of the present judicial proceedings. The man that had been healed stood forth in the presence of all as an unimpeachable witness, whose very appearance incontestably proclaimed the truth; no one attempted to deny that he had formerly been a helpless cripple, but was now restored to health and vigor; neither was any one prepared to assert that this change or restoration to health had not been effected through the apostles, in the power of the name of Jesus. The character of the

event was obvious to the understanding even of the members of the Sanhedrin. And yet they resist, and attempt to check or suppress all mention of the name of Jesus. They *will not* believe; the heart refuses to yield; all men have not faith [2 Thess. iii. 2].

6. As the rulers commanded the apostles to observe silence respecting Jesus, while Jesus himself had appointed the latter to be his witnesses (ch. i. 8), two duties seemed to come in collision with each other. The rulers prohibit a certain course of action, and conscience [Rom. xiii. 5] requires obedience to the rulers; on the other hand, the divine call prescribes that course of action, and conscience demands obedience to a divine call. Can the apostles adopt any method of procedure, which will not involve a violation of conscience? They do not vacillate; they make a statement in unequivocal terms, and act in accordance with it, at the same time that their conduct is irreproachable, in a moral point of view, and, indeed, exemplary. They refuse to obey the constituted authorities, whose official character they themselves respect, solely on the ground that they owe unconditional obedience to God. They are compelled by a sense of duty to state unreservedly that they cannot comply with the demand of the rulers, since it would be positively immoral, or, rather, morally impossible, to withhold their confession and testimony respecting Jesus, ver. 20. (Comp. ROTHE: *Theol. Ethik*, III. 357 f.: 975 ff.). But they simply decline to obey, and most carefully refrain from committing any act indicating opposition or virtual resistance; not a word, not a glance, betrays a hostile purpose. We are rather led to believe, in view of all that the apostles uttered, that they would submit, without resistance, to any punishments which the rulers might be disposed to inflict.—One point, however, remains, which demands special notice. When the apostles appeared before the Sanhedrin, they were, undoubtedly, governed by the voice of conscience, which, as they declared, would not permit them to be silent, ver. 20. But then, they were also governed by the will of God, who had commanded them to speak, ver. 19. They refer here to the express command of Christ, found in ch. i. 8, that is to say, to a distinct and sure *word* of God. It indicates narrow or partial views, when language is used by writers solely in reference to the "individual's own conscience," and to "the independent, supporting power of the spirit within as a power that reposes on itself," and when it is maintained that "for the objective authority, the apostles substituted the subjective authority of their own conviction, which was wrought by the Spirit." (BAUMGARTEN: *Apostelg*. I. 90 f.) The conscience may err, and the controlling spirit may be an enthusiastic, fanatical spirit; but the plain and sure word or commandment of God conducts in the right way. It was *that word* which the apostles obeyed.

HOMILETICAL AND PRACTICAL.

VER. 1. **And as they spake unto the people.**—Let us be watchful and diligent, so that when the Lord sends us trials, we may be found in the path of duty. (Starke).—**The priests—and the captain—and the Sadducees.**—When Christ accomplishes a good work through his apostles, Satan also soon presents himself, attended by his apostles, who belong both to the laity and the clergy.—In any attempt to inflict an injury on true Christianity, Pharisaic priests are willing to avail themselves of the aid even of Herodians or Sadducees. Matt. xxii. 15, 16. (Starke).—Although the apostles are assailed by their enemies before they can conclude their discourse, the interruption is not permitted to occur, until they are enabled to proclaim and to apply the fundamental truths of the Gospel. The Lord, in his wisdom, can so direct the steps of his faithful servants, that each one is enabled to finish his course and complete his task, before the enemies of the truth can place an obstacle in his path. (Apost. Past.).

VER. 2. **Being grieved that they taught the people.**—The world cannot impede the work of God (the healing of the lame man), but combines to oppose His word.—**And preached,** etc.—The people of the world may be willing to receive the Gospel of Christ, if it be presented as a system of morals; but when they are invited to seek those invisible and eternal blessings, for which it teaches us to hope, they are ready to repel it with violence. (K. H. Rieger).—Pride, self-interest, and envy, teach men to hate the truth on account of its friends, and to hate its friends on account of the truth. (Starke).

VER. 3. **And they laid hands on them, and put them in hold.**—Such is the experience of the Gospel; it offers mercy to the world, and receives evil in return. Ps. cix. 5. (Starke).—This is the course adopted by the ungodly and hypocritical; they resort, not to arguments, but to violence and carnal weapons. (ib.).—When they have no arguments, they inflict blows; when they have no proofs, they produce fetters.—Temporal affliction is the lot of the preacher, but also the seal of the word. Jer. xx. 8. (Quesn.).—Blessed bonds! They restore many souls to liberty. Phil. i. 14. (ib.).—Here, in the **hold,** Peter found an opportunity to reflect on the words which he had once pronounced: "Lord, I am ready to go with thee—into prison." [Luke xxii. 33]; the time had come, of which his Master had spoken: "Thou shalt follow me afterward." [John xiii. 36]. (K. H. Rieger).—**It was now eventide.**—Thus the night afforded them time for prayer, so that they might be strengthened by the power of Christ, when they should defend themselves on the next day. (Apost. Past.).—That defence which they made, plainly shows that, through the intervening night, they had become, not weaker, but stronger in faith. (Rieger).

VER. 4. **Howbeit many - - - believed.**—The truth may be oppressed, but it cannot be suppressed. Men may bind the preacher, but the word cannot be bound. [2 Tim. ii. 9]. (Quesn.).—*Shepherds and their flocks, united more closely by common blessings and trials:* I. God comforts the persecuted pastor, by increasing the flock; II. He establishes the flock in the faith, by imparting strength to the pastor. (From Starke).—**About five thousand.**—The fruits of the second discourse of Peter were even more abun-

dant than those of the first (ch. ii. 41), because the speaker's sufferings were more abundant. (Starke).

VER. 5, 6. **On the morrow - - - were gathered together.**—The prisoner may enjoy great peace of mind, while they who are free from bonds, may be sorely distressed, in consequence of the bondage of their souls.—When an injury may be inflicted on Jesus and the Church, the ungodly are always ready to assemble; they are then willing to dispense with sleep and all other comforts. (Starke).—**Rulers, elders, scribes.**—The tribunal before which the apostles appeared, consisted of persons invested with power (rulers), possessing prudence and experience (elders), and acquainted, as we might reasonably expect, with sound doctrine (scribes). With what diligence the Adversary combines all possible means for injuring the kingdom of Christ! (Apost. Past.).

VER. 7. **By what power - - - have ye done this?**—The enemies, who cannot deny the miracle itself, inquire only concerning its source. What a glorious proof of the truth and firm foundation of our Gospel! (Apost. Past.).—Those who are unwilling to obey the truth, often ask questions concerning subjects with which they are already acquainted, still hoping to find their course justified, but, at the same time, hardening their hearts more and more. John ix. 27. (Starke.).—The world is willing to excuse the acts of the ungodly, but not those of an upright pastor and Christian. There were many sinners in Jerusalem who escaped all punishment, but the apostles are imprisoned on account of a good deed, ver. 9. (ib.).

VER. 8. **Peter, filled with the Holy Ghost.**—The predictions which the Lord addressed to his chosen witnesses (Matt. x. 16 ff.), are here fulfilled: "They will deliver you up to the councils." "It shall be given you in that same hour what ye shall speak." "The Spirit of your Father speaketh in you." "Be ye," was his charge, "wise as serpents, and harmless as doves."—*The Holy Ghost, bearing witness*, combining the wisdom of serpents and the harmlessness of doves, the courage of the lion and the patience of the lamb—illustrated in the testimony delivered by Peter before the chief council, ver. 8–12.

VER. 10. **Whom ye crucified, whom God raised from the dead.**—The judgment of men ("He is guilty of death," Matt. xxvi. 66), and the judgment of God (Jesus set forth as "the Prince of life," ch. iii. 15).

VER. 11. **This is the stone.**—*Christ, the corner-stone;* set, I. For the fall; II. for the rising again of many [Luke ii. 34].—*The divine Master-builder and the human builders.*—The new spiritual building stands before the rulers, five thousand living stones, built upon the living corner-stone; the true builders are the holy apostles and prophets, gathering together all men as stones, in order to build this eternal temple. [Eph. ii. 20; 1 Pet. ii. 5]. The apostle took a special, and, indeed, a personal, interest in the passage (Ps. cxviii. 22) to which he refers; his own name, Peter [Matt. xvi. 18], continually reminded him of **this stone.** (Besser).—If, then, kings, princes, bishops, lords, holy, wise, prudent, wealthy, learned men, persecute the Gospel, should we wonder? Who else should do that work? If the Gospel must be persecuted, these are the proper agents, since they are the builders. And, indeed, they act officially; their interest requires them to adopt such precautions, in order that *their own* building may not be rent or undermined. (Luther).

VER. 12. **Neither is there salvation in any other.**—This is one of those passages that shine like the sun, shedding light on all parts of the Bible. Our fathers, accordingly, gave it, in conjunction with several other passages, the most prominent position in the Smalcald Articles, as the foundation of the chief article of that sound doctrine from which "we cannot recede in a single point, even if heaven and earth should fall, or aught else should happen." (Besser). [Of the Confession of Faith, known as the *Smalcald Articles*, written by Luther, and adopted in 1537, J. T. Müller says: "We may say that the adoption of these articles completed the Reformation, and was the definitive (absolute and final) declaration of the separation (of the signers) from Rome." *Symb. Bücher; Einleit.*, p. lxxxiii.—TR.]

No salvation in any other: this truth viewed, I. As the life and heart of all apostolical preaching; II. As the experience of every soul to which divine grace has been imparted; III. As the power which enables confessors of Jesus to defy death; IV. As the foundation which supports all the missionary labors of the Church. (Leonh. and Sp.).—*The unchangeable testimony : No salvation in any other :* behold, I. How God chose him as the corner-stone, ver. 11; II. How his word heals the sick, ver. 14; III. How his servants boldly confess him, ver. 13; IV. How even the silence of his enemies proclaims his power, ver. 14.—**None other name.**—It is *that name* which God commands men to honor. It is conveyed by the word to all the nations of the earth. He himself is not visibly present among us, but we hear him in his word. The name and the word will come to an end in the eternal world, and we shall then see the only-begotten Son "as he is", as it is written in 1 John iii. 2; but we can only hear him in his word, and cannot see him, in this present world. We hear him when his Gospel is preached. The name of the only-begotten Son of God is all-powerful. It should fill every unbelieving and ungodly creature with terror, and teach them that believe, to be glad and to leap for joy. (Acts x. 43). St. Paul, indeed, says in Phil. ii. 10, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." When we pronounce the name of *Jesus*, we overcome the world, and put Satan to flight. (Luther).—**Whereby we must be saved.**—This expression of the apostle is a summary of Gospel doctrine, presenting, I. The great *promise :* "saved"; II. The great *command:* "we must." (From Stier.).

VER. 13. **The boldness of Peter and John.**—Happy are those teachers, whose hearers are deeply moved not only by their words, but also by the power of God, and whose boldness of faith imparts such life and vigor to their discourses, that the influence of the latter is felt long after they themselves have ceased to speak.

(Apost. Past.).—When Moses came down from Mount Sinai, his face shone with the majesty of the law [Ex. xxxiv. 29 f.]; the face of Peter, or of an evangelical preacher who descends from the pulpit, shines with the blessedness of the Gospel.—*The true boldness of a witness of God:* I. Its foundation: his own experimental knowledge of divine grace; the pure word of God which he proclaims; his exemplary walk in the ways of God; II. Its outward manifestation: in the pulpit, by joyfully opening his mouth; in the world, by fearlessly bearing witness to the truth; under the cross, by peace and joy in the Holy Ghost; III. Its effects: it puts enemies to shame; it edifies the church; it glorifies the Lord.—*The means by which the witnesses of Christ silence enemies and blasphemers:* I. They joyfully continue to bear witness, ver. 13; II. They point to the fruits of their labors, ver. 14. (From Apost. Past.). — **Took knowledge of them that they had been with Jesus.**—What an honorable badge of the true witnesses of Jesus! Our highest distinction is, not the tribute which the world may give, that we are well acquainted with the usages of society, but the spirit of Jesus, revealed in our whole deportment, and demonstrating to the world that we have been, and continue to be, with Jesus. (Apost. Past.).

VER. 15. **Commanded them to go aside out of the council.**—The wisdom of God is excluded from the council-chamber, and folly presides at the board. For what results can we now look? (Gossner).

VER. 16. **What shall we do to these men?**—Instead of saying *to* these men: Brethren, what shall we do that our souls may be saved? they say *of* them: How shall we stop their mouths? So great is the blindness of the ungodly. (Starke).—The longer our repentance is delayed, the more difficult the fulfilment of the duty is found to be. (Wolf).

VER. 17. **But that it spread no further among the people.**—The enemies of the truth concerning Jesus Christ can neither deny nor destroy it; but they attempt at least to erect barriers and walls, by which they hope to prevent its diffusion. (Apost. Past.).

VER. 18. **Nor teach in the name of Jesus.**—These enemies do not forbid the disciples to teach at all, or to perform any miracle whatever; the restriction applies only to the act of preaching the name of Jesus. The world can endure preaching and good works, but will not tolerate the name of Jesus, the preaching of the Crucified One, or the doctrine that he alone can save the soul. (Apost. Past.).

VER. 19. **Judge ye!**—*The appeal to reason and conscience in matters pertaining to divine truth:* I. Such an appeal is justified and required by our confidence (*a*) in the power of the truth itself, and (*b*) in that perception of the truth which we may ascribe even to its enemies; II. But reason and the conscience do not constitute the highest tribunal, for (*a*) such authority over God's word, was never given either to the enfeebled reason or the erring conscience of sinful man, and (*b*) history shows, in innumerable instances, that, in divine things, both judge blindly and unjustly, from the days of Annas and Caiaphas to our own age.—*It is our duty to hearken unto God more than unto men:* I. It is, consequently, the duty of men to obey a human government, as far as its official claims extend, both in doing and in suffering, inasmuch as the government bears the sword as the minister of God. "Render unto Cæsar the things which are Cæsar's" [Matt. xxii. 21]; but, II. It is our duty to obey God more than men; that is, in the first place, even when we obey men, we obey for God's sake, fulfilling the divine command by respecting law and order; in the second place, when the commands of men come in conflict with the divine will, as made known not only by our erring conscience, ("we cannot but speak"), but also by the unerring word of God ("the things which we have seen and heard"), we refuse to obey men, for the sake of God. But we do not conspire in secret; we act openly and honestly, and say with Peter: "We cannot but—". We do not contend with carnal weapons, but, like the apostles, take the sword of the Spirit, which is the word of God; we do not act in an aggressive and revolutionary, but resist in a passive manner, and, with the apostles and martyrs, would much rather suffer wrong many times, than do wrong even once. Compare Luther's words pronounced before the Diet of Worms [1521]: "Unless I am overpowered and convinced by the testimony of the Scriptures, or by other public, distinct, and obvious arguments and reasons, and unless I am thus fully satisfied respecting the passages of Scripture which I have hitherto adduced, insomuch that my conscience is taken captive by the word of God, I neither can nor will retract any thing, well knowing that it is neither safe nor advisable to do aught in opposition to the conscience. Here I stand. I cannot do otherwise. God help me! Amen."—*Our duty, to obey God more than men:* I. The importance and necessity of this principle, in its influence both on the founding of the Church, and on her continued existence on earth; II. Its perfect consistency with that obedience to men which is necessary and beneficial. (Schleierm.).—*Peter's saying: We must obey God more than men,* a sharp sword, designed, I. Not for children as a toy, but, II. For men and heroes, to be used in the holy wars of the Lord.—**Whether it be right - - - judge ye.**—Fanatics have more than once hurled this apostolic saying like a firebrand among men, and thus produced insurrections and confusion. But when did Peter and John, or any other disciple of the Lord, take up arms against the chief Council? It is true that they did assemble and lift up their hands, but not in opposition to the government; they lifted up their hands to the Lord, the God of heaven and earth, and prayed, ver. 24 ff. To refuse obedience, when rulers command a wicked act—to prefer to be torn in pieces, rather than act against God's express commandment, is a very different course from that of taking up arms, and enticing others to unite in insurrectionary movements. (THOLUCK: *Stund. christl. Andacht* [Hours of Christian devotion]).

VER. 20. **We cannot but - - - .**—They cannot forbear, except on three conditions: That the world should not be filled with infirm persons; that Jesus Christ should not be the only Saviour of all the infirm; that they, the apostles themselves, should not have been healed by him. (Bes-

ser).—**We cannot but - - - seen and heard.** —I. We gladly speak of the eternal power of God, which wisely and wonderfully rules and directs all things; II. We still more gladly speak of his pitying love, which sent the only-begotten Son into the world; III. We most gladly proclaim our blessed experience of his grace, which fills the heart with peace and joy, ver. 13. (Lisco).—*The Risen Saviour, demonstrating his power to his faithful disciples:* I. He gives them the words which they utter; II. Infuses his power into their hearts; III. Protects them in all their ways. (ib). —With the progress of Christianity, hatred increases; next, sufferings increase; then help increases; finally, power increases. (Florey).—*The perseverance of the enemies, and of the friends of the Lord:* I. Of his enemies: they cannot refute his word, and yet oppose it; they cannot overcome his power, and yet resist it; they cannot deny the blessings which he imparts, and yet reject him; II. Of his friends: the world questions their faith, but they are firmly established on the word of the Lord; the world rejects their faith, but they boldly confess it, obeying the Lord; the world persecutes their faith, but they patiently endure, loving the Lord. (id.).

Ver. 21, 22. **They let them go,** etc., (with a summary of the whole.). *The conflict of the Gospel with the world:* I. How does it originate? II. What weapons shall the defenders of the Gospel employ? III. What is, in the counsel of God, its ultimate purpose, in reference to these defenders, and to the kingdom of Christ in general? (Rudelbach).—*Peter and John, examined before the great Council:* an image, I. Of the suffering; II. Of the witnessing; III. Of the triumphant Church. (From Leonh. and Sp.).—*The four sources of the evidences of revealed religion:* I. Miracles (the lame man); II. Prophecy, and the Scriptures (ver. 11); III. History (ver. 21); IV. Religious experience (ver. 13). (Ad. Schmidt, *Predigtst.*).—*Jesus Christ, demonstrating in his members, that he lives and is invincible:* before the tribunals, I. Of the government; II. Of the wisdom of the world; III. Of history; IV. Of the conscience. (Albert Knapp). —*Boldness in confessing the name of Jesus:* I. Its foundation; II. Its manifestations; III. Its effects. (Langbein).—*The apostles in the presence of the great Council, faithful and triumphant witnesses of the truth* (Matt. x. 16 ff.): I. Before the examination, ver. 1–4; II. At the examination, ver. 5–18; III. After the examination, ver. 19–22.—*Jesus Christ, the Exalted One, ruling in the midst of his enemies:* I. They cannot suppress his word; II. They cannot deny his work; III. They cannot intimidate his servants; IV. They cannot hinder the progress of his kingdom.

D.—THE CHURCH ENCOURAGED AND STRENGTHENED IN THE FAITH IN CONSEQUENCE OF THESE EVENTS; THE ONENESS OF SPIRIT AND BROTHERLY LOVE OF THE BELIEVERS.

CHAPTER IV. 23–37.

23 And [But] being let go, they went to their own company, and reported all that the 24 chief priests and elders had said unto them. *And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which [Lord, 25 thou who[1]] hast made heaven, and earth, and the sea, and all that in them is; *Who by the mouth of thy servant[2] David hast said, Why did the heathen rage, and the peo-26 ple imagine vain things? *The kings of the earth stood up, and the rulers were ga-27 thered together against the Lord, and against his Christ [Anointed!]. *For of a truth against thy holy child [Servant, (*as in* iii. 13)] Jesus, whom thou hast anointed, both [*om.* both] Herod, and Pontius Pilate, with the Gentiles, and the people [peoples, λαοῖς] of 28 Israel, were gathered together [in this city],[3] *For to do whatsoever thy hand and thy counsel determined before to be done [before, that it should come to pass, γενέσθαι]. 29 *And now, Lord, behold their threatenings: and grant unto thy servants, that with 30 all boldness they may speak thy word, *By stretching [In that thou stretchest] forth thine hand to heal [for healing]; and that signs and wonders may be done by the 31 name of thy holy child [Servant] Jesus. *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 *And the multitude of them that believed [of the believers] were of one [were one] heart and of one [*om.* of one] soul: neither said any *of them* [and not one said] that aught of the things which he possessed was his own; but they had all things 33 common [but all things were common to them]. *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them 34 all. *[For, γάρ] Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were

35 sold, *And laid *them* down at the apostles' feet: and distribution was made unto every
36 man according as he had need. *And Joses [Joseph],[4] who by[5] the apostles was surnamed Barnabas, (which is, being interpreted, The [A] son of consolation,) a Levite,
37 *and* of the country of Cyprus [born in Cyprus], *Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

[1] Ver. 24.—Δέσποτα, σὺ ὁ ποιήσας. 'Ο θεος between σύ and ὁ ποιήσ. is wanting in important MSS. [A. B. Cod. Sin. Vulg. etc.], and seems to be one of the many interpolations, by which the simple prayer was supposed to gain in beauty. [Alford retains the reading of the *text. rec.*—Tr.]

[2] Ver. 25.—ὁ διὰ στόματος Δαυὶδ παιδός σου εἰπών; many of the *variæ lectiones* (of which the most important are: διὰ πνεύματος ἁγίου, and, τοῦ πατρὸς ἡμῶν), appear to be interpolations, intended to improve the original. [Alford says: "The text of this verse is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann." He reads thus: ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών, with A. B. E. and Cod. Sin.—δια is inserted by D. before τ. στόμ. Tisch. reads: ὁ διὰ στόμ. Δ. π. σου εἰπών, omitting all the rest, in the ed. of 1849.—Tr.]

[3] Ver. 27.—ἐν τῇ πόλει ταύτῃ; this reading [after ἐπ' ἀληθ.] is undoubtedly genuine, according to external testimony, and there is not sufficient internal evidence to justify the conclusion that it is merely a gloss. [Omitted in *text. rec.*, on authority not stated, but found in A. B. D. E. Cod. Sin. Vulg., and nearly all the versions, and inserted by Lach., Tisch., and Alf.—Tr.]

[4] Ver. 36. a.—The most important MSS. and ancient versions read: Ιωσὴφ [A. B. D. E. Cod. Sin., Syr., Vulg., etc.]; that the reading 'Ιωσῆς, which is less strongly supported, is merely a correction to suit ch. i. 23 [Meyer], is only an unsupported opinion. [Lach., Tisch., and Alf. read 'Ιωσήφ.—Tr.]

[5] Ver. 36. b.—ἀπὸ τῶν ἀποστ.; this reading is somewhat more strongly supported [by A. B. E.] than ὑπό, and would scarcely have been introduced, if ὑπό, which is, grammatically, the easier form, had been originally employed. [ἀπὸ in A. B. E. Cod. Sin., and adopted by Lach., Tisch., and Alf.—ὑπό, of *text. rec.* in D., and retained by Alf.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 23.—**They went to their own company.**—When the apostles were dismissed from the council-chamber of the Sanhedrin, where none but watchful and threatening enemies surrounded them, they proceeded πρὸς τοὺς ἰδίους. Who were these persons? Our first impression would be, that they were the believers, the disciples of Jesus, and this is the opinion of Kuinoel and Baumgarten. The interpretation of Olshausen, according to which the respective household friends of the apostles are meant, too greatly restricts the meaning of the term, and is supported by no other passage. [Olshausen says: "the church in the house (*Hausgemeine*), those with whom the apostles were accustomed to unite in prayer," and refers to ch. xii. 12.—Tr.] The opinion of Beza, and, more recently, of Meyer and de Wette, who restrict the meaning of the term to the group of the apostles, is not sustained either by ver. 32 (in which the πλῆθος τῶν πιστευσάντων is contradistinguished from the ἴδιοι), or by ver. 31, in which *all* that were assembled, are said to have spoken the word of God. The latter act is not identical with that of bearing witness to Christ in a public, didactic manner (comp. ver. 33); *for* λαλεῖν [ver. 31] describes the freedom of a conversation, not the solemnity of an address, and could therefore be applied with perfect consistency to the language of all the believers. And with respect to ver. 32, it cannot possibly have been the case that *all* the believers who were in Jerusalem, and whose number, according to ver. 4, amounted to five thousand men, were assembled in that place. The apostles, accordingly, proceeded to the company of the believers, or to the Christian congregation (including, of course, their fellow-apostles, although we cannot assume that the whole number of the Christians, who already constituted a vast multitude, could have been present). Here, at length, the two apostles knew that they were among friends; the members of the Church had, naturally, felt the deepest sympathy, and continually offered fervent prayer in their behalf; they were now entitled to receive a full report of all that had occurred.

Ver. 24. *a.* **They lifted up their voice.**—When the apostles had, accordingly, communicated, not that which they themselves had said and done, but that which the rulers and representatives of the people of God had spoken in an imperious and minatory manner, their hearers unitedly poured forth their feelings in a *prayer*. In what manner was this done? Bengel and others suppose that Peter pronounced the words, and that these were repeated by the company; but this view does not agree with the statement that Peter and John had made their report, and that the others, after listening to the recital, offered prayer (οἱ δὲ ἀκούσαντες—εἶπον). Baumgarten conjectures that the whole congregation sung the second Psalm [quoted in ver. 25, 26], after which Peter applied it to the present conjuncture, using the words here recorded. But the objection just made, applies to this interpretation also; besides, the words of the Psalm and those of the application are interwoven, so that the text before us does not make the distinction which Baumgarten's interpretation presupposes. Meyer escapes this difficulty by assuming that ver. 24–30 present an established formula of prayer, which had been previously composed, under the influence of the Holy Ghost, while the impressions made by the sufferings of Christ were still recent; this formula, he adds, was now repeated by the assembled apostles (see above, Exeg. note on ver. 23) with one heart and one voice. But even if we do not insist on the circumstance that the recitation of a *form* of prayer from memory, is inconsistent with the present situation, that is, the vigorous, original, spiritual life of the church, other considerations show distinctly that the origin of this prayer must be assigned to this precise time; there are, namely, special allusions to the present case (ver. 29 f. ἀπειλάς, παῤῥησίαν, ἴασιν etc.). If we assume that one of the other apostles pronounced the prayer, and that all who were present, united, in part audibly, (for instance, when the words of the Psalm occurred, ver. 25,) we shall, doubtless, do full justice to the words of Luke, inasmuch as he, not rarely, ascribes language to several persons, which could have been uttered only by one of their number, *e. g.* ch. iv. 19; v. 29, etc.

b. **Lord, which** [thou who] **hast made.**—This is the first Christian church-prayer with which we are acquainted, and claims special consideration. A close inspection shows, (*a*) that this prayer was dictated by a deep feeling of distress and danger; "this beautiful flower, too, grew under the cross;" (*b*) that this prayer, dictated by the distress of the present moment, beseeches the Almighty to regard the threatenings of enemies (that their counsel and will might *not* be fulfilled), and to grant grace and support to the servants of God in their words and acts (so that the kingdom of God might come). (*c*) The ground of the confidence of these afflicted men, and, indeed, that on which they offer prayer, is, first, the almighty power of God, the Creator of heaven and earth; secondly, the consoling word and promise of God (Ps. ii. 1, 2, quoted strictly according to the text of the LXX.), the fulfilment of which had already been seen in the sufferings (and the resurrection) of Jesus.

VER. 25–28. **By the mouth cf - - - David.**—The second Psalm, which, as it is well known, is without a title, is, in accordance with the common view, ascribed to David. The **raging** of the גּוֹיִם (φρυάσσω, originally descriptive of the wild snorting of spirited or intractable horses,) which the Psalm mentions, is referred, in the prayer, to the hostile conduct of the pagan Romans; the term ἄρχοντες, ver. 26, specially designates Pontius Pilate, ver. 27; λαοί (לְאֻמִּים in the Psalm) is referred to Israel [the plural, in allusion to the twelve tribes, (Meyer)], and the phrase βασιλεῖς τ. γ. is applied to Herod [Antipas, mentioned, *e. g.* in Matt. xiv. 1; Luke iii. 1; xxiii. 7.—TR.]

VER. 29, 30. **Behold their threatenings.**—The words of the prayer, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν refer to the immediate danger in which the believers were involved. The threats of the Sanhedrin, ver. 17, 21, were like a sword suspended over the heads of the apostles. In view of the danger, they beseech God to **behold**—to restrain their enemies, and to protect his people. If this petition may be said to be negative in its character, the positive blessing for which they ask, is a bold and joyful spirit in proclaiming the word of God. And when they ask, in addition, for power to perform signs and miracles of healing in the name of Jesus, they again refer to the most recent events, the healing of the lame man, and their immediate necessities. For the gifts which these men specially need in that moment, are, first, the power to proclaim the word with courage and joy, and secondly, the power to help and to heal, as evidences that the omnipotent God is with them.

VER. 31. **The place was shaken.**—When the place in which the congregation was assembled, was shaken, and when they themselves were filled with the Holy Ghost, their prayer received an immediate and direct answer—these events were the *Amen* of their petition. The connection shows that this *shaking* of the place, was not a natural or merely accidental occurrence (as Heinrichs and Kuinoel suppose), but a miraculous and direct act of God. Bengel views this trembling of the place as a symbol of the commotions which were at hand, and which the Gospel would produce in every direction, while Baumgarten sees in it a sign that the will of God is able to control all visible objects. We may, in general, regard it both as a sign of the omnipotence of God, to which, indeed, the men who prayed, had appealed, and on which they relied, ver. 24, and also as an accompanying external sign of the internal and invisible influences of the Spirit. The believers had referred to the future, when they prayed that the apostles might appear with boldness in the presence of unbelievers and enemies; but God, who does exceeding abundantly above all that we ask or think [Eph. iii. 20], answered their prayer immediately, even while none but friends were present, as an earnest and pledge of future mercies.

VER. 32–35. *a.* **And the multitude of them that believed.**—This first attempt of the enemies of the Church of Christ to overthrow it, which was defeated by the protection and grace of God, constitutes an epoch in its history; the believers enjoyed a temporary repose. And here Luke pauses, in order to describe the condition of the entire Church (πλῆθος τῶν πιστευσάντων). His statement presents four of the prominent features: (*a*) The *apostles* gave witness of the resurrection of Jesus, with great power—a proof that God continued to fulfil the petition recorded in ver. 29. The apostles, far from being intimidated by the threatenings of the rulers, publicly delivered their testimony concerning Jesus and his resurrection with increased courage and power. (*b*) Great *grace* was upon them all, that is, not the apostles only, but all the believers. The word χάρις does not here [as in ii. 47] denote favor with the people (Olsh. and others); there is nothing in the passage itself which would suggest such an interpretation; it denotes the grace and benevolence of God [Alf. Hack.] for Christ's sake, in which every individual (ἐπὶ πάντας) shared. (*c*) The *union of hearts* of the Christians, their brotherly love and perfect harmony in sentiment and thought (ἡ καρδία καὶ ἡ ψυχὴ μία)—a circumstance which was the more remarkable, as the number of the members had already greatly increased (πλῆθος τῶν πιστ.).

b. **They had all things common.**—The *fourth* feature is (*d*) *the community of goods;* comp. ch. ii. 44 ff. In this Luke finds an expression of fraternal union, ver. 32, on the one hand, and on the other, an evidence of the grace of God, ver. 34 (γαρ) [omitted in the Engl. vers.; "*Neither was there* should have been—*For there was not.*" (J. A. Alex.) TR.]. It is hence evident that Luke designs to represent this community of goods, not as a measure demanded by any law or authority, but as a course of action which individuals adopted voluntarily; and this view is confirmed by the illustrative case of Joseph Barnabas, to which Luke specially calls attention.—But does this description of the community of goods imply that a *general* custom, admitting of no exceptions, prevailed, so that every individual (not indeed, compelled by a law, but in a voluntary manner) sold all his real estate, and placed the proceeds at the disposal of the Church? The words before us do not suggest an affirmative answer to this question. If, according to ver. 32, not one de-

c[?]ed that any of the things which he possessed was his own (ἔλεγεν ἴδιον εἶναι), this language unquestionably implies that his proprietorship remained undisturbed; *hoc ipso præsupponitur, proprietatem possessionis non plane fuisse deletam.* (Bengel). The owner did not retain possession of his property in a selfish spirit, allowing none to derive benefit from it; on the contrary, they had πάντα κοινά—all things were so employed as to supply the wants of all. When Luke continues his description of the action of the Christians, ver. 34, 35, the main feature is evidently the provision which was made for the needy; the work was performed with so much liberality and success, that no one suffered, ver. 34; the wants of every individual were supplied, ver. 35. This result was due to the sale of property on the part of *all* the members of the church (ὅσοι) who were owners of lands or houses; the funds which were thus obtained, were laid at the feet of the apostles (who sat when they taught), that is to say, the funds were intrusted to them as the almoners of the church. We are certainly authorized by the literal import of the passage to assume that *all* the owners of real estate, who belonged to the church, sold property, but not that they sold *all* the real estate of which they were the possessors. Each one contributed a certain portion, but it is not said here that each one disposed of his whole property; we are not even distinctly told that a single individual relinquished all that he owned. This passage, accordingly, can by no means be so interpreted, as to lead legitimately to the conclusion that it was the universal custom of the members (voluntarily observed, indeed, but still not neglected in a single case) to surrender the whole amount of their real estate for the benefit of poor members. Indeed, the special case which is now adduced, leads to the opposite conclusion.

VER. 36, 37. **Joseph** or **Joses** [the latter only another form of the name *Joseph* (HERZOG: *Real-Enc.* vii. 33)] received from the apostles the surname of **Barnabas**, בַּר נְבוּאָה, that is, *son of prophetic discourse, or, exhortation* ["literally, υἱὸς προφητείας; he was counted among the prophets, ch. xiii. 1; but προφ. includes παράκλησις, an edifying discourse, ch. xiii. 15; 1 Cor. xiv. 3, thus authorizing the translation in the text." (de Wette). See below, xi. 22. b.—TR.]; he was born in the island of Cyprus, and belonged to the tribe of Levi. He, too, sold a piece of ground which he possessed, and laid the money which he had obtained, at the apostles' feet. He is the well-known Barnabas, who is afterwards frequently mentioned as an associate of the apostle Paul [*e. g.* xiii. 2]. That he was a Levite, is a remarkable circumstance; we are soon afterwards told that even many *priests* believed, ch. vi. 7. The surname of *Barnabas*, which the apostles gave him (as those of *Peter* and *Boanerges*, were conferred by Jesus himself), alluded, without doubt, to an extraordinary gift of the Spirit, which was manifested in the animation and the power of his addresses and exhortations. It was by no means inconsistent with the law that he (as a Levite) should own a piece of ground (Baumgarten), since even Jeremiah [the son of a priest, Jer. i. 1] secured a field as private property, in accordance with the forms of the law, Jer. xxxii. 6–12. [The right of individual ownership might exist within the forty-eight cities and the territory adjacent to them, which were assigned to the Levites, Numb. xxxv. 1–8; Lev. xxv. 32 (Hack.), and it is probable, that after the return from Babylon, the restrictions imposed on the priests and Levites by the Mosaic law, Numb. xviii. 10–24; Josh. xviii. 7, were no longer enforced (de Wette).—TR.]. Hence Barnabas did not sell the land in order to comply with the requisitions of any law, but was prompted to take that course by his love to the brethren.

DOCTRINAL AND ETHICAL.

1. When the believers prayed, they were supported by their faith in the omnipotence of God, who made heaven and earth, ver. 24. This article of faith appears to many to be exceedingly trivial; nevertheless, it is one of the original and fundamental truths of revelation, from which faith continually derives new strength and consolation. The last book of the Scriptures, the Apocalypse, gives special prominence to this truth, which is revealed and illustrated in the first book of the Bible. As truth is an undivided *whole*, the component parts of which are essentially connected, no one article of faith can be undervalued without affecting the integrity of the whole (as far as an individual is personally concerned).

2. The second Psalm is the Scriptural basis of the prayer, ver. 24 ff.; the divine inspiration from which it originally proceeded, revealed its true application, ver. 25. Its divine character is demonstrated by the fulfilment which occurred in Jesus Christ. For David is here clearly the type of Jesus; as the former was the *servant* of God, so Jesus is *the* servant of God in the full sense of the word (παῖς, ver. 25, 27, 30 [see abov, EXEG. and CRIT. notes, on iii. 13, 14 a.]); as David, the king, was the anointed of God, ver. 26, so Jesus is *the* Anointed of God, ver. 26, 27; as men rebelled, and resisted David's royal rights and authority, so they dealt with Jesus, ver. 27. But even as God then protected his anointed, and vindicated his character by divine acts, so, too, he will interpose in the present circumstances, and defeat his foes, ver. 29 ff. For a greater than David is here [Matt. xii. 42].

3. What is, accordingly, the substance of the confession which the Church here pronounces respecting Jesus Christ? He receives, indeed, the same appellation which is given to David—each is a παῖς θεοῦ, ver. 25, 27. But, then, an incomparably higher character is ascribed to Jesus, not only when he is termed *the* Servant of God, while David is merely *a* servant of God, but also when Jesus is specially and repeatedly [ver. 27, 30] termed ὁ ἅγιος παῖς θεοῦ, that is, he is distinguished from all that is sinful and unclean, and is infinitely exalted above David, serving God and his kingdom alone, as the consecrated servant and executor of the divine decrees. This description involves a most intimate and a peculiar union with God, of which there is no other instance. That union is implied in the confession that God performs miracles through [διά—"strictly mean-

ing *through*, by means of," J. A. Alex. *ad loc.*—Tr.] the name of Jesus, ver. 30, that is, through Jesus, who is confessed and invoked, when these miracles are wrought. He is, accordingly, the Mediator of salvation, and of the miraculous operations of divine grace.

4. The pure and holy spirit of Christ breathes in this prayer. It exhibits no traces of revengeful feeling, of carnal zeal, or of a desire for the destruction of any enemies: however zealous these Christians are in the cause of God, all that they presume to ask is, that he would **behold** the threatenings of their enemies, and graciously enable them to bear witness in word and in deed, with confidence and joy. Even as Christ did not come to condemn, but to save the world [John iii. 17], so, too, the apostles and other believers are controlled, not by the penal, burning zeal of an Elijah, but by deep love for the souls of men, who are to be saved through the instrumentality of their words and acts, and be conducted to salvation in Christ. And when the word is not bound, when Christ is preached with power and boldness, his cause will always triumph in the end.

5. *The prayer and its answer.* The prayer was offered in the name of Jesus, in communion with him, in his own mind and spirit. The promise is given unconditionally that such prayers shall be heard. The prayer was, accordingly, answered —it was answered immediately, and above all that they asked or thought [Eph. iii. 20]. Such prayers elevate, strengthen and sanctify the soul. The believers could not have been filled with the Holy Ghost, if they had not previously offered this prayer, ver. 31.

6. This admirable *union* in spirit, ver. 32, which was not only a union in faith, but also in brotherly love, demonstrates that the Christians were truly regenerated, and in a state of grace. It was a union which, combined with self-denial and a renunciation of the world, looked not "on its own things, but also on the things of others" [Phil. ii. 4]. Each one felt the sorrows of the other, bore his burdens, and regarded his own possessions as common property. And as faith demonstrates its truth when it actively works by love, divine grace was with all, and upon all.

HOMILETICAL AND PRACTICAL.

Ver. 23. **They went to their own company**, etc.—It is an advantage when believers are made acquainted with the dangers that threaten the Church; they are thus led to address earnest supplications to God, and to wrestle in prayer. (Quesnel).—A faithful pastor is greatly assisted, when, by the goodness of God, he sees around him those whom he can regard as *his own company*, that is, who are partakers of his grace [Phil. i. 7], and are united with him in oneness of spirit. Such a company of believers offers him a place of refuge, in which he can find relief and encouragement in the midst of afflictions. (Apost. Past.).

Ver. 24. **They lifted up their voice**, etc.—The most effective weapons which the Church can employ in distress and persecution, are prayers and tears [Hos. xii. 14].—If the prayer of a righteous man availeth much [Jam. v. 16], the prayer of many righteous men, when offered with one accord, availeth still more. (Starke).—The lips of faithful witnesses of Jesus are never sealed; they either preach to the world, or cry aloud to God. (Apost. Past.).—Trials teach the individual, and the Church too, how to pray.—*The communion of saints on earth:* a communion, I. Of faith; II. Of affection; III. Of prayer.

Ver. 25–29.—**Why did the heathen rage?** —When the enemies of the Church rage, we are not permitted to yield to our passions, but are commanded to be calm, and to praise God in faith, patience and prayer. (Starke).—*The genuine prayer of the Church, an acceptable burnt-offering:* I. The altar on which it is placed—the communion of believers, ver. 23; II. The fire in which it burns—the ardor of brotherly love, ver. 23, 24; III. The wind which fans the flame—the storms of trial, ver. 23–26; IV. The wood which maintains the fire—divine promises found in the evergreen forest of the Scriptures, ver. 25, 26; V. The Deity, to whom the offering is made—the Almighty Maker and Lord of heaven and earth, ver. 24, 29, 30; VI. The Amen that responds to the prayer—renewal and strength in the Holy Ghost, ver. 31.—*In what spirit should the Christian mention his enemies in his prayers?* I. Without fear or dread; for he prays to the King of all kings; "if God be for us," etc., (Rom. viii. 31) ver. 25–28; II. Without wrath and hatred; for his prayers are directed against *that which* is evil, not against evil *men*, ver. 29; III. Without pride and defiance; for he prays not so much with respect to his personal affairs, as to the cause of God, ver. 29, 30.

Ver. 30. **That signs and wonders may be done.**—The prayers of the Church work great miracles; they rescued three of our number from death, that is, myself, when I lay sick unto death on many occasions; my wife Catharine, who was equally near to death, and M[agister] Philip Melanchthon, who, in the year 1540, lay in a dying state in Weimar. Although such deliverances from sickness and bodily dangers are very ordinary miracles, they should still be noticed for the sake of those who are weak in faith; for I consider those as far greater miracles which the Lord, our God, daily performs in the Church, when he baptizes, administers the Sacrament of the altar [Lord's Supper], and delivers from sin, death, and eternal damnation. (Luther).

Ver. 31. **And when they had prayed, the place was shaken**, etc.—*Prayer worketh miracles:* I. Those that are internal: the heart is filled with happiness; the soul is wonderfully strengthened; II. Those that are external: houses shaken, congregations awakened, enemies alarmed, mountains moved, the world convulsed.

Ver. 32. *a.* **And the multitude of them that believed were of one heart and of one soul.**—Believers ought to be not only of one heart (as far as the will is concerned), but also of one soul (united in opinions and views). (Ap. Past.).—Affliction binds the hearts of the devout together; it severs those of the wicked, and enkindles hatred, selfishness and strife.—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii. 1.—Here

the bride of Christ appears, adorned with the jewels of holiness—a joyful faith, and unity of the Spirit. (Starke).—This was truly a Paradise on earth; alas! how soon it passed away! Heb. xiii. 1; Rev. ii. 4. (Quesn.).

VER. 32. *b.* **Neither said any of them that aught of the things which he possessed was his own.**—*The noble Communism of the primitive Christians, and the spurious Communism of the modern Communists;* see above, ch. ii. 44, 45, HOM. AND PRACT.—The apostles and disciples did not ask that the possessions of others, as of Pilate and Herod, should be common to all, as our senseless peasants now imperiously demand. But these men claim an equal share of the private property of others, and yet insist on retaining their own. They are, truly, admirable specimens of Christians! (Luther).—The true mode of contending against this modern and ungodly Communism, and against every false, levelling process, consists in the maintenance of the godly communion of Christians; the latter will, at all times, and in all places, conform to the indwelling royal law of love. (Besser).

VER. 33. **And with great power,** etc.—The more violently men attempt to suppress divine truth, the more vigorously it manifests its power. (Starke).

VER. 34. *a.* **Neither was there any among them that lacked.**—This result was, no doubt, produced in part by the community of goods which is here mentioned, ver. 32; but it is to be ascribed chiefly to the grace of the Lord Jesus, which moderated their desires, and gave them contented and peaceful hearts.

VER. 34. *b.* **For as many as were possessors of lands or houses, sold them,** etc.—We cannot more unequivocally demonstrate our gratitude to Jesus, who "became poor for our sakes" [2 Cor. viii. 9], than by submitting even to poverty for the sake of his poor members. (Quesn.).—He who offers *himself* as a willing sacrifice to the Lord, is likewise prepared to sacrifice *his goods* for the benefit of the brethren. —The providence of God, in its wisdom and mercy, alleviated the trials which the subsequent flight of the Christians from Jerusalem occasioned [see Matt. xxiv. 20, and Comment. *ad loc.*], by inducing them to dispose in time of their real estate, and to become literally pilgrims who retain no private property. (Apost. Past.).—*The community of goods of the primitive Christians:* in which of its features should it be taken as a model by Christians in our day? In what respects should it *not* serve as a model?—*When may a Christian congregation be said to flourish?* ver. 32-35: I. Where Christ is preached with fidelity (ver. 33), true faith will manifest its power; II. Where true faith exists, a genuine Christian love will prevail ("of one - - - soul," ver. 32); III. Where Christian love prevails, all are prosperous ("neither was there any - - - that lacked," ver. 34).—The tempests of persecution which assail the Church, produce results similar to those which follow storms and rains in nature: all things seem to revive and bloom, and to grow and flourish with increased vigor and beauty, ver. 32-35.

VER. 36, 37. **And Joses [Joseph], who by the apostles was surnamed Barnabas.**—*That every Christian should become a Barnabas, a son of consolation:* I. By seeking consolation himself, in faith, in the Father of mercies, and the God of all comfort, 2 Cor. i. 3, 4; II. By freely imparting consolation to others in love: (*a*) with the words of his lips (affectionately encouraging them, which was doubtless the special gift that grace had bestowed on Barnabas, and that gained for him this honorable appellation; comp. Isai. xl. 1: "Comfort ye," etc., and ch. lii. 7: "How beautiful upon the mountains," etc.); (*b*) with the gifts of his hand (with brotherly love relieving the wants of others, like Barnabas, ver. 37.—"Let us not love in word, neither in tongue, but in deed and in truth." 1 John iii. 18).—*The fraternal union of the primitive Christians:* I. The fraternal prayer of faith, ver. 23-31; II. The fraternal acts of love, ver. 31-37.—[One Lord, one faith, one baptism (Eph. iv. 5), the true foundation of Christian union.—*The rapid growth of the primitive Church:* I. The direct means; (*a*) the inspired word; (*b*) the holy Sacraments, ch. ii. 41, 46; (*c*) the special gifts of the Spirit. II. The circumstances which promoted it; (*a*) the faith, ch. iv. 12; (*b*) the love, iv. 32; (*c*) the zeal of the newly converted, ver. 31. III. Its effects; (*a*) on the Church itself; (*b*) on its enemies; (*c*) on the world.—TR.]

SECTION II.

THE MIRACULOUS AND SUDDEN JUDGMENT WHICH VISITED THE SIN OF ANANIAS AND SAPPHIRA, DELIVERS THE CHURCH FROM A DANGER THAT THREATENED IT IN ITS OWN BOSOM. THE EFFECTS PRODUCED BY THIS EVENT, AND THE INTERNAL PROGRESS OF THE CHURCH, SUSTAINED BY MIRACULOUS POWERS GRANTED TO THE APOSTLES.

CHAPTER V. 1–16.

A.—THE INTERNAL DANGER; IT IS AVERTED BY THE JUDGMENT ON THE SIN OF ANANIAS AND SAPPHIRA.

CHAPTER V. 1–11.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,
2 *And kept back [purloined] *part* of the price, his wife[1] also being privy *to it*, and
3 brought a certain part, and laid *it* at the apostles' feet. *But Peter said, Ananias, why hath Satan filled thine heart to lie to[2] the Holy Ghost, and to keep back [pur-
4 loin] part of the price of the land? *While it remained, was it not [did it not remain, ἔμενε] thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto
5 God. *And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard [listened] these things[3] [*om.* these things].
6 *And the young [younger] men arose, wound him up, and carried *him* out, and buried
7 *him*. *And it was about the space of three hours after, when his wife, not knowing
8 what was done [had occurred], came in. *And [But] Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
9 *Then Peter said[4] unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which [who] have buried thy husband *are*
10 at the door, and shall [will] carry thee out. *Then fell she down straightway at[5] his feet, and yielded up the ghost: and the young men came in, and found her dead,
11 and, carrying her forth, buried *her* by her husband. *And great fear came upon all the church, and upon as many as heard these things.

[1] Ver. 2.—One of the principal MSS., (E), inserts αὐτοῦ after τῆς γυναικός, and has been followed by the *text. rec.;* the word is, however, a later addition (perhaps repeated from ver. 1), as well as the words with which, in the same MS., ver. 1 begins, viz.: ἐν αὐτῷ δὲ τῷ καιρῷ ἀνήρ τις. [Alf., Lach., and Tisch. omit the word, in accordance with A. B. D., and Cod. Sin.—Tr.]

[2] Ver. 3.—[For *to lie to*, the margin proposes the words *to deceive;* the former version is preferable; but see the note below.—Tr.]

[3] Ver. 5.—ταῦτα after ἀκούοντας [of *text. rec.*] is, likewise, an addition found in the same MS., without doubt taken from ver. 11. [Alf., like Lach. and Tisch., omits it, with A. B. D. and Cod. Sin. (original); a later hand (C) inserted ταῦτα in Cod. Sin.—Tr.]

[4] Ver. 9.—εἶπε is wanting in *Cod. Alex.* [marked A., as well as in B. D. Cod. Sin.], has a different position in the manuscript of St. Germain (E), and is exchanged by Origen for φησίν; it was, without doubt, not in the text originally, as several MSS. testify. [The MS. usually designated by the capital letter E, (the four Gospels) is Codex Basileensis; but two others, Codd. Laudianus and Sangermanensis, also receive the same designation. The last, the one meant by the author, derives its name from the monastery of St. Germain-des-Prés, in Paris, where it was deposited before its removal to Petersburg; it is regarded as a copy of D.—The verb is omitted after Πετ. by Lach., Tisch., and Alf.—Tr.]

[5] Ver. 10.—πρὸς τοὺς πόδας; other readings are: παρά [*text. rec.* with E.], ἐπί, ὑπό [with minuscules]; πρὸς is better sustained than the others [adopted by Lach., Tisch., and Alf. with A. B. D. and Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. *a.* **But a certain man**, etc.—The narrative concerning Ananias and Sapphira presents a case which is precisely the opposite of that of Barnabas and of many others, who delivered to the apostles the whole amount of the money derived from the sale of their property, ch. ii. 34–37 (τὰς τιμὰς τῶν πιπρασκομένων, τὸ χρῆμα). Luke presents no reflections on the remote or immediate causes and effects of the events which he relates, but strictly adheres to his practice of simply narrating the historical facts themselves.

b. The bare facts in this case are perfectly intelligible. Ananias, whose wife is fully aware of the plan, sells a piece of land of which he is the owner. We are not told that he sold *all* his

real estate; the original says: ἐπώλησε κτῆμα; in ver. 3, Peter designated the property sold as τὸ χωρίον, that is, *that* parcel of land, as to which the actual price that had been paid, was the point in question. Ananias reserves a portion of the money which had been paid to him, and appropriates it to his private use. The remainder he deposits as an offering, like others, at the feet of the apostles, and performs the act at the time when the believers are assembled for the purpose of worshipping God. No intimation is given in the text, whether he secreted only an inconsiderable part, or, as it is more probable, a large sum: the precise amount does not materially affect the moral character of the transaction. That he acted altogether in concert with his wife, and that both had previously arranged the whole plan, are facts that are indicated in ver. 2, and fully substantiated by the statements furnished in ver. 8 ff.

c. The internal character of the transaction is more complicated than the facts are that have just been adduced. We may readily assume that the original motive of these persons, when they effected the sale, was praiseworthy; it may have proceeded, in part, from the pleasure with which they contemplated the disinterested and fraternal conduct of others who willingly offered their property when the wants of the brethren called for relief. But when these two persons had actually sold the land, and held the money in their hands, *avarice* began to manifest its power. They had not set their affections on the land, but the *money* exercised such an influence on them that they could not resolve to resign the whole, and hence they retained at least a part of it. But they were unwilling to acknowledge this circumstance publicly. They brought the remainder as their offering, declared that it was the whole amount which they had received for the land, and thus assumed the appearance, in the eyes of the apostles and the whole church, of having performed an act of self-denial, charity and brotherly love. This was *hypocrisy* in its most odious form; the practice of it required the conscious utterance of a lie—a lie addressed not only to men, but also to God. And, further, when they declared that the whole amount of the sale now belonged to the church, and to its poor members in particular, but, at the same time, secretly retained a part of the sum, they were guilty of embezzling, and, indeed, virtually, of stealing money. Now this act was not simply the sin of individuals, but involved the whole *church* in very great *danger*. For if such hypocrisy should be practised by others, and if integrity and truth should disappear, the Church of Christ would lose her brightest ornaments, and Pharisaic hypocrisy would be substituted for Christian sanctification. It was, therefore, of vital importance to the Church, that the introduction of an evil of such magnitude should meet with an immediate and effectual resistance.

VER. 3, 4. **Why hath Satan**, etc.—The sin which threatened to invade the church was repelled, partly by the revelation of the secret transaction, partly by the judgment which instantly succeeded. In the former, human instrumentality was employed, in connection with a divine intimation; the latter was a direct act of God. It was Peter, who unreservedly exposed to Ananias (and also to the church, since the whole occurred when all were assembled, παρὰ τ. πόδ. τ. ἀποστ., ver. 2; οἱ νεώτεροι ver. 6; τὴν ἐκκλ. ver. 11) the deceitfulness and excessive wickedness of his heart, and the awful enormity of his guilt, ver. 3 f.; he adopted the same course with the woman, ver. 9. He severely rebukes Ananias for permitting Satan [as διατί implies (de W.)] to take entire possession of his heart, insomuch that he attempted to deceive the Holy Ghost. He shows him that the lie referred not to men, but to God, whom he attempted to deceive; the sin—Peter continues—was aggravated by the circumstance that he had been perfectly at liberty to retain the property for his private use, or to dispose of the money obtained by the sale, according to his own pleasure. And he also represents to Sapphira, that she and her husband, in accordance with their private understanding, which rendered them doubly guilty (συνεφωνήθη), had tempted the Spirit of the Lord; ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον; οὐκ ἐψεύσω ἀνθρώποις, etc. Each of these two constructions [of ψεύδω] furnishes a sense of its own: ψεύδεσθαι with the *accusative*, indicates the act of deceiving any one by a lie; with the *dative*, that of uttering a lie *in reference* to some one [see Robinson's Lex. *ad verb.* for the usage of the New Testament and Sept.].—If the agency of Peter had been confined to the mere exposure of the *fact* that deception had been practised, the question whether he had not ascertained that fact by natural and ordinary means, would be strictly appropriate. But the apostle exposes not only the facts as far as they had actually occurred, but also their remote source, the secret personal motives, the inward frame of mind, the hidden sentiments and characteristic features of the heart; τὴν καρδιάν σου, ver. 3; ἔθου ἐν τῇ καρδίᾳ σου, ver. 4. No interpretation can here be possibly admitted, save one which recognizes that his knowledge was derived from the revelation of God through the Holy Spirit.

VER. 5. **Fell down**.—The *judgment* itself—the immediate fall and death of Ananias, when Peter had addressed him—must be viewed as a direct act of God. For it is entirely inconsistent with the whole spirit of the narrative, to assume (with Heinrichs and others) that the sudden death of the man, and also that of the woman subsequently, was, in each case, occasioned by natural causes, such as the shock which the nervous system sustains (apoplexy) in consequence of fright. But on the other hand, the narrative furnishes as little support for the opinion (of Meyer and some earlier interpreters), that Peter had the immediate death of both persons in view at the time, and was the direct author of it, by an exercise of the miraculous power which dwelt in him. Not a trace of such a purpose appears on the part of the apostle, in the case of Ananias, either in his own words, ver. 3 ff., or in the historical statement of Luke. And even the declaration of Peter to Sapphira, ver. 9, (which, as Meyer supposes, would betray a presumptuous spirit, if he were not conscious that the result depended upon the determination of his own will), does not support this opinion: it was simply a prediction to the woman that her own death was at hand, and was not merely suggested by the

fate of her husband, but, specially, derived from the inspiration of the Spirit. It was not the apostle, but God, who executed the judgment. The whole event must be regarded as the result of a direct divine interposition, by which a speedy and terrible punishment was inflicted. But neither the original text, nor any of the essential features of the case, forbid us to assign a psychological influence to the words of Peter who publicly unveiled the hidden wickedness, or to admit that those words powerfully affected the moral sense of the two sinners. For the course adopted at the beginning by the latter, demonstrated that they regarded the judgment of the apostles and public opinion in the church, as entitled to the highest consideration: under these circumstances, such an unexpected and complete exposure, and the censure which was publicly pronounced, could not fail to produce a terrible effect. We may recognize such influences, without necessarily incurring the charge of "confounding or halving divine and natural causes." (Meyer.)

VER. 6. **And the young** [younger] **men arose.**—The corpse of Ananias was at once so arranged as to be conveniently carried away (*συνέστειλαν*), that is, the limbs, which were more or less extended at the moment of the fall, were first properly disposed. Those persons who removed the two bodies in succession, and interred them in a burial-place lying beyond the walls of the city, are termed by the historian *οἱ νεώτεροι*, ver. 6, and *οἱ νεανίσκοι*, ver. 10. Some writers (MOSHEIM: *De reb. Christ.*; Olsh.; Meyer) suppose that they were regularly appointed church-officers, whose official duty required them to assume a task like the present. But the considerations which are advanced in favor of this view, possess no weight; it is, on the contrary, very doubtful whether, at that early period, any strictly defined office, with the exception of that of the apostles, existed in the church. It was, besides, quite natural and appropriate that the *younger* men who were present (particularly if the slightest indication had been given that such a service was expected of them,) should voluntarily and promptly come forward and lend their aid.

VER. 7–10. The circumstance that Sapphira presented herself **about the space of three hours after**, has led Baumgarten (*Apgsch.* p. 99) to suppose that her death took place at a second assembly of the church, which, with the former, conformed to the stated hours of prayer among the Jews, between which such intervals of three hours occurred. But the language in ver. 7 seems rather to imply that the religious exercises had continued during the whole period, and that Sapphira did not attend until three hours had elapsed after her husband's death. When Peter asked, "Did ye sell the land for this sum of money?" it is very probable that *τοσούτου* indicates the gesture of the apostle, who pointed to the money which still lay before him, without mentioning the precise amount. [The apostle's language: "ye have agreed, etc.," ver. 9, indicates that he regarded this previous agreement of the husband and wife as a serious aggravation of their sin, as it demonstrated that they had committed it deliberately, and not in haste or through ignorance. (J. A. Alexander).—TR.]

VER. 11. **And great fear**, etc.—Luke mentions, in the case of Ananias, and, again, in that of Sapphira, the impression which the event made on others. The only difference which appears between the two statements, ver. 5 and ver. 11, arises from the narrower or wider circle to which he refers. He describes, in the former case, the impressions which the hearers received, who had assembled for the purpose of being taught by the apostles (*τοὺς ἀκούοντας* without *ταῦτα*, the genuineness of the latter being doubted by critics). He refers, in ver. 11, on the other hand, partly to the church, and partly to those who were unconnected with it, but who received tidings of the event. It is worthy of notice that the conception expressed by *ἐκκλησία* is first of all introduced in THE ACTS, in the present verse. [The author, who appears to regard the word as having been originally employed by Luke in ch. ii. 47, (see note 3, appended to that passage), has probably omitted any reference to it here, for the reason that eminent critics have doubted its genuineness.—TR.] Luke had hitherto spoken of *οἱ μαθηταί*, ch. i. 15; *πάντες οἱ πιστεύοντες*, ii. 44; *τὸ πλῆθος τῶν πιστευσάντων*, iv. 32. In contradistinction from these forms of expression, which were undoubtedly suggested when the believers were viewed simply as individuals, he now mentions *ὅλη ἡ ἐκκλησία* as a totality, or as a collective body. We cannot regard it as accidental that the collective conception of the Church, viewed as a distinctly defined whole, should present itself in connection with that event which assumes the character of an august "act of divine church-discipline." (Thiersch).

DOCTRINAL AND ETHICAL.

1. The question of the apostle Peter: "Why hath Satan filled thine heart, etc.?" contains more than *one* truth respecting *Satan*. It undeniably teaches, in the first place, the existence and the reality of Satan, that is, of the evil spirit who is the prince of darkness, since it cannot possibly be imagined that the apostle merely spoke in an allegorical manner. The occasion was so grave, his language was so emphatic, and it refers so positively to facts, that mere figures of speech are entirely out of the question.—We have here, in the next place, the evidence, that moral evil does not hold an isolated position in the heart of man, but is closely connected with the kingdom of the Evil One in the invisible world. And precisely the most heinous sins, such as hypocrisy combined with forethought and cunning, or moral evil invested with the most sacred garments of light and truth, are the operations of Satan.—Further, the direct and expressive terms of the apostle assume as an undeniable truth, that the influences and operations of Satan advance by degrees, beginning with scarcely perceptible approaches, until he reaches a point at which he "fills" a heart, that is, takes entire possession of it; and then the awful counterpart to the state described as *πλησθῆναι πνεύ-*

ματος ἁγίου is revealed.—Lastly, the freedom of the will, and the imputability of man's acts, even in view of the powerful influences of the Devil, are indirectly, but, nevertheless, unmistakably asserted by Peter. For he not only says to Ananias: "Satan has filled thy heart, so that thou hast done this," but he also asks: "Why was this?" The cause he evidently finds, not in Satan, but in Ananias. The question undeniably means: "Why hast thou permitted—why consented, that Satan should fill thy heart?" The apostle testifies, even if it be but indirectly, that man, if he so wills, *can* resist the devil (1 Pet. v. 9; Jam. iv. 7)—that man is an accountable being, and must bear the guilt, when he abandons himself to satanic influences—and, that Satan never exercises an irresistible power.

2. The words of Peter in ver. 3, 4 and 9, furnish us with most important instructions respecting *the doctrine of the Holy Ghost*. He views the act of Ananias and Sapphira solely in its relation to the Divine Spirit. He expresses no opinion of it, in so far as it may affect the apostles as individuals, or the Church as a human society, but views the act itself and the sentiments from which it proceeded only in so far as these define the position of the two offenders with respect to the Spirit of the Lord. Their sin is a trespass against the Holy Ghost, a *crimen læsæ majestatis* committed against the Holy Ghost. Now we have in this procedure of the apostle, essentially and directly, the evidence both of the personality and of the Deity of the Holy Ghost. He says: "Satan hath filled thine heart to lie to the Holy Ghost—thou hast not lied unto men, but unto God—ye have agreed together to tempt the Spirit of the Lord". But such solemn language, uttered so impressively, and intended to expose promptly and fully the secret guilt contracted by the persons here addressed, cannot consistently receive any interpretation which would assume that the term "Holy Ghost" simply denotes a power or an operation of God (Strauss, *Glaubensl.* I. 418). The Holy Ghost is here, on the contrary, distinctly assumed to be a *Person*, with whom men deal uprightly or deceitfully, whom they may put to the test (πειράσαι, ver. 9), or whom they may attempt to deceive by lying words. Again, Peter bears witness to the *Deity* of the Holy Ghost when he says: οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ, ver. 4. Meyer makes the remark, it is true, that Ananias had lied unto *God* by belying His Spirit [virtually saying that the Spirit was ignorant of the fraud (Bengel)]; according to this explanation, θεῷ in ver. 4 designates, not the Holy Ghost, himself, but God the Father. But the lie of Ananias, when he lied to the Holy Ghost, and when he lied to God, is, unquestionably, one and the same sin (Bengel). But even if we admit the distinction which Meyer makes, *one* circumstance stands forth preëminently in the whole narrative, which constitutes the heaviest charge brought by the apostle; namely, these two persons had insulted the Holy Ghost, and thus committed, in a direct manner, a grievous and unpardonable sin. The enormity of the guilt is, in this case, proportioned to the majesty and inviolable sanctity of the Spirit as a divine Person.

3. *The indwelling of the Holy Ghost.* Ananias had persuaded himself that he would not commit a very serious offence, if he should utter a falsehood, since they whom he intended to deceive, were merely human beings. But Peter says: "Thou hast not lied unto men, but unto God," for in these "men" the Holy Spirit himself has his dwelling. And as it was precisely in divine things that Ananias attempted to corrupt and mislead the Christian conscience and judgment of others, his wicked act was an outrage offered directly to the Holy Ghost; for He imparts all the truth that exists in the convictions of men, He is the author of every holy sentiment, He directs the judgment of believers in divine things, and it was on His work that Ananias attempted to lay a profane hand.—But who are the **men**, in whose persons the Holy Ghost was insulted? The apostles alone are usually supposed to be meant, but there is not a word in the text which can be adduced in favor of this opinion. It is true that Ananias laid his money at the feet of the apostles, but he had not these alone in view at the time; he intended to influence the opinion and judgment of the whole church. Now the Holy Ghost dwelt, as the narrative has already shown (ch. iv. 31), not only in the apostles, but also in all the believers; comp. Baumgarten: *Apgsch.* I. 100 ff.

HOMILETICAL AND PRACTICAL.

Ver. 1. *Barnabas and Ananias!* Two persons may perform the same act, but in the eyes of God it may be far from being the same. Both Cain and Abel brought offerings unto the Lord. Ananias and Barnabas alike sold land for the benefit of the poor.—*Ananias in the Pentecostal church!* Where there is light, there will also be a shadow. Where God builds a church, the devil builds a chapel at its side. Where the divine householder sowed good seed, the enemy afterwards sowed tares, Matt. xiii. 25.—There was a traitor among the apostles of Jesus, and a hypocrite in the bosom of the primitive church; such a form the visible church at all times assumes. (Starke).—Since both good and evil men are found in the visible church, God has caused a record of good and evil examples to be made—the former being intended to edify, the latter, to warn us. (Quesnel).—"Remember Lot's wife," said the Lord, long after her day, Lu. xvii. 32; the same words may be applied to all other pillars of salt which are erected as a warning. (K. H. Rieger).

Ver. 2. **And kept back part of the price.**—Avarice is a root of all evil [1 Tim. vi. 10], as illustrated in the cases of Judas and Ananias.—**Brought a certain part**, etc.—Hypocrisy, a besetting sin among believers!—The offering of Ananias demonstrates how little confidence we can place in so-called "good works".—God will not accept the fragments which avarice and hypocrisy are willing to relinquish; he demands the whole, Mal. i. 12 f. (Quesn.).—Ananias and Sapphira probably sold their property more for the sake of avoiding shame, when all others were so liberal, than from any pure and disinterested impulse of their own. (K. H. Rieg.).—Those are wretched beings, who endow a charitable in-

stitution only for the sake of gaining honor in the world. (Starke).

VER. 3. **But Peter said, Ananias.**—A pastor is not at liberty to behold the sins of his flock with indifference; his motives for lifting up his voice are, I. His love to God, and zeal for His house; II. His anxious care for the souls that are led astray; III. His concern for the welfare of those who may either take offence, or be corrupted by evil examples. (From Apost. Past.).—*Why hath Satan filled thine heart?*—a solemn warning, I. In view of the power of Satan, who not only can influence, but also "fill" the hearts even of Christians by profession; II. In view of the guilt and responsibility of those whom he seduces. "Why" has he filled thine heart? How can the devil seduce him who is guided and controlled by Christ? (Apost. Past.).—A man who intentionally lies, and deceives his neighbor, has already surrendered his heart to Satan; John viii. 44. (Starke).—**And to keep back part of the price.**—It is a sacrilegious act when we withdraw from the service of God that which we had resolved to consecrate and give to him, Deut. xxiii. 21. (Quesn.).

VER. 4.—**While it remained, was it not thine own?**—God desires not our property, but our hearts. (Quesnel).—**Why hast thou conceived this thing in thine heart?**—It still occurs at times that those who are powerfully moved by the word of the Lord, feel as if he who proclaims that word, well knew and was setting forth all the secret sins and abominations of which they are guilty, when, in truth, he may possibly have never before seen those hearers. Such cases demonstrate the power of the divine word, which is a "discerner of the thoughts and intents of the heart." [Heb. iv. 12]. (Apost. Past.).—We may conjecture that if Ananias, or, afterwards, Sapphira, had still cherished in the heart only a faint love of the truth, and could have given an answer to the apostolic question: "Why?" the awful judgment might, in such a case, have been averted. (Rieger).—**Thou hast not lied - - - unto God!**—"*Grieve not the Holy Spirit of God*" [Eph. iv. 30], who speaks to you, inwardly, in your hearts, and externally, in his word; for, in such a case, you would, I. Offer an insult to the divine majesty of God; II. Pronounce a sentence on yourselves, which would consign the soul and body to destruction.

VER. 5. **Fell down, and gave up the ghost.**—Be not deceived, dear brethren; God is not mocked; Gal. vi. 7. God has not ceased, under the new covenant, to be "a consuming fire, even a jealous God." [Deut. iv. 24].—The truth, *that the Holy Ghost is true God:* I. Awfully demonstrated in the death of Ananias; II. Graciously revealed in the life of those who obey him. (From Apost. Past.).

VER. 6. **Buried him.**—It is not inconsistent with divine justice, that those whom it has overwhelmed, should receive the last attentions from men, 1 Kings xiii. 26, 29. (Starke).—But an honorable funeral does not necessarily imply the salvation of the soul of the deceased!

VER. 7. **About the space of three hours after.**—Three hours were given to Sapphira for the purpose of reflecting and changing her course. To one sinner God, in his long-suffering and mercy, grants a longer time for repentance, than to another, Isai. lxv. 20. (Starke).—**Not knowing what was done;** but she *did* know that God had threatened in his word to punish the hypocritical and unrighteous. "They have Moses and the prophets; let them hear them." [Lu. xvi. 29.] (Apost. Past.).

VER. 8.—**Tell me whether ye sold the land for so much?**—The woman had not only had a longer time for reflection, but had also found another opportunity, which Peter's question afforded, for examining her heart and giving glory to God [Josh. vii. 19]. But as she replied with increased audacity, the sentence which was pronounced, inflicted an additional pang, when she heard of the judgment that had overtaken her husband.

VER. 9. **How is it that ye have agreed together to tempt the Spirit of the Lord?**—It is a gross violation of the duties of married life, when the parties agree to do evil.—The iniquitous perversion of the ties of marriage in many families: I. When the marriage is simply a community of goods, a business transaction designed to consolidate wealth, instead of being a union of hearts in the Lord; II. When the union is effected for the purpose of serving the flesh, the world and the devil, instead of being influenced by the holy principle: "As for me and my house, we will serve the Lord" [Josh. xxiv. 15]; III. When married life is thus converted into a downward path, conducting both parties to hell, whether it be a hell on earth (domestic strife), or eternal perdition; whereas they should have been partners in every holy joy, and have aided each other in their common efforts to obtain eternal blessedness in heaven.—*How is it that ye have agreed?*—a solemn question addressed to the conscience of every married believer.

VER. 10. **Then fell she down,** etc.—"Thou art not a God that hath pleasure in wickedness.—The foolish shall not stand in thy sight.—Thou shalt destroy them that speak leasing." Ps. v. 4-6. If these two persons suddenly died, when a mere mortal spoke, how shall sinners for one moment endure the rebukes which truth will utter on the day of judgment? 2 Thes. i. 8-10. (Starke).—But if, in the case of Ananias and Sapphira, it was only "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" [1 Cor. v. 5], then, that day will reveal it. (Rieger). [For another view of 1 Cor. v. 5, see Kling's exegesis in a subsequent volume of this Commentary.—TR.]

VER. 11. **And great fear came upon all the church.**—The Church was not founded for the purpose of fostering sinful inclinations, or securing impunity for the sinner. (Quesnel).—Divine judgments are intended to awaken a holy fear; yet they are often regarded only with idle wonder, or with levity, or with uncharitableness and self-righteousness!—When the Lord purges his floor, [Matt. iii. 12], and the chaff is scattered [or burned], his own kingdom sustains no loss, for true believers are then protected and confirmed in the faith. (Apost. Past.).

The sin of Ananias and Sapphira, venial according to the standard of the world, but heinous in the sight of God: for, I. It was a theft (ver. 3), proceeding from the love of money, the root of all

evil; II. It was a lie and a hypocritical act, an abomination in the eyes of the God of truth (ver. 8 and 8); III. It was committed intentionally and wantonly ("was it not in thine own power?" ver. 4); IV. It was committed in accordance with a secret understanding of the two persons, who combined to do evil, in place of addressing to each other's conscience the words: "How can I do this great wickedness, and sin against God?" [Gen. xxxix. 9]. ("How is it that ye have agreed?" ver. 9); V. It grieved the Holy Spirit of God, who warned, rebuked, and admonished them, not only by the mouth of Peter, but also in their own hearts, as believing members of the Church (ver. 8, 4, 9); VI. It was an offence to the Church, which should "not have spot or wrinkle, or any such thing" [Eph. v. 27], and which just began to exhibit such beauty and vigor in the Holy Ghost. (ch. xxiv. 32). "Woe to that man by whom the offence cometh!" [Matt. xviii. 7]; VII. It had a tendency to cause the name of Jesus Christ to be blasphemed among the Gentiles.—*The first tares among the wheat:* I. How the enemy sows them; II. How the householder gathers them up. — *The judgment which overtook Ananias and Sapphira, an august example of the procedure of divine justice:* I. The summons; it accepts no man's person [Gal. ii. 6], but cites alike believers and unbelievers before His tribunal, yea, is even more prompt in the case of the former, who are servants who know their Master's will; "judgment must begin at the house of God." (1 Pet. iv. 17); II. The trial; the investigation is rigid, making manifest the counsels of the hearts [1 Cor. iv. 5]; III. The sentence of condemnation; divine justice exhibits no weakness, but cuts off a diseased member of the Church, so that the whole body may not perish, and prefers to inflict punishment on the flesh, if the spirit may thereby be saved unto life eternal.—*The first case of discipline in the Christian Church, decided by its divine Head:* I. The occasion, and the subjects: a stumbling-block in the Church; II. The means and instruments in administering discipline: the words of rebuke pronounced by the ministerial office; III. The object and design of the disciplinary measures: the promotion of the honor of God, by cleansing the Church, enlightening the conscience, and maintaining a salutary fear. (Here, however, the practical application must carefully distinguish between life in this world and its objects, on the one hand, and eternity, on the other).—*The divine administration of Church discipline in the case of Ananias and Sapphira—a humiliating lesson for our Church, which dispenses with all discipline:* I. The subjects: there, a stumbling-block in the church; here, hundreds and thousands whose cases cannot be reached. II. The agents: there, a resolute and divinely inspired apostle; here, feeble guides and officers of the Church, whom either the Spirit of the Lord has forsaken, or whom the Church does not sustain. III. The effects: there, devout fear and salutary awe; here, levity and ridicule.—[*The death of Ananias and Sapphira:* I. The circumstances connected with the event; (*a*) personal history of Ananias and Sapphira (Jews—converts—possessed property—ambitious—selfish—ignorant); (*b*) their sin (its source, concomitants—form—effects); (*c*) the penalty (divine interposition—design); (*d*) effects which it produced. II. Lessons taught by the event: concerning (*a*) the purity of the Church, as a divine law (sound doctrine—devout sentiments—holy life); (*b*) the divine attributes; (*c*) the nature of death (originally a penalty—in Christ alone its nature changed); (*d*) the accountability of man.—Tr.]

B.—THE PROGRESS OF THE CHURCH, SUSTAINED BY MIRACULOUS POWERS OF HEALING GRANTED TO THE APOSTLES.

Chapter V. 12–16.

12 And [But] by the hands of the apostles were many signs and wonders wrought
13 among the people; (and they were all with one accord in Solomon's porch. *And [But, δὲ] of the rest durst no man [ventured no one to] join himself to them: but
14 [ἀλλ'] the people magnified [highly esteemed] them. *And believers were the more added to the Lord [And there were more and more (μᾶλλον) added, who believed in
15 the Lord], multitudes both of men and women;) [*parenth. marks omitted*] *Insomuch that they brought forth the sick into the streets[1], and laid *them* on beds[2] and couches, that at the least [if but, κἂν] the shadow of Peter passing by [when he came,]
16 might overshadow some [some one, τινὶ] of them. *There came also a [the, τὸ] multitude *out* of the cities round about unto Jerusalem[3], bringing sick folks, and them which [who] were vexed with [by] unclean spirits: and they were healed every one [were all healed, ἅπαντες].

[1] Ver. 15. a. κατὰ τὰς πλατείας [of *text. rec.* with D (original)., and adopted by Alford]. The readings vary considerably: ἐν ταῖς πλ. [E.]; εἰς τὰς πλ. [in A. B. D (corrected)., and Cod. Sin., and adopted by Lach. and Tisch.], etc. They are all corrections, intended to furnish an easier construction than the original text presents.

[2] Ver. 15. b. κλιναρίων; in place of this word, some present the simple and more usual form: κλινῶν —[The latter, of the *text. rec.* is found in E. Alford, with A. B. D. Cod Sin., and recent editors, reads κλιναρίων—Tr.]

[3] Ver. 16. εἰς Ἱερουσαλήμ; the preposition εἰς was omitted in some MSS., as the name of the city was supposed to be connected with πέριξ, but εἰς should be retained. [It is omitted in A. B. Cod. Sin. Vulg., etc., and by Lach., and Tisch., but found in D. E., and retained by Alf., with whom de Wette and Meyer agree.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 12–16. *a.* The narrative of the Pentecostal miracle, ch. ii. 43, and that of the first hostile movement against the church, iv. 32, are succeeded by general statements respecting the peaceful progress of the latter during a certain period of time. The narrative of the penal miracle which God wrought for the protection of the holy character of the church, is followed by additional statements in the present passage. But the description does not, now, as in ch. iv. 32 ff., refer to the inner life of the church; its main purpose is to exhibit the influence exercised by the apostles and the church on those who were not yet united with them.

b. The statements in this passage are not logically arranged, systematically combined, or pragmatical. ["The *pragmatical* historian inserts reflections on the causes and the results of the events which he relates, and deduces useful lessons from them." (Heyse).—TR.]. Nearly the whole of this episode has, accordingly, been suspected by rigid critics like Beck, Ziegler, etc., to be an interpolation. But it is written simply in the same plain and artless style which characterizes other portions of this book.

c. **By the hands of the apostles**, etc.—Luke first mentions (ver. 12) numerous miracles, *i. e.*, miracles of healing, which the apostles wrought among the people; these were, therefore, miracles which conferred advantages and blessings, and were thus contradistinguished from the recent miraculous judgment of God which has just been described. The latter occurred in the bosom of the church; but these miracles of healing were performed for the benefit even of those who were not yet believers. This circumstance is more fully described in ver. 15, 16. The sick were brought out of the houses along the streets (κατὰ τὰς πλ.), and deposited on beds and couches of various kinds, in order that they might be healed by Peter, even if only his shadow should fall on the one or the other. It should be carefully noticed here, that when Luke uses this peculiar language, he only intends to give expression to *the popular thought;* the people, he implies, entertained such confidence in the apostle's power, that they ascribed a healing influence even to his shadow, [comp. ch. xix. 12]. But he does not employ a single word which distinctly affirms that the mere shadow of Peter had healed any sick person. He simply testifies, particularly at the close of ver. 16, that Peter performed many miracles of healing, but he does not describe the mode. The phrase: διὰ τῶν χειρῶν τ. ἀπ., undoubtedly expresses more than the simple preposition διὰ would have done; it authorizes us to infer that, in most cases, these miracles were wrought through the medium of the imposition of hands, or by touching the sick. It is, however, also possible, that in some instances, sick persons, whose faith prepared them to receive the gift of health, were restored without having been actually touched by Peter. Such faith or confidence in the power of the apostle to heal, was not confined to those who dwelt in the city; it influenced others also, and induced many who resided in the neighboring cities to bring their sick, as well as demoniacs, to Jerusalem; the relief which they sought, was invariably obtained.

d. **They were all with one accord**, etc.—Luke relates, in addition, that the union of the believers and their assemblings, were uninterruptedly maintained; they met in Solomon's porch (mentioned above, iii. 11), which was sufficiently spacious to admit them all, and was well suited for their meetings, although they now constituted a numerous body, and constantly received new accessions.—As their numbers had so greatly increased, it might have occurred, under ordinary circumstances, that individuals would enter with comparative ease, whose presence might create a disturbance, or impair the harmony and confidence which had originally characterized their intercourse. They escaped such a great affliction in consequence of the sentiments of esteem and reverence with which they were regarded by the people, insomuch that those who had not attached themselves to the church, respectfully refrained from approaching them when they were assembled (ver. 13, "no man durst join himself to them", [*i. e.*, obtrude himself on them]). The interpretation of Baur, (who restricts αὐτοί to the apostles, and supposes that the Christians themselves are designated by the term οἱ λοιποί,) assumes that the profound reverence with which the members of the church regarded the apostles, kept them at a distance from the latter; but such a view is inconsistent with the whole character of the life of the church, as it is described in THE ACTS.—Finally, many persons of both sexes believed in Jesus, and became connected with the company of the disciples, ver. 14: it was precisely this steady growth of the church (ὥστε, ver. 15) which, at the same time, strengthened the confidence of the people in the miraculous powers of the apostles.

DOCTRINAL AND ETHICAL.

1. The penal miracle did not fail to produce a deep impression both on the church itself, and also on those who stood without. It solemnly admonished the former to watch over its own spiritual state with the utmost diligence, and was a most impressive warning against the sin of grieving the Holy Ghost. But it also taught the people that those who attached themselves to the church, were required to subject their conscience and whole spirit to the control of the Holy Ghost, and that a mere external union with the church, in which the heart had no share, was of no advantage. The great object which the divine Head of the Church has in view, is not the accession of a mixed multitude of members, but the sanctification of his people.

2. The numerous miracles of healing which the apostles now perform, constitute the answer to the prayer recorded in ch. iv. 30; they also furnish the evidence that, however awful the manifestations of God's displeasure with the wicked may be, he is always ready, in his infinite mercy, to help, to heal, and to save all those who seek his face.

HOMILETICAL AND PRACTICAL.

VER. 12. **And by the hands**, etc.—The wrath of God, who spoke by the *mouth* of the apostles, had consumed two hypocrites; but now, through the *hands* of the apostles, relief is afforded to a multitude of sufferers. Thus the Lord demonstrated that he had no pleasure in the death of the wicked, but preferred to do good to his creatures.—In wrath he remembers mercy [Hab. iii. 2], and even as he takes vengeance on the ungodly, so, too, he never turns away from the cry of the needy. (Apost. Past.).

VER. 13. **And of the rest durst no man join himself to them.**—It may be noticed even in our own day, that disingenuous men, who reject the word, do not readily approach an upright servant of Christ, but rather avoid all intercourse with him. (Apost. Past.).—The judgment which visited Ananias and Sapphira, was a public testimony that the Lord does not primarily desire to gather a mixed multitude into the church. Hence it was one of the first results produced by that judgment, that no one ventured to form a merely outward connection with the believers; the power of the Spirit and of the truth, which was revealed in the latter, deterred others from making any professions which were not sustained by the movements of their hearts. (K. H. Rieger).

VER. 14. **And believers were the more added**, even after that awful illustration of divine justice had been given! It seems then, that the apprehensions of a spurious wisdom are unfounded; that wisdom objects to the maintenance of a consistent and rigid church-discipline, fearing that others will thus be deterred from approaching. No! Let good order be strictly maintained, and an improvement will soon become visible. (Starke).—Pruning is also one of the means which God employs for promoting the vigorous growth of the church. (Quesn.).

VER. 15. **The shadow of Peter.**—A pastor who is aware of his own insufficiency, sometimes becomes discouraged, and asks: "How can I accomplish any good work, when I myself am sitting in the shade, and am more like a shadow than a living man?" But God can accomplish a great work by employing even the weakest things of the world [1 Cor. i. 27], such as the shadow of Peter, if only the instrument humbly yields to his control. (Apost. Past.).—"*The Lord* is thy shade," (Ps. cxxi. 5), was Peter's answer. It was not his shadow that healed; the apostle, who tried the spirits [1 John iv. 1], would have rebuked the man who expected help from the shadow of a human being; the sick sought for aid from the power of God which wrought through Peter. (Besser).

VER. 16. **There came also a multitude - - unto Jerusalem.**—Happy is he, whose distress has taught him to lift up his heart to the heavenly Jerusalem, and to look in that direction for the power that shall heal him. 2 Cor. v. 1, 2. (Quesn.). —**Them which were vexed with unclean spirits.**—We ought not, as pastors, to abandon hope in a single case, even if the individual before us is possessed by the most unclean of the spirits, and by legions of them! (Ap. Past.).—*The blessed results which follow, when God sifts the Church:* I. The chaff is removed; (*a*) either expelled, (Ananias and Sapphira), (*b*) or kept afar off (the people who durst not join thomselves to the believers, ver. 18); II. The wheat remains; (*a*) purified by faith; (*b*) united by love, ver. 12. —*The mysterious power exercised by a believer who is filled with the Spirit:* I. It repels the evil, ver. 13, but attracts the good, ver. 14; II. It subdues unclean spirits, ver. 16, but gives rest to them that labor, and are heavy laden, ver. 15; III. It is a savour of death unto death [2 Cor. ii. 16] to the enemies of the truth (Ananias and Sapphira; the priests and elders), but a savour of life unto life to them that seek salvation (the sick who were brought to Peter; believers who were added to the church).—The human instrumentality employed in conducting a soul to heaven, proceeds itself from the divine and only source of salvation.—*The transition from the shadow of Peter into the light of Christ:* I. Salvation is not obtained through Peter's shadow, although the weakness and folly of men are often prompted to assign an undue value to the personal characteristics, the peculiarities, or even the infirmities of chosen instruments (the idolatrous attentions paid to preachers, pastors, heads of sects; the worship of relics); it proceeds solely from Christ, who was the light and life of Peter (ch. iii. 6); II. Salvation is not obtained through Peter himself, but through Him whose strength was made perfect in Peter's weakness [2 Cor. xii. 9]—through Christ, ch. iii. 12. And thus Peter's shadow directs attention to Christ, the light of the world, the sun of righteousness.—If Peter himself cannot save, much less can his shadow—the Pope—save a single soul!—*What is the remedy that can heal a diseased soul?* I. Not the shadow of Peter, nor the garment of Christ (Lu. viii. 44), that is to say, no outward object, no outward act; II. It is the light which shone on Peter, the power of Christ, that is to say, the life of God, revealed in Christ and his witnesses, received in faith, and infused into the soul.—*The Gospel of Christ, the true Bethesda* [John v. 2] ver. 16.—Sickness and misery enlarge the borders of the church of Christ. If the sick are to be healed, they must be brought to Jerusalem, ver. 16, that is, to Jerusalem which is above, and which is the mother of us all [Gal. iv. 26]. (Gossner).

SECTION III.

ANOTHER AND A MORE VIOLENT ASSAULT, CONDUCTED BY THE SADDUCEAN PARTY, IS FOLLOWED BY THE IMPRISONMENT OF ALL THE APOSTLES; THE MIRACULOUS DELIVERANCE OF THE LATTER, THEIR BOLD DEFENCE BEFORE THE GREAT COUNCIL, AND THE INTERVENTION OF GAMALIEL, ULTIMATELY LED (AFTER THEY HAD SUFFERED SHAME FOR THE SAKE OF JESUS), TO THEIR RELEASE.

CHAPTER V. 17–42.

A.—THE ARREST OF ALL THE APOSTLES, WHO ARE, HOWEVER, MIRACULOUSLY DELIVERED BY THE ANGEL OF THE LORD; THEY ARE THEN SUMMONED TO APPEAR BEFORE THE GREAT COUNCIL, AND VOLUNTARILY PRESENT THEMSELVES.

CHAPTER V. 17–26.

17 Then [But] the high priest rose up, and all they that were with him, (which is the sect 18 of the Sadducees,) [*om. parenthetical marks*] and were filled with indignation,[1] *And laid their[2] [*om.* their] hands on the apostles, and put them in the [a] common [pub- 19 lic] prison. *But the [an] angel of the Lord by [during the] night opened the pris- 20 on doors, and brought them forth, and said, *Go, stand and speak in the temple to 21 the people all the words of this life. *And when they heard *that*, they entered into the temple early in the morning [temple about daybreak], and taught. But the high priest came, and they that were with him, and called the council together, and all the senate [all the elders] of the children of Israel, and sent to the prison to have them 22 brought. *But when the officers came, and found them not in the prison, they re- 23 turned and told, *Saying, The prison truly [*om.* truly, μὲν] found we shut with all safety, and the keepers standing without[3] before [standing at] the doors: but when we 24 had opened, we found no man [no one] within. *Now when the high priest[4] [the priest] and the captain of the temple and the chief priests heard these things, they doubted of [were in doubt concerning] them whereunto this would grow [what this 25 would become]. *Then came one and told them, saying[5], Behold, the men whom ye put in prison are standing in the temple, and teaching [are in the temple, standing 26 and teaching] the people. *Then went the captain with the officers, and brought them without [not with] violence: for they feared the people, lest[6] they should have been stoned [in order that they might not be stoned (*the words:* "for they feared the people", *viewed as a parenthetical remark*)].

[1] Ver. 17. [For *indignation* (Tyndale; Cranmer; Geneva), the margin offers (as in Wiclif) the word *envy*. "The word (ζήλου) necessarily suggests the ideas of zeal, party spirit, and indignant jealousy or envy, etc." (J. A. Alex.); Hackett, who refers to ch. xiii. 45, where the same word is translated *envy*, here prefers *indignation*.—Tr.]

[2] Ver. 18. αὐτῶν is wanting in important MSS. and versions [A. B. D., Cod. Sin., Syr., Vulg., etc.,], and is, without doubt, an addition made by a copyist. [Found in E; omitted by Lach., Tisch., Alf.—Tr.]

[3] Ver. 23. ἔξω is undoubtedly an interpolation, and was suggested by ἔσω, which afterwards occurs, in the same verse. It is not found in any of the more important MSS.; [omitted in A. B. D. E., Cod. Sin., Vulg., and by Alf. as a "gloss"].—ἐπί [before τῶν θ.] is supported by the authority of the most important MSS. [by A. B. D. Cod. Sin.]; πρό [of the *text. rec.*, and found in E.] is a later correction, and was substituted as a more descriptive word.

[4] Ver. 24. ὅ τε ἱερεύς [of the *text. rec.*] is wanting in many MSS. and versions, among which are some of the more important [A. B. D. Cod. Sin., Vulg., etc.]; but it was unquestionably cancelled [by copyists] simply for the reason that its presence in connection with οἱ ἀρχιερεῖς in the same clause was not comprehended. If it had not been originally employed in the text, it would certainly never have been inserted by a later hand. [No uncial MS. exhibits it; E reads οἱ ἱερεῖς; it is omitted by Lach. and Tisch., but retained by Alf., and advocated by Meyer and de Wette, on the ground that the great variety of readings, intended as corrections, indicates its original presence.—Tr.]

[5] Ver. 25. [λέγων after αὐτοῖς, inserted in the *text. rec.* is omitted in A. D. E. Cod. Sin. Vulg., and cancelled by recent editors, including Stier.—Tr.]

[6] Ver. 26. Lachmann [but not Tisch.] omits ἵνα, following the authority of several MSS., and assuming that μή is connected with ἐφοβοῦντο, in which case, ἵνα would be inaccurate. [If ἵνα is retained, the phrase: ἵνα μὴ λιθ. depends upon οὐ μετὰ βίας; it is omitted in B. D. E. Cod. Sin., but found in A., and retained by Alf.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 17, 18. **Then the high priest rose up - - - prison.**—This second interference of the highest Jewish tribunal with respect to the affairs of the Church, is marked by increased bitterness of feeling, and may be distinctly traced to the influence of the Sadducean party. The **high priest rose up.** ἀναστάς, that is, proceeded to employ active measures; Annas is, no doubt, the individual meant, according to ch. iv. 6, although his son-in-law Caiaphas was, at that time [John xi. 49; xviii. 13], actually the high priest. Those who lent him their aid, πάντες οἱ σὺν αὐτῷ, were, preëminently, the sect of the Sadducees. Luke does not say that the high priest himself belonged to that sect (and no evidence of his connection with it exists elsewhere), but simply informs us that the Sadducees coöperated with him on this occasion. If Annas was a Pharisee, it is quite possible that the public appearance of the Christians as a distinct body, temporarily influenced the party feelings of the Pharisees and Sadducees, in so far at least, that the distrust with which they regarded each other, was forgotten in the presence of a common enemy. When, therefore, the Sadducean party unequivocally assumed a hostile attitude toward the apostles, the high priest was easily persuaded to become the ally of the former. As the resurrection of Jesus was the central fact to which the preaching of the apostles continually referred, the most violent opposition which they encountered, naturally proceeded precisely from the sect of the Sadducees.

VER. 19. **But the [an] angel of the Lord.**—In the course of the night which followed the arrest of the apostles, they were liberated by an angel who opened the doors of the prison. Interpreters who have deemed it necessary to trace this deliverance to natural causes, have suggested various agents, such as a flash of lightning, or an earthquake, or the keeper of the prison himself, or a resolute Christian. But all these explanations contradict the Scriptural narrative in direct and absolute terms; it might with equal propriety be asserted that the original facts had received legendary additions (Meyer), or that the whole narrative bore an unhistorical character (Baur; Zeller). Unless we concede the point that angels do *not* exist, and that, consequently, no miracles are wrought by them, the present narrative affords no grounds for the doubts of these interpreters. There are only two circumstances in the narrative which might, at first view, suggest doubts: first, when the apostles are subsequently examined in the presence of the Sanhedrin, ver. 27 ff., no mention whatever is made of the mode in which they had been delivered from the prison. This circumstance certainly demonstrates that the account which Luke gives, is a mere summary of events, in which full details are omitted, but not that it is itself untrustworthy. Secondly, the liberation of the apostles appears to have been without a definite purpose, since they were, nevertheless, brought before the tribunal, after their escape, ver 27, and shamefully beaten, ver. 40, 41. This latter fact, however, by no means authorizes us to conclude that their deliverance had been effected without an object in view, for Luke expressly refers, ver. 24, to the perplexity and confusion of mind which prevailed among the enemies of the apostles, when the event occurred; with respect to them at least, the object of the miracle was attained. Further, it may be easily conceived that such a wonderful interposition of God, must have added new power to the faith of the apostles, and this effect is plainly seen in ver. 20 ff. Lastly, when the apostles voluntarily appear before the great Council, ver. 26, 27, they occupy a very different position from that of prisoners who are carried from a place of confinement to the presence of the judges. Hence the alleged absence of an object, when the apostles were liberated during that night, is only apparent; the effects which it produced, indicate its object.

VER. 20. **Go, stand and speak.**—The angel directs the apostles to stand forth with freedom and boldness (σταθέντες), and preach publicly in the temple [ἱερῷ, the sacred enclosure, as distinguished from the edifice itself, called ναός], in the presence of the people; τὰ ῥήματα τῆς ζωῆς ταυτῆς are the words that refer to this life, this blessed life in Christ and through Christ. If an hypallage should be assumed to occur here [so that the true meaning would be thus expressed: τὰ ῥήμ. ταῦτα τῆς ζ.], (an assumption, which, however, is by no means necessary), the meaning would be: *life-words:* such a conception would scarcely have been expressed by Luke, or have originated in those primitive times.

VER. 21-23. **But the high priest came.**—While the apostles were teaching in the temple, the high priest and his followers called a meeting of the whole Sanhedrin, for the purpose of instituting legal proceedings against the apostles. The expression πᾶσα ἡ γερουσία τ. υἱῶν Ἰσρ., cannot, however, be reasonably understood as designating any others than the πρεσβύτεροι mentioned in ch. iv. 5. Meyer and Stier, it is true, assign the utmost latitude of meaning to the words, and suppose that the entire college or body of the elders is here meant. The sense would then be, that an extraordinary session of the Sanhedrin was held, at which even those elders of the people, who were not regular members of it, also assisted. Such additions to the actual members of the Council, are not recorded elsewhere, and the Sanhedrin uniformly bears the name of γερουσία in the Second Book of the Maccabees. That a tautology occurs in the present passage must be admitted, but the cause may be readily found in the purpose of the writer to indicate distinctly that the *whole* number of the members was present at the meeting [*i. e.* **the council and all the senate**, equivalent to: *the council, including all the elders who were members of it.*].

VER. 24, 25. **Now when - - - heard these things.**—The title ὁ ἱερεύς doubtless designates the high priest himself, and οἱ ἀρχιερεῖς are high priests in the wider sense of the term [that is, predecessors of the high priest, who retained the title, and also the heads of the twenty-four sacerdotal classes, or courses, 1 Chron. xxiv. 1-19; 2 Chron. viii. 14; Luke i. 5.—TR.]. The captain of the temple-guard, who was, no doubt, himself a priest, may have been personally engaged in effecting the arrest of the apostles; comp. ch. iv. 1 ff.

VER. 26. **Then went the captain.**—The

captain of the temple now conducted the apostles to the place in which the Sanhedrin was assembled, but without offering personal constraint; his motive in avoiding violent measures is indicated in the words: ἵνα μὴ λιθασθ. These words are much more naturally connected with ἤγαγεν—βίας. than with ἐφοβοῦντο. Even if instances can be produced from Greek writers who employed the Attic dialect, in which φοβεῖσθαι is connected with ὅπως μή, ἵνα μή, the passive verb λιθασθῶσιν seems to indicate that the former construction was really intended; the words ἐφοβ. γὰρ τ. λα. may, without any difficulty be regarded as parenthetical.—The popular feeling which was manifested on this occasion, is truly remarkable. The guard must have considered it a possible event, that they would be stoned by the people, if they resorted to violence in their treatment of the apostles. The popular favor which the apostles enjoyed, had undoubtedly reached its culminating point at this time. The sources from which it proceeded, are readily ascertained: many benefits had been conferred, not simply on individuals, but on entire families whose sick relatives had been healed; and then, the apostles had been imprisoned on the previous day, but had been liberated, not by human aid, but by a direct interposition of God. We may conjecture that the latter circumstance inspired the apostles with unusual confidence, and augmented the power of their language when they addressed the people.

DOCTRINAL AND ETHICAL.

1. Christ is our Redeemer, preëminently as the *Crucified* One, [1 Cor. ii. 2], and the cross is the mark by which the Gospel is recognized; so, too, the history of the apostles and of the primitive church exhibits a development which proceeded under the sign of the cross. Every blessing was succeeded by a trial, either originating in the bosom of the church [ver. 1 ff.], or produced by external causes. But the richest and most glorious consolations which the devout receive from heaven, are also imparted to them only under the cross.

2. The angel of the Lord here acts as a minister, not only of God the Father in his government of the world, but also of the exalted Son of God; he exerts an influence on occurrences in civil and daily life, but, at the same time, also on the progress of the kingdom of God, that is, the development of the church of Christ.

3. The angel encourages the apostles to speak all the "words of this life." He belongs to the celestial world, in which death is not known; he neither manifests an interest, nor does he actively participate, in aught else, save that which is called **life**, and which possesses life. Hence the angels appeared in large numbers at the birth of the Redeemer, who is the *life* of the world, and at his resurrection, which was the most glorious manifestation of his *life*, and of his victory over death. The angels rejoice over one sinner that repenteth [Lu. xv. 7, 10]; they take pleasure only in those words which refer to the *life* that was manifested [1 John i. 2], and that imparts *life* to the world; such words alone claim their active and efficient aid.

HOMILETICAL AND PRACTICAL.

VER. 17. **Then the high priest rose up.**—When the Lord arises to build up Zion [Ps. cii. 16] through the instrumentality of his servants, the enemy also arises, in order to employ *his* servants in hindering the work, (Ap. Past.).—**The sect of the Sadducees.**—The carnal and sinful life of the Sadducees, both of ancient and of modern times, is sluggish, as long as the Spirit of God, and his warning messages, are withheld. But when the disciples of Christ, filled with the Holy Ghost, bear witness against that carnal life by their words and their deeds, it is at once aroused, openly avows its hostility, and manifests a satanic zeal in its opposition to God and his Gospel. "How often, since that day, the Sadducean Annas, who lives after the flesh even when he assumes the Christian name, has attempted to bind believers and their faith with chains!" (Leonh. and Sp.).—**And were filled with indignation.**—The servants of Christ are filled with the Holy Ghost; his enemies with a hellish zeal [ζήλου; Germ. version: *Eifer*]!—*A holy zeal, and a wicked zeal:* I. The objects of each; II. The manifestation of each. [Gal. iv. 17, 18].

VER. 18. **Put them in the common prison.**—The bonds and chains by which men are confined for Christ's sake, are truly honorable badges. (Quesn.).

VER. 19. **But the angel of the Lord.**—There is a divine "But," which often disconcerts the plans of men. When the latter have matured their evil counsels, this "But" defeats them all. Joseph says to his brethren; "Ye thought evil against me, BUT God meant it unto good." David complains in the second Psalm: "The rulers take counsel together against the Lord, and against his anointed; BUT He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Ahlfeld.)—**By night opened the prison doors.**—Affliction is not of long continuance; be not dismayed, thou sorrowing soul! "Weeping may endure for a night, but joy cometh in the morning." Ps. xxx. 5.—No bars nor bolts are so strong, that the Lord cannot open a passage for his servants. There are no sorrows so profound, no burdens so heavy, that the Lord cannot, in his own appointed time, give relief to the soul.—But He who holds the key which opens the prison doors of his servants, holds also the key of hell and death, yea, the key of heaven and eternal life. (Ap. Past.).—*The angels of God, ministering unto our salvation,* [Hebr. i. 14]: as, I. Friends of the devout; II. Guardians at night; III. Deliverers from danger; IV. Leaders in the path of duty, ver. 20; V. Messengers of heavenly life in the world, ver. 20; VI. Guides to heavenly life and eternal joy.—How precious man is in the sight of God, since an entire invisible world is at hand, and ready to afford him aid in seeking salvation! How full of comfort the assurance is, that they that be with us, are more than they that be against us [2 Kings vi. 16]. (Fr. Arndt.)—**Brought them forth.**—A strange beginning, but a glorious end! Thou sayest: The course of events is wonderful; what will the issue be? We reply: Unquestionably, it *is* won-

derful, but is not God He who doeth wonders? (H. Müller).

VER. 20. **Go, stand and speak in the temple to the people.**—The angel does not say: Go, seek concealment!—but—Go, and stand forth! He does not say: Speak to your own company!—but—Speak in the temple to the people! Such a commission is suited, not to men who confer with flesh and blood [Gal. i. 16], but to those, who, at all times, promptly respond: Lord, at thy word! (Lu. v. 5). These are the men through whom God accomplishes his great designs. (Williger).—**All the words of this life.**—*The word of Christ, demonstrated in the history of the apostles as a word of life:* by the power of that word, they, I. Were endowed with a divine life in the soul; II. Communicated a new life to the world; III. Joyfully ventured their temporal life; IV. Triumphantly gained eternal life.

VER. 23. **We found no man within.**—*Every persecution which believers endure for Christ's sake, ultimately glorifies Him in them:* I. Where Christ appears, the power of his life is speedily manifested, ver. 16; II. The enemy, to whom that life is invisible (ver. 17), attempts to fetter it, ver. 18; III. But it is ultimately revealed in all its glorious freedom and power, ver. 19-23. (Ahlfeld.).—*Praise thy God, O Zion!* I. Out of Zion God hath shined, [Ps. l. 2,] ver. 16; II. Let the children of Zion be joyful in their king, [Ps. cxlix. 2] ver. 17. 18; III. The Redeemer shall come to Zion, [Isai. lix. 20] ver. 19 ff. (Leupold).

VER. 24. **They doubted of them whereunto this would grow.**—How salutary this alarm of the enemies of the Lord might have been, if they had been willing to recognize the mighty hand of God, and bow in submission before his majesty and power! (Ap. Past.).

VER. 25. **Then came one and told them.**—When an injury is to be inflicted on Christ and his people, a Judas can always be found.

VER. 26. **They feared the people.**—Godliness converts men into heroes; ungodliness, into cowards. (Starke).—*The Lord glorified alike in the joys and the sorrows of his servants:* I. In the blessing which attends their labors; II. In the trials which accompany that blessing; III. In the protection which he grants to his suffering servants. (Langbein).—*How the Lord builds up his church by his protecting care in seasons of persecution:* I. He permits its enemies to rage, so that their unholy passions may demonstrate the innocence of his persecuted people; II. He opens a pathway for his messengers, so that their successful labors may reveal the helplessness of its enemies. (Lisco).

B.—THE APOSTLES BOLDLY DEFEND THEMSELVES BEFORE THE GREAT COUNCIL; THEY ARE ULTIMATELY RELEASED, IN CONSEQUENCE OF THE INTERVENTION OF GAMALIEL, AFTER THEY HAD BEEN SHAMEFULLY BEATEN.

CHAPTER V. 27-42.

27 And when they had brought them, they set *them* before the council: and the high
28 priest asked them, *Saying, Did not[1] we straitly command [We strictly commanded] you that ye should not teach in this name? [; *note of interrog. om., and placed at end of verse*], and, behold, ye have filled Jerusalem with your doctrine, and intend [wish]
29 to bring this man's blood upon us [?]. *Then Peter and the *other* [*om.* other] apos-
30 tles answered and said, We ought to [must] obey God rather than men. *The God of our fathers [has] raised up Jesus, whom ye slew and hanged on a tree [the wood,
31 ξύλου]. *Him [This (one)] hath God exalted with his right hand *to be* a Prince and
32 a Saviour, for to give repentance to Israel, and forgiveness of sins. *And we are his[2] witnesses of these things [words]; and *so is* also the Holy Ghost, whom God hath
33 given to them that obey him. *When they heard *that*, they were cut *to the heart*[3],
34 and took counsel[4] to slay them. *Then stood there [But (δέ) there stood] up one in the council, a Pharisee, named Gamaliel, a doctor of the law [a scribe], had in reputation [highly esteemed] among all the people, and commanded to put the apostles[5]
35 [the men] forth a little space[6]; *And said unto them, Ye men of Israel, take heed to
36 yourselves what ye intend to do as touching [with respect to] these men. *For before these days rose up Theudas, boasting himself to be [and alleged (λέγων) that he was] somebody; to whom a number of men, about four hundred, joined[7] themselves: who was slain; and all, as many as obeyed[8] him, were scattered and brought to nought.
37 *After this man rose up Judas of Galilee in the days of the taxing, and drew away much[9] people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.
38 *And now I say unto you, Refrain [Stand off] from these men, and let them alone:
39 for if this counsel or this work be of men, it will come to nought: *But if it be of God, ye cannot[10] [will not be able to] overthrow it[11] [them]; lest haply ye be found even

40 to [that ye be not even found as those who] fight against God. *And to him they agreed: and when they had called the apostles, and beaten [scourged] *them*, they com-
41 manded that they should not speak in the name of Jesus, and let them go. *And they [They now, *οἱ μὲν οὖν*] departed from the presence of the council, rejoicing that
42 they were counted worthy to suffer shame for his[12] name. *And daily in the temple, and in every house [here and there in houses, *κατ' οἶκον*], they ceased not to teach and preach Jesus Christ [ceased not to proclaim the gospel concerning Jesus the (*τὸν*) Messiah].

[1] Ver. 28. *οὐ* [of the *text. rec.* before *παραγ.*, giving the whole an interrogative form] is wanting in A. B., in some ancient versions, and in some of the fathers; it is undoubtedly spurious; for if it had been originally in the text, no one would have cancelled it, whereas its insertion on account of *ἐπηρώτησε* could easily occur. [Found in D. E., but omitted in A. B. Cod. Sin. Vulg. etc., and cancelled by recent editors; it was inserted by a later hand (C) in Cod. Sin.—Tr.]

[2] Ver. 32.—*αὐτοῦ* [of *text. rec.*] after *ἐσμέν* seemed to be superfluous, as *μάρτυρες* was followed by another genitive depending on it, and was therefore omitted in some MSS. [A. D. Cod. Sin.] and versions [Syr., Vulg.], or *ἐν αὐτῷ* was substituted [B., and adopted by Lach.]; but, as the more difficult reading, it is, without doubt, genuine. [Found in E., and retained by Tisch. and Alf.]

[3] Ver. 33. a. [The Italicized words of the Engl. version: *to the heart*, are supplied from ch. vii. 54, where they are connected in the Greek with precisely the same verb; see the exegetical note on this verse.—Tr.]

[4] Ver. 33. b. *ἐβουλεύοντο* is not better attested, it is true, than *ἐβούλοντο*, but should be preferred, as the shorter form could more easily have proceeded from the longer than *vice versa*. [*ἐβουλεύοντο*, of D. H., and also Cod. Sin., is preferred by Tisch. and Alf. to *ἐβούλοντο* of A. B. E., which latter Lach. adopts.—Tr.]

[5] Ver. 34. a. *τ. ἀνθρώπους* was exchanged in some MSS. for the explanatory *ἀποστόλους*, but it is sufficiently attested, and, even, *in sermone obliquo*, may be the term actually employed by Gamaliel. [Alford, with D. E. H. reads *ἀποστ.*; Lach. and Tisch. with A. B. Cod. Sin. Vulg., etc., read *ἀνθρώπ.*; de Wette regards the latter as a correction to suit ver. 35, 38.—Tr.]

[6] Ver. 34. b. *τι* after *βραχύ* [in H. and *text. rec.*] is not genuine, as external evidence demonstrates, and is clearly a later adddition. [Rejected by recent critics, in accordance with A. B. D. E. Cod. Sin.—Tr.]

[7] Ver. 36. a. The reading *προσεκλίθη* is sufficiently attested [by A. B. Cou. Sin., and adopted by later editors], but does not occur elsewhere in the New Test.; for this more difficult reading other terms were substituted: *προσεκλήθη* [C.], *προσεκολλήθη* [*text. rec.*] and also *προσετέθη* [the two latter only in minuscules.—Tr.]

[8] Ver. 36. b. [The word *obeyed* (or, *followed*, lit. *were persuaded by*) in the text of the Engl. version (Geneva), is preferable to *believed* (Wiclif; Tynd.; Cranmer) in the margin. (Robinson; J. A. Alexander.)—Tr.]

[9] Ver. 37. [*ἱκανὸν* of *text. rec.*, found in E. H., is omitted in A. B. Cod. Sin. Vulg., etc., and cancelled by Lach. Tisch. and Alf. with whom Meyer and de Wette concur; C. and D. substitute *πολύν*.—Tr.]

[10] Ver. 39. a. The fut. *δυνήσεσθε* has by far the stronger testimony in its favor [found in B. C. D. E.; Vulg. etc.]; the pres. *δύνασθε* [of *text. rec.*] was substituted, in order to give the strongest possible emphasis to Gamaliel's opinion. [Alford, who retains the pres., (found in A. H.) regards the fut. as an alteration to agree with the foregoing future, *καταλ.*, and the conditional *εἰ*. Lach. and Tisch. adopt the fut. Cod. Sin. exhibits *δυνησεσθαι*.—Tr.]

[11] Ver. 39 b. *αὐτούς* is supported by many MSS. and versions [A. B. C. D. E. and Cod. Sin.], while *αὐτό* is but feebly attested [by Vulg., etc., and adopted in *text. rec.*]; it seems to be a correction to suit *τὸ ἔργον*, as an easier sense. [*αὐτούς*, Lach. Tisch. Alf.]

[12] Ver. 41. *τοῦ ὀνόματος* without the appended *αὐτοῦ* [of *text. rec.*] is, unquestionably, the original reading; the following explanatory additions occur: *αὐτοῦ*; *Ἰησοῦ* [Vulg.]; *τοῦ χριστοῦ*; *τοῦ κυρίου*, etc. [*αὐτοῦ* is omitted by later critics, in accordance with A. B. C. D. H. and Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 27. **And the high priest asked them.**—The word *ἐπηρώτησεν*, certainly seems to indicate that the words of the presiding judge, which are now reported, had assumed the form of a direct question, although this is not really the case, as *οὐ* is spurious. Still, the whole tenor of the high priest's language, in which the apostles are charged with having promulgated their doctrine, notwithstanding the prohibition [in iv. 18], shows that he demanded, at least indirectly, an explanation of their conduct. [See note 1 above, appended to the text.—Tr.]

Ver. 28. (*a*) **Did not we straitly command** [We strictly commanded] **you**, etc.—The high priest refers with great circumspection to Jesus, and avoids the actual mention of his name, as if it were inconsistent with his dignity to pronounce it; he merely says: *τῷ ὀνόμ. τούτῳ*; *τοῦ ἀνθρ. τούτου*. But Peter, on the contrary, is not ashamed of the name of Jesus; he names him with the utmost freedom and boldness, and ascribes all honor and glory to him, ver. 30 ff.

(*b*) **And, behold, ye have filled.**—The high priest alleges, as the most serious charge which he can produce against the apostles, that they had wished *ἐπαγαγεῖν ἐφ' ἡμᾶς* the blood of Jesus. Meyer thus interprets the verb: to cause that the blood of this man which was shed, should be avenged by a popular insurrection. Such a fulness of meaning can, however, scarcely be ascribed to it. It is more probable that the high priest accused the apostles only of an attempt to fix the responsibility and guilt of having shed that blood, on him and his associates. The reproach which he utters, betrays the secret trouble of his conscience, which was oppressed by a dread of well-merited punishment. The charge which he brings is not entirely unfounded, for Peter had, without the least reserve, said to the Sanhedrists: Ye slew Jesus—ye slew him with your own hands (*διεχειρίσασθε*,) ver. 30. Still, the odious, revengeful, and hostile sentiments which the high priest ascribes to the apostles, had not controlled them; the language in ver. 31, on the contrary, contains an indirect offer even to the Sanhedrists of the divine gift of repentance and forgiveness with respect to the sin committed by them.

Ver. 29. **We ought to obey God rather than men.**—This truth, which had once before been expressed, ch. iv. 19, is repeated on this occasion in a far more emphatic manner. Peter had introduced it, in the former case, only at the close of the proceedings, but here he at once commences his defence with a distinct statement of it. He may be said to have, on the former occasion, addressed himself to the members of the Sanhedrin personally, and appealed to their own conscience: *εἰ δίκαιόν ἐστιν,—κρίνατε*; but he now

repeats the sentiment in terse and absolute terms, as an incontestable truth, without inquiring whether it would receive the assent of his judges, or be unconditionally rejected by them.

VER. 30–32. **The God of our fathers.**—Meyer, who adopts the view of Erasmus and others, supposes that the phrase: *ὁ θεὸς—ἤγειρεν Ἰησοῦν* refers to the resurrection of Jesus from the dead; but when *ἐγείρειν* has this sense in THE ACTS, it is always connected with *ἐκ νεκρῶν* [iii. 15: iv. 10; xiii. 30; or the context indicates that sense, x. 40; xiii. 37]. Besides, the sequence of the clauses beginning with *ἤγειρεν—διεχειρίσασθε,—ὕψωσε*, indicates that the succession of events, in the order in which they really occurred, was intended to be set forth. Hence, *ἤγειρεν* cannot refer to any other event than the public appearance of Jesus as the messenger of God ["*raised up*, sent into the world." Hack.]. In accordance with this interpretation, *ὕψωσε* in ver. 31, includes both the resurrection, and the ascension.

VER. 33. **When they heard that**, etc.; *διεπρίοντο*, literally, *they were sawed through; dissecabantur* (Vulg.); *findebantur;* it cut them through the heart, they became violently enraged: many of the members, accordingly, conceived the thought of putting these men to death, and secretly consulted with one another respecting the mode; they cannot, however, have openly discussed this subject, since the apostles were only afterwards, (ver. 34), directed to withdraw.

VER. 34. **Gamaliel.**—Three facts connected with the personal history of this man, are stated: (1) he was a member of the Sanhedrin; (2) he belonged to the party of the Pharisees; (3) he was a scribe [*νομοδιδάσκαλος, a teacher of the law*, equivalent to *γραμματεύς, scribe*, ROBINSON: *Lex. ad verb.*]. The second and third are more fully illustrated in ch. xxii. 3, where Paul, who evidently describes himself as having been originally a Pharisee (*ἀκρίβεια τοῦ πατρῴου νόμου*), states that he had sat at the feet of Gamaliel as a pupil. As to the fact first stated, some writers have supposed that he was the President of the Council, but the terms *τις ἐν τῷ συνεδρ.* cannot possibly describe the presiding officer; they simply state that he was one of the members.—Two learned men, who both receive the same name, are mentioned in Jewish history: Gamaliel I. or, the Old [the Elder] (הַזָּקֵן), a son of Rabbi Simeon, and grandson of the celebrated Hillel, and Gamaliel II., or Gamaliel of Jabne [the *Jamnia* of the Books of the Maccabees and Josephus, situated between Diospolis (Lydda) and Ashdod (VON RAUMER: *Palæstina*, p. 203.—TR.]. Each receives the honorable appellation of *Rabban* in the Talmud, and is described as having been the presiding officer of the Sanhedrin. The younger or second Gamaliel cannot be the individual meant in the text, as the period in which he flourished did not begin until A. D. 80, after the destruction of Jerusalem, and continued to the year 118. But no chronological difficulties interfere with the interpretation which identifies the Gamaliel of the text with the older, or the first of that name. The period in which he labored, coincides, according to the Talmud, with the reigns of Tiberius, Caligula and Claudius, and he is said to have died eighteen years after the destruction of Jerusalem. This interpretation encounters no internal difficulty, unless we assume that the ancient Christian tradition (*Recognit. Clem.* I. 65; *Photius*, *Cod.* 171) is really more than a mere conjecture suggested by the present text; according to that tradition, Gamaliel had secretly become a Christian, and had, at a later period, in conjunction with his son Abib and with Nicodemus, been baptized by the apostles Peter and John. But this account is altogether inconsistent with the strict Pharisaic and national character of Gamaliel I., as he is described in Jewish writings, and it is by no means sustained by the opinion which he expresses in ver. 35–39.

VER. 35. **Ye men of Israel.**—Gamaliel advises the council to exercise prudence and to wait, rather than hastily adopt measures that might produce results which they would regret, *προςέχετε ἑαυτοῖς*, ver. 35; he therefore proposes that the apostles should be temporarily released, without the infliction of any punishment, *ἀπόστητε—καὶ ἐάσατε αὐτούς*, ver. 38. He appeals, in confirmation of his views, to the lessons which experience teaches, and asserts that if the whole affair proceeded solely from a human source, it would come to an end without any interference on their part, but that if it had really been ordered and sustained by God himself, it could not possibly be opposed with success. The opinion which the speaker himself entertained respecting the human or divine source of the proceedings of the apostles, cannot be ascertained from his words. Meyer, who follows Bengel's example ["*ἐὰν ᾖ*, si fit—conditionaliter; *εἰ ἔστιν*, si est—categorice." (Gnom. *ad loc.*)—TR.], compares *εἰ* with the Indic. pres., at the beginning of ver. 39, with *ἐάν* followed by the Subj. in the preceding verse, and thence concludes that Gamaliel himself considered it probable that the Christian religion proceeded from a divine rather than from a human source. It may here be remarked, in general, that *εἰ* with the Indic. pres. is by far more objective than *ἐάν* with the Subj., that is, the latter construction supposes that a certain case occurs, while the former, without any reference to actual occurrences, simply states the condition under which any case will occur; comp. BÆUMLEIN: *Gr. Schulgr.* 2d ed. § 604, 606. [KUEHNER, transl. by Edwards and Taylor, on *εἰ*, § 339, 2, I. (*a*); on *ἐάν*, II. (*b*); MATTHIÆ, transl. by Blomfield, §§ 508, 523.—"*ἐάν* and *εἰ* are sometimes combined in two parallel propositions: Acts v. 38, 39. *ἐὰν ᾖ ἐξ κ. τ. λ* (if it *should be* of men, which the result will show), *εἰ δὲ ἐκ θ. ἐστιν*, *κ. τ. λ* (if it *is* of God, a case which I suppose)." WINER: *Gr. N. T.* § 41, 2, near the end.—TR]. Gamaliel undoubtedly assumes that the cause of the apostles may possibly be the cause of God, and that, accordingly, any opposition to them would be sinful resistance offered to God himself (*θεομάχοι*, ver. 39). The two instances, however, which he adduces, ver. 36, 37, indicate, that, as a consistent and decided Pharisee, he nevertheless expected that this new effort, like many similar innovations, would soon terminate in an entire failure. And on this account, also, the present address is quite consistent with the character which Gamaliel I. bears in history.

VER. 36, 37. **For before these days**, etc.—The two historical events to which Gamaliel appeals, are connected with the Galilean Judas and with Theudas. The former is repeatedly mentioned by Josephus (*Antiq.* xviii. 1, 1; xx. 5, 2; *Bell. Jud.* ii. 8, 1). This Judas was born in Gamala, in Lower Gaulonitis, and is, on this account, once termed a *Gaulonite* by Josephus, but also twice a *Galilean*, as in this place, [having subsequently lived in Galilee. (de W.)—TR.]. The fact that he instigated the people to rebel, at the time when Augustus directed Quirinus to take the census (Jos. *Ant* xviii. 1, 1), fully agrees with the present statement; ἐν ταῖς ἡμ. τῆς ἀπογραφῆς, etc.; he represented this measure as the means by which a yoke was to be put upon the people, and appealed to the established principle: μόνον ἡγεμόνα καὶ δεσπότην τόν θεὸν εἶναι. Luke informs us that Judas himself perished, while Josephus (*Ant.* xx. 5, 2) records the death of his sons; the two statements are complementary to one another. And the remark of Josephus that the band of Judas afterwards re-appeared during the Jewish war, may be easily reconciled with the text before us, which simply mentions the dispersion (διεσκορπίσθησαν), but not the entire extinction of that band.

But while the narrative of Luke fully agrees with that of Josephus, as far as Judas is concerned, (although it is obvious that the former was not derived from the latter), the case of Theudas presents an entirely different aspect. The general facts which Josephus relates concerning a certain Theudas, perfectly agree with those recorded by Luke, but the chronological data are totally different. The leading facts presented in ver. 36, and those narrated by Josephus (*Ant.* xx. 5, 1) precisely agree in the following particulars: 1. Theudas incited the people to revolt, and found numerous adherents; 2. He professed to be a person of special importance (λέγων εἶναί τινα ἑαυτον); for instance, he styled himself a prophet, and promised to divide the waters of the Jordan by his word (Jos.); 3. He himself was slain, and his party became extinct. Josephus relates that he was captured and beheaded, and that his adherents were, partly killed, and partly taken prisoners by the cavalry which had been sent in pursuit of them.—But the dates of the events of the two narratives differ in a surprising manner. According to Luke, the insurrection of Judas was posterior to that of Theudas (μετὰ τοῦτον, ver. 37), and the latter was, of course, anterior to the delivery of this address (πρὸ τούτων τῶν ἡμερῶν, ver. 36). Josephus, on the other hand, distinctly states that this Theudas appeared as an insurgent when Cuspius Fadus was the Procurator, that is, during the reign of the emperor Claudius, and, consequently, not before A. D. 44, whereas the address of Gamaliel was delivered during the reign of Tiberius, who died A. D. 37. Now as Judas, according to the concurrent testimony of Josephus and Luke, began his movements at the time when the census was taken, the Theudas mentioned in ver. 36, must have come forward about fifty years before *that* Theudas, of whom Josephus speaks, acted as an insurrectionist. [Augustus, during whose reign Judas appeared, as stated above, died A. D. 14; the Theudas of Josephus appeared during the reign of Claudius, which began A. D. 41.—TR.]. It is, therefore, usually assumed that the Theudas of Luke was a different person from the one who bears the same name in Josephus (*Ant.* xx. 5, 11); this is the opinion of Bengel, Baumgarten, and many others [*e. g.* Origen, Beza, Grotius, Rosenm., Kuin., Ols., Lardner, Guericke, Ebrard, Jost, J. A. Alexander, Hackett.—TR.]. These writers are influenced by the following considerations: 1. The name *Theudas*, was not rare among the Jews (Lightfoot); 2. Insurrections frequently occurred among the Jews at that period; 3. Josephus does not furnish a full historical account, and may have easily omitted all mention of an earlier Theudas who was at the head of a party during the age of Herod the Great. That such an omission may have occurred, cannot be denied *in abstracto*. Still, the agreement between ver. 36 and the narrative of Josephus in the three particulars mentioned above, is so striking, that an unbiassed reader would involuntarily receive the impression that the same individual, and the same events were meant by both writers, particularly as not every leader of an insurgent band would presume to assert that he possessed a super-human authority. But if this supposition is correct, an erroneous chronological statement —a πρόληψις attributed by Luke to Gamaliel—must be admitted (de Wette, Neander, Meyer). [A recent writer, A. Köhler, in Herzog's Real-Encyk. Vol. 16, p. 40, states a theory which originated with Wieseler, and which, adopting as a basis the statements found in Josephus, *Ant.* xvii. 6, 2–4; ch. 9, 1–3; xix. 6, 4; *Bell. Jud.* i. 33, 2–4, presents the following features:—About the close of Herod's reign, Matthias and another zealot, named Judas, commenced proceedings on religious grounds, which resulted in a popular tumult. It was suppressed, and Matthias was ultimately burned alive by order of Herod. This Matthias —Köhler proceeds—was Gamaliel's Theudas. For *Matthias* is simply the Grecized form of the Hebrew name *Mattaniah*, (found in 2 Kings xxiv. 17, and elsewhere frequently, and signifying *gift of Jehovah*); when translated into Greek, it assumes the form of Θευδᾶς=Θεοδᾶς=Θεοδώρος. Either Luke here translates the name in writing to Theophilus, or else Matthias, in accordance with the Jewish custom at the time, substituted for his Hebrew name, one in Greek of similar import.—In allusion to the opinion apparently adopted by the author above, viz.: that Luke represents Gamaliel as speaking proleptically of Theudas, Alford (*ad loc.*) remarks: "We are plainly *in no position* (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. - - - All we can say is, that such impostors are too frequent, for any one to be able to say that there was not one, of this name at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of THE ACTS, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth."—TR.]

VER. 38–42. **Refrain from these men.**—The opinion of Gamaliel, whose calmness, thoughtfulness, and apparent impartiality, contrast

strikingly with the heated fanaticism and passionate language of others, especially of the Sadducees, was adopted to a certain extent; the council resolved to abandon the murderous plan which they had entertained, ver. 33, and to release the apostles. Nevertheless, they decided to inflict corporeal punishment on the latter, and that sentence was carried into effect, ver. 40; [δέρω, *to flay, excoriate by scourging*]. They had a twofold object in view: they desired, on the one hand, to avoid the appearance of having causelessly instituted proceedings, and, on the other, to punish the disobedience of the apostles; comp. ver. 28; their own dignity and consistency seemed to demand that their previous threats (ch. iv. 17, 21) should be executed. But the apostles are not intimidated either by bodily punishments or by repeated and stern prohibitions; they leave the spot, on the contrary, with the animating and happy consciousness that they are honored when they suffer shame for the sake of the name of Jesus. And they continue to testify daily that Jesus is the Christ, both publicly in the temple, and also privately in the houses of believers.

DOCTRINAL AND ETHICAL.

1. Jesus, a **Prince** and a **Saviour**, ver. 31; he is called ἀρχηγός, since he is our *leader;* he is not only the *chief*, "the author [Greek: ἀρχηγ. Heb. xii. 2] and finisher of our faith," but also the ruler who claims obedience. (The office of Christ as our King, is here indicated). Christ, as ἀρχηγός, commands an army which obeys him, a kingdom which belongs to him.—But he is also termed σωτήρ. He *saves* us from the greatest evil, the most imminent danger—namely, from sin and its wages, from the wrath of God and eternal destruction. It is his great object, as our ruler, to deliver, to minister, and to save; he seeks the salvation of the souls of men, and not his own honor, might and glory.—God has **exalted** him to be a Prince and a Saviour; it was by the resurrection and ascension to heaven that God, in his omnipotence, exalted him (ὕψωσε τῇ δεξιᾷ αὐτοῦ, ver. 30); it was then that he was invested with the dignity of an ἀρχηγός and σωτήρ. He was such, it is true, already in the state of humiliation, as the Son of God, and the Son of man; but it was this subsequent exaltation which so plainly assigned such a position to him, that he now claims the reverence of all, and that his power to lead, to deliver, and to save, can be universally recognized.

2. The apostles had testified from the beginning, that no one could be saved through Christ without a change of mind [μετάνοια, Mark vi. 12]; they also taught that all who repented of their sins, should obtain forgiveness and grace through Jesus Christ. But Peter here intimates that repentance and forgiveness of sins are to be viewed as the grace or gift of God (δοῦναι μετάν. καὶ ἄφ. ἁμ.). That forgiveness of sins is a gift of the grace of *God*, that man cannot atone for his sins in his own person, and cleanse himself from guilt by his own means, are obvious truths, to which the Old Testament also bears witness, *e. g.* Ps. xxxii. 1, 2, 5. But that *the change of mind itself* is a gift of God, imparted through the Spirit and his gracious influences, is here distinctly declared. This doctrine by no means involves a denial of the freedom of the will, but implies that no true change of mind and no true conversion can take place without the previous action of grace, or without the converting grace of God. And, again, this action of converting grace could be manifested in a full measure and in a wider sphere, only as a result of the exaltation of Jesus. God exalted him in order to give repentance (a change of mind) and forgiveness to Israel.

3. *The apostles and also the Holy Ghost*, are witnesses of Jesus, according to ver. 32, that is to say, the Holy Ghost dwelling in those who receive the word of the apostles, who obey God and believe in Jesus. The apostles represent their own testimony as merely that of men, but, nevertheless, of men who had personally heard and seen all that they declare, and who are, accordingly, credible and trustworthy witnesses. But in order that "in the mouth of two or three witnesses every word may be established," their testimony, which is human and transitory, is sustained by other testimony, which is divine and of eternal efficacy; the Holy Ghost was a witness as well as the apostles. Every one who receives with faith the word of the Gospel, when it is proclaimed, and submits to it with an obedient spirit, receives the gift of the Holy Ghost. The Holy Ghost bears witness in man, that Jesus Christ is the Lord and Redeemer; and he who receives this witness, becomes at length fully persuaded in his own mind respecting the truth.—The testimony of the apostles is recorded in the Holy Scriptures for us and for all succeeding generations; the word and the Spirit are now the two witnesses that testify to us concerning Christ. But the word becomes a living power, is made intelligible, convinces and moves us through the presence of the Spirit, so that ultimately a divinely-wrought reliance on our redemption through Christ, and on the power of God which resides in the Gospel, secures the peace of the soul.

4. The facts connected with the case before us, demonstrate in the clearest manner, that Jesus Christ, whom the Father exalted, rules even in the midst of his enemies. He *has* a kingdom, and he protects and enlarges it, but no compulsory measures interfere with the liberty of man. For no one is compelled by an irresistible operation of God either to put faith in his word and the testimony of the apostles, or to render obedience. He who does not voluntarily receive the word, unto his own salvation, is not constrained to do so. He may experience its power when it pierces him as a sword, but he may also discard it; he may even devise murderous plans against the servants of God, ver. 33. But "man proposes; God disposes." The Lord is able to frustrate every evil counsel. When he deems it wise and necessary, he can so direct an individual, even in the ranks of the enemies of his word, and so influence the conscience, that this individual, prompted by the fear of God, will arise and oppose that evil counsel. And he can so control the minds of men, that they give heed to the warning and refrain from adopting violent measures against the witnesses of the truth.

HOMILETICAL AND PRACTICAL.

VER. 28. **Ye intend to bring this man's blood upon us.**—The wolf always accuses the innocent lamb of Christ of having mingled the mud and the clear water. (Starke).—The kingdom of this world betrays in its hostile movements against the kingdom of God, that it consists, in part, of clay, in part of iron [Dan. ii. 33, 43]—of clay, for its fears proceed from a consciousness of its own weakness—of iron, for it obstinately refuses to yield to the truth. This obstinacy it attempts to extenuate or justify, by confessing any truth, the power of which it has deeply felt. These men complain: "Ye intend, etc.," but they pass over the offer of forgiveness in entire silence.—And still does the world complain of the mode in which the truth is proclaimed; it alleges that the condemnation of the sinner is constantly set forth, but never alludes to the invitations to seek the mercy of God, which are addressed to sinners. For the world deems it to be disreputable to seek for grace at the foot of the cross of our Lord Jesus Christ. (K. H. Rieger).—*We unquestionably do intend to bring the blood of Christ upon you, when we preach Him crucified, but it is unto your salvation, not your damnation!—The preaching of the doctrine concerning the blood of Christ:* I. It is a loud call to repentance, ver. 30; II. It affords the richest consolations, ver. 31.

VER. 29. **We ought to obey,** etc.; see ch. iv. 19.

VER. 30 ff. **Whom ye slew.**—The hatred with which the world regards some Gospel truths, cannot justify us in being alarmed and therefore suppressing them; festering wounds and sores must be exposed and probed, before they can be healed. (Ap. Past.).—*Jesus Christ, a Prince and a Saviour:* I. A Prince, in view of (*a*) his celestial origin, (*b*) his divine testimonials, even when he appeared in the form of a servant, (*c*) his glorious exaltation to the right hand of the Father; II. A Saviour, (*a*) in the manger (by making himself of no reputation), (*b*) on the cross (by dying as a sacrifice, in order to give repentance, etc.), (*c*) on his throne (by becoming our advocate with the Father [1 John ii. 1]—a merciful high priest); III. Both Prince and Saviour; (*a*) he would not be a Prince, if he were not a Saviour (his most glorious and princely ornament is the crown of thorns); he became a Prince, when his love prompted him to sacrifice himself; (*b*) he would not be a Saviour, if he were not a Prince (the value and power of his sacrifice proceed from his divine dignity); (*c*) in order to obtain salvation through him, we must honor and obey him as a Prince, and love and confide in him as a Saviour.—*Salvation in Christ:* I. Offered by him as a Prince and Saviour; II. Accepted by us, in connection with repentance and forgiveness of sins.

VER. 33. **When they heard that, they were cut to the heart.**—When the truth is not voluntarily received, let it cut to the heart; that, too, is a victory. (Starke.)—**And took counsel to slay them.**—It is an evidence of the powerlessness of the enemies of the truth, that they silence those who confess it, not by adducing arguments, but by applying a gag, and by attempts to slay them. (Ap. Past.).

VER. 34. **Then stood there up one in the council, a Pharisee.**—God can find an advocate of his cause, even in the midst of his enemies. (Starke).—**Named Gamaliel.**—Pfaff says: "Gamaliel is only a moving figure on the stage, but no Christian; he is guided by the light of reason, but Christ does not own him. Such is the judgment of over-wise men, who do not wish to incur the enmity of any party. The Pentecostal miracle should have conducted him to a decision. Beware of worldly wisdom; as Gamaliel advances in years, his heart grows colder." But a different view is presented in Apost. Pastorale: "It is true that Gamaliel did not sincerely love the Saviour, and we should not unreasonably extol his course. Still, he was not guided merely by the common rules of prudence. His heart may have previously often been deeply moved, and he was in so far influenced by that grace which seeks men, and anticipates their call, that he at least feared to commit an act which might involve him in danger." And Schleiermacher says: "To him, if ever to any one, the Lord would have said: 'Thou art not far from the kingdom of God.'"

VER. 36, 37. **For before these days rose up Theudas,** etc.—*The false and the true prophet:* I. The former "rises up" by his own impulse, as Theudas and Judas; the latter is raised up by God (ch. iii. 22); II. The former "boasts himself to be somebody;" the latter gives the honor to God alone (iii. 12); III. The former "draws away much people after him;" the latter conducts men to the Lord; IV. The former falls from heaven like a wandering star (Jude, ver. 13); Theudas and Judas both "perish," and their adherents are "slain" or "scattered;" the latter will shine as the brightness of the firmament, and as the stars, for ever and ever. (Dan. xii. 3.—**A number of men—joined themselves.**—Men who will not take up the cross of Christ, are willing to bear the yoke imposed by Satan's prophets. And the Lord still abandons many who defy and despise him, to the influence of lying prophets, in order that they may ultimately be put to shame with their leaders.—Unbelief conducts men to the embraces of superstition. (Leonh. and Sp.).

VER. 38, 39. *Gamaliel's counsel.*—It is not always wise to wait passively for the issue; that course would encourage spiritual sloth and a doubting spirit. But when the occasion presents features which are above our comprehension, we rightly wait, and submit the result to God; Ps. xxxix. 9. We cannot adopt the principle that those things are not of God, which have no stability, for then it would follow that the Christian congregations which the apostles established in Asia Minor, and which have long since passed away, were also not of God. Neither can we adopt the principle, that those things which firmly endure, are of God, for in that case the religion of the Turks, which has so long sustained itself, or that of pagans, is also of God. (Starke).—He who cannot decide until Christ and his Church are completely victorious, will remain in doubt until the day of judgment arrives. Hence the neutral policy of waiting is not recognized in the kingdom of Christ. (Leonh. and Sp.).—Gamaliel's counsel is both prudent and devout; but he did

not practically follow it himself, and here lies his error. For he who cautiously abstains from fighting *against* God, ought certainly to consider it a solemn duty to fight *for* God, and firmly hold the standard of the truth, even when the heathen rage, and the world combines in offering resistance. Gamaliel's counsel was the voice of God, speaking in his heart, and the evil which he committed, consisted in his refusal to obey that voice, to trust the Lord's word implicitly, and to test the truth of the saying: 'If any man will do the will of him that sent me, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' John vii. 17. (Rudelbach).—Gamaliel's whole counsel proceeded on the false principle that the temporal and visible results of any testimony or undertaking, decide conclusively respecting its divine or human character. Is not this a total misconception of the *cross?* He whose *heart* as well as whose understanding has been influenced by the Holy Ghost, as little waits for the issue before he decides, as the genuine supporters of missions wait for glowing missionary reports; on the contrary, he is added to the company of believers, and avows his faith in the Gospel, even when that Gospel seems to have reached the moment of its entire extinction; thus the blood of martyrs, which was shed during the persecutions, attracted new adherents. We *cannot* fight against God—this is the view of the halting, feeble prudence of calculating and worldly-minded men; we *must* believe and obey God's *word*, even before his *work* is actually crowned with victory—this is the true wisdom of repenting souls. Still, Gamaliel's opinion, as expressed in that council of ungodly men, will always possess a highly significant character; it may be regarded as the representative of the conscience of the Sanhedrin, or of that voice which bears witness in every enemy of God, and which prompts the reason even of such men to cry aloud: "Take heed." We unite therefore willingly with Luther in appealing to Gamaliel's sentiments, as far as these exist in enemies or worldly-minded men, since they encourage us to hope; but let us not ourselves, in the spirit of Thomas, first ask for ocular evidence, but believe at once. (Stier).—Gamaliel is a believer living under the old covenant, even if the light within him is feeble; he adheres to the principle that God cannot permanently leave himself without a witness among his people, and that, consequently, false prophets who come forward, will, sooner or later, receive their merited punishment. (Gerlach).—Two points are presented in the advice of Gamaliel. He holds, in the first place, that no violent measures should be employed in any affair, which can be only spiritually discerned, even if it be a work of man; he does not, however, dissuade the council from opposing it by spiritual force, and would, indeed, have been himself prepared to adopt such a course. The second point he presents in the following form: "If it really be a work of God, you will, in no case, be able to suppress it, but you will yourselves be found to be men who fight againt God." Can we conceive of greater anguish of soul than that to which Gamaliel alludes? Such an individual learns, perhaps at the close of his career, when he cannot possibly retrace his steps, that he had deviated far from the right way, and employed noble, great and glorious powers with which God had endowed him, in direct opposition to his Maker's will! When the scales fall from his eyes, he himself rejoices that the entire work on which he had expended his whole life, has come to nought! As long, therefore, as we are in doubt whether any counsel or work is of men or of God, so long we can adopt no wiser course than that which Gamaliel recommends—none that will more effectually withhold the upright from entering on the way that leads to destruction, and preserve them from sacrificing their life in fruitless efforts—none that could more successfully furnish man with the true light in his path, or qualify him for receiving a knowledge of the truth. (Schleiermacher).

The threefold attitude which men may assume in view of the progress of the kingdom of God: it may be marked, I. By open hostility, ver. 33; II. By a calculating prudence, ver. 34; III. By humble and zealous coöperation, ver. 42. (Ahlfeld).—*Gamaliel's counsel:* I. Convenient—for those who yield to spiritual sloth—for those who are governed by policy rather than religious principle; II. Judicious—as opposed to an inconsiderate zeal; III. Faltering—at a time which demanded immediate decision and prompt action—when the highest interests are concerned. (C. Beck: *Homilet. Repert.*).—*By what principles are we to be governed, when we are required to choose between things that are old, and things that are new, in the kingdom of God?* (id.).—*Gamaliel's counsel:* it is, I. Judicious, (*a*) as a guide for our judgment, when the *issue* of the ways of God is considered; for the words of the Lord will always apply: "Every plant, etc.," Matt. xv. 18; (*b*) as a guide for our conduct: (1) when a carnal zeal would prompt us to employ carnal weapons in a spiritual contest; (2) when we are not yet enabled to decide whether a work be of God or of men. (In this aspect Luther presented the counsel of Gamaliel to the Elector of Treves, while the mind of the latter was still undecided); II. Injudicious, (*a*) as a guide for our judgment, if it should lead us to pronounce on the good or evil character of any work in accordance with its external and temporal results, before the whole course of human events is completed; (*b*) as a guide for our conduct, if we should avail ourselves of it as an excuse, (1) for deferring our own decision, even when God's word speaks unequivocally, and his Spirit bears direct witness, or, (2) for evading the duty of acting with vigor, and bearing witness with boldness, even when we are fully convinced in our own minds.—*The counsel of Gamaliel:* it is, I. Wise, in so far as it recommends (*a*) humility in the presence of God, the sovereign Judge; (*b*) gentle treatment of those who differ from us, even if they should judge erroneously; (*c*) a watchful control of our passions; II. Unwise, in so far as it recommends (*a*) the principle of judging merely according to external results; (*b*) the toleration even of that which is evil; (*c*) a neutrality proceeding from irresolution or indifference.—Better by far than the *counsel* of Gamaliel are the *actions* of the disciples!—*The extension of the kingdom of God depends on the counsel of God and the work of man* (ver. 38, 39); I. The counsel of God; let us, therefore, do noth-

ing against God, or without God, as Gamaliel advises; II. The work of man; let us, therefore, do all for God, and with God, as the *Apostles* teach.—*The Reformation triumphantly demonstrated to be a work of the living God:* I. By the choice of the instruments which he employed; II. By the sure and lasting foundation on which this work was established; III. By the weapons which the agents employed in this warfare [2 Cor. x. 4]; IV. By the fruits which it has produced. (Sermon on the *Reformation*, by W. Hofacker).

VER. 40. **When they had - - - - - beaten them.**—*The gradation in the afflictions of the servants of the cross, an illustration of the divine mode of training them:* I. Threats, iv. 21; II. Imprisonment, v. 18; III. Scourging, v. 40; IV. Martyrdom, vii. 60.

VER. 41. **And they departed from the presence of the council, rejoicing.**—The servants and children of God are indeed a mystery in the eyes of the world. What philosophy was it that taught them to *rejoice* under such circumstances? (Apost. Past.).—Of all who were assembled, none departed rejoicing, except the men who had been scourged. He who suffers, not for evil doing [1 Pet. iii. 17], but for Christ's sake, and in his service encounters shame, stripes, and bonds, is indeed truly united with Christ, and has reason to rejoice. (Ahlfeld).—*Four classes in the school of affliction:* I. I *am called* to suffer; II. I *am willing* to suffer; III. I *am able* to suffer; IV. I *am permitted* to suffer. (K. F. Hartmann).

VER. 42. **They ceased not**, etc.—When the apostles were released, and addressed the people, they did not complain of their enemies, did not boast of their own firmness, did not defend their character, which had been sullied by the scourge, but simply preached the Gospel concerning Jesus Christ. (Apost. Past.).—[*The spiritual state of the persecutors of the apostles:* I. Described; (*a*) total misapprehension of the meaning of the Scriptures; (*b*) entire want of love to God; (*c*) complete subjection to human passions, ver. 33. II. Causes; (*a*) traced to the original corruption of the heart; (*b*) confirmed by their spiritual sloth; (*c*) established by their worldly-mindedness. III. Results; (*a*) abject fear, ver. 28; (*b*) vain opposition to God; (*c*) eternal loss of their souls.—TR.]

SECTION IV.

THE COMPLAINT OF THE HELLENISTS THAT THEIR WIDOWS WERE NEGLECTED WHEN RELIEF WAS GIVEN TO THE POOR, INDUCES THE APOSTLES TO DIRECT THAT SEVEN MEN SHOULD BE CHOSEN AND APPOINTED FOR THIS SERVICE. THE CONTINUED GROWTH OF THE CHURCH.

CHAPTER VI. 1–7.

1 And [But] in those [these] days, when the number of the disciples was multiplied [when the disciples increased in number], there arose a murmuring of the Grecians [Grecian Jews] against the Hebrews, because their widows were neglected [overlooked] 2 in the daily ministration. *Then the twelve called the multitude of the disciples *unto them* [disciples together], and said, It is not reason [not pleasing (to us)] that we should leave 3 the word of God, and serve [the] tables. *Wherefore, brethren, look ye out among you seven men of honest report [men having good witness], full of the Holy Ghost[1] [of the 4 Spirit] and wisdom, whom we may [will] appoint[2] over this business. *But we will give ourselves continually to [will persevere in] prayer, and to [in] the ministry of the 5 word. *And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Ti- 6 mon, and Parmenas, and Nicolas a proselyte of Antioch; *Whom they set before the 7 apostles: and when they had prayed, they laid *their* hands on them. *And the word of God increased; and the number of the disciples multiplied [became very great] in Jerusalem greatly [*om.* greatly]; and a great company of the priests[3] were [became] obedient to the faith.

[1] Ver. 3. a. *ἁγίου* after *πνεύματος* seems to be an interpolation, for it is wanting in B. D. [and Cod. Sin.], as well as in several ancient versions and fathers; the Syriac version substitutes *κυρίου* for *ἁγ.* [*ἁγ.* inserted in A. C. E. H.; Vulg.; omitted by Lach. and Tisch.; Alford regards it as a "doubtful point," and inserts it in the text, but in brackets.—Cod. Sin. originally omitted also *καὶ* before *σοφίας*, but a later hand (C) inserted it.—TR.]

[2] Ver. 3. b. *καταστήσομεν*, which the authorities support, is unquestionably to be preferred to the Subj.—*σωμεν* [of the *text. rec.* and Vulg. (*constituamus*) which follow B (e sil).and H. The Indic. in A. C. D. E. and Cod. Sin., is adopted by recent editors.—TR.]

[3] Ver. 7. Instead of *τῶν ἱερέων*, some manuscripts [minuscules, together with] the Syr. vers. and Theophylact, read *τῶν Ἰουδαίων*, which is to be rejected as a later alteration. [The *text. rec.* is retained by Lach., Tisch , Alf., etc. The conjectural emendation of Casaubon, who inserts *καὶ* after *ὄχλος*, and, as in ch. xxi. 16 (WINER: *Gram. N. T.* § 64. 4) supplies *τινες* after *ἱερέων*, although approved by Beza and Valck., has not found favor with later critics.—Cod. Sin. originally read *τ. Ἰουδαίων*, for which a later hand (C) substituted *τ. ἱερέων*.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* **But in those days.**—An evil of considerable magnitude suddenly manifested itself precisely at this period, when the faith of the apostles revealed its power by enabling them to suffer shame for Christ's sake, and to preach the Gospel with boldness, notwithstanding the threats of the magistrates; the word, moreover, was received by increasing numbers, so that the Church was making rapid progress. This evil was the more alarming, as it originated in the bosom of the Church itself. The threats which external foes uttered, created less apprehension than an internal danger: the former proceeded from avowed enemies; the latter arose among the members themselves. The facility with which impure elements could become associated in the Church with the pure, was proportioned to its numerical increase. And when the provision which was made for the poor became more and more ample, this circumstance itself may have attracted many needy persons; if these united with the Church from selfish considerations and with hopes that were too eager, a serious disappointment naturally awaited them.

b. **There arose a murmuring.**—The discontent, which was at first indistinctly manifested, but was at length loudly expressed, prevailed among the "Hellenists," and was occasioned by the "Hebrews" (πρὸς τ. 'Εβρ.). It was here that a certain distinction revealed itself among the members of the Church, which threatened to assume the character of a direct opposition, and to terminate in a rupture. One part consisted of **Hebrews**, that is, of Christians who were originally Palestinian Jews, residents of the Holy Land, and who spoke the Hebrew, *i. e.*, the Aramæan [Syro-Chaldaic] language. The other part consisted of Christians who were not natives of Palestine, but came from other countries, *e. g.*, Egypt, Syria, Asia Minor, etc., and whose native language was the Greek; these men were termed *Hellenists*. The great majority of the latter were, without doubt, also Jews by birth; it is, however, quite possible that there may have been some individuals among them, who were Gentiles by birth, but who had been previously incorporated as proselytes with the people of Israel. Such was Nicolas of Antioch, who is expressly described in ver. 5 as a προσήλυτος. The Jews who were natives of Palestine, and who, without doubt, composed the great majority of the Christians, were led by their education and general mode of life, to retain the peculiar features of Judaism with more purity and strictness than the Hellenists. The latter, the descendants of foreign Jews, and the inhabitants of pagan countries, adopted not only the Greek language, but also, unconsciously, foreign usages, and specially, Greek customs, which they combined with the forms of Judaism.

c. **Because their widows,** etc.—The immediate cause which led to the discontent and jealousy with which the Hellenists regarded the Palestinian Judæo-Christians, was connected with the daily ministration [distribution of food, and, possibly, also of alms, (de Wette; Hack.)—TR.]; the widows of the Hellenistic Judæo-Christians were overlooked at such times, and this evil appears to have prevailed during a considerable period (*imperf.* παρεθεωροῦντο.) [For the N. T. usage of the Imperf., to denote continued, repeated, or customary action, see WINER: *Gram. N. T.*, § 40. 3.—TR.]. The widows are not here mentioned as representatives of all the poor (Olsh.); we may, on the contrary, easily imagine that widows would be more readily overlooked than entire families, since the Hellenistic father of a family would support his claims with comparatively greater vigor, and it was possibly this very circumstance which caused such treatment of lonely females to be felt the more acutely.—The causes which led to this neglect of the Hellenistic widows, can only be conjectured. We have no reason to ascribe it to any arrogant spirit on the part of the Palestinian Jews, nor to any actual ill feeling; it is more probable that the want of a sufficient personal acquaintance with the foreign widows, and with their private circumstances, may have occasioned the neglect of which complaint was made.

VER. 2. *a.* **Then the twelve called,** etc.—When the apostles were informed of these complaints, they immediately adopted measures for arresting the further progress of any feeling of discontent, and for removing, at the earliest moment, any cause which might weaken the union and brotherly love of the Christians. They introduced, at the same time, a division of labor, which the wants of the Church required, and which freed the apostolic office from tasks of inferior moment, that were inappropriate and that also occasioned a large expenditure of time. But they do not proceed to action in an independent manner. They agree among themselves that a change is needed, and that a certain distinctly defined course ought to be adopted, and then communicate the result of their deliberations to the Church. But they do not undertake to nominate the particular individuals who are to be invested with the new office; they ask the Church to select and propose suitable persons, to whom they, the apostles, might assign that office. They accordingly **called unto them** (Mid. προσκαλεσάμενοι) not simply a committee of the Church, nor even the original nucleus, the one hundred and twenty mentioned in ch. i. 15 (Lightfoot), but the whole **multitude of the disciples,** that is to say, all the male members. The circumstance that seven men were chosen, has led some writers (Mosheim; Kuinoel) to suppose that the Church of Jerusalem consisted already of seven sectional congregations [*classes*, (Meyer); "*familias*," (Kuin.)], each of which assembled in a different locality, and chose one of the seven men; this opinion is entirely without a historical foundation. ["The number, seven, was most probably selected because of its sacred associations." (J. A. Alexander.)—TR.]

b. **It is not reason,** etc.—The apostles unreservedly state to the church, (*a*) what they do *not* desire, (*b*) what they *do* desire. When they state the former, they employ the figure of speech called Litotes: οὐκ ἀρεστόν ἐστιν. The word ἀρεστόν, according to its ordinary usage, is not simply equivalent to *æquum* or *bonum*. The course which the apostles mention in ver. 2, unquestionably displeased them only because their con-

science condemned it, since they would not be justified in the presence of God in adopting it. They did not believe that it was right to abandon the word of God (καταλείψαντας), that is, the preaching of the Gospel, or to assign a subordinate position to the ministry of the word. They did not think that they were authorized to **serve tables** (namely, to attend personally to the arrangements, and to distribute food to the poor and the widows), if such service compelled them to neglect the great work of their lives, which the Redeemer himself had allotted to them as their first duty (ἔσεσθέ μοι μάρτυρες, ch. i. 8; ii. 32; iv. 19, 20, and comp. Luke xxiv. 47, 48). It was not the act itself of *serving*, that seemed to the apostles to be degrading and inconsistent with their position, for they expressly term the sacred office itself a διακονία, ver 4. But they cannot reconcile it with their sense of duty to serve *tables*—to offer food for the body instead of affording nourishment to the souls of men—to neglect the spiritual charge of souls, in order to gain time and strength for supplying the wants of the poor. It was this course, which, when they considered their first and highest duty, naturally did not please them. They tacitly assume that the method which had hitherto been adopted in providing for the poor, can no longer be observed. The right and the duty to perform this work, had been hitherto restricted to the apostles; charitable gifts were laid at their feet (iv. 35; v. 2), and were distributed or applied according to their judgment, iv. 35. When the number of the members rapidly increased, and the apostles could no longer personally attend to every case of want, they no doubt availed themselves of the aid of other members of the church, without, however, introducing any definite system, form, or official representation. When this informal method was found to be productive of unfavorable results, and to lead to discontent and unpleasant feeling, it became necessary to apply a remedy. Nevertheless, the apostles could not consent to dedicate their time and strength to this business, in order to satisfy every claim; such a course would have been equivalent to a complete withdrawal from their appropriate sphere of duty. They desire, on the contrary, to persevere in **prayer** and the **ministry of the word**. The latter, διακονία τοῦ λόγου, constitutes an antithesis to διακονεῖν τραπέζαις; they declare that they wish to dedicate themselves permanently, and with all their strength, to the ministry of the word, the preaching of the Gospel, but primarily, to prayer.

VER. 3–5 *a*. **Wherefore, brethren.**—The apostles desire to place the entire charge of the church, as far as its external affairs are concerned, in other hands, in order that they may themselves be unimpeded in discharging their appropriate and sacred duties; they propose that an office should be created, bearing a distinct and independent character, or one to which specific duties should be assigned: this plan was adopted, ver. 6. They transfer to others a part of the duties and the rights which had previously been confined to them personally, and establish another office in addition to the apostolate, which had hitherto been the sole ecclesiastical office; so that here they commence the work of supplying wants in the organic structure of the church of Christ, and securing its completeness. They entertained no apprehension that, by adopting this course, they would seem to distrust the Holy Ghost who guided the church of Christ, but proceeded, without hesitation, to complete its defective organization as a society, by creating a new office; comp. BAUMGARTEN: *Apgsch.* I. 115 f.

b. **And the saying pleased**, etc.—The apostles, however, do not *actually accomplish their design without the concurrent action of the church.* They might have acted on their own authority alone, and have been sustained by the consciousness that they contemplated, not their personal interests, but those of the church. They might have even alleged that the difficulty which had arisen, was a symptom of a morbid feeling existing in the church, and that, consequently, a tender regard for the latter advised that the members should not be consulted. They might have entertained the delusive thought, that their duty to the Lord himself and to their own office required them to act solely on their own authority, and in a perfectly independent manner, in reference to "those below them." But they neither entertained such views, nor adopted such a course. They believed that the church had reached the period of maturity, presented a statement of the circumstances, and proposed a remedy, which at once received the sanction of the whole church, ver. 5. The members selected seven men, in accordance with the request of the apostles, and presented them to the latter as individuals in whom they placed confidence.

c. The apostles had previously specified certain important qualifications to which the members were to give heed in effecting a choice. The Seven must be (*a*) μαρτυρούμενοι, *i. e.*, men of acknowledged integrity of character and purity of life—men of good repute. In addition to this qualification, which referred in general to their moral character, the Seven must be (*b*) πλήρεις πνεύματος καὶ σοφίας, *i. e.*, men who had received the Holy Ghost proceeding from the Father and the Son, together with all the powers and gifts of wisdom and knowledge which the Spirit imparted. Why are such prominent personal gifts and qualifications demanded? Not simply because the administration of the property of the church was to be intrusted to these officers, but, undoubtedly, also for the following reason: their duties were not to be restricted to the supply of physical wants and the direction of purely temporal interests; they would be specially required to provide likewise for the spiritual wants of the poor, and, generally, to promote the spiritual interests of the church. The apostles desire to occupy a position which will enable them to fulfil their official duties with entire freedom, and to dedicate themselves wholly to prayer and the ministry of the word; but they certainly do not intend to free themselves entirely from the care of temporal affairs. The seven men, on their part, are, primarily, to take charge of the poor, as well as of the temporal affairs of the church in general; but it is certainly not intended that they should be excluded from all participation in the spiritual labors of the apostles.

d. The names of the seven men chosen by the church, are given in full. The most prominent

of the number is **Stephen**, who is described as "a man full of faith, and of the Holy Ghost", and to his history Luke devotes the second part of the present chapter, and the whole of the next. It is in the highest degree improbable that πίστις should here mean simply fidelity and conscientiousness (Kuinoel); the term rather denotes Stephen's positive religious and Christian life of faith. It was doubtless this fully developed spiritual character that attracted general notice, and induced the church to nominate him as the first of the seven.—It is admitted by all that **Philip** is the same individual, who, after the death of Stephen, preached the Gospel in Samaria (ch. viii. 5 ff.), and, at a certain point between Jerusalem and Gaza, baptized a man of Meroe, an officer at the court of Candace (ch. viii. 26 ff.). He is again mentioned in ch. xxi. 8 f., as an "evangelist", and expressly described as "one of the seven." We are entirely unacquainted with the history of the other five persons. The legendary accounts which have been preserved (*e. g.*, that this or that one had belonged to the company of the seventy disciples of Jesus, or had, at a later period, been invested with the office of a bishop in a certain place), are entitled to no consideration. The statement that **Nicolas** was a proselyte of Antioch, is remarkable. It is possible that the one or the other of the rest was a Pagan by birth, and had been incorporated with the people of Israel (after being circumcised and offering sacrifices), before he received the Christian faith; but Nicolas alone is distinctly stated to have been a proselyte. It is a mere conjecture, supported by no evidence, (although expressed as early as the age of Irenæus [*adv. Hær.* 2, 27]), and suggested only by a combination of Rev. ii. 15 with the present text, that he became the head of a sect at a later period, and was the founder of that of the Nicolaitans.—The circumstance that the seven names are all Greek, has led to various conclusions, *e. g.*, that the seven men were not Jews who had been born in Palestine, but Hellenists. Those writers who assume that all the seven were Hellenists, differ in their ultimate conclusions. Some regard the fact as a proof of the impartiality or magnanimity of the Hebrews, who wished to remove every cause of complaint on the part of the Hellenists by selecting the seven from the whole number of the latter. (Rothe). Others suppose that these seven were chosen exclusively for the service of the Hellenistic portion of the church, and that διάκονοι [which title, however, does not once occur in the whole Book of the Acts (J. A. Alex.)—Tr.] had been already appointed for the Hebrews, at an earlier period (Vitringa, Mosheim). Neither of these conjectures is supported by historical evidence, and, indeed, Greek names were, at that time, quite common among the Hebrews [*e. g.*, one or more of the apostles. (de Wette).—Tr.]. It is probable that some of the Seven were Hebrews, and the rest, Hellenists.

Ver. 6. **Whom they set**, etc.—The men that had been chosen by the church, were now presented to the apostles, who conferred the new office upon them, and solemnly installed them with *prayer* and the *imposition of hands*. They first offered prayer, in conjunction with the church, in behalf of the men, entreating that the grace and the gifts of God in Christ, might be imparted to the latter; for the call to serve the disciples and especially the poor, was in truth a call to serve God in the persons of the the latter [Mt. xxv. 40], and from Him alone, the endowments and fitness, the blessing and the increase could come. Then the apostles laid their hands on the men, by which act they consecrated and blessed them, and transferred an office with which they had themselves been hitherto invested.

Ver. 7. **And the word of God increased.**—The internal danger of the church, which had threatened to terminate in a rupture, was, no doubt, happily averted by the adoption of the measure already described. The remedy appears to have been adequate; it was successfully employed, in consequence both of the appeal which the apostles had made to the religious principles of the members of the church, and of the vigorous aid which they received from the Seven. These men, whose labors were attended with the divine blessing, were powerfully sustained by the consciousness that they were rightfully engaged and walking in the path of duty. It is true that Luke does not distinctly state these facts, but they are implied by another and still more striking result which he records. The more successfully the unity of the Spirit was kept in the bond of peace [Eph. iv. 3], the more rapidly the word of God increased; that unity produced a powerful effect on the minds and hearts of others, and many individuals, as a consequence, received the truth in faith; the number of Christians in Jerusalem rapidly increased, and a great company even of the **priests** ὑπήκουον τῇ πίστει. This expression describes their conversion as an act of obedience to the gracious will of God in Christ; its introduction here is the more appropriate, as it was precisely in the case of priests that a firm resolution, or a positive determination of the will, was most of all needed, in surmounting the prejudices peculiar to their order, and in offering worship to the Crucified One, the sole Mediator and Priest. It was only a very deep conviction, expressed in the words; "It is the will of God!", and a very sincere purpose to obey God, that could have produced such a result.

DOCTRINAL AND ETHICAL.

I. The difficulty which occurred in the bosom of the church, between the Hellenists and the Hebrews, assumes a typical character. The first internal danger originated in the hypocrisy and selfishness of a certain man and his wife, ch. v. 1 ff. The present danger proceeded from the association of two companies, each of which was compacted by identity of language and of national customs and manners; hence the spirit of party, roused by conflicting interests, threatened to assume a distinctly defined shape. Such a carnal bond of union may be formed, even in a community professedly established on faith in Christ and love to him, when the natural man attempts to give precedence to his temporal interests, to money or to honor. The regeneration and renewal of the individual and of the human race, is arrested, checked, or, at least, threatened, by the "old man" [Eph. iv. 22] who revives his

claims. The church of Christ is polluted and desecrated by the world, in the midst of which it exists, and by which it is influenced. If even the primitive or apostolical church exhibited no unblemished ideal, the church in any succeeding age cannot be more successful.—It is remarkable that both of the "spots or wrinkles" [Eph. v. 27] which are described in ch. v. 1 ff. and ch. vi. 1 ff., are found precisely in that feature of the primitive church which was the most glorious and beautiful—brotherly love, reciprocal and self-sacrificing aid and support, the community of goods. It was the most precious and perfect fruit of the vigorous life of faith at which the hidden worm began to gnaw. The great Adversary manifests his presence in a spot where it had been least of all expected, and it is but too true, that "when God erects a church, the devil builds a chapel at its side."

2. How admirably the present occurrence illustrates and demonstrates the truth, that the *word of God*, and the *word alone*, is the remedy and instrumentality which the Church of Christ should always employ. Even when the occasion imperatively demanded that every cause of complaint should be removed, the apostles firmly resist the tempation to engage in labors and business that would have absorbed all their time and attention. On the contrary, they secure more time, and greater facilities for attending to the ministry of the word, which was, indeed, their great vocation. It was their first duty to give themselves to the *διακονία τῆς καταλλαγῆς* [2 Cor. v. 18]. The *word* alone, as it is the word of God, and is "spirit and life" [John vi. 63], can render effectual aid and confer a divine blessing; and fidelity in its service never fails to receive manifold evidences of the favor of God. The apostolical church assumes the character of *a church of the word*—the character which every church must bear, that claims to be apostolical. The church recedes from the true position which it should occupy, in the same proportion in which the word of God is overshadowed by the word of man, by ceremonies, by the traditions of men, by the administration of ecclesiastical affairs, or by any mere mechanical service.

3. It is instructive to study the development of the church of Christ, as illustrated on the present occasion. Even as the Redeemer himself was true man and "increased in wisdom, and stature, and in favor with God and man" [Lu. ii. 52], so, too, his church is a truly human community. It not only increases externally in age, in numbers and in influence, but it is also appointed by the will of its Founder and Lord, to grow internally. This process may be thus described:—The organization which the church adopts, and its visible forms of life, are gradually developed from within, proceeding from its own centre of life and *punctum saliens*, that is, its pulsating heart of faith. It is obvious that when the Redeemer established his church on earth, he did not immediately endow it with a full and complete apparatus of offices, orders and forms of government; on the contrary, he bestowed on it only a single office—one that was exceedingly simple in its character, and yet indispensable—when he appointed the apostles to be his witnesses. He designed that other and fuller forms should be developed from within, by the self-determination of the church, and in correspondence to the exigencies of the times; and the primitive office, the apostolate, was so constituted as to expand like a tree, sending forth successively, as its branches, new offices and orders, adapted to new times and circumstances. Christ is not Moses; "the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. Christ did not appoint bishops, or presbyters or deacons, either in a direct manner, or by a verbal command; but the Spirit of the Lord, observing the rule of his word, and regarding the times and circumstances, has furnished such institutions, as each special occasion demonstrated to be appropriate, useful, and necessary. Thus the office of the Seven was introduced at the present time in the most peaceful manner. It is, no doubt, also true, that the apostles ascribed less importance to the *office* than to the character of the *men:* "Wherefore, look ye out seven men, full of the Holy Ghost, etc.," ver. 3. The latter, as we cannot doubt, received no other name or official title than that of "The Seven", and no other is given to them in THE ACTS; comp. ch. xxi. 8. But this administrative office continued to exist ever afterwards, and was introduced into congregations in other places. The act of inducting the men into office with prayer and the imposition of hands, like the general proposition to select them, was voluntary on the part of the apostles, in imitation of models furnished by the Old Testament, but was, nevertheless, subject to the guidance of the Spirit which was in them.

HOMILETICAL AND PRACTICAL.

VER. 1. **When the number of the disciples was multiplied, there arose a murmuring.**—When numbers increase in the church, its moral strength and purity diminish in the same proportion. (Quesn.).—The church on earth always suffers tribulation: when external persecution ceases, internal disturbances, of a still more alarming character, succeed. (Starke).—**Because their widows were neglected.**—To overlook, is human; to correct and improve, apostolical and Christian. (id.).—Even when devout men, like the apostles, faithfully perform the duties of their office, they cannot always prevent unfavorable remarks from being made; 1 Cor. iv. 3. (id.).

VER. 2. **It is not reason that**, etc.—It sometimes occurs that disorders suggest wise measures, and evil practices lead to the establishment of wholesome laws. (Quesn.).—*The duty of the Christian to observe proper limits in his course of action.* (Lisco).

VER. 3. **Of honest report**, etc.—In this case suitable persons are appointed as almoners; the apostles do not select men who can simply write, cast accounts, and transact business, but who are, besides, full of the Holy Ghost and of wisdom. (Starke).—Spiritual matters must be administered in a spiritual manner; God will examine the accounts. (K. H. Rieger).

VER. 4. **We will give ourselves**, etc.—The whole life of a pastor is here described in two words: Praying, and Preaching; through the for-

mer, he receives from God; through the latter, he imparts to others that which he has himself received from above. (Gossner).—Prayer occupies the first place, as it prepares the way for the ministry of the word; it imparts a spirit and a mouth to the preacher, and an ear and a heart to the hearers.

VER. 7. **And the word of God increased.**—This welcome fact is another rose blooming among thorns. (K. H. Rieger).

ON THE WHOLE SECTION.—*The right mode of effecting improvements in the temporal affairs of the Christian Church:* I. What are the legitimate causes that lead to changes? Obvious imperfections and defects. II. From what sentiments and course of action may improvements be reasonably expected? When it is the common object of all to remove every cause of offence, and to promote a spirit of union. In the case before us, no close investigation of the past was attempted, but all were resolved to maintain the established order, according to which the direction of affairs belonged to the apostles. Peter, who addressed the church in the name of the Twelve, did not withdraw his own aid and that of the other apostles, nor abandon the members, when a difficult point connected with their affairs demanded attention. Neither did he disregard the grievances or the rights of those who complained; he himself proposed and introduced a new arrangement in a legitimate manner, and in the name of the other apostles. This arrangement assigned a proper position to those who had complained, and enabled them to combine their efforts with those of others in effecting a salutary change. It was a gentle, self-denying, and kind spirit which animated all alike, and conducted the whole discussion to a satisfactory issue; and it is that spirit, which, in all analogous cases, will always receive the blessing of God. (Schleiermacher).—*The first instance of conflicting views and feelings in the apostolical church:* I. The occasion which led to it; II. The mode in which the difficulty was removed; III. The blessing which followed. (Langbein).—*The appointment of the Deacons:* I. The cause which led to it, ver. 1; II. The manner in which it was effected, ver. 2–6; III. The blessing which followed it, ver. 7. (Leonh. and Sp.).—*The appointment of the Deacons, an illustration of the good understanding and prompt coöperation which should characterize the action of pastors and their people:* I. The guidance of the congregation is intrusted to the apostles; but they listen with fraternal sentiments to the voice of rebuke and complaint; II. The office of the word, to which the apostles had been divinely called, remains in its integrity in their hands; but, for the sake of the common good, they cheerfully resign a part of the power which they had exercised in the temporal affairs of the church; III. The congregation selects from its own number certain men, who are worthy of confidence, and to whom the care of the poor is intrusted; but the apostles consecrate these men, and impart their blessing.—*The church, the mother of the poor:* I. Her maternal *duty:* it proceeds, in part, from the distress existing in this evil world, in which she dwells as a daughter of heaven; in part, from that spirit of love and pity, which her Lord and King, the divine friend of the poor, has infused into her; II. Her maternal *care:* it embraces both the temporal, and also the moral and spiritual wants of the poor; III. Her maternal *joy:* on earth, to rescue souls from bodily and spiritual pollution; in heaven, to stand before Him who said: "Inasmuch as ye have done it unto one of the least, etc." Matt. xxv. 40. —*The poor are the wealth of the church:* I. They call her spiritual gifts into action; II. Invigorate the spirit of love; III. Constitute her ornaments in the eyes of the world; IV. Add to the treasures which she lays up in heaven.—Compare the tradition of Laurentius the martyr [during the persecution under Valerian, A. D. 258]; when his persecutors commanded him to surrender the treasures of the church, he gathered together the poor members, presented them to the Roman magistrate, and said: "These are the true treasures of the church."—*The primeval bond connecting poverty and Christianity, a blessing to both:* I. To poverty: it was not till He who became poor that we might be rich [2 Cor. viii. 9] had established Christianity on earth, that (*a*) the divine right of the poor was recognized, and that (*b*) the Holy Spirit inspired men with a sincere concern for the poor; II. To Christianity: the care of the poor (*a*) led to the development, (from the earliest times), of its divine virtues—love and pity, patience and self-denial, the contempt of death, and confidence in God; (*b*) it also demonstrated in the presence of the world that Christianity had a right to exist, and possessed the power to accomplish the redemption of the world; (illustrative facts to be selected, and applied to the present times).—*The Christian mode of caring for the poor:* I. It derives its life and vigor from love to Christ; II. Its object is to alleviate and remove spiritual and temporal distress; III. Its glory consists in rendering services to the church in an humble spirit. (Leonh. and Sp.).—*The office of a guardian of the poor, an office of dignity:* in view, I. Of its ancient origin; it is the oldest ecclesiastical office, next to that of the apostles, by whom it was instituted and consecrated; II. Of its exalted purpose; it is designed to provide for the body and the soul; III. Of the numerous qualifications which it demands: honest report, the Holy Ghost, wisdom, ver. 3; IV. Of the divine blessing which it imparts and receives.—Ver. 4. *Under what circumstances can an evangelical pastor discharge the duties of his office with joy and success?* I. When his strength is derived from prayer; II. When his authority is derived from the word of God; III. When his labors are not his own personal efforts, but, in truth, a work of God. (Harless).

SECTION V.

STEPHEN, ONE OF THE SEVEN, WHO LABORED WITH GREAT POWER AND SUCCESS, IS ACCUSED OF BLASPHEMY; HE VINDICATES HIMSELF IN A POWERFUL DISCOURSE; IN CONSEQUENCE OF THAT DISCOURSE HE IS STONED, BUT DIES WITH BLESSED HOPES, A CONQUEROR THROUGH THE NAME OF JESUS.

CHAPTER VI. 8—CHAPTER VII. 60.

A.—THE LABORS OF STEPHEN; HOSTILE MOVEMENTS AND ACCUSATIONS OF HIS ENEMIES; HE IS BROUGHT BEFORE THE GREAT COUNCIL, AND COMMANDED TO ANSWER THE CHARGES OF HIS OPPONENTS.

CHAPTER VI. 8–15.

8 And [But] Stephen, full of faith[1] [of grace] and power, did great wonders and 9 miracles among the people. *Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them 10 [who were] of Cilicia and of Asia,[2] disputing with Stephen. *And they were not able 11 to resist the wisdom and the spirit by [Spirit in] which he spake. *Then they suborned men, which [who] said, We have heard him speak blasphemous words *against* 12 Moses, and *against* God. *And they stirred up the people, and the elders, and the scribes, and came upon [to] *him*, and caught [took hold of] him, and brought *him* to 13 the council, *And set up false witnesses, which [who] said, This man ceaseth not to speak blasphemous[3] [*om.* blasphemous] words against this[4] [the] holy place, and the 14 law: *For we have heard him say, that this Jesus of Nazareth shall [will] destroy this place, and shall [*om.* shall] change the customs[5] which Moses delivered [to] us. 15 *And all that sat in the council, looking steadfastly on him, saw his face as it had been the [his face as the] face of an angel.

[1] Ver. 8.—χάριτος is unquestionably to be preferred to πίστεως [in H; χαρ. κ. πι. in E.], which was taken from ver. 5, and is supported by only a few authorities of inferior importance. [Alf., with the later critics, entertains the same view, reading χάρ. with A. B. D. Cod. Sin. Vulg. fathers, etc.—TR.]

[2] Ver. 9.—Lachmann cancels κ. 'Ασίας, in accordance with A. [D. (corrected)], but the reading is sufficiently attested by the authorities [including Cod. Sin.] in order to be retained; no internal evidence against it exists. [Retained by Tisch. and Alf., with whom Meyer and de Wette concur.—TR.]

[3] Ver. 13. a. βλάσφημα [of *text. rec.*] after ῥήματα is evidently a gloss derived from ver. 11, and is omitted by the most important MSS. [Found in E. H.; omitted in A. B. C. D. Cod. Sin. Vulg., and cancelled by Alf., Lach., Tisch.—TR.]

[4] Ver. 13. b.—τούτου after ἁγίου is found, it is true, in B (e sil). C., but is probably a later addition, and therefore spurious. [Omitted by A. D. E. H. Cod. Sin. Vulg., and cancelled by Alf., Lach., Tisch.—TR.]

[5] Ver. 14.—[The margin of the Engl. vers. offers *rites* for *customs*; the latter is preferable. Robinson (Lex.) furnishes, under ἔθος only the three words: "custom, usage, manner." Wahl's definitions are: (1) *mos, consuetudo*; (2) *institutum, ritus*, and here he cites the present passage. J. A. Alexander (Com. *ad loc.*) prefers "institutions."—TR.]

EXEGETICAL AND CRITICAL.

VER. 8. **Stephen - - - did great wonders.**—The opportunity for working miracles was, without doubt, furnished by his office, which brought him into contact with the poor, the sick, and the suffering. We are here enabled to obtain a view of his official labors, which were so abundantly blessed. We cannot entertain a doubt that he and his colleagues attended to the immediate duties of their office with the utmost assiduity and fidelity, and afforded aid and relief to widows, orphans, and all others who were in distress. But he may have very frequently encountered cases, in which the temporal gifts distributed by him in the name of the church, proved to be totally inadequate. On such occasions this man, who was full of faith and the Spirit (ver. 5), did not offer mere temporal aid, but exercised his spiritual gifts of prayer and of faith, and brought with him spiritual aid, encouragement and consolation. And the Lord granted him such grace that he wrought miracles, principally, no doubt, in cases of sickness and suffering. We cannot refer χάρις [see note 1, above, appended to the text] to men, in the sense of *popular favor*, as no qualifying term, indicating such a meaning, is connected with it.

VER. 9. **Then there arose - - - disputing with Stephen.**—Stephen attracted the attention, and, indeed, excited the envy and jealousy of the unbelieving Jews, not only by the wonders and miracles which he wrought, and which won

distinction for him, but also by his gifts of knowledge and eloquence, which he employed in bearing witness to Christ. They became excited, addressed him personally, and engaged in discussions or debates (συζητοῦντες) with him. They were Hellenistic Jews, and had previously known Stephen, who was, very probably, a Hellenist himself. The language in this verse [ἐκ τῆς συνεγ.—Λιβ. κ. Κ. κ. 'Α. κ. τῶν ἀπὸ Κ. κ. 'Ασίας] is not free from ambiguity, and has hence given rise to many conflicting explanations. Some interpreters, as Calvin, Bengel, etc., suppose that only *one* synagogue is meant, to which all the groups here mentioned by name, belonged; but this interpretation can be suggested only when undue stress is laid on the expression τῆς συναγωγῆς, the result of which certainly is, that only *one* synagogue appears to be mentioned. But the words καὶ τῶν ἀπὸ Κιλ., etc., obviously indicate that a well-known distinction existed. Accordingly, Winer (*Bibl. Realwörtb. art.* LIBERTINER) and Ewald suppose that *two* different synagogues are specified, the first, that of the Libertines, the Cyrenian, and Alexandrian Jews; the second, that of the Cilician and Asiatic Jews. Winer, however, [who remarks on this case again, in *Gram. N. T.*, last ed. § 19. 5. note 1.—TR.], states elsewhere (*Realw. art.* CYRENE), that the Cyrenians had a synagogue of their own [in Jerusalem]. — That interpretation appears to claim the preference with most reason, which enumerates *five* synagogues [repeating, with de Wette, Hackett, etc., τινὲς before each of the succeeding four genitives.—TR.]. It is well-known, from statements made in the Talmud, that Jerusalem contained a very large number of synagogues, amounting, according to the Rabbinic writers, to 480. The Talmud specially mentions the synagogue of the Jews who came from Alexandria, in which city about 100,000 Jews resided at that period. It is very probable that the Jews of Cyrene in Upper Libya, where they constituted a fourth part of the population, also had a synagogue of their own in the holy city. When Pompey overran Judea, he carried a vast number of Jews to Rome, as prisoners of war, about B. C. 63; when they were liberated and had returned to Judea, they and their sons [designated *libertini*, that is, *freedmen*], without doubt, assembled in their own separate synagogue; the terms employed in the text establish the correctness of this view with great distinctness. (We omit other explanations of the name, as they are all merely conjectural). It is quite as probable that both those Jews who came from Cilicia, a province of Asia Minor, and also those whose original home had been in Asia, that is, the eastern coast of the Ægean Sea [ch. ii. 9], in each case, maintained a separate synagogue. The opponents of Stephen, accordingly, belonged to the congregations of five different synagogues, but now collect in two companies, according to the terms of this verse, the first consisting of Jews from Rome and Africa, the second of those who came from Asia Minor. It is probable that Saul was one of the latter, and belonged to the Cilician synagogue. [ch. xxi. 39].

VER. 10. **And they were not able to resist**, etc.—The sense is, not that they owned that they had failed to sustain their positions, and, that they submitted to the truth, for their subsequent conduct revealed an increased degree of animosity; the meaning is, that they could adduce no arguments possessing any force, in opposition to the wisdom and the Spirit wherewith he spake. [πνεῦμα, the "Holy Spirit, if not as a person, as an influence." (J. A. Alex.); "the Spirit." (Hack.)—TR.]. The word σοφία assuredly does not here mean mere Jewish learning [Heinrichs; Kuin.]—learning and wisdom are far from being identical—but denotes that true wisdom which is from above [Jam. iii. 17], and that fulness of the Spirit, which, according to ver. 5, was in Stephen.

VER. 11. **Then they suborned men.**—These Hellenistic men of the synagogue, controlled by a fanatical spirit, resorted to cunning in order to effect the ruin of the man, whose doctrines and principles they could not confute. In order to avoid the charge of being influenced by a revengeful spirit, they no longer continued the contest personally in public, but put forward (ὑπέβαλον) other men; they instigated these agents to circulate as widely as possible the charge, that Stephen had uttered blasphemies against Moses, and even against God Himself, and that they had themselves heard him speak those words. Stephen's enemies intended to influence public opinion to his disadvantage by these rumors, and also to furnish the magistrates of the people of Israel with an opportunity to institute legal proceedings against him. Both objects were attained. The people and the members of the Sanhedrin were alike aroused (συνεκίνησαν); and this was the first occasion on which the population of the capital city united with the party that was opposed to the Christians. The fact constituted an epoch in the history of the latter.

VER. 12. **Came upon him, and caught him.**—The proceedings against Stephen were not commenced by the leaders of the Sanhedrin themselves, as in the case of Jesus, but rather originated in a popular tumult. The individuals, however, who had previously disputed with him, and then, by means of their agents, circulated such charges as would naturally inflame the public mind, now engaged personally in the affair. They came to Stephen unexpectedly, possibly at a moment when he was traversing the street on one of his errands of mercy, violently seized his person, and brought him to the Sanhedrin [συνέδριον], of which a special meeting was hastily called.

VER. 13. **And set up false witnesses.**—These witnesses, who were perhaps hired for the occasion, had previously received definite instructions from the party opposed to Stephen. Were they, strictly speaking, ψευδεῖς, *lying* witnesses? Baur and Zeller, who reply in the negative, accuse the narrator of uttering an untruth, in so far as he applies the term ψευδεῖς to the witnesses, since, as they allege, Stephen had really entertained the opinions, and spoken the words with which he is charged in ver. 13, 14. But the opinion of these critics can certainly derive no support whatever from any remarks occurring in the discourse recorded in the next chapter. It is, besides, inconceivable *per se*, that at this early period, a devout Israelitish Chris-

tian like Stephen, an honored and trusted member of the primitive congregation, which adhered so faithfully to the temple and the law, could have been impelled by any motive to assail the temple and the law with such violence as this opinion would require us to assume (comp. BAUMG. *Apg.* I. 122, ff.). It is, further, essential that we should compare ver. 13 with ver. 14, and carefully observe the material difference which exists between their respective contents. The former contains simply a general charge; the latter supports the charge by presenting evidence respecting certain concrete expressions of the accused party. Stephen is accused in ver. 13, of perpetually (οὐ παύεται) assailing the temple and the law, that is, of considering it to be his chief employment to argue, in an insulting and blasphemous manner, against the fundamental principles of the Mosaic institutions. (Although βλάσφημα after ῥήματα is, *in this case*, a spurious term, the phrase ῥήματα λαλεῖν κατὰ here denotes, as the context and the *usus loq.* show (comp. Lu. xii. 10), that slanderous or blasphemous words are meant). Now this charge is evidently intended to represent Stephen as a man whose sentiments and conduct are all controlled by an active, enduring, irreverent and fanatical hostility to all that is holy and divine in the eyes of every devout Israelite. But no one, not even Baur or Zeller, believes that such was the character of Stephen. And yet those accusers wished to produce that impression. They are, therefore, *false* witnesses; they are so termed, not because they may have reported any words actually uttered by Stephen, with the malicious design to destroy him (Heinr.), but because, in addition to a positively hostile feeling or a malicious motive, they really pronounced a ψεῦδος. For the evidence which the accusers deliver in ver. 14, in order to substantiate the charge in ver. 13, and which they represent as derived from their personal knowledge (ἀκηκόαμεν—λεγοντος), does not prove the point to which it refers. We will here lay no stress on the circumstance that this language of Stephen, (which was no doubt employed by him in the course of his debate with the men of the synagogue), was, perhaps, not heard by the witnesses personally, but communicated to them by others, and that, in such a case, they would already deserve the title of *false* witnesses. But their statement in ver. 14, (even if we admit that Stephen had used precisely these terms), in the first place, only shows that Stephen had, on a single occasion, but not perseveringly and perpetually, employed offensive expressions; in the second place, it by no means shows that he had indulged in language which insulted and blasphemed that which was divine, as ver. 11 and ver. 13 would lead us to expect. The charge may not have been entirely fictitious, but have been suggested by certain terms employed by Stephen; still, it was *false*, for the words actually chosen by him, were not presented in their proper connection, but were distorted and repeated with exaggerations. ["This charge was no doubt true so far as it related to the doctrine, that the new religion, or rather the new form of the church was to supersede the old. Its falsity consisted in the representation of the two as hostile or antagonistic systems, and of the change as one to be effected by coercion or brute force." (J. A. Alexander, *ad loc.*—TR.].—It is obvious that the terms ὁ Ναζωραῖος οὗτος (which betray a bitter and contemptuous spirit,) are not derived from Stephen himself, but are combined by the false witnesses with his words; and, indeed, they do not quote his own words, but report his remarks *in sermone obliquo*.

VER. 15. **Saw his face - - - an angel.**—We can easily imagine that the eyes of all who were present, were fixed on the Christian who was accused of such serious offences. But while they gazed, they could discover neither fear nor anxiety depicted on his countenance, even when the devices of his enemies seemed to be successful. His countenance was, on the contrary, lighted up as with an angelic radiance, revealing not only the courage of a man, a divine inspiration, and holy serenity of the soul, but also the brightness of a preternatural light [like that of Moses, Exod. xxiv. 29 (J. A. Alex.)]. The language of Luke certainly implies far more than that the countenance of Stephen indicated the utmost tranquillity; insomuch that the spectators involuntarily looked on him with reverence (Kuinoel); it obviously describes an objective, and, indeed, an extraordinary phenomenon. If he had been previously endowed with the Spirit, he now received, in this decisive moment, the anointing of the Spirit of God in a still richer measure. That this divine influence on the soul of the devout witness should have manifested itself externally, and irradiated his countenance with a heavenly light that was visible even to his enemies, cannot surprise us, when we reflect that the spiritual and corporeal here act in unison, and especially, that in the most solemn moments of life, even as at the end of all human history, "corporealness is the end of the ways of God."*

* ["*Leiblichkeit ist das Ende der Wege Gottes.*" This saying of the celebrated F. C. Oetinger of Wuertemberg (died Febr. 10, 1782), which is frequently quoted, is explained by Auberlen (the author of the work entitled "Die Theosophie Oetinger's," 1847), in a biographical sketch in *Herzog: Real-Encyk.* X. 566 ff. We have only room for the prominent thoughts on which it was founded.

Life is an "essential or simplified" combination of powers, an *intensum*, externally a *monas*, internally a *myrias*, and is manifested corporeally. Corporealness, (or, "to be corporeal") is a reality or perfection, that is, when it is released from the defects adhering to mere terrestrial corporealness, viz., impenetrability, resistance, and gross mixture; this release will be hereafter exemplified in the bodies of risen believers.—Christ restored the true life by his death and resurrection, and now his *corpus est perfectio spiritus*; he will, too, restore all things to their proper (spiritual) corporealness, so that God will dwell in the creature in his glory, and be all in all. In this sense, "corporealness is the end of the ways of God."

Oetinger, (who refers to passages like 1 Cor. xv. 44, "spiritual body", Rom. viii. 21-23; John, ch. vi., etc.,) regarded the resurrection of the body as the completion of the regeneration (the παλιγγενεσία of Matt. xix. 28, on which passage see the analogous remarks of Olshausen), or as being, in connection with the new heaven and earth of the kingdom of glory, the final purpose of the revelations and acts of God. There will not only be a blessed world of spirits, at the consummation of all things, but also a glorified corporealness.—In the case of Stephen, the author, alluding to Oetinger's theory, doubtless intends to imply that an anticipatory glorification of human nature, proceeding from the soul, or incipient influences of the Holy Spirit on the body, already occurred.—TR.]

DOCTRINAL AND ETHICAL.

1. The immediate duties of the office assigned to Stephen, required him to provide for the wants of the poor, and render other services in the external affairs of the church; nevertheless, he found that duties of a spiritual nature also claimed his attention. This result was natural. When the Redeemer is present with his Spirit and his gifts, and when his church, adhering to him in faith and love, and persevering in prayer and supplication, continually receives new grace, all its affairs acquire a spiritual character, and even the care of its external interests assumes the nature of a spiritual office. When the church suffers from any internal disease, and the "life that is hid with Christ in God" [Col. iii. 3], has departed, even the office of the ministry of the word sinks to the level of a mere external and mechanical service, an *opus operatum* and a trade.

2. Stephen was only one of the Seven, not one of the Twelve; he was simply invested with an administrative office, afterwards called the Diaconate, and not with the Apostolate. Still, he received the gift to work wonders and miracles, which had hitherto been confined to the apostles, and was enabled to speak with such wisdom that he contended with the enemies of the faith as successfully as the apostles. Indeed, the gifts which the Lord bestowed upon him, the relentless hostility to which he was exposed, and the martyrdom which closed his career, combine to place him in such a prominent position, that the apostles themselves temporarily recede from the view. And yet the latter are not moved by envy, even in the faintest degree. They were not so completely controlled by lofty conceptions of the dignity of their own office, as to apprehend that it would be imperilled by this circumstance. The Lord himself, and *his* honor, were of far greater importance in their eyes, than their own office. And when the Redeemer appointed them to be his witnesses, he did not impose any obligation on himself by which he resigned his sovereign authority to impart gifts to others, to breathe his Spirit on others, or to employ additional instruments at his pleasure.

3. The Redeemer had promised his servants that if they should be assailed for his name's sake, he would give them such wisdom of speech, and such power in vindicating their course, that their enemies would be unable to resist their words with success; Luke xxi. 15. He fulfilled this promise with such faithfulness in the case of Stephen, that the opponents of the latter withdrew from the spiritual conflict; they could not resist his wisdom which was from above, and the Spirit by which he spake, and now resolved to ruin him by rousing the passions of men against him through distorted statements of his words and through falsehoods.

HOMILETICAL AND PRACTICAL.

VER. 8. **And Stephen.**—Stephen, a star of the first magnitude in the constellation of the seven Deacons. (Starke).—He who is faithful in that which is least (the office of a guardian of the poor), is intrusted by the Lord with that which is much (faith, power, miracles).—A single servant who is full of grace and the Spirit, accomplishes more in the church, than a hundred servants who are without the Spirit. (ib).—Quench not the Spirit! [1 Thess. v. 19]. The apostles placed no impediments in the way of Stephen when he preached and wrought miracles, although these were the appropriate functions of their own office. —**Full of faith and power, did great wonders and miracles.**—Observe this description of a Christian who is endowed with life. Where true faith exists, power is present; where there is power, wonders will be wrought, that is to say, results will be produced, even if they are not actual miracles like those of Stephen.

VER. 9. **Then there arose certain of the synagogue - - - - disputing with Stephen.** —The most zealous controversialists and most skilful disputants, who select religious truth as their topic, usually have the least religion and faith of all. (Starke).—Men may acquire the learning of the schools, and yet not be "taught of God." "There are more things in heaven and earth, than are dreamt of in your philosophy."

VER. 10. **And they were not able to resist.**—"The disciple is not above his master." Even as the scribes tempted Christ with insidious questions devised by human wisdom, so, too, they approach Stephen with similar weapons. Furnished with all the material which the learning of their schools supplied, they attempt to annihilate Jesus Christ, the hope and the glory of Stephen's heart. But this unpretending herald of the cross, entertains no fear, for the weapons of his warfare are not carnal; it is the Spirit of God that speaketh in him. They cannot prevail in a contest with Him! (Leonh. and Sp.).

VER. 17. **Then they suborned men.**—An evil enterprise will always find abettors. (Starke). —Divine truths may easily be perverted; it is not difficult to alter slightly the words of the witnesses of the truth, and then accuse them of blasphemy. (K. H. Rieger).

VER. 12. **And they stirred up the people.** —This is the first occasion on which we find the people willing to combine with the elders and scribes in hostile movements against the church of Jesus. The apostles in Jerusalem now reach the same turning-point, from which, at an earlier day, the way led to the place where Jesus was crucified. The people had once been very attentive to hear him. [Luke xix. 48], but afterwards they cried: "Crucify him!" (Besser).

VER. 15. **His face as it had been the face of an angel.**—A joyful heart, which is assured of the grace of God, imparts its brightness to the face. (Starke).—The flight of the eagles of God is boldest, when the storm rages most furiously; his stars shine most brilliantly in the darkest nights. (W. Hofacker).—God often sends angels to his church; few there are who have eyes to see them; but there are many whose hands are ready to stone them. (Starke).—The composure and the cheerful spirit of Stephen were generally noticed; they demonstrated that God manifested his glory in his servants, especially when they suffer, and that "the Spirit of glory" [1 Pet. iv. 14] rests upon them. We see,

moreover, the brightness of his face reflected in the discourse which he delivered; he ascends, like an angel, above all that is human or earthly, speaking and acting with a holy zeal for the honor of God and for the truth, and with a deep concern for the salvation of men.—*The glory of the countenance of Moses, and the angelic appearance of the face of Stephen*—illustrative of the language in 2 Cor. iii. 6–8: if the office which slays through the letter, was glorious, how shall not the office which imparts the Spirit be yet more glorious?—*The angelic brightness revealed in Stephen's face:* I. It was the light reflected from the face of Jesus Christ, who says to his servants; "In the world ye shall have tribulation, but be of good cheer: I have overcome the world" [John xvi. 33]; II. It was the radiance of his inward assurance of faith, which exclaimed: "If God be for us, who can be against us?" [Rom. viii. 31]; III. It was the effulgence of that future glory with which "the sufferings of this present time are not worthy to be compared" [Rom. viii. 18].—*The serenity that appears on the countenance of a believer who has fallen asleep in the Lord:* I. It is the departing light of an earthly existence that closes in peace in God; II. It is the dawning light of eternity approaching with the effulgence of heaven.

On the whole section.—*Stephen, a man full of faith and power:* I. In his successful labors; ver. 8; II. In his severe trials; ver. 9–14; III. In the heavenly light which shone upon him; ver. 15.—[Ver. 1. *Dissensions in the church:* I. The mode in which they originate; (*a*) the different light in which doctrines, measures, or men, are viewed; (*b*) personal offence given or taken, in connection with the expression of opinion; (*c*) the aid of other individuals invoked, and opposite parties formed; II. Their influence; (*a*) on the individual (his spiritual life, etc.); (*b*) on the church (character, growth, divine blessing); (*c*) on the world (false and dangerous views respecting religion); III. The remedy (example of the apostles and the members); (*a*) Christian humility; (*b*) Christian love (manifested in words and acts); (*c*) Christian faith (relying rather on the divine care of the church than on any specific human counsels.)—Tr.]

B.—Stephen vindicates himself in a powerful discourse.

Chapter VII. 1–53.

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§ I. *The first part of the discourse, embracing the age of the Patriarchs.*

Chapter VII. 1–16.

1, 2 Then said the high priest, Are these things so?[1] *And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he 3 was in Mesopotamia, before he dwelt in Charran [Haran, (Gen. xi. 31)], *And said unto him, Get thee out of thy country, and from thy kindred, and come into the[2] 4 land which I shall show thee. *Then came [went] he out of the land of the Chaldeans, and dwelt in Charran [Haran]: and [. And] from thence, when his father was 5 dead [had died], he removed him into this land, wherein ye now dwell. *And he gave him none inheritance in it, no, not *so much as* to set his foot on [in it, not even a footbreadth]: yet [and] he promised that he would give it to him[3] for a possession, and to 6 his seed after him, when *as yet* he had no child. *And [But] God spake on this wise, That [that] his seed should sojourn in a strange land; and that they should [would] bring them [it, (αὐτὸ, *the seed*)] into bondage, and entreat *them* [it] evil four hundred 7 years. *And [years; and] the nation to whom they shall be in bondage will I judge, 8 said God; and after that shall they come forth, and serve me in this place. *And he gave him the covenant of circumcision; and [circumcision. And] so *Abraham* [he] begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob 9 *begat* the twelve patriarchs. *And the patriarchs, moved with envy, sold Joseph [en-10 vied Joseph, and sold him] into Egypt: but God was with him, *And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and [over] all his house. 11 *Now there came a dearth [famine] over all the land of Egypt[4] and Chanaan [Canaan], 12 and great affliction: and our fathers found no sustenance. *But when Jacob heard that there was corn in Egypt, he [But J. heard that there was grain in store, and] sent 13 out our fathers first [our fathers the first time to Egypt][5]. *And at the second *time*

Joseph was made known to [was recognized by] his brethren; and Joseph's kindred
14 [race] was made [became] known to Pharaoh. *Then sent Joseph [But J. sent], and called his father Jacob to *him*, and all his kindred, threescore and fifteen [seventy-
15 five] souls. *So [And] Jacob went down unto Egypt,[6] and died, he, and our
16 fathers, *And were carried over into Sychem, and laid in the sepulchre that[7] Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.[8]

[1] Ver. 1. ἄρα [of *text. rec.*] after εἰ is wanting in A. B. C. [Cod. Sin.] and some minuscule mss., and has on this account been cancelled by Lach.; but it is found in D. E. H., and the fathers; it could more easily have been dropped as superfluous, than have been inserted as a correction. [Retained by Tisch. and Alf.—Tr.]

[2] Ver. 3. The article τήν before γῆν, which is wanting in the *text. rec.*, is so well attested, that its genuineness cannot be doubted. [Found in A. B. C. D. E. Cod. Sin.; omitted in H., but retained by later editors generally.—Tr.]

[3] Ver. 5. δοῦναι αὐτῷ is better attested [by A. B. C. D. E. H.] than αὐτῷ δοῦναι [of the *text. rec.* which reading is supported only by a few minuscule manuscripts. Lach., Tisch., and Alf. read δοῦναι αὐ.—Cod. Sin. exhibits the following: επηγ. δουναι αυτω εις κατασχ. αυτω.—Tr.]

[4] Ver. 11. Griesbach and Lachmann, following the authority of A. B. C. [Cod. Sin.] and some ancient versions [Syr. Vulg. etc.] read τὴν Αἴγυπτον; other MSS. [E. H.], and some versions, have τὴν γῆν Αἰγύπτου; γῆν could have more easily been dropped by copyists, than have been inserted. [γῆν retained by Tisch. and Alf.—Tr.]

[5] Ver. 12. The reading εἰς Αἴγυπτον is far better attested than ἐν Αἰγύπτῳ, which is a correction to suit ὄντα. [ἐν A. of *text. rec.* in D. H.; εἰς A. in A. B. C. E. Cod. Sin. and adopted by Lach. Tisch. and Alf.—Tr.]

[6] Ver. 15. καὶ κατέβη is a better reading than κατέβη δέ; D., and some versions, exhibit no conjunction at all, and Bornemann and Meyer regard this as the original form of the text; this construction, however, would connect κατέβη with ἐν ψυχ. ἑβδ. πέντε of ver. 14. [καὶ κατ. in A. C. E. Cod. Sin. and adopted by Lach. Tisch. Alf.—Tr.] In the same verse, Tischendorf cancels εἰς Αἴγυπτον, without sufficient reason, and in opposition to all the authorities. [Lach. retains this reading as genuine; Alford inserts it in the text, but in brackets. Cod. Sin. reads εἰς Αἰγ.—Tr.]

[7] Ver. 16. a. ὃ [in H. before ὠνήσ. and adopted in the *text. rec.* "not recognizing the attraction" (Meyer). Tr.], is plainly a correction; the reading ᾧ [in A. B. C. D. E. Cod. Sin., and adopted by the recent editors] is sufficiently attested, both critically and grammatically.

[8] Ver. 16. b. τοῦ Συχέμ [of *text. rec.*] is, doubtless, the original reading; for both ἐν Σ. in B. C. and some versions, and τοῦ ἐν Σ. in A. E. and other authorities, are evidently corrections, suggested by the opinion that this name *here* [as well as in the beginning of the same verse (Meyer)], indicated a place and not a person. [Lachm. reads τοῦ ἐν; Tisch. and Alf. with D. H. τοῦ Σ. as *text. rec.*—Cod. Sin. reads ἐν Συχ., before which a later hand (C) inserted τοῦ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Then said the high priest.**—The high priest, as the presiding officer of the Sanhedrin, gives Stephen an opportunity to speak in defence of himself; while he thus recognizes the rights of the accused, the term ἄρα, connected with the interrogative particle εἰ, expresses even favorable sentiments, or is at least intended to exhibit the equity of the speaker.

Ver. 2, 3. *a.* **And he said.**—It is highly probable that Stephen, whom we have every reason to regard as a Hellenist, employed the Greek language, when he delivered the present discourse (the design and genuineness of which are considered below). [See General Remarks appended to Exeg. note on ver. 53.—Tr.]. This opinion, which is suggested by his birth and education, is confirmed by the general complexion of the discourse; the latter corresponds throughout to the Alexandrian Version. We possess, besides, conclusive historical testimony that the Greek language was, at that time, so generally understood and spoken in Palestine, that the delivery of a Greek discourse in the Sanhedrin could not be regarded as an extraordinary circumstance.—The terms of the address, ἀδελφοὶ καὶ πατέρες, were conciliatory; they both indicated that the speaker regarded the members of the council with reverence as **fathers**, and also involved an appeal to their common nationality (**brethren**).

b. **The God of glory.**—Stephen commences his discourse with this descriptive name of God for wise reasons. It was one of his objects to counteract the slanderous report which had been circulated, that he had blasphemed God (ch. vi. 11), and to repel any possible charge that the Christians did not properly revere Him. Hence he expresses his own devout and reverential sentiments, and gives to God the honor which belongs to him. But he has also another, and a more direct object, when he refers specially to the **glory** (δόξα) of God; even at this early stage in his discourse, as well as afterwards, his mind is engaged in the contemplation of the inconceivable grandeur, the boundless power, and the absolute sovereignty of God. In his view, God is independent of every object, animate or inanimate, and may reveal himself to any creature, in any mode, and in any place, according to his own pleasure. The present expression, especially when viewed in its connection with ὤφθη, reminds us of that exalted and wonderful celestial splendor which usually attended earlier theophanies or manifestations of God. [See Exod. xxiv. 16; xxxiii. 18 ff.; xl. 34; Lev. ix. 23, and comp. Herzog: *Real-Encyk.* art. *Schechina*, XIII. 476, and *Theophanie*, XVI. 17.—Tr.]

c. **Before he dwelt in Charran.**—Abraham accompanied his father Terah, when the latter journeyed to Charran (the *Carræ* of the Romans), a very ancient city of Mesopotamia, situated on a frequented route, and probably in a south-westerly direction from Ur of the Chaldees, in which region they had previously resided (see Winer: *Realw.* art. *Haran* [and Herzog: *Real-Encyk.* V. 539]). It was, according to the Mosaic narrative [Gen. xi. 31], the original intention of Terah, who took with him his son Abram, together with Sarai and Lot, to proceed as far as Canaan; but he advanced no further than Charran [Haran], where he remained until his death. It is only afterwards (Gen. xii. 1 ff.) that mention is made of the divine command which Abram received, to forsake his country and his kindred, and journey into a land which God would show; the divine blessing was promised at the same time. It undoubtedly seems to follow from this statement that Abraham did not receive the revelation which included a command to go to the land that should be shown to him, at a period *anterior* to his residence in Charran. Nevertheless, Stephen represents this revelation as having occurred in

Mesopotamia (ver. 2), or in the land of the Chaldeans (ver. 4), *i. e.* in Ur in Chaldea; and he assigns it to a period which preceded the first migration of the family, when it was their more immediate object to reach the city of Charran. And, indeed, the very terms which God employs in Gen. xii. 1, are here repeated in ver. 3, only with the difference that they appear in an abbreviated form. Hence, various interpreters (*e. g.* Grotius; de Wette; Meyer), have maintained that Stephen had involuntarily committed a mistake, in the excitement of the moment, and had assigned to an earlier period and to another region, (that of Ur,) the divine command which Abraham really received afterward, when he had already reached Charran. Although we do not believe that it would be perilous to concede this point, there is another circumstance, conflicting with the opinion of these interpreters, which claims consideration. It is well known from statements in Philo (*De Abrahamo.* § 15.) and Josephus, (*Antiq.* i. 7, 1.), that the Jews, in that age, and particularly those of Alexandria, held the opinion that Abraham had already received a divine command while he dwelt in Ur. It is this tradition which Stephen adopts, applying the words in Gen. xii. 1 to that supposed earlier call of God. And, indeed, there are traces even in the book of Genesis itself, of such a command of God which Abraham received in Ur. In Gen. xv. 7, God says to Abraham: "I am Jehovah, who led thee forth from Ur in Chaldea (הוֹצֵאתִיךָ), to give thee this land." These words seem to imply plainly that God had distinctly communicated his will to Abraham, that he should depart from Ur; and there is a special reference to these words in Nehem. ix. 7. It is true that no mention is made in Gen. xi. 31 of any direct command of God, and the departure from Ur appears to be a voluntary act of *Terah*, rather than one of obedience to the divine will on the part of *Abraham*. But the peculiar construction of the book of Genesis ought not to be overlooked; it is evidently founded on several documents and accounts, which had, to some extent, been originally composed from different points of view, and this observation is specially applicable to ch. xi. and ch. xii. Accordingly, the method adopted by the later Jews, (which was followed by Stephen also,) of viewing the event in connection with its *causes* and its consequences, cannot, with propriety, be rejected unconditionally as erroneous and unhistorical; we perceive, on the contrary, that Stephen's statement is not entirely unsupported by the scriptural records themselves.

VER. 4. **When his father was dead.**—Here again Stephen assents to the current opinion of his age, which is recorded by Philo ["who falls into the same mistake, *de Migr. Abrah.*, § 32" (Alf.)], and which could scarcely have been suggested simply by the consideration that filial duty would not have allowed Abraham to abandon his father in his old age. The passage, Gen. xi. 31, 32; xii. 1 ff., when read as a continuous and progressive narrative, does, at first, convey the impression that Abraham did not receive the command to migrate to Canaan, before his father's death [while, in truth, the mention of that event in ch. xi. 32 is proleptical or anticipatory (Alford).—TR.]. There can be no doubt, when the chronological data are considered, that Terah was still living when Abraham departed from Charran. For, according to Gen. xi. 27, he was seventy years old when he begat Abram, Nahor, and Haran; the statement doubtless refers to the particular year in which Abraham was born. According to xi. 32, Terah died at the age of two hundred and five years. But Abraham was only seventy-five years old when he departed from Charran, xii. 4. Therefore, Terah must have lived sixty years in Charran, after Abraham's departure [70+75=205—60]. Besides, the expression: "from thy father's house" (מִבֵּית אָבִיךָ) seems to imply that Terah was still alive, when Abraham received that command. Hence, Stephen here follows a chronological tradition which seems, indeed, at first view, to be supported by Gen. xi. 32 compared with xii. 1 ff., but which, on a closer inspection, is found to be erroneous. This fact ought to be admitted without hesitation, for all the attempts that have been made to reconcile these conflicting statements, have been failures, and are, moreover, unnecessary. Nothing could be more truly a product of the imagination, than the theory (of Bengel and others) that Abraham had indeed proceeded to Canaan during the life of his father, but still retained his home in Charran, and had, only after the decease of Terah, sundered all his early ties, and established himself "essentially" in Canaan. [This interpretation is inconsistent with the meaning and construction of μετῴκ. αὐτ. εἰς in ver. 4. (de Wette, and Alford.)—TR.]. There is as little foundation for the interpretation of others (LUGER: *Zweck d. Rede d. St.*, 1838; Ols.; Stier) that Stephen intended to say that Abraham had left Charran after the *spiritual* death of Terah, *i. e.*, after the latter had become an idolater. For how can ἀποθανεῖν admit of such an interpretation, when unattended by a single term that would indicate it, and when, besides, nothing whatever is found in the context, which suggests such a meaning of the verb? Nor can it be proved that this was the usual interpretation in the age of the apostles; it is, at least, an error that Philo countenances it. It was, first of all, proposed in the Talmud, and even there occurs merely as an expedient for evading the chronological difficulty.—Baumgarten thinks (I. 131 ff.) that the language used in ver. 4, simply means that now, when Jehovah is entering into new relations with mankind, Abraham should be viewed, at such an important epoch, not as in any manner related to Terah, but as one who was connected with him by no ties whatever. But if Stephen had intended to convey such a thought, he would have necessarily employed an entirely different form of expression. [Other solutions of this exegetical problem are not noticed by the author, probably because they carry their own refutation with them, *e. g.*, that Abraham was Terah's youngest son, sixty years younger than Haran, or, that the chronology of the Samaritan text should be adopted, etc.—TR.].—Is it necessary to have recourse to so many devices? Why should we not concede that Stephen, like his contemporaries, adopted an opinion which the text of the sacred narrative seems, at first view, to

suggest, but which a closer investigation has shown to be erroneous? Even if he made an inaccurate statement with regard to a question in chronology, such an incident derogates neither from the wisdom nor from the fulness of the Spirit by which he spake (ch. vi. 10).

Ver. 5. **And he gave him none inheritance in it;** *κληρονομία* is property obtained by inheritance, and capable of being transmitted to heirs.—This statement is by no means contradicted by the fact that Abraham purchased of Ephron a field with a cave (Gen. ch. xxiii.); it is precisely the circumstance that he was compelled to *purchase* the field, which establishes the fact that he owned no land as yet bestowed on him by God. (Bengel). The explanation that Stephen refers to the earliest period of Abraham's residence in Palestine, and that the purchase occurred at a later time, namely, after the institution of circumcision, ver. 8 (Meyer), is not satisfactory; these two periods, an early and a later, are obtruded on the text, which not only lays no stress on such a distinction, but does not even allude to it.—Stephen speaks emphatically of the fact that the divine promise in reference to the land, was given to Abraham before a child was born unto him, for the purpose of reminding his hearers that both the possession of the inheritance, and also the birth of an heir, depended entirely on God,—the inheritance and the son were both the free gifts of his grace.

Ver. 6, 7. **And God spake on this wise.** —Stephen quotes the prophecy in Gen. xv. 13, in the language of the Alexandrian version in general, although certain variations from it are discoverable. He repeats, for instance, the original words in the indirect form of speech, and it is only in ver. 7, that he passes from the narrative to the direct form, which he indicates by the words: *εἶπεν ὁ Θεός*. And, at the close of ver. 7, he combines Exod. iii. 12 with Gen. xv. 13; the former passage contains a promise given to Moses in Horeb, and refers to the worship which would soon be offered in the vicinity of that mountain. This promise is interwoven with the one given to Abraham, which referred to the worship of Israel at a future period in Canaan, the land of their inheritance. We may undoubtedly find an "inaccurate" (de Wette) reference here, if we adhere very scrupulously to the literal meaning. But can we take it amiss, if Stephen, instead of anxiously dwelling on the mere letter, or on minute details, rather surveys with profound judgment the whole wide extent of the divine economy—and if he then combines a promise given to Abraham with one addressed to Moses, and, in the case of the latter, even looks beyond to a still later day? He does not intend to quote the identical words to which he refers, but, rather, to connect and apply them.—We may form the same judgment respecting the period of four hundred years which Stephen assigns (ver. 6) to the bondage in Egypt. The whole duration of that bondage, four hundred and thirty years, is, without doubt, stated with chronological exactness in Exod. xii. 40, while Stephen avails himself of a privilege which cannot be reasonably denied to him, and merely mentions a round number. [For an explanation of the apparent discrepancy between this passage and Gal. iii. 17, see O. Schmoller, *ad loc.*, in a succeeding volume of this commentary.—Tr.].—The connection shows that *κρινῶ* in ver. 7 refers to the well-deserved penal judgment which God would subsequently execute in the case of the tyrants who oppressed his people.

Ver. 8. **And he gave him the covenant of circumcision.** — The covenant which God made with Abraham is termed a *διαθήκη τῆς περιτομῆς*, as circumcision was not only the "token" [sign] of this covenant (אוֹת בְּרִית, Gen. xvii. 11), but was also itself an essential constituent part of this covenant: (זֹאת בְּרִיתִי - - - הִמּוֹל לָכֶם כָּל־זָכָר, Gen. xvii. 10).—The phraseology in this verse: *ἔδωκεν αὐτῷ διαθ. περιτ.*, *gave* instead of *made* the covenant with Abraham, seems to be designedly chosen, in order to indicate that the establishment of the covenant was a voluntary act of God, and, indeed, a gracious *gift*, and that, when He reveals himself, he is by no means subject to limitations or conditions imposed by men:—[*καὶ οὕτως*, *and thus*, *i. e.*, in accordance with the terms of the covenant, *God* gave a son to Abraham, and *Abraham*, on his part, circumcised that son.—Tr.]

Ver. 9-13. **And the patriarchs, moved with envy, sold Joseph.**—This is the first occasion on which, in this general view of sacred history, *sin* is mentioned, the reference being to the envy with which Jacob's sons regarded their brother Joseph. Jealousy and envy influenced them to *give* him *away* (*ἀπέδοντο*), *i. e.*, they did all that lay in their power, to remove him for ever from themselves and the whole family, and to degrade him. But although *they* cast him off, **God was with him.** *He* delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharoah. The sense here is: he was very favorably received by Pharoah, whose confidence he acquired by his wise interpretation of certain dreams, and by the counsels which he imparted to that king. It accords better with the context to refer *χάριν* to the *favor* of the king than to the *grace* of God; the latter is already indicated in the words: *ἦν ὁ Θεὸς μετ' αὐτοῦ*, and is illustrated in all the facts that are stated, including the royal favor which Joseph enjoyed. [*Pharaoh* was the common title of the ancient kings of Egypt, as *Ptolemy* (Greek, *warrior*) was applied to those of the Græco-Macedonian period. The latest authorities confirm the statement of Josephus (*Antiq.* viii. 6. 2), that the word is not a proper name but an appellative, signifying, in the ancient Egyptian, *the king*. (Herzog: *Real-Encyk.* Vol. XI. p. 490).—Tr.]

Ver. 14, 15. **Threescore and fifteen souls.** —Stephen here follows the Septuagint version, in which seventy-five souls are reckoned, whereas the original Hebrew text mentions only the round number *seventy;* see Gen. xlvi. 27, and Exod. i. 5; the latter includes Joseph and his two sons. The Sept. counts, in the former passage, not less than nine sons of Joseph. [Commentators generally admit that the Septuagint text has been interpolated and is somewhat confused, but no one has furnished a perfectly satisfactory explanation of the principles adopted in the modes of compu-

tation, which would clearly furnish, as results, the respective numbers of seventy and seventy-five. "Stephen, who adheres to the Septuagint, quoted the most current and familiar version, without alteration" (J. A. Alexander). Whether the number was seventy or seventy-five, "it was a mere handful compared with the (subsequent) increase." (Hackett).—Tr.]

Ver. 16. **And were carried over into Sychem.**—The words αὐτὸς καὶ οἱ πατέρες ἡμῶν, in ver. 15, constitute the nominative to the verb μετετέθησαν. Stephen says that the remains of Jacob, and also of his sons, were carried to Sychem; his language has occasioned here, too, perplexity with respect to several particulars. 1. We are told in Gen. l. 13, that Joseph and his brethren buried the body of Jacob in the cave of the field near Hebron ["Mamre; the same is Hebron," Gen. xxiii. 19], whereas Stephen says that Jacob was buried in Sychem. 2. According to Josh. xxiv. 32, the Israelites, when they took possession of Canaan, buried the bones of Joseph, which they brought from Egypt, in Shechem [Sychem]; but it is not stated either in this passage or elsewhere in the Old Testament, that the bones of Joseph's brethren, whom the terms employed by Stephen include, were buried at the same place. 3. Stephen says that Abraham bought the piece of ground in Sychem, of the sons of Emmor [Greek form of the Hebrew *Hamor*]; πατρός, and not υἱοῦ, [as in the Vulg. *filii*] is to be supplied before τοῦ Συχέμ. [So J. A. Alexander also holds, appealing to Gen. xxxiii. 19; xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26.—Tr.]. Yet it was not Abraham, but Jacob, who bought this piece of ground of the former owners, Gen. xxxiii. 18, 19. Consequently, Stephen confounded the latter with the spot near Hebron, which Abraham had bought. Every possible attempt has been made to explain these variations, from the period in which the oldest manuscripts were written (one of which [E.] substitutes ὁ πατὴρ ἡμῶν for Ἀβραάμ, in order to evade the third variation mentioned above), down to the age of the Reformers, and thence, to the present day. [Kuinoel, in an extended note *ad loc.* discusses several of the solutions that have been attempted, without being attended with entire success. Hackett, who appears to adopt Calvin's very positive opinion (*Com. Tholuck's ed.* IV. 118) that, in the third discrepancy, the error lies in the name *Abraham*, proposes to omit it, or substitute *Jacob;* "ὠνήσατο without a subject," he adds, "could be taken as impersonal: *one purchased*= *was purchased*"; he refers to Winer: *Gram. N. T.* § 58, 9, where the grammatical principle is illustrated.—Tr.]. Interpreters have, without success, availed themselves of every resource which the laws of Criticism, or of Grammar, or the principles of Lexicology or of Hermeneutics seemed to offer. The theory has been proposed that two burials are described in terms which were intentionally abbreviated, or that the passage before us speaks of two purchases. It is, however, the most judicious course to admit frankly, that, with reference to the purchase of the ground and the burial of Jacob, it might easily occur that Stephen, whose discourse treated an entirely different and a loftier theme, should, in his rapid course, confound two analogous transactions. [Olsh. and Alford concur.] As to the burial of Joseph's brethren in Canaan, the Old Testament presents no conflicting statements, but merely observes silence; it is very probable that such a tradition, the existence of which at a later period can be proved, was already current in Stephen's age, and adopted by him. [J. A. Alexander, who briefly refers to several modes of explaining the apparent contradictions, without deciding whether "unusual constructions or textual corruptions" should be admitted, closes with the following remark: "It is easy to cut the knot by assuming a mistake on Stephen's part, but not so easy to account for its being made by such a man, addressing such an audience, and then perpetuated in such a history, without correction or exposure, for a course of ages."—The reading in Cod. Sin., ver. 16, does not differ from that found in *text. rec.*—Tr.]

DOCTRINAL AND ETHICAL.

1. God is ὁ Θεὸς τῆς δόξης, ver. 2. These words contain a doctrinal statement which is of wide application, and which distinctly defines the position assumed by the speaker. All that God is, in himself—all his acts—and all the modes in which he manifests himself, bear the impress of his *glory*, that is, of absolute greatness, power and majesty. His ways are perfectly free, and entirely beyond the control of any creature. He can reveal himself wheresoever he will, and is not restricted to any spot in creation, to any country, city, or building (such as the temple). This view, when speculatively considered, seems to be very naturally suggested by our conception of God as the Infinite Spirit. But man is easily carried away from this truth by a certain centrifugal force, and begins to conceive of God as if he were, in a certain manner, bound to some finite object. It is, therefore, perpetually necessary, to lay stress on the conception of the *absolute* glory of God, in order to counteract those delusive limitations of Him who is infinite.

2. Great prominence is given to *Joseph's life* in that view of Sacred History which Stephen presents. The thought had doubtless occurred to him, with more or less distinctness, that Joseph was a type of Jesus himself. And, indeed, the number of the points of resemblance between Joseph and Jesus Christ, will be found to be surprisingly great, when we closely examine their personal history, their experience, and their works. Stephen directs attention specially to the fact, that, although Joseph's brethren were hostile to him, and exposed him to ignominy, God was, nevertheless, with him, and exalted him.

HOMILETICAL AND PRACTICAL.

Ver. 2. **And he said.**—"Be ready always to give an answer, etc.," 1 Pet. iii. 15, 16.—**Brethren, and fathers.**—He addresses them in kind and respectful terms, without either carnal zeal or spiritual pride, although they by no means demonstrated that they regarded him either with fraternal or parental affection.—**The God of glory,** etc.—A servant of God should accustom

himself to justify the ways of God, rather than his own. (Quesn.).—*God, revealed of old as a God of glory, in the government of his own chosen people:* He manifests, I. His unlimited power; II. His free grace; III. His unerring wisdom.

VER. 3. **Get thee out from thy country, and from thy kindred.**—Self-denial is one of the primary constituents of faith in God. (Starke). —Every Christian must go forth with Abraham, renounce the friendship of the world, and all comfort derived from creatures, put all his trust in God, and love him alone. (id.)

VER. 4. **Then came he out - - and from thence**, etc.—The life of the believer is a continued pilgrimage; each short sojourn is succeeded by another departure, until he enters the true Canaan.

VER. 5. **And he gave him none inheritance in it.**—This world is not the inheritance of the children of God; they have not their portion in it, but are mere sojourners. (Quesn.).—He, to whom God is all in all, is rich, even if he does not own so much as a foot-breadth. (Starke). —**Yet he promised that he would give**, etc. —The inheritance of faith is in the unseen world; yea, the believer is already put in possession of it by the promise of God; Hebr. xi. 1.

VER. 6. **That his seed should sojourn**, etc. —The divine promise was so expressed, as to prove a severe trial of Abraham's faith; we must suffer with Christ, as well as be glorified together with him; Rom. viii. 17. (Starke).

VER. 7. **And the nation - - I judge.**—God chooses his own time for humbling his people, but also his own time for judging the agents by whom they are humbled. When his rods are no longer serviceable, he casts them into the fire. In each case the decree proceeds from his justice; the whole history, alike of the world in general, and of the church in particular, furnishes illustrations.—**And serve me in this place.**—The redeeming work of Christ imposes solemn obligations on the redeemed to serve him; Lu. i. 74, 75. (Starke).

ON VER. 2–8. *Abraham, the father of all them that believe, a bright example for all believing pilgrims of God.* His history illustrates, I. The sacrifices and trials of faith; II. The patience and obedience of faith; III. The reward and blessing of faith.—*Abraham's pilgrimage:* I. The difficulties encountered by that pilgrim in his path; II. The good staff which supported him; III. The happy close of his pilgrimage.

VER. 9. **And the patriarchs, moved with envy.**—Godliness is always followed by the hatred and envy of the world, 2 Tim. iii. 12. "A man's foes shall be they of his own household." Matt. x. 36. Brothers are of one blood, but seldom of one mind. (Starke).

VER. 10. **Gave him favor and wisdom.**—It is only *after* grace, [χάριν, see the EXEGET. note on ver. 9–13, above], and *through* grace, that true wisdom is given. (Apost. Past.).

VER. 11. **Now there came a dearth.**—Where Jesus, the true Joseph, does not dwell, a famine of the true bread [Amos viii. 11] must necessarily prevail, since he alone is the bread of life, John vi. 48–51. (Quesn.).—**And our fathers found no sustenance.**—The famine was also felt by Abraham's family. Godliness does not exempt men from feeling the effects of national afflictions and other temporal calamities; but the issue of the trials of the godly is different from that of the plagues of the ungodly; Rom. viii. 28. (Apost. Past.).

VER. 13. **And at the second time Joseph was made known.**—Joseph did not at once make himself known to his brethren, at the very first visit. We must learn to wait, if we desire to experience the grace of God, Ps. cxxx. 5, 6. God often permits our distress to reach the highest point, in order that he may reveal himself the more gloriously, when he grants relief. (Starke). O that the Jews, of whom so many did not know Jesus, their brother after the flesh, when he first appeared, would now, in these last times, learn to know him! (ib.).

VER. 16. **Laid in the sepulchre that Abraham bought.**—It is not a slight exhibition of divine grace, when the remains of an individual are deposited near those of the fathers, and at a place where the name of God is honored, and the visible church exists. (Starke).

ON VER. 9–16. *Joseph, a type of Jesus:* I. In his state of humiliation; each, beloved of his father, but mocked and hated by his brethren; each, conscious, in the earliest years, of his future eminence, but conducted through sufferings to honor; each, hated by his kindred, sold into the hands of sinners, falsely accused, unjustly condemned. II. In his state of exaltation; Jesus, like Joseph, crowned with honor, after shame and sufferings; appointed as the ruler and deliverer of a famishing people; recognized with terror by those who had formerly rejected and persecuted him; showing grace and mercy to those who had done evil unto him.

§ II. *The second part of the discourse, embracing the age of Moses.*

CHAPTER VII. 17–43.

A.—ISRAEL IN EGYPT; EARLY HISTORY OF MOSES.

CHAPTER VII. 17–29.

17 But when [as] the time of the promise drew nigh, which God had sworn[1] [declared] to Abraham, the people grew and multiplied in Egypt, *Till another king[2]
18 arose, which [who] knew not [anything of] Joseph. *The same [This (one)] dealt
19 subtilely with our kindred [race], and evil entreated our fathers; so that they cast out their young children, to the end [that] they might not live [remain alive]. *In which
20 time Moses was born, and was exceeding fair[3] [a fair child before God;], and [he, ὃς, was] nourished up in his father's house three months: *And [But] when he was [had
21 been] cast out[4], Pharaoh's daughter took him up, and nourished him [brought him
22 up] for her own son. *And Moses was learned [instructed] in all[5] the wisdom of the
23 Egyptians, and was mighty in [his] words and in deeds [and deeds][6]. *And when he was full forty years old [But when a period of forty years was completed for him], it came into his heart to visit [look after] his brethren the children [sons] of Israel.
24 *And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was
25 oppressed, and smote [by smiting] the Egyptian: *For[7] [But] he supposed his brethren would have understood [would perceive] how that God by his hand would deliver
26 them [was giving them deliverance]; but they understood [it] not. *And the next day he shewed himself [appeared] unto them as they strove, and would have set them at one again[8] [and urged them unto peace], saying, Sirs, [Men], ye are brethren; why
27 do ye wrong one to another? *But he that did his neighbour wrong thrust him away,
28 saying, Who [hath] made thee a ruler and a judge over us?[9] *Wilt thou kill me, as
29 thou didst [kill, ἀνεῖλες] the Egyptian yesterday? *Then fled Moses at this saying, and was [became] a stranger in the land of Madian [Midian], where he begat two sons.

[1] Ver 17. The manuscripts A. B. C. [and Cod Sin.] read ὡμολόγησεν, and also the Vulgate: *confessus erat*, which Lachmann and Tischendorf [and Alford] adopt; the reading ἐπηγγείλατο is supported by only a *single one* of the more important MSS.; and ὤμοσεν [of *text. rec.*] in D. E. is, without doubt, a later correction. [Tisch. says that ἐπηγγ. is found in D. E., and ὤμοσεν in H., and Alf. repeats this statement; Lechler appears to have transposed these two readings in the present note.—TR.]

[2] Ver. 18. The reading ἐπ' Αἴγυπτον after ἕτερος, is found, it is true, in A. B. C., and some minuscule mss. [and in Cod. Sin. Syr. Vulg., etc.]; it is however more probable that it was inserted as an explanation, than that it should, by an oversight, have been omitted in D. E. H. [Inserted by Lach., but omitted in *text. rec.*, and by Tisch. and Alf., as an addition from the Sept. Exod. i. 8; with the latter, Meyer and de Wette concur.—TR.]

[3] Ver. 20. [The marg. of the Engl. ver. furnishes *fair to God* as a more literal translation than *exceeding fair*. See the note below.—TR.]

[4] Ver. 21. The reading adopted by Lachm. ἐκτεθέντος δὲ αὐτοῦ from A. B. C. D. [and Cod. Sin.] was probably introduced by a later hand, [as also Meyer and de Wette think], for the reason that αὐτόν after ἀνείλατο did not seem to suit the preceding accusative ἐκτεθ. δ. αὐτόν. [The acc. of *text. rec.*, as in E. H., is adopted by Alf.; Tisch., as in note 8 below, varies in different editions from himself.—TR.]

[5] Ver. 22. a.—The reading best supported by the authorities is: ἐν πάσῃ σοφίᾳ, A. C. E. [Cod. Sin.], whereas the omission of the preposition [as in *text. rec.*] is supported only by D. and H.; [Lach. follows the latter]; the genitive πάσης σοφίας in B, is totally inadmissible, on grammatical grounds, and the accusative π. τ. σοφίαν is found only in a single MSS. [D.—Tisch. and Alf. read ἐν π. σοφιᾳ.—TR.]

[6] Ver. 22. b.—The reading λόγοις καὶ ἔργοις αὐτοῦ, *i. e.*, without ἐν ἔργ., and with αὐτοῦ added, is fully sustained. [The *text. rec.* inserts ἐν before ἔργ. from E. and some versions; the prep. is omitted in A. B. C. D. H. The *text. rec.* also omits αὐτοῦ with H., while the pronoun is found in A. B. C. D. E. The later editors unite in the reading ἐν λ. κ. ἔρ. αὐ., which is also that of Cod. Sin.—TR.]

[7] Ver. 25.—[The margin offers *Now* in place of *For*; the original is the common δὲ. Hackett and Owen prefer *For*.—TR.]

[8] Ver. 26.—συνήλασεν [of *text. rec.* (συνελαύνω)] is obviously a more difficult reading than συνήλλασσεν; it is true that the latter is sustained by B. C. D. [and Cod. Sin.]; but the former is undoubtedly the original reading, and is testified to be such by A. E. H. [The latter in Vulg. *reconciliabat*, and adopted by Lachm.] Tischendorf [who had previously preferred the latter] has recently adopted συνήλασεν [and in this decision Alford, Meyer, and de Wette concur with him.—TR.]

[9] Ver. 27.—The genitive ἐφ' ἡμῶν is sustained by a greater number of authorities [A. B. C., etc.] than the acc. ἐφ' ἡμᾶς [D. E., etc. Alford regards the gen. as a correction from the Sept. Exod. ii. 14, and adopts the acc. of *text. rec.*, while Lach. and Tisch. prefer the gen.—The reading of Cod. Sin. is ἐφ' ἡμας.—TR.]

EXEGETICAL AND CRITICAL.

VER. 17. **But when the time - - - drew nigh - - - the people grew.**—The word καθὼς is to be taken in its literal sense, not as equivalent to *quum*, but to *even as;* the rapid increase of the people corresponded to the rapid approach of the time. The ἐπαγγελία of God is the one recorded in Gen. xv. 13, 14, and to it Stephen refers in ver. 6, 7.

VER. 18. **Till another king arose;** these words are quoted from Exod. i. 18; חָדָשׁ is here rendered ἕτερος, which, as contradistinguished from ἄλλος, designates that which is of another kind, and refers to a new dynasty. The words οὐκ ᾔδει τὸν Ἰωσήφ, like the original Hebrew, mean, not that the king did not wish to know Joseph, or, that he showed no regard for Joseph and for the great services rendered to Egypt by him, but, literally, that he was totally unacquainted with his history. When we consider that a period of four centuries had since passed by, and that a new dynasty, which probably came from another part of the country, had been introduced, this actual want of information may be easily comprehended.

VER. 19. **The same dealt subtilely.**—Κατασοφίσασθαι is the version in the Sept. Exod. i. 10, of הִתְחַכֵּם.—Meyer considers the phrase: τοῦ ποιεῖν ἔκθετα τὰ βρέφη, as distinctly involving the construction of the *infinitive of the purpose*, so that the sense would be: he oppressed them, in order that by such a course he might compel them to expose their children. This is an erroneous interpretation; it is not absolutely demanded by the laws of grammar, and does not accord with the context. For this κακοῦν, that is, the imposition of heavy burdens, or the harsh treatment, was not, and could not be *intended*, to result in the exposure of the children. The infinitive with τοῦ, which, originally, expressed a purpose, was employed, (when the Greek language began to decline), by the Hellenists especially, as well as in the Septuagint and the New Testament (Paul and Luke), with increasing frequency, and then the indication of the *purpose* was often changed into that of the mere *result* (see Winer's Grammar) [N. T. § 44. 4, p. 292 of the 6th Germ. ed., where the same interpretation of this passage is found. —"Ἔκθετον ποιεῖν, *i. q.*, ἐκτιθέναι, to expose infants, Acts vii. 19." ROBINSON: *Lex.* ποιέω. 1 f. —TR.]. Hence the language before us simply means: he ill-treated them, so that, among other things, he caused their new-born children to be exposed. The fact to which allusion is here made, is stated in Exod. i. 22: Pharaoh gave a general command to the Egyptians to cast the new-born sons of the Israelites into the Nile. The Septuagint employs in Exod. i. 17 the verb ζωογονεῖν, as the version of חָיָה [Piel], to *preserve alive, to let live* [Robinson's Gesenius: Hebr. Lex. *ad verb.* 2. 2], and it occurs in that sense here.

VER. 20. **Exceeding fair** [see version above.] —It is simply said of the mother of Moses in Exod. ii. 2: וַתֵּרֶא אֹתוֹ כִּי־טוֹב הוּא. Stephen's description is: ἀστεῖος τῷ Θεῷ, that is, fair before God, or, according to God's judgment, so that God himself deemed him to be such; the expression is, by no means, intended to be a mere substitute for the superlative. [So, too, WINER: *Gram. N. T.*, § 36. 3. "The phrase is intensive, rather than an equivalent for the superlative: comp. Jon. iii. 3." See also ib. § 31. 4.—"*Fair unto God*, God being judge, *i. e.*, intens. *exceedingly fair.*" ROBINS. *Lex. ad verb.*—TR.]. It may be added that this expression is very moderate, when compared with the traditionary accounts of the beauty of Moses in his childhood: Philo speaks of it [ὄψιν ἐνέφηνεν ἀστειοτέραν ἢ κατ' ἰδιώτην, *de vit. Mos.* I. 604. (de Wette).—TR.], and Josephus (*Antiq.* ii. 9. 6) furnishes still fuller details. He relates that Moses was [as his protectress, Thermuthis said] in form like the gods (παῖδα μορφῇ θεῶν), and adds that when he was carried out into the street, the spectators neglected their own affairs, and gazed on the child with wonder and admiration, etc.

VER. 21. **Pharaoh's daughter took him up.**—Ἀνείλατο is equivalent, not to *tollere infantem* (de Wette), in which sense it never occurs, but simply to וַתִּקָּחֵהוּ in Exod. ii. 5, that is, *took him up.* The conception that she adopted him as a son, is suggested only by the succeeding words: ἑαυτῇ εἰς υἱόν, although even these, in the literal import, simply inform us that she brought him up for herself (not for his own parents), *i. e.*, that he should be her son.' [The Sept. reads, Exod. ii. 5: ἀνείλατο αὐτήν. "Ἀναιρέω.—לָקַח, *capio, accipio.* Exod. ii. 5.—tollebat illam, *sc. arcam* (τὴν θίβην)." Schleusner: Lex. in LXX.—TR.]

VER. 22. **And Moses was learned in all the wisdom of the Egyptians.**—No mention is made of this circumstance either in the Pentateuch, or elsewhere in the Old Testament. It is not, however, in any degree, improbable that Moses, who had gained a maternal patroness in the king's daughter, should have readily found an avenue to all that intellectual culture which was known and valued in Egypt, and which, as other historical records testify, was connected chiefly with mathematics, natural philosophy, and medicine. Philo's statement (*De vita Mos.*) is of quite a different character; he relates that Moses was educated not only by Egyptian, but also by Greek, Assyrian, and Chaldean teachers.—The terms: δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ, forcibly remind us of the language in Luke xxiv. 19, where it is remarked of Jesus that he was δυνατὸς ἐν ἔργῳ καὶ λόγῳ. These ἔργα of Moses can, in no case, have been miracles, (none of which are said in the Scriptures to have been wrought by him during this earlier period of his life), but only designate the vigor and the energy of character which his general deportment revealed. The expression δυνατὸς ἐν λόγοις, by no means contradicts, on the other hand, the language which Moses employs, in Exod. iv. 10, in reference to himself, as some writers have supposed. He there remarks that he was not אִישׁ דְּבָרִים, but ra-

ther כְּבַד־פֶּה וּכְבַד לָשׁוֹן. These words do not mean, as the Septuagint and the Targum of Jonathan interpret them, that Moses was a stammerer, but only that he was not skilful and fluent in discourse. And, indeed, it often occurs that men who possess great strength of character and much intellectual vigor, are deficient in facility of expression, and, nevertheless, exercise vast influence (δυνατὸς ἐν λόγοις).

Ver. 23, 24. **And when he was full forty years old.**—Stephen directs the attention of his hearers, in this verse and in ver. 30 and 36, to the circumstance that the whole lifetime of Moses embraced three periods, each consisting of forty years. Although this symmetrical computation may be generally adopted, it is by no means positively established by any statements found in the Pentateuch. The records there mention only two numbers: one hundred and twenty, as the whole age of Moses, Deut. xxxiv. 7, and forty years, as the period during which he accompanied the people of Israel in the wilderness; the latter number is stated both incidentally, that is, refers more to the people, Exod. xvi. 35; Numb. xiv. 33, 34; and xxxiii. 38, and also occurs with a direct reference to Moses; he was, namely, eighty years old when he presented himself before Pharaoh, Exod. vii. 7. But no precise statement is elsewhere found, either of the length of the time spent by him in his native country before his flight, or of that of the period of his residence in the wilderness, before he was called at Horeb, Exod. iii. 1. The exact determination of these periods, and the equable distribution of the years of Moses ("*Mosis vita ter XL. anni.*" Bengel), are derived solely from tradition; it is in this instance that the earliest appearance of such a tradition, in a fully developed form, is noticed, although subsequently quite current among the Rabbins.—The phrase: ἀνέβη εἰς τὴν καρδίαν, used impersonally, is unequivocally Hebraistic; עָלָה עַל־לֵב; it proceeds from the conception of a higher and a lower region in the psychical life of man. A thought may repose in the depths of the soul—it is latent; it ascends, manifests itself, and enters into the region of distinct and conscious life, uniting with man's sentiments and impulses; it is then fully adopted by his consciousness, and impels him to independent, personal action.—The fact is stated in quite a plain and objective manner, in Exod. ii. 11, that Moses went out to his brethren, and looked on their burdens. Stephen, on the other hand, describes the incident subjectively, that is, in such a manner as to give prominence to the sympathy and love from which his resolution proceeded: "It came into his heart to visit *his brethren.*"

Ver. 25. **For he supposed his brethren would have understood.**—This is an observation made by the speaker on the causes and connection of the incidents, and is not found in the original Hebrew narrative. Stephen views the acts of Moses, who defended a single Israelite, and slew a single Egyptian, as involving in itself an intimation and a promise respecting the deliverance of the whole people from Egyptian bondage, which God designed to effect through Moses. This design the people should have perceived; but they did not understand it. Stephen, however, seems to imply (when he says οὐ συνῆκαν), not so much that the people were deficient in intelligence or understanding, as that they, rather, had not the *will*—that their faith in God was weak (ὁ Θεὸς—διδ. σωτ.)—and that they were not inspired by confidence and hope. ["Stephen makes the remark evidently for the purpose of reminding the Jews of their own similar blindness in regard to the mission of Christ; comp. ver. 35." (Hackett.)—Tr.]

Ver. 26–29. **And the next day he shewed himself unto them.**—Here, too, Stephen describes historical events with the life and vigor which are peculiar to him. The very term ὤφθη is striking; it almost seems to imply that a theophany had occurred. It is, no doubt, intended to convey the thought that Moses had *appeared* to his own people as a messenger of God, not merely as Bengel supposes, *ultro, ex improviso,* but actually as one who came from a higher world with a divine commission.—The terms: συνήλασεν αὐτοὺς εἰς εἰρήνην, describe the energetic importunity, the *vis lenitatis*, as Bengel says, of Moses in his efforts to maintain harmony and peace among his countrymen. [Literally, "he drove them together into peace" (J. A. Alex.).—Tr.]. The propriety of substituting συνήλλασσεν, cannot be established, nor is συνήλασεν itself correctly interpreted, when taken in the sense: he *attempted* to restore peace. Moses, on his part, drove the contending parties together, unto peace; the fact is stated only afterwards, in ver. 27, 28, that one of them resisted, and thrust the mediator from himself.—The terms in which Moses addresses them, are also rendered with considerable freedom. He says, in brief and direct words, in Exod. ii. 13: לָמָּה תַכֶּה רֵעֶךָ; but in Stephen's narrative, Moses appeals alike to both parties, reminding them, above all, that they are brethren, and should deal with each other in a fraternal spirit.

Ver. 29. **And was a stranger.**—The Arabian geographers of the middle ages mention a city of the name of Madian, which lay east of the Elanitic Gulf; the **land of Madian** appears to have been a tract of country which extended from the northern shore of the Arabian Gulf and Arabia Felix to the region of Moab. But the Midianites with whom Jethro was connected, were, perhaps, a nomad detachment of the people, which wandered in the Arabian Desert. See Winer: *Realw.* [art. *Midianiter.*]

DOCTRINAL AND ETHICAL.

1. It is not expressly stated in this apologetic address, but it is implied by its whole tenor, as well as by its special design, that *Moses* is to be viewed as a type of Jesus Christ. The slanderers and accusers of Stephen had charged him with the twofold crime of having blasphemed Moses, and of having spoken contemptuously of the Mosaic law. In his reply, he speaks with copiousness of Moses, but, nevertheless, describes him, not as a legislator, but as the divinely ap-

pointed deliverer and head of the people, to whose confidence and obedience he was entitled. His glance now lingers on the wonderful guidance of Moses, and on the mode in which he was fitted for his calling, wherein so much occurs that no human wisdom could have anticipated; he dwells, too, on the treatment which Moses received from men, especially from his own people. They did not understand that God designed to grant them deliverance through Moses, for they *would* not understand it; they did not, in a moral point of view, submit to God, neither did they devoutly watch the course of his Providence.—Even the perfect adaptation of Jesus to be a Redeemer, does not produce faith in him and obedience, when the heart is unwilling to submit to the ways of God, and to give heed to his sovereign appointment of a way of salvation.

2. Even as the Israelite to whom Moses appealed, retorted: "Who made thee a ruler and a judge over us?", so, too, the Sanhedrists asked Jesus: "Who gave thee this authority?" Mt. xxi. 23, comp. Lu. xx. 2. The *divine* authorization is doubted, when visible and tangible *human* credentials are not presented. The truth is, that men unconsciously conceive of God as if he were controlled in his acts by human forms and limitations, and they deny his absolute authority and sovereign power (ὁ Θεὸς τῆς δόξης, ver. 2).

HOMILETICAL AND PRACTICAL.

See below, (ver. 35–43.)

B.—THE CALLING OF MOSES.

CHAPTER VII. 30–34.

30 And when forty years were expired [fulfilled], there appeared to him in the wilderness of mount Sina [Sinai] an angel[1] of the Lord [*om.* of the L.] in a flame of fire[2] 31 in [of] a bush. *[But] When Moses saw *it*, he wondered[3] at the sight: and as [but as] he drew near to behold *it*, the [a] voice of the Lord came unto him[4] [*om.* unto 32 him], *Saying, I *am* the God of thy fathers, the God of Abraham[5], and the God of Isaac, and the God of Jacob [of Abr., and of Is. and of Jacob]. Then [But] Moses 33 trembled, and durst [ventured] not [to] behold. *Then said the Lord [But the Lord said] to him, Put off thy shoes from thy feet: for the place where[6] thou standest is 34 holy ground. *I have seen, I have seen [34. I have indeed seen] the affliction [ill treatment] of my people which is in Egypt, and I have heard their groaning [sighing], and am come down to deliver them. And now come, I will [*om.* will] send[7] thee into [to] Egypt.

[1] Ver. 30. a. External evidence of a decisive character cannot be produced either for the reading ἄγγελος, or for ἄγγελος κυρίου; the former is supported by A. B. C., the latter by D. E. H.; the ancient versions [Vulg. *angelus*] also vary considerably. The point must, consequently, be decided by internal evidence. Now, if κυρίου were the original reading, it would scarcely have been omitted; it could far more easily have been subsequently added, particularly as the original Hebrew in Exod. iii. 2 is מַלְאַךְ יְהוָֹה, and the Sept. also reads ἄγγ. κυρίου. Hence Lach. and Tisch. [and Alf.] have very properly cancelled κυρίου. [Cod. Sin. omits κυρ. after ἄγγ.—TR.]

[2] Ver. 2. b. Tischendorf reads πυρὶ φλογός [with A. C. E.] instead of φλογὶ πυρός [of *text. rec.*, which is adopted by Lach. and Alf. with B (e sil). D. H. and also Cod. Sin.]; both readings are likewise furnished by the MSS. of the Sept. in Exod. iii. 2, with nearly the same weight of authority for each reading. [The current printed text of the Sept., in accordance with B. reads πυρὶ φλ.; but A. and ed. Ald. (1518), and Complut. Pol. (1517 ff.) exhibit φλ. πυρ. (Landschreiber's Add. to Stier and Th.'s *Pol. Bib.*)—TR.]. φλ. π. is the easier reading, and, therefore, liable to suspicion.

[3] Ver. 31. a. 'Εθαύμαζεν in D. E. H. [and Cod. Sin.] and many small mss. is preferable to the aorist ἐθαύμασεν [of *text. rec.*] which is found in A. B. (e sil). C. The imperfect is quite appropriate in this connection [and is adopted by Tisch. and Alf. while Lach. prefers the aorist.—TR.]

[4] Ver. 31. b. It is true that in a number of MSS. [C. Vulg., etc.] κυρίου is followed by πρὸς αὐτόν; but as these two words are wanting in A. B. [Syr.] and several Oriental manuscripts, they must be regarded as a gloss. [The words πρὸς αὐτὸν are omitted in Cod. Sin.—TR.]

[5] Ver. 32. The fuller reading: ὁ Θεὸς 'Αβρ. καὶ ὁ Θεὸς 'Ισ. κ. ὁ Θ. 'Ιακ. in D. E. H. [and Vulg.] is more elaborate than ὁ Θεὸς 'Αβρ. καὶ 'Ισ. κ. 'Ιακ., found in A. B. C. [and Cod. Sin.] and preferred by Lach. and Tisch. [and Alf.; but Meyer considers it a later adaptation to ch. iii. 13 above.—TR.]

[6] Ver. 33. 'Εφ' ᾧ is far more strongly supported [by A. B. C. Cod. Sin.] than ἐν ᾧ, which is found only in E. H., and appears to have been borrowed from the text of the Sept.; the former has, accordingly, been preferred by Lach., Tisch., and Meyer [and Alf.].

[7] Ver. 34. The future, ἀποστελῶ, of the *text. rec.* is supported by only *one* important MSS., namely, H., while A. B. C. D. have the present, ἀποστέλλω, and E. also, which reads ἀποστίλλω (where the ε was omitted only by a *lapsus pennæ*), advocates the present tense, which the latest critics have unanimously adopted. [Alf. retains the apparently undisputed reading of the Sept. in Exod. iii. 10, *i. e.* ἀποστείλω, the subjunctive aorist (de Wette; see WINER: *Gr. N. T.* § 41. 4). Both Tisch. (ed. 1849) and Lach. adopt the same reading, (aor. subj. and not pres. or fut. indic.), referring to A. B. C. D. E., as the authorities.—Cod. Sin. exhibits the form ἀποστίλω, which also represents ἀποστείλω.—TR.]

EXEGETICAL AND CRITICAL.

VER. 30. *a.* **And when forty years were expired.**—See the EXEG. note on ver. 24 above. —*The wilderness of Mount Sina* [Sinai], that is, the Desert of Arabia, or the Sinaitic peninsula, is designated by Stephen as the region in which the call was given to Moses. It is not here expressly stated, but rather assumed as a well-known fact, that the angel appeared in the immediate vicinity of mount Horeb [Ex. iii. 1]; it was, at least, that event which gave the name of the *mount*, Sinai, to the wilderness itself. That name alone occurs in the New Testament, while, in the Old Testament it is used interchangeably with that of Horeb, with the following qualification:—when the narrative refers to the circumstances connected with the giving of the law, and to the sojourning of the Israelites near that mount, the latter receives, with a *single* exception [Ex. xxxiii. 6], the name of Sinai alone; but previously to the arrival of the people at that spot, and after their departure from it, the mountain receives the name of Horeb exclusively. This circumstance has led Robinson (*Bibl. Res.* I. 120. ed. 1856) to infer very justly that *Horeb* was the general name of the whole group of mountains, and that *Sinai* was the name applied to that particular mount on which the law was given.

b. **An angel.**—If the correct reading be ἄγγελος without κυρίου, (and such appears to be the case), the specific conception connected with מַלְאַךְ יְהוָה is, unquestionably, no longer suggested by it. Besides, that conception would not be unmistakably expressed even in the reading: ἄγγελος κυρίου, since, as in the Sept., the word *angel* is not preceded by the article in Exod. iii. 2. [The question to which the author alludes, is the following: 'Was this "angel of Jehovah," (also called *the angel of the covenant*) a visible manifestation of God himself, and, specially, of the Logos, as a foreshadowing of his future incarnation, or was this angel a *created* being, one of the heavenly hosts?' The former view is that of many church fathers, and the earlier Protestant theologians. It has, in recent times, been adopted by Hengstenberg, Delitzsch (formerly), Nitzsch, Keil, Hævernick, Ebrard, J. P. Lange, Stier, Auberlen, Thomasius, and Kurtz, (formerly). Alford, in a note on this passage, unequivocally adheres to it. The latter view was held by Augustine, Jerome, and, at a later period, by the Socinians, Arminians and Rationalists. But it has also been advocated by Hofmann (*Weiss. u. Erf.*), Baumgarten, Tholuck (*Com. on John*, 5th ed.), Delitzsch (more recently), Kurtz (in the second ed. of *Hist. of the Old Cov.* § 50) and, apparently, by the author, as the tone of the remarks just made here, and also below (DOCTR. and ETH. No. 1.) seems to indicate.—TR.].—The reading: πυρὶ φλ. β. represents the flaming *fire* of the bush as the most striking feature of the scene, while the other reading, φλογὶ πυρ. β. directs attention rather to the fiery *flame;* they do not, however, essentially differ in sense. The bush which flames without being consumed by the fire, and in which the angel of Jehovah is present, is the place in which God is revealed. The flaming fire, which did not consume the bush, was not natural fire, but a supernatural light, corresponding to the δόξα of God when He manifests Himself.

VER. 31–33. *a.* **Moses - - - - wondered.**—Stephen does not, in a slavish manner, merely recite the terms employed in the Mosaic narrative, but repeats the substance of the latter with freedom and animation. Thus when he introduces the word ἐθαύμαζεν, the imperfect tense (which is the better reading), conveys the following thought, [WINER: *Gram.* § 40. 3]:—When Moses first beheld that appearance, he gazed with wonder for a time, before he determined to approach nearer, in order to *observe* (κατανοῆσαι) the whole more accurately.

b. **The voice of the Lord came unto him.** —The word spoken by the angel, as the messenger of God, not in his own name, but in that of God, was, in truth, the word of *God*, and his voice was the voice of *God*. Here, again, Stephen departs from the text of the Old Testament: according to the latter, the command that Moses should put off his sandals because the place was holy, Exod. iii. 5, *preceded* God's manifestation of himself as the God of the patriarchs, ver. 6. Moses was directed to unloose and put away his sandals, that is, the soles which were fastened with thongs above the feet. The reason may be found in the oriental custom, according to which no visitor was permitted to enter a temple or other holy place, without having previously removed the covering of the feet. The act was both a mark of profound reverence, and also obviated the danger of introducing dust or any other impurity into the sanctuary by means of the sandals. According to rabbinic traditions, the priests performed their duties in the temple of Jerusalem only after having removed the covering of the feet.

VER. 34. **I have seen, I have seen.**—The words ἰδὼν εἶδον, both here and in the Septuagint, furnish an illustration of the mode of Grecizing the Hebrew verb with the infinitive absolute; and it may be added, that an analogous form of expression can be found in classic Greek writers [comp. WINER: *Gram. N. T.* § 45. 8]. The emphasis which is expressed by the participial repetition of the verb, here denotes a *seeing* or a *looking on*, which is both long continued, and also produces sympathy and causes grief.

DOCTRINAL AND ETHICAL.

1. The theological, mooted point, involved in the proposition: "The *Angel of Jehovah*, who repeatedly appears in the Old Test., and, at times, speaks in the name of God himself, is identical with the eternal Son of God, who appeared, previously to his incarnation, in the form of an angel," is not sustained by the language of Stephen; he speaks merely of an angel, whereas "the angel of Jehovah" is mentioned in Exod. iii. 2. [See note 1, appended to the text.—TR.]

2. The fear and trembling of Moses (ver. 32), as soon as he became conscious that God himself was present and was distinctly manifested, were perfectly natural results in the case of a man whose heart was not perverted and callous. It is, besides, a significant fact that this revelation of God occurred in the immediate vicinity of the

same mountain which was, soon afterwards, chosen as the scene of the giving of the law. We are not authorized by the narrative, it is true, to infer that it was the divine purpose to convey to Moses, at this early period, a conception of the solemn and impressive scenes which would attend the giving of the law. Still, his first impressions of the exalted majesty, holiness, and δόξα of God, must have been combined with alarm and fear. His fears were succeeded by a feeling of encouragement. The divine words, ver. 34, were reviving and cheering, for they expressed love (*τοῦ λαοῦ μου*), pity, and saving grace.

3. The place where Moses stood was holy ground, simply for the reason that God was there present and revealed himself. The spot itself possessed no sanctity of its own as distinguished from any other: it became holy ground solely for the reason that it was the sovereign will of God to reveal himself there rather than elsewhere. The whole purpose of the discourse of Stephen required him to insist on this point. This principle is, indeed, in strict accordance with the entire Mosaic legislation, according to the tenor of which, as far as the *locality* of a divine revelation is concerned, all is made by God himself to depend on his own choice of the place where he will "record his name," Exod xxi. 24.

For HOM. and PRACT. see below, (ver. 35–43)

C.—THE DEALINGS OF THE PEOPLE OF ISRAEL WITH MOSES, AND WITH GOD.

CHAPTER VII. 35–43.

35 This Moses whom they refused [denied], saying, Who made thee a ruler and a judge? the same [this (one)] did God send[1] *to be* [send as] a ruler and a deliverer [redeemer] by[2] [with] the hand of the angel which [who] appeared to him in the
36 bush. *He [This (one)] brought them out, after that he had shewed [wrought] wonders and signs in the land of Egypt[3], and in the Red Sea, and in the wilderness
37 [during] forty years. *This is that Moses, which [who] said unto the children of Israel, A Prophet shall the Lord your God[4] [will God] raise up unto you of your
38 brethren, like unto me[5]; him shall ye hear [*om.* him - - hear].[4] *This is he, that was in the church in the wilderness with the angel which [who] spake to him in [on] the mount Sina [Sinai], and *with* our fathers: who received the lively oracles [received
39 living words] to give unto us. *To whom our fathers would not [were not willing to] obey, but thrust *him* from them, and in their hearts[6] [with their heart] turned back
40 again into [turned to] Egypt, *Saying unto Aaron, Make us gods to go before us: for *as for* [of] this Moses, which [who] brought us out of the land of Egypt, we wot
41 [know] not what is become of [has happened to] him. *And they made a calf in those days, and offered [brought] sacrifice unto the idol, and rejoiced in the works of
42 their own hands. *Then [But] God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye [Ye] house of Israel, have ye offered to me [ME] slain beasts and sacrifices [victims and offerings] *by the space*
43 *of* [during] forty years in the wilderness? *Yea, [And] ye took up the tabernacle of Moloch, and the star of your[7] [of the] god Remphan[8] [Rephan], [the, τοὺς] figures which ye made to worship them: and I will carry you away [remove you] beyond Babylon.

[1] Ver. 35. a. The perfect tense ἀπέσταλκεν is supported by a far greater number of MSS. [A. B. D. E. and Cod. Sin.] than the aorist ἀπέστειλεν [of the *text. rec.* which follows C. H. The perf. is adopted by Lach., Tisch., and Alf.—TR.]

[2] Ver. 35. b. σὺν χειρί is most fully sustained by the authorities [A. B. C. D. E.; Syr., Vulg.], while ἐν χ., which is obviously an easier reading, is found only in *one* MS. [H. but also in Cod. Sin.—Meyer and de Wette think that σὺν was substituted for the original ἐν.—σὺν in Lach., Tisch. and Alf.—TR.]

[3] Ver. 36. γῇ Αἰγύπτῳ in A. E. H. [Cod. Sin.] and minuscule mss., as well as in the Greek church fathers, is, without doubt, the genuine reading, while τῇ Αἰγύπτῳ [adopted by Lach. from B. C.] and γῇ Αἰγύπτου may be traced to it as their original source. [Tisch. and Alf. read γῇ Αἰγύπτῳ.—TR.]

[4] Ver. 37. a. Lachmann and Tischendorf [and Alf.], follow A. B. D., and prefer the shortest reading, *i. e.*, ἀναστήσει ὁ Θεὸς ἐκ τ. ἀδ., so that both κύριος before ὁ Θεὸς [of *text. rec.* with C. E. H.], and ὑμῶν after the latter, are cancelled as interpolations. [Cod. Sin. omits both κύριος and ὑμῶν].——So, too, αὐτοῦ ἀκούσεσθε [in the same verse], although not without authorities of weight, [C. D (corrected). E. Vulg., etc.], is, nevertheless, to be regarded as a spurious reading, since it could have been more easily interpolated from the original Hebrew and the Septuagint, than have been omitted, if it had originally constituted a part of the text. [The two words are omitted by Cod. Sin.—TR.]

[5] Ver. 37. b. [The margin of the Engl. Bible substitutes for: *like unto me* (Tynd.; Cranmer; Geneva) the more literal translation (Rheims): *as myself*.—TR.]

[6] Ver. 39. The reading τῇ καρδίᾳ is found only in *one* MS. [H.] of the first class, but occurs in others of the second class, and also in various ancient oriental versions and Greek church fathers; internal evidence, however, decides in favor of it, rather than in that of ταῖς καρδίαις [of *text. rec.* with D. E.], or of ἐν ταῖς κ. [of A. B. C. and Cod. Sin., and adopted by Lach.]. It has, accordingly, been preferred by Tischendorf [and Alf.]

[7] Ver. 43. a. The correct reading is, doubtless, θεοῦ without ὑμῶν; the latter word [of *text. rec.*] is wanting, it is true, only in two MSS., B. and D., and some oriental versions, but was probably inserted from the Septuagint, Amos v. 26. [ὑμῶν, found in A. C. E. Cod. Sin., is omitted by Lach., Tisch. and Alf.—Tr.]

[8] Ver. 43. b. The orthography of *Rephan* varies in a surprising manner; nearly every one of the principal MSS. has a form of the word peculiar to itself. Lachmann and Tischendorf [and Alf.] have adopted Ῥεφάν [in accordance with C. E., etc.; other forms are: ῥαιφάν, A. and Sept.; ῥεμφάν of *text. rec.*, in a few MSS.; ῥεμφάμ, D. and Vulg.; ῥομφᾶ, B. and Complut.; ῥεφᾶ or ῥεφφᾶ, H., etc.; ῥαφάν, ῥεφφάν, Syr., etc.—Cod. Sin. exhibits ρομφαν; a later hand (C) corrected thus: ραιφαν.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 35, 36. *a.* **This Moses whom they refused.**—The reader of the four verses, 35–38, at once notices that each begins with the demonstrative pronoun, and that, moreover, the second part of ver. 35 is also introduced by it, while the relative is employed in a similar manner in ver. 38, 39. The repetition of this direct reference to the person of Moses, undeniably involves a rhetorical emphasis. It is primarily designed to exhibit the contrast between the divine call which Moses received, and the work assigned to him by God, on the one hand, and the treatment, on the other hand, which he received from his own people, who disowned and rejected him. Of this striking difference in the experience of Moses, with respect, first, to God, and, then, to the people, a twofold illustration is given: (*a*) ver. 35, 36, the original rejection of Moses by his countrymen, as compared with the subsequent divine mission which he received to be the saviour and deliverer of the people amid wonders and signs; (*b*) ver. 37–39, the dignity conferred by God on Moses (consisting in his appointment to act, through the intercourse which he was permitted to have with the angel, as the mediator of God's revelations to the people, and to become the predecessor of the promised Prophet), as compared with the disobedience of the Israelites, who turned away from him, and disowned him as a man whose absence was not satisfactorily explained, or who had passed away.

b. There is thus, a contrast between the sentiments originally entertained by the Israelites in reference to Moses, and his subsequent actual mission to them, or his miraculous work, when he led Israel out of Egypt and through the wilderness. But this contrast can be seen in the proper light only when, (in accordance with the example of Stephen), we apply the principle expressed by the term *solidarity* [joint responsibility] to the language of the Israelite mentioned in Exod. ii. 13, 14. For the plural ἠρνήσαντο εἰπόντες, is here intended to imply that the language of one man expressed the real sentiments of many, or was even the index of the views which all entertained; *unius hominis dicta et facta adscribuntur etiam illis, qui eodem sunt animo.* (Bengel).

c. The contrast is, specially, formed by the following two propositions: (1) τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; (2) ὁ Θεὸς ἀπέσταλκεν αὐτὸν ἄρχοντα καὶ λυτρωτήν. The former contains the human question (of unbelief and denial); the latter, the divine answer, as given by the divine act. But while God undoubtedly sent him as a ruler and leader, whose call as an ἄρχων had been denied, he did not send him merely as a δικαστής, which fact was not recognized, but in the still higher capacity of a λυτρωτής. Here a climax is presented. In the first instance, the authority of Moses to judge, or decide a dispute between two individuals, was questioned; but God afterwards sent him as the saviour of his whole nation, and the umpire and administrator, as it were, in the case of two nations.—Σὺν χειρὶ ἀγγέλου: literally, united with the hand, the helping power, of the angel; the phrase implies that the intercourse of Moses with the angel, and the power and operations of the latter, furnished the former with his credentials as the ambassador of God.

Ver. 37–39. *a.* **This is that Moses.**—The second contrast, which is analogous to the first, is presented in these verses; in this case, however, the divine procedure is first described, and the course adopted by the Israelites afterwards considered, while, in the former case, this order is reversed. God conferred the high dignity on Moses of being a prophet, a mediator of divine revelations; the Israelites would not [οὐκ ἠθέλησαν] obey, but turned away *from him*, and "turned again with the heart" *to Egypt.* The language in ver. 37 is intended to give prominence to the rank of Moses and to the divine favor which he enjoyed, by introducing the circumstance that the Prophet promised by God, the Messiah, was to be a prophet *as Moses* (ὡς ἐμέ). [Deut. xviii. 18, already quoted above in ch. iii. 22]. The position of Moses as a prophet is explained by a description of his mediatory agency at the time when the law was given. He **was in the church** (ἐκκλησία, the assembly of the people) **with the angel, and with our fathers**, that is to say, his call, his official duties, and his position, connected him, on the one hand, with the angel, but, on the other, with the people: from the former he *received;* to the latter he *gave* (ἐδέξατο—δοῦναι). Thus he stood between them, and was the mediator between God and the people.—The **angel spake** to him on mount Sinai. That which the book of Exodus ascribes directly to Jehovah, is conceived by Stephen (who concurs with the Alexandrian Jews, *e. g.*, Philo) as having been accomplished through the mediation of angels.—Stephen describes the law itself as consisting of λόγια ζῶντα, that is, divine sayings, or oracles; they are not like a dead letter, but possess vital power and efficacy. (See below: Doctr. and Eth., No. 3). Stephen had been accused of speaking against the law, and of blaspheming Moses (ch. vi. 11, 13); here, he commends its high character, speaks of it with reverence, and exalts it.

b. **But thrust him from them.**—Although God had so highly honored Moses, and assigned such a lofty position to him, his own people had not the will to obey him, and to submit to his guidance (ὑπήκοοι γενέσθαι); on the contrary, they thrust him from them (ἀπώσαντο, like ἀπώσατο, in ver. 27), and turned again to Egypt, with their heart, their wishes and longings. What was the object of their desires? It was usual among earlier interpreters, whom all those of more recent times imitate, to assume that this object could only have been the image-worship of

Egypt. It is, however, remarkable that not a single word occurs in the present passage, when the golden calf is mentioned, which would imply that it was made as an imitation of an Egyptian idol; nor is there any distinct intimation found in the Old Testament, whether we consult the Pentateuch or the succeeding books (not even excepting Ezek. xx. 7, 8), that this image of a calf in the desert of Arabia, was an Egyptian reminiscence. It was, doubtless, such essentially; still, a statement that such was the case, is not found either in the passage before us, or in any passage of the Old Testament. We have, consequently, little reason to maintain that the sentiments with which the Israelites looked back to Egypt referred mainly, and still less, that they referred exclusively, to the Egyptian worship of idols. We have much more reason to believe that this **turning back** of the Israelites **unto Egypt** refers to a feeling which was now aroused, and which afterwards repeatedly manifested itself, namely, a longing after Egypt and the enjoyments and whole mode of life to which they had there become accustomed; comp. Numb. xi. 5.

Ver. 40. **Make us gods to go before us.**—If the former verse be so understood as to ascribe to the Israelites a longing to return to Egypt, proceeding from home-sickness, Meyer holds that, then, their present demand must necessarily refer to "gods" who should conduct them on their return. But such is not by any means the sense of ver. 40. Stephen had, in the former verse, mentioned their longing desire after Egypt simply as an evidence that they were now alienated in feeling from Moses, and unwilling to be guided by him. But in ver. 40, he simply repeats the terms occurring in the original narrative, Exod. xxxii. 1, which presents an additional and a striking proof that the sentiments of the people had become unfriendly to Moses. The Hebrew text does not furnish the slightest indication of a desire on the part of the people actually to return to Egypt, preceded by the idol which was to be made. Bengel has, in our judgment, inaccurately understood the word προπορεύσονται in such a sense.—The nominative absolute, ὁ γὰρ Μωϋσῆς οὗτος, etc., stands first in the order of the words, for the purpose of giving special prominence to the person named; we have not, however, any reason to suppose that οὗτος is intended to express a feeling of contempt [de Wette; the word is repeatedly used by Stephen with reverence; see note on ver. 35 f. *a.* above.] The logical connection indicated by γάρ, is not, as Meyer supposes, the following: 'We may unhesitatingly introduce an idolatrous worship, for Moses, that inflexible opponent of it, has now disappeared!' (Meyer).—The connection is, rather, the following: 'We do not know what has occurred to Moses, who brought us out, and was hitherto our leader; his place at the head of our host, must be occupied by a divine leader, and that shall be the God whom Aaron is to make.' Here, too, Moses is evidently mentioned in a disparaging tone, and the people faithlessly disown their obligations to him.

Ver. 41. **And they made a calf.**—The actual *making* of the image of a calf, or, rather, a bull (which is here described by a verb, μοσχοποιεῖν, not found elsewhere, in the whole range of Greek literature), is mentioned by Stephen as the act of the *people*, whereas in Exod. xxxii. 4, Aaron is represented as exclusively the maker. But he very justly charges the former with the act, for Aaron was governed by their directions, and was, in a certain sense, only the obedient servant who executed the will of the sovereign people.—The image of the bull was, doubtless, a symbol borrowed from Egypt, and intended to represent either *Apis*, a living bull at Memphis in Upper Egypt, or *Mnevis* at Heliopolis in Lower Egypt; divine honor was paid to both animals. Earlier writers, *e. g.*, Spencer and Selden, as well as others of a later period, *e. g.*, Lengerke, refer the image to Apis; Ewald believes that it rather represents Mnevis. [See the art. *Kalb* in Win. *Realw.*, and especially, in Herzog: *Real-Encyk.*].—Stephen terms the object εἴδωλον, an *idol*, although strictly speaking, it did not bear this character: it was, rather, in the view both of the people and of Aaron (Exod. xxxii. 4, 5), merely a visible image of the true and living God, or of Jehovah, and was not intended to represent a false or imaginary god. Nevertheless, as from the nature of the case, the worship of God under any image *made* by man, imperceptibly conducts to a deification of the creature as the natural result, this image of Jehovah is pronounced to be an idol. Stephen designedly appends the words τῷ εἰδώλῳ to ἀνήγαγον θυσίαν, although the original text in Exod. xxxii. 6 merely says: וַיַּעֲלוּ עֹלֹת. For he intends to convey the idea that the Israelites in reality brought sacrifices, not to God, but to the image. They **rejoiced in the works of their own hands**, *i. e.*, they sinned against the Creator, by joyfully deifying the works of their own hands, namely, created objects.

Ver. 42, 43. *a.* **Then God turned, and gave them up.**—Stephen now refers to the divine punishment which followed the disobedience of the people, who apostatized from the worship of the living God.—**God turned** away from them; ἔστρεψε is here used in a middle and reflexive sense, like ἀναστρέφω in ch. xv. 16, and does not refer, in a transitive sense, to αὐτούς, as if it were equivalent to: *convertit animos eorum* (Heinrichs); neither is it used adverbially, like שׁוּב when followed by a second verb, as if it were equivalent to *rursus tradidit* (Morus). This latter interpretation, indeed, does not accord with the facts, at least in so far as the narrative does not exhibit any traces of an *earlier* idolatrous worship on the part of the Israelites, of which the present was only a repetition; the former (of Heinrichs), on the other hand, would give a tautological sense to παρέδωκεν αὐτούς. The word ἔστρεψε only denotes that God henceforth looked on his sinful people with merited displeasure.—The language: παρέδωκεν αὐτοὺς λατρ. does not simply express a divine permission, as Chrysostom [εἴασε] and recent interpreters understand it, but describes an act of God, which proceeded from his penal justice. That worship to which God gave up, or abandoned the Israelites was, *Star-worship* [Sabæism], or the worship (λατρεύειν) of the sidereal world—a form of idolatry which prevailed as well in Egypt, as in Chaldea and Phœnicia.

b. **Have ye offered to me slain beasts and sacrifices?**—To prove that the Israelites had really been guilty of idolatry during their journey in the wilderness, Stephen appeals to Amos v. 25–27, which passage, while he in general adheres to the Alexandrian version, he nevertheless quotes with a certain degree of freedom. The question: Μὴ - - - Ἰσραήλ in ver. 42 [the form of which requires a negative answer (WINER: *Gram.* § 61. 3. *b.*)—TR.], means: "Ye certainly have offered me no sacrifices during forty years in the wilderness!" It conveys, without doubt, a reproach, in a rhetorical manner, and implies that even the sacrifices which were offered to Jehovah in the wilderness, had not been accepted, in consequence of the prevailing idolatry. There is, hence, no reason for supposing, as some have done, that the pronoun μοι is equivalent to the [more emphatic] phrase ἐμοὶ μόνῳ. The positive charge is made in ver. 43: **Ye took up the tabernacle of Moloch.**—The Greek here strictly follows the text of the Septuagint; the latter, without doubt, guided merely by conjecture, exhibits the words τοῦ Μολόχ, in place of the Hebrew מַלְכְּכֶם, which signifies "your king," *i. e.*, idol. The סִכּוּת was the portable tent of the idol, which was carried along by the Israelites during the march, constituting the opposite, or the rival, of the "tabernacle of witness" [ver. 44]. The precise nature and character of Moloch are far from having been fully established by documentary accounts; there can be no doubt, however, that this name was given to a sidereal deity. With respect to the name Ῥεμφάν, the Septuagint, which Stephen here follows, departs still further from the original Hebrew. The word ἄστρον probably denotes an image of a star, the symbol of the star-god Remphan. This latter name, which the Septuagint substitutes for *Chiun* (כִּיּוּן), seems to have had an Egyptian origin, and to refer to Saturn. [For the results of the most recent investigations, see J. G. Müller's two articles, MOLOCH, and REPHAN, in HERZOG: *Real-Encyk.*—TR.].—When God threatens, and declares that he will expel the idolatrous people from the land, and cause them to be conducted to a distant country, the original Hebrew, which the Septuagint follows, simply specifies Damascus as the point beyond which they shall be carried. In view, however, of the well-known historical fulfilment of the divine words, Stephen substitutes the name of Babylon for that of the Syrian capital.

DOCTRINAL AND ETHICAL.

1. ***Moses, a type of Jesus.***—This thought is obviously involved in Stephen's reference, in ver. 37, to the prediction concerning "a prophet like unto me." Moses, a man through whom God spoke to the fathers; Jesus, He in whom God has spoken at the last. Moses, a mediator between God and the people; Jesus Christ, the mediator between men and God. Moses, disowned and rejected by his people, who disobey, and refuse to yield to his guidance and authority; Jesus, denied, cast out, and crucified by his people, because they would not have such a Messiah to reign over them [Lu. xix. 14]. On the other hand, Moses, highly favoured by God ("mighty in words and in deeds," ver. 22; comp. Lu. xxiv. 19), attested by miracles; and sent as the ruler and deliverer of his people; Jesus, sent by God, and anointed, as the Redeemer, Messiah, and Saviour. It is also true that "the law was given by Moses, but grace and truth came by Jesus Christ." [John i. 17].

2. Stephen is strictly consistent with himself when he represents the revelations of God as having been made to Moses through the mediation of *an angel;* this is true with respect to the call of Moses at Horeb, ver. 30, 35, to the divine act of the giving of the law, ver. 38 (and comp. ver. 53), and to the whole intercourse of Moses with God. It is as undoubtedly true that God himself spoke with Moses through the angel, ver. 31, and that He himself sent Moses, ver. 35; it is, indeed, in consequence of these facts, that such a lofty position and such an exalted mission are claimed for Moses, as contradistinguished from the people. Still, the peculiar circumstance that God did not speak to Moses *directly*, but only through the intervention of an angel, assigns to this *prophet* a subordinate position, as compared with Jesus Christ. Stephen does not expressly state this point, it is true, but he intimates it, to the honor of the Messiah.

3. The *commandments* given by God to Moses, and delivered by the latter to the people, are λόγια ζῶντα. This term is not, as some interpreters allege, equivalent to ζωοποιοῦντα. For, that the law as a whole, or that any particular commandments of the Mosaic law, were capable of imparting or infusing life, where no life had previously been known, Stephen, certainly could not have intended to say, in opposition to all his convictions concerning Jesus. But he does ascribe life and efficient power to the law itself. He has not here explained his meaning, but we may conjecture that it was the following:—The law is a living power, in so far as it takes hold of the conscience, and gives it additional vitality, when it exclaims: "Thou shalt," "Thou shalt not;" further, in so far as it does not permit the will to repose inactively, but either guides it in the path of duty, or else provokes it to resistance; and, lastly, in so far as all the promises and threatenings connected with it, are actually fulfilled.

4. *An image of God*, which is intended to receive worship in any form or degree, is at once converted into an *idol*. This result, whatever visible representation of God is contrived, follows so naturally and logically, that no preventives can be of any avail. The wisdom of God is revealed in the Decalogue, in which the making of any images of God whatsoever, out of any materials, or after the form of any created object, is strictly prohibited under all circumstances, Exod. xx. 4, 5. Jesus Christ, the Son of God, and the Son of man, is alone the true image of God, in whom we see the Father. The Catholic church professedly distinguishes in theory between reverence ("*debitum honorem et venerationem*") and adoration, but, in practice, the former always conducts to the latter, at least in the great mass of the congregations. It avoids the

use of the term *adoration*, but tolerates and retains all that the term implies. And thus men are inevitably, even if unconsciously, brought to the point at which the deification of the creature, or idolatry begins; the worship of images terminates in idolatry.

5. God revealed his *justice* when he turned away from the Israelites, and gave them up to idolatry. As they had turned from him with their heart (*ἐστράφησαν*, ver. 39), He himself justly turned away from them (*ἔστρεψε*, ver. 42). As they had, in opposition to his commandment, converted a created object into an image of Him, he abandoned them to absolute idolatry or the adoration of the creature. Their sin was followed by an analogous retribution and punishment. "If thou departest from God, he will depart from thee!" It was in this manner that he punished the apostasy of the Gentiles, Rom. i. 23-25. So, too, as an impartial judge, he punished the same sin, when Israel was guilty of it; and he adopts the same course in the case of apostasy within the pale of Christendom.

HOMILETICAL AND PRACTICAL.

Chapter VII. 17-43.

Ver. 17. **But when the time of the promise drew nigh.**—What a faithful God we have! He always remembers his promise, and fulfils it, even though he who received it, may have died long ago. Remember this, thou desponding pastor! Thou mayest fall asleep with Abraham, without seeing the fruits of thy labor, but God will, nevertheless, fulfil his promise after thy death. (Starke).

Ver. 18. **Which knew not Joseph.**—Nothing is sooner forgotten than a benefit that has been received. (Starke).

Ver. 19. **That they cast out their young children.**—Such is the conduct of the persecutors of the church. They deal deceitfully with the devout, and seek the ruin of spiritual youths and children. (Starke).—These young children of the Israelites in Egypt—the little martyrs—belong to the company of the children afterwards murdered by Herod in Bethlehem. (Besser).

Ver. 21. **Nourished him for her own son.**—Pharaoh, who had issued the cruel command that Moses should be put to death, nevertheless educates him at his own court. God so protects his people, that even enemies become their servants.

Ver. 22. **And Moses was learned in all the wisdom of the Egyptians.**—By the appointment of God, to whom all the endowments and resources of the nations belong, the art and science of Egypt aided in accomplishing his design. (Starke).—It is a gracious act of God, when he enables an individual to acquire the treasures of human knowledge; they may be made available in his service. Human science, however, must be associated with divine grace, and human learning derive its life and power from the Spirit, through whom alone truly useful results can be produced. (Apost. Past.).

Ver. 22. **To visit his brethren.**—He is not a faithful Moses, whom the afflictions of the church of God do not move.

Ver. 24. **And smote the Egyptian.**—It does not seem probable, it is true, that a manslayer should be a true believer. In this case, however, as in those of Phinehas (Numb. ch. xxv.) and of Elijah (1 Kings, ch. xviii.), the act was of an extraordinary character, and is not intended to serve as an example.—Besides, Moses did not intend to shed blood; he simply designed to defend an injured man, and was governed, not by personal considerations, but by love to his people.—But this act was, in accordance with the counsel of God, the prelude of all that he designed to accomplish through Moses, namely, the destruction of the Egyptians, and the deliverance of Israel. (From Starke and Apost. Past.).

Ver. 25. **But they understood not.**—Jesus, too, came unto his own, and his own received him not. [John i. 11]. (Quesnel).

Ver. 28. **Wilt thou kill me?**—It is sad, when the sick man disowns his physician, the subject his prince, the slave his deliverer; or, when man turns from his Saviour, and rejects his aid. So we deal with Christ; Matt. xxiii. 37. (Quesn.).

Ver. 29. **Then fled Moses - - and was a stranger.**—This ingratitude of the Jews added forty years to the period of their bondage; for God could have delivered them even at this time through Moses. (Starke).—But, on the other hand, God devoted these forty years to the work of preparing Moses for his future calling. It is in solitude, or in tranquil scenes, that God trains his agents. Moses was already learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. He was, besides, aware, ver. 25, that God had appointed him to be the deliverer of Israel, and he doubtless supposed at this early day that he was already qualified to perform the work. But he is, on the contrary, compelled to be a fugitive, and to pass forty additional years in another country, where, doubtless, many a sad tale of the afflictions of his people reached his ears. The call is at length made on him, at an apparently late day. It is an unfavorable indication of character, when an individual obtrudes himself, as it were, on the sacred office, and cannot wait till God has opened the way. (Apost. Past.).—*Periods of delay in the kingdom of God, viewed as seasons of ripening:* I. When the ungodly ripen for judgment [Gen. xv. 16]; II. When believers are exercised in implicit submission to the divine will; III. When the agents of God are trained for his service.

Ver. 30. *The burning bush*, [סְנֶה *a thorn-bush, bramble.* Robinson: *Lex.*—Tr.] viewed as an emblem and type: I. Of the Israelites, who, when they were in Egypt, resembled a degenerate, wild thorn-bush—burning, but not consumed in the furnace of affliction, amid fiery trials: II. Of the Messiah, whose human lowliness (thorn-bush) was united with divine glory (the flame in the bush) in *one* undivided Person (the bush was not consumed); III. Of the Christian Church, which bears the shame of the cross, but amid all its trials, exhibits an indestructible vital power. "This bush has been burning nearly 2000 years, and still no one has seen its ashes." (From Starke and other earlier writers.)

Ver. 32. **Moses trembled**, not from servile

fear, but in devout humility. How well it is, when a pastor experiences this holy trembling on entering the pulpit, not only at the commencement of his ministry, but ever afterwards! Does not this child-like awe—this reverence in the presence of God—present a barrier to many idle words, to many vain gestures, to many a sinful act? Is it not a stimulus, always urging him to speak and to act as in the divine presence, by the direction of the Spirit, after the mind of God? (Ap. Past.).

VER. 33. *The words: Put off thy shoes, etc., an admonition to put away all the pollutions of the world, and all pride, in the presence of the Lord:* addressed, I. To pastors, whether in the study, or in the pulpit; II. To the hearers, whether they are approaching the house of God, or are engaged in the services.

VER. 34. **I have seen**, etc. *The deeper our distress is, the nearer is God:* I. He sees the afflictions of his people; II. He hears the sighing of the believer; III. He comes with his aid at the proper moment; IV. He sends forth his servants.

VER. 35 ff. **This Moses.** (See above, DOCTR. AND ETH., No. 1.).

VER. 38. **Who received the lively oracles.**—*The law of God, too, is a living word:* it has a life of its own,—emanating from the living God; I. To man, *in the state of innocence*, it was a life-giving power, not weighing down nor destroying, but developing and guiding, his natural life. II. *In the state of sin*, man does find that the law is "the letter that killeth" (2 Cor. iii. 6), for it exposes his spiritual death, and threatens him with death eternal. Yet, even here it manifests its own life, else would it not burn like fire in the sinner's heart, and pierce like a two-edged sword; yea, it imparts life, by awakening the conscience, and pointing to Him whose word gives life, John vi. 63. III. (Lastly,) *in the state of grace*, the law is neither dead nor set aside; for, with respect to its own nature, it now receives additional vital power in Christ, who unfolds and fulfils it; and, with respect to the believer himself, it enters fully into his heart, acts in unison with his spiritual nature, inspires him with love, and enables him, through the Holy Spirit, to follow after holiness.

VER. 39. **Whom our fathers would not obey.**—We are here furnished with a useful guide, when we encounter persons who attempt to justify their disobedience to evangelical truth, by appealing to the fathers, to the ancients. We are taught to reply, that we will cheerfully render all that is due to the memory of the fathers, but that in so far as they were disobedient to the Gospel, their conduct cannot serve as an example for us, since the infallible word of God alone, is, and always must continue to be, our rule of faith and practice. (Apost. Past.).—**In their hearts turned**, etc.—Behold this image of those ungrateful Christians who turn away from the Redeemer by whom they were delivered from sin, and, with their hearts, return to Egypt, the corrupt world. (Starke).—This is one of Satan's snares. When a soul is touched and awakened, he seeks to regain control over it, by reminding it of the sensual enjoyments which it had formerly found in the service of sin.

VER. 40. **Saying unto Aaron.**—How circumspectly this case should teach the servants of God to walk. No intellectual strength, nor any official rank or dignity, can protect us against the snares of the enemy, unless we perseveringly walk, by faith, with God. When we forsake his presence, we cannot successfully resist either specious promises or violent threats. (Apost. Past.).

VER. 42. **Then God turned, and gave them up.**—God inflicts the most severe punishment, when he abandons men, and gives them up to their own perverted mind, so that one sin impels them to the commission of another. (Starke).—**Have ye offered to me**, etc.—God does not regard the sacrifices which the *hand*, but those which the *heart* and *mind*, offer to him. Ps. li. 19; Isai. lxvi. 2. (Starke).

VER. 43. **I will carry you away.**—There is a certain analogy between the guilt which man contracts, and the punishment which God inflicts. Idolatrous nations are his agents in punishing the idolatry of the Jews. (Starke).—God removes men to new habitations, sometimes in wrath (ver. 43), sometimes in mercy, ver. 4. (Starke).

ON THE WHOLE SECTION, ver. 17–43.—*Moses, viewed as the deliverer of his people, and Christ, as the Redeemer of the world:* I. The resemblance between Moses and Christ; (*a*) both received the attestation of God: the miraculous deliverance in infancy (Pharaoh and Herod); the training for the great work, in retirement (Moses at the court of Pharaoh, and in the wilderness; Jesus in the abode of the carpenter, and in the wilderness near Jordan); the solemn call to assume office (Moses at Horeb; Jesus at his baptism); abundant gifts of the Spirit, and power (Moses, "mighty in words and in deeds," ver. 22; Jesus, "mighty in deed and word," Luke xxiv. 19); the deliverance wrought by each, and the judgment which, in each case, visited an ungrateful and disobedient people.—(*b*) both are disowned and rejected by the people: their divine mission was not recognized, ver. 27, their holy sentiments were blasphemed, ver. 28, the liberty which they offered, was scorned, ver. 39, their memory was blotted out by an ungrateful generation, ver. 40. II. Christ's superiority to Moses. The latter delivers from temporal, Christ, from spiritual bondage; Moses delivers Israel, Christ, mankind; Moses was the agent of a temporal, Christ, the author of an eternal redemption [Heb. ix. 12]; Moses was a servant [Heb. iii. 5], Christ, is the Lord.—*The early training of Moses an illustration of God's mode of preparing his chosen instruments:* by means of, I. Great dangers, and divine protection, ver. 21; II. Human learning, ver. 22, and divine illumination, ver. 30; III. Varied experience of the world, ver. 22–24, and retired self-communion, ver. 29; IV. Painful humiliations, ver. 27, 28, and rich exhibitions of divine grace, ver. 32–34. (A similar view may be taken of the early history, and later experience of Joseph, David, Elijah, Paul, Luther, etc.).—*God's chosen instruments:* I. The materials which he selects; II. The mode in which they are prepared; III. The tests to which they are subjected; IV. The work which he performs through them.—*Moses, a model, as a true reformer:* possessing, as he does, the indispensable qualifications of, I. Treasures

of knowledge, and of religious experience; II. Clear views of the age in which he lived, and an ardent love for the people; III. An heroic spirit, in the presence of the world, and childlike humility in the presence of God and his word.—*Moses, both a man of God, and also a man of the people:* I. By birth, he belonged *to* the people; II. In spirit and character, he stood *above* the people; III. He labored in word and in deed *for* the people; IV. He acted *against* the people and their evil desires, in conformity to the law of God.—*Moses among his people*, or, *The grace of God, and the ingratitude of men:* I. The grace of God, ver. 35–38; II. The ingratitude of men, ver. 39–43.—[*The flight of Moses from Egypt*, ver. 29: I. The circumstances which occasioned it; II. The divine purpose in permitting it; III. The results.—Or, viewed as illustrative, I. Of human character; II. Of the ways of Providence.—Tr.]

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§ III. *The third part of the discourse, embracing the period extending from the post-Mosaic age, to that of Stephen.*

CHAPTER VII. 44–53.

44 Our fathers had[1] the tabernacle of witness in the wilderness, as he had appointed, speaking[2] [who spake] unto Moses, that he should make it according to the fashion [pattern] that he had seen. 45 *Which also our fathers that came after[3] [fathers, having received it] brought in with Jesus into the possession [with Joshua, when they took possession] of the Gentiles, whom God drave [thrust] out before the face of our fathers, unto the days of David; 46 *Who found favour before God, and desired to [asked that he might] find a tabernacle [dwelling-place] for the God[4] of Jacob. 47 *But Solomon built him a house. 48 *Howbeit the Most High dwelleth not in temples[5] [in that which is] made with hands; as saith the prophet, 49 *Heaven *is* my throne, and earth *is* my footstool: what [kind of, ποῖον] house will ye build [for] me? saith the Lord: or what [which] *is* the place of my rest? 50 *Hath not my hand made all these things? 51 *Ye stiffnecked and uncircumcised in heart[6] and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. 52 *Which [one] of the prophets have not your fathers persecuted? and they have slain them which shewed before of [who foretold] the coming of the Just One; of whom ye have[7] been [become] now the betrayers and murderers: 53 *[Ye] Who have received the law by the disposition [law as regulations] of angels, and have not kept *it*.

[1] Ver. 44. a.—ἐν after ἦν in the *textus receptus*, is but feebly supported [by D. E. Syr., etc.], and may unhesitatingly be regarded as spurious. [Omitted in A. B. C. Cod. Sin., and by Lach., Tisch. and Alf.—Tr.]

[2] Ver. 44. b.—[For *speaking*, (Tynd.; Cranm.; Geneva; Rheims), the margin proposes the preferable version: *who spake.*—Tr.]

[3] Ver. 45.—[διαδεξάμενοι; for *that came after* (Cranmer), the margin offers the version (Tynd.; Geneva; Rheims): *having received* (*i. e.*, *it*). "Διαδέχομαι—*to receive through* a series of persons, *to receive by succession, to succeed to.*" Robinson: *Lex. N. T.*—Alford translates: "having inherited it," and regards *that came after* as "ungrammatical;" Hackett: "having received;" J. A. Alexander: "receiving."—Tr.]

[4] Ver. 46.—The reading τῷ Θεῷ [of *text. rec.* after σκήνωμα] is genuine, according to the testimony of A. C. E., of all the ancient versions, and of the fathers; Lachmann, on the other hand, prefers τῷ οἴκῳ, which is found, it is true, in B. D. H., but does not equally well suit the context. [οἴκῳ occurs also in Cod. Sin. (original); a later hand substituted Θεῷ.—Tr.]

[5] Ver. 48.—The *textus receptus*, following the authority of H, and several fathers, inserts after χειροποιήτοις the word ναοῖς, which is wanting in all the other MSS. of the first rank [A. B. C. D. and also Cod. Sin. Syr. Vulg., etc.], and is evidently an explanatory addition of a copyist. Bengel had already assigned this character to it. [Rejected by the recent editors; "a gloss from ch. xvii. 24." (de Wette).—Tr.]

[6] Ver. 51.—The plural, καρδίαις, is attested by A. C. D., [and also Cod. Sin.] it is true, and adopted by Lachmann, whereas the singular, τῇ καρδίᾳ, occurs only in E. H.; but the latter is, on the other hand, sustained by the ancient oriental versions [but not the Vulg.: *cordibus*], and by the majority of the fathers. The plural seems to be an alteration to suit, partly ἀπερίτμητοι which precedes, and partly the parallel term ὠσίν, which follows; the singular would scarcely have been substituted by later copyists for the plural, if the latter had been the original reading. [The sing. adopted by Tisch. and Alf.—Tr.]

[7] Ver. 52. ἐγένεσθε is, without doubt, the genuine reading [found in A. B. C. D. E., and adopted by Lach. Tisch., and Alf.], while γεγένησθε [of *text. rec.*] is supported by only a few of the oldest MSS. [H., etc.—Cod. Sin. exhibits εγενεσθαι.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 44. *a.* Our fathers had the tabernacle of witness.—The original term, אֹהֶל מוֹעֵד, [*e. g.* Numb. xvi. 18, 19], is translated by the Septuagint, and here also, σκηνὴ τοῦ μαρτυρίου. As the precise meaning of מוֹעֵד is not by any means positively established, the assertion (de Wette, Meyer) that the derivation of the word [by the Sept.] from עוּד, עֵד, is erroneous, possesses no decisive authority. It is still a matter

of doubt whether the term should be taken in the sense of "tent of assembly," or "tent of revelation (witness, testimony)." [According to the current interpretation, the word is derived from the root יָעַד, and the term is regarded as equivalent to "tabernacle of the congregation," or "tent of assembly." ROBINSON: *Lex. Old Test.*].—A σκηνή is mentioned both in the foregoing, and in the present verse; in the former, it is that of an idol, in the present, that of the true God. Such appears to be the relation of the two verses to each other, although it is not the speaker's intention to give special prominence to the contrast presented by an idolatrous worship, on the one hand, and a worship acceptable to God, on the other. It is rather the sanctuary itself, to which he refers in this portion of the discourse, ver. 44–50. The sanctuary was, at first, the sacred *tabernacle*, in the wilderness, and, subsequently, in Canaan; from the time of Solomon, it was the temple, the holy *house*, ver. 47.

b. **As he had appointed who spake** [marg.] **unto Moses.**—The sanctity of the tabernacle is here demonstrated by the fact that God gave explicit directions to Moses respecting the manner in which it should be made, namely, "after the pattern which was shewed" to Moses on Mount Sinai, Exod. xxv. 9, 40. Thus, the sacred tabernacle, together with its "instruments," was made with hands, or, was a human work, it is true; but at the same time, it was a sanctuary prepared by God's express command, and made in accordance with a divine ideal and primordial type. On this point Philo (Life of Moses, III. Op. ed. Mangey, II. 146) expresses himself as follows: As to the construction Moses had been thus instructed: *τῶν μελλόντων ἀποτελεῖσθαι σωμάτων ἀσωμάτους ἰδέας τῇ ψυχῇ θεωρῶν, πρὸς ἃς ἔδει, καθάπερ ἀπ' ἀρχετύπου γραφῆς καὶ νοητῶν παραδειγμάτων αἰσθητὰ μιμήματα ἀπεικονισθῆναι.* [The following translation is given in the edition of 1613, Lib. III. 515: Placuit igitur tabernaculum erigi, cujus apparatum ex oraculis in monte Moses didicerat, *futuri ædificii contemplatus ideas incorporeas, ad quarum exemplar intelligibile oportebat designari sensibiles imagines.*"—TR.]

VER. 45. **Which also our fathers, having received it** [marginal rendering], **brought in**, etc.—The sacred tent continued to be the sanctuary, not merely in the wilderness, but also in the land of Canaan, until the age of David and Solomon. The words *οἱ πατέρες ἡμῶν*, refer, as the connection shows, to another generation of the fathers, namely, the contemporaries of Joshua, who came with him into the country and occupied it. [*Jesus*, here, as in Heb. iv. 8, is the Septuagint form of *Joshua*, and retained in the Engl. version.—TR.]. Still, the words *μετὰ Ἰησοῦ* do not so belong to *οἱ πατ. ἡμῶν*, as if they were intended to define the age of the latter with precision, as, in that case they would necessarily be preceded by the article [*i. e. οἱ μετὰ*]; they belong, strictly speaking, to the verb *εἰσήγαγον*. *Διαδεξάμενοι* is not equivalent to *successores*, neither is it substituted for the adverb *afterwards* [*postea, deinceps* (Wolf.)], but conveys the thought that this generation had obtained possession of the tabernacle, as a sacred and precious inheritance *received* from the fathers. The words *ἐν κατασχέσει τῶν ἐθν.*, in so far lack precision as they term, when literally understood, the act of taking possession of the *territory* which belonged to the conquered and expelled nations [*ἐθνῶν*], the act of taking possession of the *nations* themselves. The specification of the time: *ἕως τῶν ἡμερῶν Δαυίδ*, does not belong to, *ἐξῶσεν*, as Kuinoel and Baumgarten assert, but to *εἰσήγαγον*. According to the former construction, the sense would be, that the work of expelling the Canaanitish nations had continued until the days of David. But the expulsion of those nations is treated as a subordinate point in the present passage, which refers mainly to the sanctuary and its history. If the words are, on the other hand, connected with *εἰσήγαγον*, they imply that the tabernacle had been brought with Joshua into the country, and had continued to be the sole sanctuary of Israel from that period to the age of David.

VER. 46, 47. **Who—desired - - - of Jacob.**—It is an arbitrary procedure, as far as the principles of lexicography are concerned, and also unnecessary, to assert (Kuinoel) that *ἠτήσατο* is to be taken in the sense of *desiderabat* [instead of the more accurate version: *asked for himself* (J. A. Alex.; Hack.).—TR.]. For, even if a *petition* of such a nature, addressed by David in prayer to God, is not found in the sacred narrative, analogous sentiments do occur in Ps cxxxii. (or Ps. cxxxi., according to the Septuagint). The first five verses doubtless occurred to the mind of Stephen at the moment, *e. g.* ver. 5: *ἕως οὗ εὕρω τόπον τῷ κυρίῳ, σκήνωμα τῷ θεῷ Ἰακώβ.* The word *σκήνωμα*, as contradistinguished from *σκηνή*, designates a fixed and permanent dwelling-place, and here refers, as the connection shows, to a dwelling-place that is worthy of the God of Jacob, *i. e.* to an appropriate sanctuary. This urgent petition of David, which, in Ps. cxxxii. is expressed in the form of a vow, was not granted by God to the king. [Comp. 2 Sam. ch. vii.]. Stephen does not here distinctly state this fact, but assumes that it is well-known to his hearers. It is also worthy of observation that the thought or wish respecting the building of a temple, and the subsequent completion of the building, are alike represented, in ver. 46 and ver. 47, as a thought of man and a work of man, and that neither was the result of a divine appointment and command, or of divine directions concerning the details, as in the case of the tabernacle, ver. 44.

VER. 48–50. **Howbeit the Most High dwelleth not**, etc.—The train of thought is the following:—Although Solomon was successful in substituting for the portable tent a well-built house, a magnificent temple, as the sanctuary, still the temple can never be regarded as the truly appropriate and exclusive dwelling-place of God, to which his presence and the manifestation of himself are restricted. The particle of negation *οὐκ* after *ἀλλά*, is placed emphatically at the head of the sentence, as a protest against the delusive and superstitious opinions of the Jews respecting the dignity of the temple. The terms *ὁ ὕψιστος* and *χειροποίητα* present a contrast. The former, corresponding to the conception expressed by *ὁ θεὸς τῆς δόξης*, sets forth the infinite glory and grandeur of

God; the latter (which the Septuagint has even employed in the place of the word *sanctuary*, i. e. that of Moab, in Isai. xvi. 12, and elsewhere applies to idols), is purposely used here without the word *ναοῖς*. It thus contrasts the general conception of a human work with that of the Creator himself, and classes the Jewish delusion respecting the temple with the superstition that is connected with idols. The prophetic words to which Stephen appeals, Isai. lxvi. 1, 2, are quoted by him from the Septuagint with unimportant verbal variations. They express the following thought:—The whole creation, vast as it is, is the dwelling-place of God, and therefore no house built by men can be his exclusive abode, or contain him. As He is himself the Creator of all things, he cannot need the aid of man in preparing the **place of his rest.** When Stephen repeats this prophetic passage, he indirectly furnishes a divine declaration which sanctions any change of the temple-worship that might be effected through Jesus and the Gospel. He contends against the delusion that the temple was, in an absolute sense, the necessary and only place in which God could be acceptably worshipped. [Comp. also Solomon's words, 1 Kings viii. 27; 2 Chron. vi. 1, 2, 18, and Paul's, Acts xvii. 24.]. But he does not, as Baur and Zeller conjecture, intend to speak disparagingly of the temple itself, or of the worship offered in it. Not a trace of such a purpose can be found in his words, neither does the tenor or general plan of his discourse authorize the supposition that he was influenced by such a motive.

Ver. 51. **Ye stiffnecked and uncircumcised**, etc.—The speaker very suddenly changed the tone in which he had hitherto addressed his hearers. He had sketched the ancient history of the people, but now speaks of his contemporaries. He had spoken of earlier manifestations and interpositions of God, but now directs attention to the Person of Christ. He had referred to former generations of Israel, but now dwells with a searching glance on his own times. He had hitherto spoken in an unimpassioned style, but now addresses his hearers with irrepressible indignation and a flaming zeal. His historical statements had mainly served as means for *vindicating himself*, in view of the charges advanced by his enemies, and had only indirectly referred to the errors of his contemporaries. But his language now assumes an *aggressive* character, and, with all the fervor of a prophet, he accuses his hearers of grievous sins which they had committed. The transition is sudden, but by no means unnatural, for even while the speaker repeated the history of former generations, his glance was fixed on his own age. There is, consequently, no reason for imagining that any external cause, any interruption on the part of the audience, such as angry outcries or threatening gestures, induced Stephen to adopt this severe style of address (Kuinoel; Olshausen).—The humiliating accusation is frequently repeated in the Old Testament, that the Israelites were stiffnecked and uncircumcised in heart and ears [*e. g.*, Exod. xxxii. 9; xxxiii. 3; Lev. xxvi. 41; Deut. x. 16; Ezek. xliv. 7, that is, "rebellious, like a stubborn ox." (J. A. Alex.).—"Circumcision, viewed as a purificatory rite (*Sept.* *περικαθαριεῖ*= מָל, Deut. xxx. 6), and as a consecration, is figuratively ascribed to the heart and the ear." (de Wette). "The sense is: They are men whose mind and understanding are as rude as those of pagans". (Meyer).—Tr.].—It is here Stephen's main purpose to rebuke the deep-rooted unwillingness of the Jews to be governed by the Spirit of God, and to submit to his will. Hence he produces the positive charge (which is designedly expressed with great emphasis in the phrase: *ἀντιπίπτειν τῷ πν. τ. ἁ.*) that they violently resisted the guidance of the Spirit of God. The reproach is, at the same time, so expressed, as to apply to the entire people of Israel, in all their successive generations: *ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς*, and, *ὑμεῖς ἀεὶ—ἀντιπίπτετε.*

Ver. 52. **Which of the prophets have not your fathers persecuted?**—The proof of the charge: *ἀεὶ τ. πν. τ. ἁ. ἀντιπίπτετε*, is given. Their fathers persecuted and slew the prophets who spake as they were moved by the Holy Ghost, yea, persecuted them all without exception (*τίνα—οὐκ ἐδ.*). Their ancestors had persecuted and slain those men who foretold that the Messiah would come, *ὁ δίκαιος*, He who would be the only and the perfectly Righteous One, and who would "justify many." Isai. liii. 11. All that the fathers had done to the prophets—Stephen continues—the men of this generation have done to Him who was promised by the prophets. Of Him ye have become **the betrayers and murderers.**—They became *προδόται* (corresponding to *ἐδίωξαν*), by accusing Him, and delivering Him into the power of Pilate—and *φονεῖς* (corresponding to *ἀπέκτειναν*) by crucifying Him.

Ver. 53. [Ye] **who have received the law**, *εἰς διαταγὰς ἀγγέλων*, *i. e.*, that it might be revered and obeyed, as consisting of regulations made by angels (*legem eo habendam loco, quo habendæ essent constitutiones angelorum;* Bengel). Meyer's objection to this interpretation (namely, that it cannot be correct, since Israel received the law as containing commandments, not of *angels*, but of *God*) confounds Stephen's words with those that are employed in Exod. ch. ii. [ver. 1, 19, 22, where the angels are not mentioned]. The interpretation: *legem ab angelis promulgatam*, arbitrarily disowns the proper signification of *εἰς*, and confounds it with *ἐν* [See Winer: *Gram. N. T.*, § 32. 4, ult.; § 49. a. ult.; § 50. 4. b.—Tr.]. It is certainly true that the original Hebrew does not speak of the coöperation of the angels at the giving of the law; but their presence and operations on that occasion are mentioned in rabbinic traditions, of which a trace may already be discovered in the Septuagint, Deut. xxxiii. 2 [the words: "from his right hand went a fiery law for them", being there rendered: *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ.*—In Jos. *Ant.* xv. 5. 3, Herod says: "We have learned our—doctrines and—laws from God *δι' ἀγγέλων.*" "The key to the right rendering seems to be the similar expression in Gal. iii. 19—*διαταγεὶς*—*announced* by angels; *εἰς διατ. ἀγ.*, *at the injunction of angels.*" (Alford). Robinson, in Lex. *ad verb.* translates: "according to (by) the arrangements of angels." See also Heb. ii. 2.—Tr.].—The relative *οἵτινες* always generalizes, by extending that which applies to one subject to many others of the same kind, or by evolving a general con-

ception from a particular subject. Thus, in the case before us, the present generation of the people of God is combined by Stephen with all that preceded it, and all are placed in the same category by him—all are found to be alike disobedient to the law which they had received from God. This prominent feature in the character of the nation, is both the original cause, and also furnishes an explanation, of the conduct observed by the Israelites towards Jesus and his followers.

General Remarks [referred to in Exeg. note on Ver. 2, 8. a.—Tr.].—*a. The main design of the discourse.*—Interpreters have, at all times, differed widely in their statements of the general tenor of this discourse, as well as of its relation to the offences with which Stephen was charged, and to the course of history in general. Erasmus has, no doubt, expressed the real sentiments of many interpreters, when he says: *Multa inesse, quæ non ita multum pertinere videantur ad id, quod instituit.* But Bengel is fully justified when he replies: *Quamquam non ponit enuntiationes enuntiationibus adversariorum directe contradicentes, tamen ad omnia nervose respondet.* There is, at all events, no reason to suppose, as Kuinoel does, that Stephen had not yet reached his main argument when he was interrupted by the tumultuous cries of his hearers, and that he was hastily executed before he had completed his discourse. Dr. Baur suggested subsequently (*De orat. hab. a Steph. cons.*, 1829) that the following was the theme of the discourse:—The more gloriously God manifested his grace to Israel, even from the beginning, the more perverse and ungrateful was the conduct of the people. This proposition is strictly true, but it applies only to the Mosaic age, ver. 17 ff.; whereas not one word occurs in the part which refers to the patriarchial period, ver. 2–16, with the sole exception of ver. 9, which could suggest such a thought. Hence Luger (*Zweck*, etc., *d. Rede. d. Steph.*, 1838), and Baumgarten (I. 131 ff.; 142), have endeavored to find the leading thought of the discourse elsewhere. The former supposes it to be the subordination of the law to the promise; the latter finds it in the progressive character of divine revelation under the old covenant. However, Stephen does not assign such a prominent position to either of these thoughts, as to authorize us to suppose that he had chosen it as the theme of his discourse. But there is a view presented by him which reveals his main design in speaking. In striking contrast with the dark shadow of man's unbelief and disobedience to the Spirit of God, and to the men whom he sent,—a deep shadow that falls on Israel,—Stephen presents to our view the brightness of the δόξα of God, ver. 2. He dwells on the unlimited glory and the absolute independence of God, by virtue of which he revealed himself from the beginning, at any time or place, in any form or order, according to his own pleasure, not being restricted either to the temple as the exclusive place of his presence, or to the land of Canaan, as the only region suited for his revelations. It surely cannot be regarded as a merely accidental circumstance, that Mesopotamia (ver. 2), Egypt (ver. 9, 10, 22, 34, 36), the desert of Arabia (ver. 30 ff., 36, 38), together with the promised land itself (ver 4 ff., 45), are mentioned as the regions in which God had spoken with the fathers, and revealed himself in his miracles. It is, accordingly, the main design of Stephen's discourse to combine both a vindication of himself, and also a sharp rebuke of his hearers with explanatory statements of the history of the people of Israel. The past is the mirror in which he views the present; it exhibits distinctly as well the glory and absolute sovereignty and liberty of God in revealing himself, as also the insensibility and perverseness of Israel, both in earlier ages and also at the present time. The latter thought is expressed at the close, ver. 51 ff., in the form of a direct and emphatic reproach.

b. The historical genuineness of the discourse. It is only very recently that the entire discourse has been represented as supposititious, and written, irrespectively of historical facts, at a later period, (Baur, Zeller, and B. Bauer). The argument which has been adduced in support of this opinion, (namely, that the skill with which the materials are selected and arranged, betrays that it is an elaborate production of the pen), is by no means adapted to sustain it. The peculiar character of the discourse, on the contrary, (which has given rise to a very great diversity of opinions respecting its leading theme and real purpose,) is precisely an argument in favor of its genuineness. For, if it were spurious, and had been composed with only a general reference to the circumstances, it would, without doubt, have replied with far more fulness and directness to the charges brought against Stephen, than it does in its present form. It has also been represented as altogether inconceivable that such a discourse should have been preserved, and handed down to a succeeding age with entire accuracy and precision. To this objection it may be replied: (1.) Such a discourse could be the more easily retained in the memory, precisely on account of the historical matter which it presents, and the chronological order which it observes.—(2.) No circumstance could have operated more powerfully than the martyrdom of Stephen, which immediately followed the delivery of the discourse, in inducing the Christians of his day to remember his last words with deep feeling, to repeat them with devout and grateful sentiments, and, indeed, to commit them to writing at an early period, for the sake of preserving his dying testimony. It was in this spirit that, at a later period, the narratives concerning other martyrs were carefully written. It cannot be a source of embarrassment to us, that we do not know the name of the writer who first of all recorded the discourse. It is obvious that he was a Christian, and not an enemy; it is not, in itself, an improbable circumstance, that some Christians may have been present as hearers at the meeting of the Sanhedrin, when the discourse was delivered. Still, even if Saul was also present at the time, as we have every reason to believe, the conjecture that he, rather than any other person, should have committed the discourse to writing (Baumgarten, I. 129), is not supported by a single consideration that is of weight.

DOCTRINAL AND ETHICAL.

1. If the image of God himself could become an idol [ver. 41, note], the temple, the house of God, may also, by a gross perversion, become the medium through which man is conducted to superstitious and idolatrous practices. The tendency of fallen man to occupy himself with created objects, is here plainly seen. When he finds an object that reminds him of God, that guides him to God, and that aids him in his devotions, he is apt to regard it as possessing an independent existence of its own, as invested with a holy and sanctifying power, and as a pledge of communion with God, and of eternal life. He now reveres it above its just claims, and thus it ultimately takes precedence even of the living and personal God himself. At this point superstition and idolatry appear in a fully developed form. Such an object was the temple, when the Israelites placed all their trust and confidence in it, and exclaimed: "The temple of the Lord is here [are these]." Jer. vii. 4. Such an object even the Church may become, that is, not merely the sacred edifice, but the Church of Christ itself, whenever ecclesiasticism is more highly exalted, even if unconsciously, than Christianity, and whenever the living Christ and a living communion with him are reduced to a subordinate rank. It is always appropriate, in such cases, to warn and admonish men, and to remind them in the most impressive manner, of their duty to worship God in spirit and in truth, to offer him the worship of the heart, and seek a living communion with him. It was in this manner that the ancient prophets bore witness, and rebuked the people; Stephen, who quotes the prophets, adopts the same course, in the present case. So, too, the Reformation was a return to the only acceptable mode of worshipping God, *i. e.*, in spirit and in truth. And it is even now needful to repeat the warning, to guard men against superstitious practices and the deification of χειροποίητα, and teach them to beware of the cry: "Lo, here is Christ, or there." Matth. xxiv. 23.

2. The *unity* which is observable *in the history of revelation*, is admirably illustrated in the discourse of Stephen, with respect both to God and to man. God had formerly given promises; he now fulfils them. He had formerly sent his servants, the prophets, whose principal duty was no other than that of announcing the Messiah who was to come (ver. 52, comp. with ver. 37). The Just One, who was promised, has now come. But men resist the Spirit of God, and the counsel of his grace; the fathers persecuted, and even slew those men of God, the prophets; and, finally, their children and descendants betrayed and murdered that Just One. They received, but did not obey the law and the word of God (λόγια ζῶντα). To them the offer of grace in Jesus is made; but they reject alike that offer and the kingdom of God. If the fathers did not keep the law in its spirit, their descendants imitate their example with respect to the Gospel and the grace that came by Jesus Christ.

HOMILETICAL AND PRACTICAL.

VER. 44. **According to the fashion that he had seen.**—God has made religion on earth and man's worship of him, conformable to the religion of heaven, which is the true pattern; Mt. vi. 10, "Thy will - - - in heaven." (Quesn.)

VER. 45. **Whom God drave out.**—All uncleanness must be removed from the heart which is to become the abode of God, even as the Canaanites were expelled when Israel entered in; 2 Tim. ii. 21. (Starke).—Be of good cheer, ye evangelical heralds! Carry forth the witness of the word of Jesus into heathen lands with confidence. God will there drive out heathenism before your face, and raise up Christians! (id.).

VER. 46, 47. **David desired - - - Solomon built.**—David was a type of Christ, who, in his humiliation, "prepared abundantly," by the store of his merits, for the building of his church; (1 Chron. xxii. 5.). Solomon was a type of Christ in his state of exaltation, building up his church with materials that were purchased with his blood; Eph. ii. 21. (Quesn.).—The temple of Christ is built in the heart of him alone who loves peace [Solomon, *i. e. pacific.*]. (Starke).

VER. 48. **The Most High dwelleth not in temples.**—*What materials does the Lord employ in building his church?* I. Not gold and silver (earthly power and splendor); II. Not wood and stone (the religion of mere decorum, an external, mechanical service); III. Not paper and parchment (external creeds and modes of church government); but, IV. Hearts that are endowed with life (established on Christ in faith, united together in love, and ripening in hope for heaven.).—*Idolatry*, not only *without the pale* of the church, but also *in* it, and *by means of* it. [See DOCTR. No. 1, above.].—*The divine right, and the human imperfections of the visible church.*—*The mode in which God builds his temple:* I. In the church; II. In the hearts of men; III. In heaven. —*The manner in which the Holy Spirit builds the temple of God:* I. In the church; II. In the closet; III. In the communion of saints; IV. At the consummation of the kingdom of God. (Kapff, *at the Eccl. Convention*, 1857).—*The true temple of God:* I. The visible temple ought not to be undervalued, ver. 46, 47; II. The invisible temple ought not to be forgotten, ver. 48-50.

VER. 51. **Ye - - - uncircumcised in heart and ears.**—When the heart is uncircumcised, the ears are in the same condition. When our penitent hearers experience the power of the word of God in their hearts, they are willing to lend an ear to our words. But when they repel the word from their hearts, they also stop their ears, like the hearers of Stephen, ver. 57. (Ap. Past.).

VER. 52. **Which of the prophets have not your fathers persecuted?**—*The striking uniformity observable in the kingdom of God* [see DOCTR. No. 2, above]: I. On the part of God (unchanging grace and truth); II. On the part of man (continued blindness and hardness of heart).—We often extol the excellence and holiness of the founders of useful institutions, without, however, manifesting their spirit. (Quesn.).

VER. 53. **Who have received the law - - - not kept it.**—The pagans, who have received the law taught by nature, are punished when they transgress it [Rom. i. 20 ff; ii. 14, 15]. Of how much sorer punishment are they worthy, who have received the law by the revelation of God, and, nevertheless, trample it under their feet! (Starke).

ON THE WHOLE DISCOURSE OF STEPHEN.—*The holy men of God of former ages, exhibited to posterity:* I. As heralds, who proclaim aloud the grace and truth of God; II. As preachers of repentance, who address a degenerate race.—[*Stephen's discussions with the Jews* (vi. 9, 10; vii. 2–53): I. The causes which led to them: (*a*) His evangelical labors; (*b*) their ignorance and prejudices. II. The manner in which they were conducted: (*a*) On the part of Stephen; (*b*) on the part of the Jews. III. The virtual triumph of the truth: (*a*) Revealed in "the wisdom and the spirit by which Stephen spake" (vi. 10); (*b*) and in the inability of the Jews to resist by argument (vi. 10; vii. 54, 57). IV. The results: (*a*) Revengeful feelings in the adversaries of the truth; (*b*) conviction produced in the minds of the candid. (The whole suggesting the following: (1) The repetition of such scenes in the subsequent history of religion; (2) the weapons which religion employs; (3) The guilt of those who reject religious truth; (4) The final decision of all disputes by the Judge of the living and the dead.—TR.]

C.—STEPHEN IS STONED, BUT DIES WITH BLESSED HOPES, A CONQUEROR THROUGH THE NAME OF JESUS.

CHAPTER VII. 54–60.

54 [But] When they heard these things, they were cut to the heart, and they gnashed 55 on him with *their* teeth. *But he, being full of the Holy Ghost, looked up steadfastly into [to] heaven, and saw the glory of God, and Jesus standing on the right hand 56 of God, *And said, Behold, I see the heavens opened,[1] and the Son of man standing 57 on the right hand of God. *Then they cried out[2] with a loud voice, and stopped their 58 ears, and ran [rushed] upon him with one accord, *And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose 59 name was Saul. *And they stoned Stephen, calling upon *God*[3], and [invoking, and] 60 saying, Lord Jesus, receive my spirit. *And [But] he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

[1] Ver. 56. Tischendorf, who follows the authority of A. B. C. [also Cod. Sin.], prefers the reading διηνοιγμένους to ἀνεῳγμ.; the latter is the usual reading, and is attested by D. E. H., as well as some of the fathers. [Lach. and Alf. concur with Tisch.—TR.]

[2] Ver. 57. κράξαντος, in place of the usual reading, κράξαντες, is found only in one manuscript [a minuscule ms.], and is unquestionably spurious. [The plural, of *text rec.*, is found also in Cod. Sin., and is retained by all the recent editors.—TR.]

[3] Ver. 59. ["*Upon God* is introduced by the Geneva version, and King James's, no doubt with a good design, but with a very bad effect, that of separating Stephen's invocation from its object, and obscuring, if not utterly concealing, a strong proof of the divinity of Christ." (Alexander).—TR.]

EXEGETICAL AND CRITICAL.

VER. 54. **When they heard these things.**—The terms of reproach which the speaker employed, when he reminded his hearers of their ungodly sentiments, their violations of the law, and the guilt which they had contracted by crucifying Jesus, deeply wounded their pride. Their wrath, which they could scarcely control, found a vent, when he uttered the next words. [For διεπρίοντο, see above, note No. 3, on ch. v. 33, appended to the text.—TR.]

VER. 55, 56. **But he, being full of the Holy Ghost.**—While his hearers yielded more and more to their violent passions, and were filled with a carnal fire, and, indeed, with a spirit from the bottomless pit, the soul of this faithful witness, on the contrary, was filled, by the grace of God, with a heavenly fire—he was *full of* the Holy Ghost from above. Instead of looking at the men who surrounded him, and whose increasing fury might have inspired him with fear, or awakened a carnal zeal in his own soul, he looked up, and, full of faith and hope, directed his longing glance towards heaven. And he gazes in the spirit, in an ecstasy, on an object which the eye of the body cannot behold, and which no other person in that place saw at that moment, namely, the δόξα Θεοῦ (comp. ὁ Θεὸς τ. δόξης, ver. 2), the celestial splendor in which God himself appears; he saw, too, Jesus standing on the right hand of God. As a fearless confessor, he declares aloud all that he beholds. He mentions, in ver. 56, two particulars which characterize this internal vision:—first, **the heavens are opened** even unto the innermost sanctuary, unto the highest heaven (and here the plural number claims attention) ["the third heaven," 2 Cor. xii. 2; see the note on the pass-

age in a subsequent volume.—Tr.]; secondly, he sees **the Son of man standing on the right hand of God.** It is remarkable that he here applies the name to Jesus, ὁ υἱὸς τοῦ ἀνθρώπου, which the Saviour himself so frequently employs, while the four Gospels do not mention a single case in which it was pronounced by another: and neither the evangelists nor the apostles employ it themselves in the Gospels, the Acts, or the Epistles. [The phrase: "like unto the Son of man", Rev. i. 13; xiv. 14, is peculiar.—Tr.]. But here Stephen, to whom, perhaps, the language in Dan. vii. 13, 14, [or, possibly, that in Matt. xxvi. 64 (Alford)] occurred at the moment, applies this name to the Messiah, Jesus. The employment of it in the present passage is, unquestionably, an evidence of the historical fidelity of the narrative before us.—Another peculiarity in the language of Stephen is the circumstance that he sees Jesus **standing** (ἑστῶτα) on the right hand of God. The Lord is always described, both in his own statements (Matt. xxvi. 64), and in those of the apostles and evangelists (*e. g.*, Eph. i. 20; Mark xvi. 19), as *sitting* at the right hand of God. Here, too, the language before us strikingly differs from the usual form of expression, and thus furnishes another illustration of the genuineness and fidelity of the whole narrative. What is implied by the fact that Jesus is **standing** at the right hand of God? Doubtless, that he has arisen, and stands ready to receive and welcome this faithful witness (comp. ver. 59), *quasi obvium Stephano.* (Bengel). [Chrysostom had already replied to the question just proposed: ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα. (Alf. *ad loc.*).—Tr.]. The credibility of this statement respecting the vision, is attested by the circumstance that it was seen by him alone, and by no other, inasmuch as the account in ver. 55 could have been derived only from his own words as reported in ver. 56. It is needless to resort either to the attenuating interpretation that Stephen merely intended to express his unshaken faith in the glorification of Jesus, and in his own early entrance into heaven (Michaelis), or to the neutralizing conjecture that the historian himself had simply wished to give distinctness and force to his individual view, by expressing himself as if an ecstatic vision had actually been granted to Stephen.

Ver. 57. **Then they cried out.**—The exasperation of the hearers reached its height, and could no longer be controlled, when Stephen bore witness, in accordance with the vision, to the exaltation and glorification of Jesus. They began to utter loud cries, in order that he might not be understood, and stopped their ears, so that they might not hear his supposed blasphemies. Then they rushed upon him in a body, drove him with violence from the city and stoned him. The session of the council was suddenly brought to a close by the fanatical tumult which commenced; and the lapidation which followed, was, professedly, a religious act, an example of popular justice. It is apparent that a judicial decision had not yet been formally announced (Ewald), and, further, that no sentence pronounced by the Sanhedrin had yet been submitted to the Roman procurator, without whose sanction the Jews could not inflict capital punishments [John xviii. 31]. In these respects the proceedings were unjustifiable and illegal. But we are by no means authorized by the facts before us, to assert that such a tumultuary termination of a session of the Sanhedrin (which obviously began amid much excitement), could not possibly have occurred in reality. There is no reason whatever for denying the historical accuracy of the narrative, and assuming, as Baur and Zeller are inclined to do, first, that the whole occurrence was nothing more, even from the beginning, than a popular tumult, and secondly, that the account of the official action of the Sanhedrin should be wholly rejected, as an unhistorical addition.—They cast him ἔξω τῆς πόλεως, in accordance with the law, Lev. xxiv. 14, that a blasphemer should be stoned "without the camp", in order that the abode of the people might not be desecrated by an execution. [Comp. 1 Kings xxi. 13; Hebr. xiii. 12, 13.]

Ver. 58. **Stoned him**; the term ἐλιθοβόλουν is here employed summarily, or by way of anticipation, and is not to be understood in the sense that they *prepared* or *attempted* (*conatus*) to stone him; the fact itself is stated in its proper order in the next verse.—**And the witnesses laid down their clothes.**—The men who had witnessed against Stephen, ch. vi. 13, were required by the law (Deut. xvii. 7) to cast the first stones on the transgressor. In order that they might not be impeded in the act by their wide and flowing upper garments, they laid these aside, and intrusted them to the care of the young man who was named Saul. Then they and the rest of the people hurled stones at Stephen.

Ver. 59. **Stephen, calling upon,** etc.—The dying martyr uttered two exclamations: the first is a petition referring to himself; he beseeches Jesus, the exalted Lord, to receive his departing spirit unto himself in heaven. He utters the second with a loud and distinct voice, on his knees; it is an intercessory petition for the forgiveness of his murderers. [It is "copied from our Lord's upon the cross, Lu. xxiii. 34" (J. A. Alex.), but "no parallel to it can be found out of Christian history." (Hack.).—Tr.].—Μὴ στήσῃς—τὴν ἁμ. ταύτην, literally translated, is: "Establish not this sin unto them", (comp. Rom. x. 3), the antithetic or corresponding term [to ἱστάναι, here, subj. aor.—Tr.] being ἀφιέναι. Others translate: "Weigh not this sin unto them", *i. e.* "Do not recompense them according to strict justice." Both of the petitions are addressed to Jesus; this is, undeniably, true of the former, unless we offer violence to the text, (namely, by arbitrarily pronouncing Ἰησοῦ to be a genitive); ["It is in the vocative case, as in Rev. xxii. 20." (de Wette).—Tr.]; it is equally true with regard to the latter. [For the words: *upon God*, in the English version, see note 8 above, appended to the text.—Tr.]

Ver. 60. **And when he had said this, he fell asleep.**—Luke describes the end of Stephen by designedly employing a word [occurring, *e. g.*, John xi. 11; Acts xiii. 36; 2 Pet. iii. 4], which does not, at first view, seem to correspond in the least to a violent and bloody death. He evidently intends to imply by it, that the end of the noble disciple had, nevertheless, been peaceful, through the divine power and grace of the Redeemer,

who overcame for him the terrors of a bloody death, and received his spirit. For although Stephen was overpowered and murdered by lawless violence and a brutal fury that was set on fire of hell, nevertheless, even when he succumbed, he gained a glorious victory by his steadfast faith, his forgiving love, and his patience. The people of Israel seemed, indeed, to have prevailed, when they silenced this enlightened and bold confessor of Jesus, by robbing him of life. But they sustained a vast moral and religious loss, through their implacable hostility towards Stephen, their increased obduracy and opposition to the truth, and the growing power which their mad passions acquired over them. They degraded themselves, became a prey to their delusions and passions, and were, in truth, not the conquering, but the conquered party.

DOCTRINAL AND ETHICAL.

1. The *vision*, or view of the opened sanctuary of heaven, which was granted to Stephen immediately before his cruel death, and which was intended to strengthen his faith and establish his earnestness of purpose, was not an objective appearance, but an internal illumination. For it was solely by virtue of the fulness of the Holy Ghost imparted to him, that he was enabled to glance into heaven. The operations of the Holy Spirit, proceeding forth from the soul, not only furnished him with internal views, but also embodied, as it were, the objects seen, and presented them to the external eye, so that he saw with his eyes (ἰδού, θεωρῶ) what his heart had previously believed. This *seeing* was a foretaste of that "sight" which, in the world of glory, will take the place of "faith." [2 Cor. v. 7.]

2. *The Son of man standing on the right hand of God.*—Stephen sees and recognizes Jesus; he had doubtless previously known him on earth, loved him as his Lord, and often heard the term "Son of man" proceeding from his lips. He now sees him, exalted to the right hand of God, it is true, but still appearing as *man*. The Redeemer is, and remains, He who was born of a woman [Gal. iv. 4], true man.—The Scriptures employ various modes of expression, when the state of exaltation of Jesus Christ is described. The apostles and evangelists say that he *sat down* (Mark xvi. 19; Rev. iii. 21), or that *God set* him at his right hand (Eph. i. 20). Jesus himself says: "Ye shall see the Son of man *sitting* on the right hand of power, and coming, etc." (Matt. xxvi. 64). And here Stephen sees him *standing* at the right hand of God. All these terms express, partly, the most perfect personal union of Jesus with God the Father, and, partly, the plenitude of his divine power and authority. But these different modes of expression are, without doubt, designed to prevent the Christian from adhering to any one *conception* exclusively, as if it alone corresponded to the reality, and to remind him that any term which may be employed, is still only an image presented to our faith, and not the heavenly reality itself as an object of sight.

3. We cannot entertain a single doubt, suggested by exegetical considerations, that Stephen called on Jesus himself, and prayed to Him. He had, in his ecstatic vision, seen Jesus, looking down on him with kindness and love, willing and ready to receive him. Nothing was, therefore, more natural, than that he should call on Him in behalf of himself and his murderers. Who would censure him for doing so? It is precisely because Jesus is exalted to the right hand of God the Father, is most intimately united with him, and participates in the government of all things, that men are at liberty and under obligations to call on him in prayers addressed directly to him. ["The Christians called on Jesus, ch. ix. 14, 21; xxii. 16; comp. ii. 21; Rom. x. 12, 13." (de Wette); see above, EXEG. note on ch. i. 24.—TR.].—Such prayers cannot impair, indeed, they rather promote, the divine honor of the Father (Phil. ii. 10 ff.), who has so highly exalted Jesus Christ his Son, that men may honor him, even as they honor the Father [John v. 23]. The case would, of course, be very different, if an individual should pray to Christ alone, and never call on God the Father; the New Testament furnishes no authority for such a course either by precept or example. The prayers which occur in it, are, in the great majority of cases, addressed to God, who is the Father of our Lord Jesus Christ.

4. The martyrdom of Stephen is the only case of the kind which is described in detail in THE ACTS, and, indeed, in the whole New Testament. He is the first of all those who, under the new covenant, sealed their testimony with their blood; a cloud of witnesses followed after him. And the history of these martyrs, who died for the sake of the Gospel, and kept "the patience and the faith of the saints" [Rev. xiii. 10], abounds in instructive materials. But here, too, as elsewhere [see DOCTR. etc. on ver. 44–53, No. 1], the sinful tendency of man to substitute the creature for the Creator, and to allow *Him* to recede from the view, through whom alone salvation can be obtained, and who alone possesses absolutely perfect merit, has more than once betrayed its influence. To this error the history of Stephen is already intended by the Holy Spirit to offer a barrier; for, in the first place, we have here the *only* case of martyrdom of which the New Testament gives a full account; and, in the second place, even this narrative designs, when its whole tenor is carefully examined, to give prominence and glory, not to Stephen, but, in truth, to Jesus Christ alone. For if the sufferings and death of Stephen exhibit any noble and holy features, and if they, in any form, terminate in victory, this is the result solely of "the fellowship of" Stephen's "sufferings" with those of Christ, he "being made conformable unto His death." [Phil. iii. 10]. As Jesus prayed on the cross: "Father, into thy hands I commend my spirit," [Lu. xxiii. 46], so Stephen prayed: "Lord Jesus, receive my spirit." And as the Redeemer offered up the supplication for his enemies: "Father, forgive them; for they know not what they do," [Lu. xxiii. 34], so Stephen offered an entreaty in behalf of his murderers: "Lord, lay not this sin to their charge." The dying man's soul is, very evidently, occupied with the crucifixion of Jesus, and with the words which he pronounced on the cross. It was, indeed, Christ himself, dwelling in him by faith, who spoke through him and suffered in him; Stephen's soul, his words and his acts, like a mirror, reflected the image of Jesus

himself. In him and in his martyrdom, Christ was glorified.

HOMILETICAL AND PRACTICAL.

VER. 54. **Gnashed on him with their teeth.**—As a chained dog seizes with his teeth the man that attempts to release him, so wicked men cannot endure the contact of those who desire to deliver them from bondage, and begin to rend them as enemies. Matth. vii. 6. (Starke.)

VER. 55. **Looked up into heaven.**—Heaven accepts of that which the earth rejects. (Starke).—God grants to many dying believers, through his great mercy, a foretaste of the joys of life eternal.—**Jesus standing on the right hand of God.**—*The exalted Saviour:* I. *Sitting* on the right hand of the Majesty on high [Hebr. i. 3; viii. 1]; (*a*) ruling over all with God; (*b*) the Judge of the world; but also, II. *Standing*, ready (*a*) to protect his people against their enemies; (*b*) to receive them, when they have "fought the good fight of faith" [1 Tim. vi. 12].

VER. 56. **Behold, I see the heavens opened.**—The heavens opened above the death-bed of the believer.—**The Son of man standing**, etc.—It is only *through* Christ, and *in* him, that the heavens are opened, whether we live, or whether we die.—*Christ, even on the right hand of God, is still the Son of man;* the instruction and consolation, which this truth affords, whether we contemplate the present life, or the life to come.

VER. 58. **And cast him out of the city, and stoned him.**—Blessed are the afflictions that conduct us to God himself! When the world casts us from its bosom, we ascend to Abraham's bosom. (Starke).—He, too, was thrust *out of the city*, whose name Stephen confessed. The faithful witnesses of Jesus still hear the cry repeated: "Out of the city!" We cannot long preach Christ in any city without molestation; even if stones are not always thrown at us, the filth of slander is heaped upon us. (Gossner).—Now liest thou there, beloved Stephen! This is the reward which the world gives to the servants and faithful followers of our blessed Lord Jesus Christ. Such is the death of true saints. (Luther).—*The stones which the world casts at the witnesses of God*: they become, I. Monuments, proclaiming the shame of the enemies of the truth; II. Precious stones, in the crowns of glorified martyrs; III. The seed of a new life for the Church of Christ.—**A young man's feet, whose name was Saul.**—They stone one witness, but God is preparing another to take his place. (Starke).

VER. 59. **Lord Jesus, receive my spirit!**—*Lord Jesus! Lord Jesus!* This is the glorious battle-cry of the children of God, the watchword by which we recognize one another, the sound of the trumpet at which the walls of Jericho fall down. It rings in the Church of God like the alarm-bell which proclaims that a conflagration is raging in the city—it resounds like the signal-gun when the enemy approaches. *Lord Jesus!* This is the cry of the new-born babe in Christ, the exclamation of the aged pilgrim who is leaving the world—it is the utterance of all their grief and their hope. *Lord Jesus!* This is our sword, our pilgrim's staff, our whole dependence. Stephen commits his soul into the hands of his King: "Lord Jesus, receive my spirit!" O sure and blessed refuge of the soul! We are happy when we fall into these priestly hands, and are offered up on this altar. Many an individual becomes aware only in the last moments of his life, that he has a soul, which can no longer walk in the same way with the flesh. Whither shall this soul go? Shall it return to the world? But the gate is closed. Shall it fall into the hands of Satan? That would be an awful doom. Shall it fall into the hands of the Almighty? But he is a consuming fire. Shall it seek Jesus? But it does not believe in him. Cruel perplexity! Stephen's soul enjoys a holy calm—it knows the way of peace. He reposes on the bosom of his Mediator: "Lord Jesus, receive my spirit!" (Krummacher).

VER. 60. **Lord, lay not this sin to their charge!**—This petition of Stephen, viewed in its different aspects: as the petition, I. Of a dying man; II. Of a man who forgets his personal concerns; III. Of a man who seeks nothing but the kingdom of God. (Schleiermacher).—*Si Stephanus non sic orasset, ecclesia Paulum non haberet.* (Augustine).—**He fell asleep.**—Not many words are expended on the pains and death endured by Stephen; they were a "light affliction and but for a moment" [2 Cor. iv. 17], "not worthy to be compared with the glory that shall be revealed in us." [Rom. viii. 18]. Hence, the historian briefly says: "He fell asleep." It may, in truth, be said, that when the saint dies, he *falls asleep;* "there remaineth a rest to the people of God." [Heb. iv. 9]. (Apost. Past.).—*The best will and testament of the Christian:* it is that which commends, I. The soul, to heaven; II. The body, to the earth; III. Friends, to the divine protection; IV. Enemies, to the divine compassion. (Starke).—*The death of Stephen:* I. Directing his last glance to heaven; II. Bearing his last testimony to the Lord; III. Devoting his last care to his spirit; IV. Offering his last prayer for his enemies. (Florey).—*The suffering and dying Stephen, a mirror reflecting the image of the crucified Jesus:* I. The shame of the cross; both appearing before the same great Council, falsely accused, unjustly condemned, cast out of the city; II. The glory of the cross; in both, fearlessness in self-defence, patient endurance, ardent love of enemies (the first word of Jesus [Luke xxiii. 34], the last of Stephen), a blessed hope of heaven (the last word of Jesus, the first of Stephen).—*The Christian's chamber of death:* I. The battle-field on which faith overcomes the word; II. The sanctuary of holy love; III. The scene of the triumph of Christian hope.—*The first evangelical martyr:* I. The cause for which he suffers; II. The divine aid which he receives; III. The frame of mind in which he dies. (Krummacher).—*The power of Christ, manifested in believers:* I. He enables them to confess him with such joyousness and courage, that no enemies can resist them, ch. vi. 8-10; II. He adorns them with such purity of life, that even the tongue of slander cannot reach them, ch. vi. 11-13; III. He fills them with such meekness and love, that they pray even for their worst enemies; ch. vii. 59; IV. He soothes them in the hour of death, by affording them a view of his eternal glory, ch. vii.

55, 59. (Leonh. and Spiegelh.).—*The example of Stephen:* it teaches us, that the Christian possesses, I. The zeal and the wisdom of faith, in his walk and conversation; II. The serenity and the courage of faith, in his trials; III. The confidence and the peace of faith, in the hour of death. (Bachmann).—*The honorable badges by which the Lord distinguished the nobility of soul of his faithful disciple Stephen:* I. He was full of faith and power, and did great wonders and miracles among the people [ch. vi. 8]; II. He was filled with a cheerful and unshrinking courage, when he suffered from the injustice of the world; III. He beheld the approach of death with firmness and holy hope; IV. His memory was blessed [Prov. x. 7], and wrought a new life (Saul), even after he had fallen asleep. (W. Hofacker).—*Stephen, and his three crowns* (his Greek name signifies, a *crown*): I. The beautiful crown of grace, with which the Lord adorned him in his words and works; II. The bloody crown of thorns, which, like his Saviour, he wore in suffering and in death; III. The heavenly crown of honor, which was laid up [2 Tim. iv. 8] in eternity for this faithful martyr.—*The three birthdays of the Christian:* in consequence of the birth of Christ, I. Our spiritual birth becomes possible; II. Our bodily birth is a welcome event; III. Our eternal birth is sure. (Strauss, *on the festival of St. Stephen* [Dec. 26], *in allusion to Christmas* [Dec. 25].).—*The manifestation of Jesus Christ is both unto life, and unto death:* I. It is unto life (the primitive church; the power of the wisdom and the words of Stephen); II. It is unto death (bodily, spiritual death); III. In death, it is unto life (the happy end of Stephen; the conversion of Saul). (W. Hofacker).—The *manger*, the path to the *cross;* the *cross*, the path to *heaven*. (Kapff).—*The manger, the cross, and the crown, the three stations in the life of the disciple, as of the Master.*—*The dying Stephen, a conqueror:* I. He overcomes the murderous cry of a hostile world, when he looks with the eye of faith into heaven, ver. 54, 55; II. He overcomes the bitterness of death, when he serenely commits his spirit into the hands of Jesus, ver. 56–58; III. He overcomes his own flesh and blood, when he offers an intercessory prayer for his murderers, ver. 59.—*Why is Stephen's death the only case of martyrdom described in the New Testament?* I. This narrative exhibits the leading features of all succeeding cases of martyrdom; II. It stands alone, in order that here, too, the glory of Christ may not be diminished, and that we may, like the dying Stephen himself, look first of all to Him who is the author and finisher of our faith. [Heb. xii. 2].

PART THIRD.

The Church of Christ throughout Judea and Samaria, and in its transition to the Gentiles. Ch. viii.—xii.

SECTION I.

THE PERSECUTION OF THE CHURCH IN JERUSALEM, WHICH BEGAN WITH THE STONING OF STEPHEN, AND IN WHICH SAUL ESPECIALLY TOOK AN ACTIVE PART, OCCASIONS THE DISPERSION OF THE BELIEVERS THROUGHOUT JUDEA AND SAMARIA, BUT ALSO LEADS TO THE PROMULGATION OF THE GOSPEL IN THESE REGIONS, AND EVEN TO THE CONVERSION OF A PROSELYTE FROM A DISTANT COUNTRY.

CHAPTER VIII.

A.—THE FLIGHT OF THE MEMBERS OF THE CHURCH FROM JERUSALEM, LEADS TO THE PROMULGATION OF THE GOSPEL IN JUDEA, AND EVEN IN SAMARIA. PHILIP PREACHES CHRIST TO THE SAMARITANS WITH SUCCESS, AND SIMON THE SORCERER HIMSELF IS BAPTIZED. THE APOSTLES PETER AND JOHN SUBSEQUENTLY ARRIVE; THEY CONFER THE GIFT OF THE HOLY GHOST, AND UNMASK SIMON.

CHAPTER VIII. 1–25.

§ I. *Persecution and Dispersion.*

CHAPTER VIII. 1–4.

1 And [But] Saul was consenting unto [had pleasure in] his death [execution]. And at that time [on that day] there was [arose] a great persecution against the church which was at Jerusalem; and [but][1] they were all scattered abroad through-
2 out the regions of Judea and Samaria, except the apostles. *And [But] devout men carried Stephen *to his burial* [buried Stephen], and made[2] great lamentation [wailing]

3 over him. *As for Saul, he [But Saul] made havoc of [ravaged] the church, entering into every house, [entering (here and there) into houses], and haling [dragging]
4 men and women, committed *them* to prison. *Therefore they that were scattered abroad went every where [went further] preaching the word [the Gospel, *λόγον*].

[1] Ver. 1. πάντες δὲ. The particle τε [of the *text. rec.*] is attested only by the Alexandrian MS. [A.], and the Syriac, as well as the two [Reuss: *Gesch. d. h. Sch. N. T.* § 431.] Ethiopic versions; whereas, all the other minuscule mss. and ancient versions read δὲ, which is, accordingly, to be preferred. [δὲ is found in B. C. D. E. H. and adopted by Lach., Tisch. and Alf. Neither particle is found in Cod. Sin., but a later hand (C) prefixed καὶ to παντ.—Tr.]

[2] Ver. 2. [Lachm., with whom de Wette agrees, reads ἐποίησαν before κοπετὸν, with A. B. C. D., but Tisch. and Alf., following E. H. read with *text. rec.* ἐποιήσαντο, the former being, according to Alf., very probably a later correction.—Cod. Sin. ἐποίησαν.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1 *a*. **And Saul was consenting unto his death.**—Tischendorf [and Stier, with whom J. A. Alex. and Hack. agree] attaches this short sentence to ch. vii. at the end. But it belongs rather to the commencement of the present chapter, since it serves to introduce the narrative of that persecution of the Christians which now began to extend. And even the construction: ἦν συνευδοκῶν, in place of the simple past tense, implying *continuance* of time [Winer: *Gram. N. T.* § 45. 5.—Tr.], derives its significance here mainly from the facts that are now to be related.

b. **And at that time - - - persecution.**—The expression ἐν ἐκείνῃ τῇ ἡμέρᾳ, is usually understood in the widest sense, as equivalent to: "At that time" (Luther's [and Engl.] version). There is, however, no reason for departing from the literal sense: "On that day." We might rather infer *a priori*, from psychological considerations, as well as from others furnished by the natural sequence of events, that the stoning of Stephen would be immediately followed by an outbreak of fanaticism, of which the Christians generally would be the victims. Bengel accordingly remarks on ἐκ. τ. ἡμ.: *non differebant adversarii*. As a wild beast that has once tasted blood, is ever afterwards governed by a thirst for it, so the brutal passions of men, when they are once roused, and especially when they are combined with religious fanaticism, acquire additional ferocity after every successful outbreak. It is not probable that many *days* passed by, before the great persecution began; it is possible, that the mass of the Jews, on returning to the city, *at once* began a general attack on the Christians. And this persecution was, without doubt, not exclusively a measure adopted by the theocratical authorities, but rather the act of the people, who had previously been "stirred up," according to ch. vi. 12, and had now participated in the act of stoning Stephen.

c. **They were all scattered abroad.**—The members of the church fled from the persecution to which they were exposed in the capital, in accordance with the direction and permission of the Redeemer (Matth. x. 23). They retired at first to the surrounding regions of Judea, and sought places of refuge in other cities or in villages; many of them subsequently withdrew to the territory of Samaria. It is, however, questionable whether the term πάντες is to be literally understood, in the sense that *every* Christian left the city. Luke himself reports one exception, when he appends the words: πλὴν τῶν ἀποστόλων, so that it is certain that at least the apostles remained in Jerusalem. They regard that city as the post to which the command of the Lord had assigned them, and which they do not feel at liberty to abandon, without an express declaration of his will. And, besides, the holy city, the central point of Israel, was still, in their view, the future central point of the kingdom of Christ. The apostles, therefore, supported by their faith, courageously maintained their position in the midst of the dangers which threatened them. But did not a single Christian, with the exception of the twelve apostles remain in Jerusalem? It is not probable that such was the fact, particularly when we consider the circumstance that, not long afterwards, ch. ix. 26, disciples are found present in Jerusalem, in addition to the apostles, who are themselves not mentioned until the facts stated in ver. 27, are introduced. An additional argument against the literal meaning of πάντες is furnished by ver. 3, of the present chapter, as some interpreters suppose, since even after the dispersion mentioned in ver. 1, Saul was able to ravage the church, by dragging men and women to prison (Meyer). But we do not ascribe any importance to this argument, as ver. 3 appears to us not to describe subsequent events, but rather to present, more in detail, one aspect precisely of that διωγμός which had been mentioned only in general terms in ver. 1. Still we cannot be convinced that πάντες is to be here understood in its strict and literal sense; the term is rather to be regarded as employed in a hyperbolical manner [Meyer; de Wette; as in ch. iii. 18; Mt. iii. 5; Mark i. 37; vi. 33; John iii. 26; the word here "need not be pressed so as to include every individual." (Hackett).—Tr.]. But this view does not authorize us to take πάντες at once in the sense of *multi* (Kuinoel), nor to restrict it to the *doctores* (Bengel), nor to assume that ἐκκλησίαν designates exclusively the Hellenistic part of the church (Baur). Baumgarten's conjecture (I. 158 ff.) is equally as little capable of being sustained, when closely examined. He supposes that precisely at the hour in which Stephen was stoned, the church, in its deep sympathy, was gathered together, offering prayer in his behalf, and that the first assault in this persecution was directed against that congregational meeting, the members being instantly dispersed. If this was the case, the words πάντες διεσπάρησαν would state nothing more than that all those members who were accidentally gathered together, were scattered. Now, in the first place, it is an unaccountable circumstance that the apostles, who were certainly present, if such a meeting had been held, should not also have been scattered abroad, as well as others. In the second place, Baumgarten rends portions of the text asunder which are intimately

connected, namely: διεσπάρησαν κατὰ τὰς χώρας; for he represents the dispersion of the meeting as the immediate result of the persecution, and the flight to regions beyond the city, as an indirect result, which is offering violence to the text.

VER. 2. **And devout men carried Stephen to his burial.**—The particle δέ after συνεκόμισαν undoubtedly indicates a contrast, namely, that between the tender affections of certain individuals and the madly excited passions of the mass of the people. These ἄνδρες εὐλαβεῖς are, without doubt, Jews, as in ch. ii. 5, and not Christians, (as Heinrichs and da Costa imagine); the latter are *always* designated in THE ACTS by other terms. [But Ananias, mentioned in ch. xxii. 12, was a Christian, and yet is so designated, according to the reading preferred by Lechler to that of the *textus receptus*.—TR.]. They were Jews who rendered the last honors to Stephen, and even engaged in a solemn mourning for him [de Wette refers here to Gen. l. 10.—TR.]. But they were εὐλαβεῖς, that is, they were men who feared God more than they feared man, or than they regarded the temper of the populace at the time. They did not hesitate to give an honorable burial to a man of whose innocence and godliness they were convinced, although he had been accused of blasphemy (of which he had not been proved to be guilty), and had suffered the ignominious death of a criminal. An analogous case may be found in the burial of Jesus by Joseph of Arimathea, who also had, previously, not been a disciple of Jesus (at least according to Luke and Mark). [Termed a "disciple" in Mt. xxvii. 57 ff; a "disciple—secretly," in John xix. 38, but not so designated in Mark xv. 43 ff., and Lu. xxiii. 50 ff.—TR.]

VER. 3. **As for Saul, he made havoc of the church.**—Luke proceeds to relate the share which Saul took in the persecution of the Christians; his conduct contrasts strikingly with that of the devout men mentioned in ver. 2, and also illustrates the general statement made in ver. 1. Saul *ravaged* (ἐλυμαίνετο) the church [comp. the same word in Ps. lxxx. 14, *Sept.* with πορθέω in Acts ix. 21; Gal. i. 13, 23; and see Acts xxii. 19, 20; xxvi. 9–11; 1 Tim. i. 13.—TR.]. The word implies that, as far as it lay in his power, he injured and destroyed the church; he **entered into** houses, κατὰ οἴκους, literally, *from house to house;* the expression, however, can, naturally, refer to those houses only, in which he expected to find Christians. When these were discovered, he dragged them forth, (doubtless with the aid of the officers of the Sanhedrin), and transferred them to the prison. It is obvious that he was sustained by the hierarchical authorities, as he could not have otherwise ventured to enter by force into private dwellings, neither would he have found the doors of the prison open to receive his victims. Still, the general tenor of this verse leads us to conjecture that these results depended in a great measure on the personal character of Saul, and that it was specially *his* wildly excited fanaticism which inflicted great injuries on the church. The novel and revolting features of his course were the systematic manner in which he sought out the confessors of Jesus, and his rude intrusion into domestic circles—a Jewish prelude of the later Romish Inquisition.

VER. 4. **Therefore they that were scattered abroad, went every where.**—These words are connected with διεσπάρησαν in ver. 1, and are explanatory of that term; they inform us that the fugitive Christians did not quietly establish themselves in any places of refuge which they may have found, but travelled onward from place to place [διῆλθον, *they went through*, *i. e.*, the country; comp. ver. 40, below.—TR.]. But the most important fact is stated in the next words: **preaching the word**, *i. e.*, the Gospel. It consequently appears that the persecution which they had endured in Jerusalem, could not so intimidate them, that they henceforth concealed their faith in Jesus from public view; on the contrary, wherever they appeared, they proclaimed their faith, and the joyful tidings concerning the Redeemer and his redeeming work.—The very closest chronological connection exists between this historical statement and ch. xi. 19 ff.: οἱ μὲν οὖν διασπαρέντες - - διῆλθον ἕως Φοινίκης; the intervening portions, from ch. viii. 5 to ch. xi. 18, accordingly assume the character of an episode.

DOCTRINAL AND ETHICAL.

1. This *persecution* of the Christians and its consequences constitute a glorious evidence of the government of Christ, who rules also in the midst of his enemies [Ps. cx. 2], and always promotes the interests of his kingdom. An event which appeared to the eye of man to threaten inevitable destruction, so that it was a question whether the church of Christ could continue to exist, or would be annihilated, was, on the contrary, converted into the means of invigorating and extending it. The dispersed Christians preached the Gospel; thus the storm which burst forth, carried the seed which had hitherto been gathered together in a *single* spot, to many different regions, and, in some cases, to a considerable distance. And that seed germinated and produced fruit. The Gospel now begins its course, which is to extend over the whole globe, after having been hitherto confined to the one city of Jerusalem. Thus, even when men think evil, the Redeemer means it unto good [Gen. l. 20], that is to say, he not only counteracts the intended disastrous results, but also employs the devices of enemies, in an unexpected manner, as means for extending his kingdom.

2. As the apostles remained in Jerusalem, the *dispersed* Christians were church *members* only: at most, several of them, Philip, for instance, ver. 5, may have belonged to the company of the "seven men", who had been previously elected, ch. vi. 3 ff. But even to these the ministry of the word had not been primarily intrusted; hence, these scattered Christians, in the great majority of cases, were invested with no ecclesiastical office whatever. And yet they labored as evangelists, wherever they came, without any official obligation, or any express authority. They were moved by the inward power of that faith which cannot but speak of the truth of which the heart is full; they were influenced by the Spirit, with whom they had been anointed; they were controlled by their love of the Saviour,

to whom they owed the remission of their sins and all their blessed hopes. This propagation of the Gospel beyond the limits of the holy city —this establishment of the church of Christ in other districts of Palestine, and even beyond its boundaries (see ch. xi. 19), was, consequently, not the work of the apostles themselves, but mainly of other Christians, who held no office, but were invested with the general priesthood of believers [1 Pet. ii. 5, 9]. According to human conceptions of church government and the ecclesiastical office, such a course should not have been adopted. But the Lord of the church did not restrict himself to the apostolic office which he had instituted, in such a manner that no work could be legitimate, acceptable to God, or rich in blessings and in promise, unless it were performed exclusively by the apostles. Here, too, Christ teaches us that no human being and no finite ordinance can be regarded as necessary, and absolutely indispensable; He alone is at all times and in all places, indispensable.

HOMILETICAL AND PRACTICAL.

See below, § II. ver. 5–18.

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§ II. *Philip preaches the Gospel in Samaria with success, and Simon, the sorcerer, himself is baptized.*

Chapter VIII. 5–18.

5 Then Philip went down to the[1] [a] city of Samaria, and preached Christ unto 6 them. *And the people [the multitudes, *οἱ ὄχλοι*] with one accord gave heed unto those things which Philip spake, hearing and seeing [when they heard and saw] the 7 miracles [signs] which he did. *For unclean spirits, crying with loud voice, came out of many[2] that were possessed *with them* [For from many who had unclean spirits, these came out with a loud cry]: and many taken with palsies [many that were para- 8 lytic], and that were lame, were healed. *And there was great joy in that city. 9 *But there was [previously] a certain man, called Simon, which beforetime [*om.* which beforetime] in the same city [who] used sorcery, and bewitched [astonished] the people of Samaria, giving out that himself [professing (*λέγων*) that he] was some great 10 one: *To whom they all[3] [*om.* all] gave heed, from the least to the greatest [small and great], saying, This man is the great power of God [the power of God which is called 11 great].[4] *And [But] to him they had regard [gave heed, (*as in ver.* 10)], because that of long time he had bewitched them with [time they had been astonished at his] 12 sorceries. *But when they believed Philip preaching [who preached] the things[5] [the gospel (*om.* the things, *εὐαγγελ.*)] concerning the kingdom of God, and the name 13 of Jesus Christ, they were baptized, both men and women. *Then [But] Simon himself believed also: and when he was baptized, he continued with [adhered to] Philip, and wondered [was astonished (*as in ver.* 9 and 11)], beholding the miracles and signs[6] which were done.

[1] Ver. 5.—The article before *πόλιν*, which Lachm., in accordance with A. B. and two later [minuscule] mss., has adopted, is certainly a later addition; it is wanting in the great majority of the minuscule mss., and also in Chrysostom, and was probably inserted in order to designate the capital city. [Meyer and de Wette concur with Lechler, and Alf. omits it.—It is found in Cod. Sin., *τήν*.—Tr.]

[2] Ver. 7.—*Πολλῶν* [of *text. rec.*] is supported only by H. among the uncial MSS., but also by various minuscule mss., and several oriental versions and fathers. However, it would not have been substituted for *πολλοί* of A. B. C. E. [and Cod. Sin.] if the latter had been the original reading, while, on the other hand, in view of the latter half of the verse, *πολλοί* could easily have been substituted as a correction of *πολλῶν*. But *ἐξήρχοντο* is much more fully attested [by A. B. C. E. and Cod. Sin.] than the singular number *ἐξήρχετο* [of *text. rec.* and H.—Lach. and Alf. read *πολλοί - - - ἐξήρχοντο*. "*πολλοί* is a *nominativus pendens;* comp. ch. vii. 40; Rev. iii. 12. Winer, § 28. 3 (and § 63. 2. 6.)" (Alford): but de Wette calls this "correction" an "unmeaning" reading, prefers that of the *text. rec.*, and remarks that the "genitive *πολλῶν* is governed by *ἐξηρχ.*, as in ch. xvi. 39; Matt. x. 14."—Vulg. *multi. - - exibant.*—Tr.]

[3] Ver. 10. a.—*πάντες* [of *text. rec.*] before *ἀπὸ*, is omitted by Tisch. [and Alf.], in accordance with H., some versions and fathers, as a later addition, although it is found in the great majority of MSS. [A. B. C. D. E. Cod. Sin., and retained by Lach.]. But the different positions which it occupies in several MSS., respectively, render it suspicious; it could easily have been inserted by a later hand. [Tisch. refers to Heb. viii. 11 as its source.—Tr.]

[4] Ver. 10. b.—*καλουμένη* [inserted before *μεγάλη*] is wanting in only a few MSS. [G. H.]; it may have been dropped by copyists as, apparently, an incongruity. But it is so well supported [by A. B. C. D. E. Cod. Sin., Syr. Vulg., etc.], that the most recent editors have all adopted it, although it is wanting in the *textus receptus*. [But it is, perhaps, like another reading, *λεγομένη*, found in some minuscules, only a marginal gloss. (de Wette).—Tr.]

[5] Ver. 12.—*τά* [of *text. rec.*] before *περί*, is found only in G. H. and is wanting in all the other uncial MSS. [including Cod. Sin.]; hence it is omitted by Lach. and Tisch. [but retained by Alf.]. Meyer considers its presence to be indispensable, as *εὐαγγελίζεσθαι* is not found elsewhere in combination with *περί;* but that circumstance does not prove that here, too, it must be combined with the accusative.

[6] Ver. 13.—The reading *δυνάμεις καὶ σημεῖα*, without *μεγάλα* or *μεγάλας* (the latter, in either form, being certainly a later addition suggested by *ἐξίστατο*), is adopted by Tischendorf and Meyer, and should be preferred to the usual *σημ. κ. δυν.* [Great variations occur in the ancient MSS., and in the printed text of editors. The *text. rec.* and Lach. read: *σημ. κ. δυν. μεγάλας γινομένας* with A. B. C. D. Cod. Sin., except that C. omits *γιν.* Alford reads: *δυν. κ. σημ. γινομένα* with E. G. H. Syr. and fathers; G. H. omit *μεγ.* The text of the Engl. version (which follows Tynd. and Cranmer) changes the order of the *text. rec.*, and omits *μεγ.*, which it recognizes in the margin, where we read: *signs and great miracles*—Tr.]

EXEGETICAL AND CRITICAL.

VER. 5. *a.* **Then Philip went down.**—Luke had briefly stated above, that the members of the church, after being dispersed by the persecution, had carried the Gospel to other regions. He now describes a single case as an illustration. This Philip, who, as the connection shows, had been driven from Jerusalem by the same violent persecution, cannot possibly have been the apostle who bore the same name, as, according to ver 1, the company of the apostles remained in the holy city. The interpretation that the narrative here refers to a *later* period, and that it was really the apostle Philip who visited Samaria, cannot, for several reasons, be admitted. For the connection, in the first place, between ver. 4 and ver. 5, is so intimate, that the journey of Philip, must be regarded, both chronologically, and in accordance with the natural sequence of events, as a direct result of that persecution. And, in the second place, the journey of John and Peter, who were sent to Samaria, as the commissioners of the apostles, ver. 14, would be perfectly inexplicable, if Philip himself were one of the apostles. It is, therefore, not the apostle Philip who is here meant, but another person of the same name; he is, beyond all doubt, the one who is mentioned in ch. vi. 5, as the second of the chosen Seven. It is, indeed, precisely this position of the name in that list, which renders it probable that the Philip here mentioned, was not only one of the Seven, but also the same who is described in ch. xxi. 8 as *ὁ εὐαγγελιστής, ὁ ὢν ἐκ τῶν ἑπτά*. For the name of Stephen is, without doubt, placed first in that list for the reason that his labors and sufferings had given unusual prominence to him, and invested his name with a special interest. Philip seems to have been mentioned in the second place for similar reasons, since he was identified with events of the highest moment in the history of the Church. It may be easily imagined that the colleagues of Stephen were the first persons on whom the hostility of the Jews prepared to inflict its blows. The opinion, that this Philip was one of the twelve, was entertained already by Polycrates in the second century (as quoted by Eusebius, *Hist. Eccl.* iii. 31; v. 24), by the authors of the Apostolical Constitutions (vi. 7. 1), in the third century, and by others; it was suggested not only by the sameness of the name, but probably also by the special character of the labors of Philip, since these appear to have been such as the apostles exclusively performed. This latter view seems, indeed, to be sustained by the expression: *ἐκήρυσσε τὸν Χρ.*, inasmuch as it was originally applied to the proclamation of a herald, and denotes, therefore, here, that a public declaration was made in a more than ordinarily solemn manner, and by special authority, while in the case of others, merely the terms *εὐαγγελίζεσθαι* (viii. 4; xi. 20) and *λαλεῖν τὸν λόγον* were employed. The evangelizing labors of Philip, therefore, undoubtedly seem to be of a different kind from those of the latter. But they do not on this account assume a decidedly *apostolical* character, in which case *διδάσκειν* or *διδαχῇ* would have been the term employed, as in iv. 2, 18; v. 25, 28, 42; comp. ii. 42. The word *κηρύσσειν*, in the present verse, constitutes, as it were, an intermediate grade, or occupies a position between the specifically apostolical *διδάσκειν*, and the general Christian *εὐαγγελίζεσθαι*, or, *λαλεῖν τὸν λόγον*. This view is in the strictest accordance with the opinion that Philip was one of the Seven, as these men really did occupy an intermediate position in their respective relations to the apostles, and to the disciples in general.

b. The name of the city in **Samaria**, in which Philip labored so successfully, cannot by any means be determined with certainty; from the text we merely learn that it was one of the numerous cities of the district of Samaria. The language in ver. 8 and 9, conveys the impression that Luke himself was not acquainted with the precise name, and that he purposely expressed himself in indefinite terms. It is not probable that the *capital* city is meant (Kuinoel); it also bore the name of *Samaria*, and received that of *Sebaste* from Herod the Great, but it cannot be here intended, as the same name in ver. 9 and 14 plainly designates the whole region [as in i. 8].

VER. 6–8. **And the people with one accord.**—Philip proclaimed the Messiah to them, and, at the same time, performed many miracles of healing, as well in the case of persons that were possessed, from whom the unclean spirits (demons) came out with loud cries, as also in the case of those who were lame and paralytic. The inhabitants, who had a personal knowledge of these wonderful works, were thus induced to listen with devout attention to the words of Philip (*προςεῖχον — ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα*). Not merely a few individuals, or the adherents of any particular party, but the whole mass of the population (*οἱ ὄχλοι*) listened in a confiding and respectful manner, and with entire unanimity (*ὁμοθυμαδόν*) to the addresses of Philip (although *προςεῖχον* is not yet equivalent to *ἐπίστευον* in the higher sense of the latter word). The joy which pervaded the city, and which was already occasioned by the healing of many sick persons, and by Philip's joyful tidings concerning the Saviour and redemption, became so **great**, (*χαρὰ μεγάλη*), when the people perceived that they were all acting **with one accord.**

VER. 9–11. **But there was a certain man called Simon.**—The logical connection is the following:—A man, named Simon, had been in the place before Philip's arrival, whose magic arts had created a great sensation, and secured a number of adherents for him. [The word here and in ver. 11 translated *bewitched* (*ἐξίστημι*, see *Wahl* and *Robinson*), but never so rendered where it occurs in the New Test. elsewhere, signifies *amazed*, *astonished*, as in ii. 7, 12; ix. 21 (J. A. Alex.); thus, below, in ver. 13, it is translated *wondered*.—TR.]. Luke furnishes us with no information respecting the origin of this man, *e. g.*, whether he was a native of this city, or, indeed, whether he was a Samaritan at all. So far, therefore, no facts are presented that are adverse to the conjecture of Neander, Gieseler and others (which Meyer combats on insufficient grounds). Those writers identify Simon with an individual of the same name, whom Josephus thus describes: *Σίμων Ἰουδαῖος, Κύπριος δὲ γένος, μάγος εἶναι σκηπτόμενος. Antiq.* xx. 7, 2); the

Roman procurator Felix had employed him, about A. D. 60, as a pander. The statement of Justin Martyr that Simon was a native of Gitta in Samaria [see K. v. RAUMER: *Palæstina*, p. 156] is the less worthy of confidence, not only as more than a century intervenes between him and Simon, but also because he connects other and later legends, as it can be demonstrated, with the name of this sorcerer; and the penitential petition of Simon in ver. 24, affords no evidence *per se*, that he did not subsequently resume the practice of his deceptive arts.—Simon was, unquestionably, according to the text before us, one of the men who, in "that solstitial period of religion", travelled through the country (as Greek and Roman writers also testify), in the capacity of fortune-tellers, astrologers, and interpreters of dreams, or who attracted attention, and acquired influence as jugglers, or as men professedly endowed with miraculous powers to heal. He had practised his magical arts during a considerable period (ver. 11), and his frauds had been so successful that the entire population of Samaria (and not merely the inhabitants of the city to which Philip came), were filled with wonder and amazement. They placed the utmost confidence in him, and entertained the most exalted opinion of his personal character and abilities (ver. 10). He alleged that he possessed peculiar attributes, and was a personage of an extraordinary character (*εἶναί τινα ἑαυτὸν μέγαν*). He found credence among people of every age and every station in life—[**from the least to the greatest**]—and these gradually adopted the opinion that he was himself *ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη*. This expression doubtless means that they discerned, as they thought, a species of theophany in the person of Simon, and that they supposed that **the great power of God**, the most exalted divine power, was revealed in him. It is here an important circumstance, which should be carefully noticed, that Luke himself distinguishes between the personal statements of the magus, on the one hand, and the delusion, on the other, of the people who were prepossessed in his favor. The latter deified him, according to a popular opinion which seems to have assumed a distinct shape; but this was only the opinion of his adherents, and was not founded on any direct statements of Simon himself. Perhaps he deemed it to be the most prudent and advantageous course, to employ a species of *chiaroscuro*, or to resort to mysterious terms, when he spoke of himself personally.—In view of the legends to which later writers have given currency, in connection with Simon the Magus, Baur and Zeller arrive at the conclusion that the actual historical existence of the Simon who is mentioned in the text before us, is very doubtful. We live, however, in a perverse world, and, when we judge dispassionately, we must perceive that it is a violation of the principles of sound criticism to cast a shade of doubt on the present narrative, simply because certain fables connected with this Magus originated at a later period; these obtained currency from the days of Justin Martyr, particularly through the Clementine Homilies, and the Apostolical Constitutions. Luke furnishes a plain statement, the truth of which is fully sustained by accounts derived from other sources respecting the magians of that age, and that statement by no means belongs to the category of certain legends which originated more than a century afterwards.

VER. 12. **But when they believed Philip.**—The faith with which the Samaritans listened to the preaching of Philip, who bore witness, not like Simon, of himself, but of Jesus Christ and the kingdom of God, was the more honorable and blessed, as it took the place of a superstition which had already begun to prevail; it demonstrated, moreover, that it possessed the character of a *willing* obedience, since it induced the Samaritans to receive baptism.

VER. 13. **Then Simon himself believed also.**—The circumstance that even this magus received the Gospel, was baptized, and attached himself to Philip as a disciple (*προςκαρτερῶν*), was in itself a very striking proof of the superior power, and, indeed, the divinity of the Gospel concerning Christ. The influence which, psychologically speaking, first of all affected Simon, proceeded from the deeds, *i. e.*, the miracles of healing which Philip performed, and of which he was an eye-witness, and, it may be added, an attentive observer (*θεωρῶν*). These facts amazed *him*, as much as his own magic arts had hitherto amazed the *people*, and this thought Luke evidently intends to suggest by employing the same word (*ἐξίστατο*, Mid.), which he had previously employed in connection with Simon, transitively, in ver. 9, and intransitively in ver. 11. Simon had hitherto astonished others, but he now, in his turn, passes from one degree of astonishment to another. Yet it does not thence follow that this magus (as Grotius conjectured, and more recent interpreters have assumed) did not believe that Jesus was the Messiah, but merely regarded him as a magus and worker of miracles, who possessed a power superior to his own.

DOCTRINAL AND ETHICAL.

1. Philip combined *miracles* with the preaching of the *word*, like the apostles, and like Stephen, who also wrought miracles, (ch. vi. 8). But while these contributed to the efficacy of his preaching (comp. Mark xvi. 20), the *word* of the Gospel was the great object to which his labors were dedicated. His miracles of healing doubtless attracted attention to him, and opened an avenue to the hearts of men; still, the conversion of the latter was the fruit of the preaching of the word. And whenever the word, the pure truth of the Gospel, is proclaimed with freedom and fidelity, and received with attention and diligence, it always will continue to bring forth fruit.

2. The *joy* of the converted Samaritans resembled the heart-felt joy of the Israelitic Christians of Jerusalem, ch. ii. 46, 47. "Righteousness, and peace, and *joy* in the Holy Ghost" [Rom. xiv. 17], prevail in the kingdom of God. It is a source of joy, to know that we are reconciled unto God—that we have found a Saviour—that, in Jesus, we are "of one heart, and of one soul" [ch. iv. 32] with those who love him. We might, perhaps, say that the joy and rapture of a believing soul proceed from the conviction that

it has at length found its true home, that it *is* at home, and that it *feels* at home in God.

3. Even *demoniacs* [ver. 7] were delivered from the unclean spirits by Philip, through the power of Christ. These works, which no apostle had hitherto performed, as far as the narrative before us is concerned, were wrought by this man, who was not invested with the apostolical office. Bengel observes here, with much acuteness, that Luke never introduces the word δαιμόνια in THE ACTS, when he speaks of demoniacs [it occurs in a different sense in ch. xvii. 18], while, in his Gospel, he employs it more frequently than any one of the other evangelists. Hence he concludes that the power of [the unclean spirits to take] possession [of men, "obsessionis vim"] had been impaired after the death of Christ. We are, however, the less inclined to adopt this latter opinion, as it is said precisely in the passage before us, that **many** were at this time possessed with unclean spirits. Still, it is worthy of notice, that no case of bodily possession, of which an Israelite was the subject, is described in the book of THE ACTS; those that are mentioned, occurred either in a heathen territory (ch. xix. 12 ff., in Ephesus), or near the boundaries which divided Judaism from heathenism; and the territory of the Samaritans was of this character.

4. Any *doctrines* which Simon, the sorcerer, may have taught, referred to his own person, and were intended to exalt *him* in the eyes of the people. How different was the course which Philip pursued! He never alludes to himself personally, but speaks of Jesus Christ alone, whose name (ver. 12) he commends to his hearers as very holy and precious, and whose kingdom he proclaims as the kingdom of life and salvation. "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 5); this language describes the preaching of every apostle and evangelist mentioned in THE ACTS, and, indeed, constitutes a law which all their successors are solemnly bound to obey. As soon as a pastor or any one who is employed in the service of the church, begins to speak of himself, and to establish faith in *his* person as a part of the creed of others, and, as soon as a congregation or church complies, they are all guilty of a grievous departure from the path of duty, and commit a sin which ultimately conducts to a paganizing deification of the creature.

5. The narrative which now follows, demonstrates that although Simon *believed* (ver. 13), he did not adopt the *true faith*. There is, however, no foundation for the opinion, that the error of this sorcerer consisted in believing that Jesus himself was merely a sorcerer, but possessed of great powers; at least, such a delusion could have derived no support whatever from the doctrine of Philip concerning Jesus as the Messiah, or concerning his kingdom. The narrative does not intimate that the error of Simon was connected with the *substance* of his faith, but rather implies that the *kind* or manner of his faith was unsound. It is quite possible that he professedly received the pure doctrine without gainsaying, but he certainly was not "sound in the faith" [Tit. i. 9, 13]. His faith, like that which is often found in Christendom, was merely a faith of his understanding, a transient conviction, but not one that touched, much less resided in his heart; it was not a *fides plena, justificans, cor purificans, salvans.* Nothing that fails to move the heart and call forth a prompt and full response, can be more than a superficial impression; it effects no favorable change in the individual, or, at the most, converts him into a hypocrite.

HOMILETICAL AND PRACTICAL.

VER. 1. **And Saul was consenting unto his death.**—Comp. 1 Tim. i. 13: "I did it ignorantly." Thus men may remain blind, with all their human wisdom and the light of reason, and be irrational persecutors, with all their supposed zeal for God. Not even the edifying end of Stephen, could make an impression on Saul's imbittered heart.—And yet, we prefer an avowed enemy like Saul, to a false friend like Simon. The former made havoc of the church, the latter continued with Philip, and received baptism; the former was sincere, even in his madness, for he acted in ignorance; the heart of the latter was full of bitterness and deceit; the former was converted, the latter, cast off; ver. 20, 21. (From Ap. Past.).—**Except the apostles.**—In seasons of violent persecution, all should not flee, neither should all alike remain. (Starke).—The apostles demonstrated, by remaining in the city, I. Their manly courage, which made no concession to the enemy; II. Their childlike obedience to the command of Jesus, who had directed them to proclaim his name in Jerusalem, before they went out into the world. (Ap. Past.).—The apostles remained behind as monuments, testifying that the Lord Jesus could not be expelled from that soil. So the two witnesses (Rev. xi. 8–11) will, at last, stand up in the city in which their Lord was crucified. (K. H. Rieger).—*The solitary witnesses of God in the midst of a perverse nation:* (comp. Noah, before the deluge; Lot in Sodom; Abraham among the idolaters; Moses in Egypt; Elijah among the priests of Baal; Daniel in Babylon; the apostles in Jerusalem; Paul among the Gentiles; the harbingers of the Reformation in the darkness of popery). They are, I. Majestic remains of a ruined temple of God; II. Bright beacons amid the darkness of an evil age; III. Massive foundation-stones of a future building of God.

VER. 2. **And made great lamentation over him.**—It is natural that we should mourn when those are taken away who have rendered great services to the church and congregation; for while their death is a gain to themselves, the bereavement is painfully felt by the church. (Starke).—The different sentiments with which the death of the servants of Jesus is surveyed: I. The world rejoices, ver. 1; II. The devout mourn, ver. 2. The witnesses of Christ are able to move the hearts of men even after their death. When one servant is called to his home, another, whom the Lord has trained, is ready to take his place. No sooner has Stephen passed away, than Philip appears. (Ap. Past.).

VER. 3. **Saul made havoc of the church.**—Observe his increasing violence and fury: I. He takes charge of the clothes of Stephen's murderers; II. He consents to the death of this witness; III. He persecutes the fugitives;

IV. He searches for those who are concealed: V. He drags them forth, sparing neither sex; VI. He commits them to prison. (Starke).—*The passion-week of the primitive church:* I. The members are dispersed, ver. 1; II. They bury their first martyr, ver. 2; III. They are persecuted by Saul, ver. 8. (Lisco.).

VER. 4. **They that were scattered abroad, went everywhere preaching the word.**—*Sanguis martyrum semen Christianorum* (Tertullian).—The storms of persecution are only winds that, I. Fan the fire of faith in the church; II. Carry the spark of truth to a distance. Compare [the following stanzas of] Luther's Hymn on the two martyrs of Christ, who were burnt in Brussels [July 1, 1523, named Henry Voes and John Esch. The original consists of 12 stanzas, each containing nine lines, and begins: *Ein neues Lied wir heben an*].

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watch'd,
And gather'd at the last:
And *from that scatter'd dust,*
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

"Jesus has now receiv'd
Their latest living breath:
Yet vain is Satan's boast
Of vict'ry in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wak'ning land
The one availing Name."

—**Scattered - - - preaching.**—How often Christ sends his ambassadors in the guise of persecuted fugitives! (K. H. Rieger).—God usually bestows a spiritual blessing on those who shelter devout exiles. (Quesn.).—*The wonderful ways of the Lord in extending his kingdom:* I. Stephen, the martyr, moistens the field of the church with his blood; II. The raging Saul, even as a persecutor, already serves, unconsciously, as an instrument in extending the kingdom of Christ; III. The fugitive Christians labor in distant regions as the first missionaries of the Gospel.

VER. 5. **Then Philip went down - - and preached.**—The true servants of Christ may be compelled to change their place of abode, but they do not change their minds. (Apost. Past.).—Faithful laborers always find work, and are always engaged in fulfilling the duties of their vocation, whether it be in Jerusalem or Samaria. Rom. xv. 19. (Starke).

VER. 6. **The people - - gave heed - - seeing the miracles.**—By hearing and seeing we are conducted to faith. John i. 47-50. (Starke).—"One soweth, and another reapeth." The seed had been sown by Jesus a few years previously, (John, ch. iv.), and now the harvest is gathered in. (Starke).

VER. 7, 8. **Unclean spirits - - came out - - many - - were healed - - and there was great joy.**—Behold here an image of *the spiritual miracles of the Gospel:* I. The unclean are cleansed; II. The feeble are made strong; III. The sorrowing begin to rejoice.—Even if the pathway to the kingdom of God leads through much tribulation, it terminates in joy—joy, proceeding from the remission of sins, the grace of God, and the hope of eternal salvation.

VER. 9. **Simon - - bewitched** [astonished] **the people.**—*Mundus vult decipi.* When people desire to see a great display, they are easily bewitched by pretenders who are ready to gratify them. Comp. Rev. xiii. 3, 4, "saying, Who is like unto the beast?" Simon was neither the first nor the last of that class of persons who are now called *original characters,* and whom others weakly take a pride in imitating. They are sometimes able to propagate infidelity with great success, and communicate ungodly tastes to a whole people or race. Such men, who erect barriers in the way that leads to heaven, often fascinate others by their wealth, or their intellect, or their vain words. (K. H. Rieger).

VER. 12. **But when they believed Philip preaching,** etc.—So, too, the apostolical simplicity of the dove will always triumph in the end over the fascinating influence and the cunning of the serpent.—Where God's truth arises, the kingdom of lies must wane.

VER. 13. **Then Simon himself believed also.**—To be touched by the truth, to assent to it, to commend it—all this is insufficient, unless the heart and mind be renewed, and abide in the ways of truth.—Even upright pastors may be deceived by hypocrites, and holy things may be taken from them by fraud. (Starke).

VER. 9-13. *Simon the sorcerer,* viewed as *the image of a false teacher:* I. He gave out that himself was some great one, ver. 9; false teachers do not seek after the honor of God, but after their own; II. He bewitched the people, ver. 9; false teachers endeavor to fascinate and dazzle by vain arts, but not to enlighten and convert men; III. He believed, was baptized, and continued with Philip, ver. 13. Thus, too, unbelievers often speak the language of Canaan [Isai. xix. 18, *i. e.,* utter devout phrases.—TR.], when they hope to derive advantage from it; they hypocritically connect themselves with the servants of God, in order to conceal their plague-spots under the mantle of borrowed sanctity.—*Saul,* (ver. 1-3), *Simon,* (ver. 9-11, 13), *Philip* (ver. 5-8, 12),—*the open enemy, the false friend,* and *the upright servant of the Lord*—each considered with reference to *the state of his heart,* his *course of action,* and his *lot on earth.*—*The first persecution of the Christians, and its blessings:* illustrated in the case, I. Of Saul; II. Of Philip; III. Of Simon—each, in a peculiar mode, contributing to the glory of the Gospel.—[*Lessons taught by the first persecution of the Church:* respecting, I. The moral state of man by nature: (*a*) his spiritual blindness; (*b*) alienation of his heart from God; (*c*) the state of degradation to which sin reduces him; II. The ways of divine providence: (*a*) sometimes mysterious (the power of Stephen's enemies); (*b*) often apparently discouraging (the dispersion); (*c*) always wise and good; III. The vitality of the Church: in resisting, as then, (*a*) enmity in every form; (*b*) perpetually; (*c*) victoriously—by the power of the divine Founder.—TR.]

§ III. *The apostles Peter and John follow Philip, in order to confer the gift of the Holy Ghost, on which occasion Simon the sorcerer is unmasked.*

CHAPTER VIII. 14–25.

14 Now [But] when the apostles which [who] were at Jerusalem heard that Samaria
15 had received the word of God, they sent unto them Peter and John: *Who, when they
16 were come down, prayed for them, that they might receive the Holy Ghost: *[*om. the parenthetical signs enclosing the next verse*] (For as yet[1] he was fallen upon none of them: only they were [but (δὲ) they were only] baptized in [unto, εἰς] the name
17 of the Lord Jesus.) *Then laid they *their* hands on them, and they received the
18 Holy Ghost. *And [But] when Simon saw[2] that through [the] laying on of the
19 apostles' hands the Holy Ghost was given, he offered [brought] them money, *Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy
20 Ghost. *But Peter said unto him, Thy money perish with thee [May thy money with thee go to destruction], because thou hast thought that the gift of God may be purchased with money [because thou hast thought of acquiring the gift of God by means
21 of money!]. *Thou hast neither part nor lot in this matter: for thy heart is not right
22 [upright] in the sight of[3] [before] God. *Repent therefore of this thy wickedness, and pray God[4] [beseech the Lord], if perhaps the thought of thine heart may be for-
23 given thee. *For I perceive [see] that thou art in the gall of bitterness, and *in* the
24 bond of iniquity [that thou art bitter gall and art bound up in unrighteousness]. *Then answered Simon [But Simon answered], and said, Pray ye to [Beseech ye] the Lord for me, that none [nothing] of these things which ye have spoken come upon me [!].
25 *And they [But they, οἱ μὲν οὖν], when they had testified and preached [spoken] the word of the Lord, returned[5] to Jerusalem, and preached the gospel in many villages of the Samaritans.

[1] Ver 16. In place of οὔπω of the *text. rec.*, Griesbach has, in accordance with the most important MSS. [A. B. C. D. E. and Cod. Sin.] recommended οὐδέπω; and this latter reading has been unanimously adopted by all the more recent critics. [Alford, who concurs, found it, however, difficult to decide, as far as internal evidence is concerned, and "followed MS. authority."—TR.]

[2] Ver. 18. Ἰδών [in A. B. C. D. E. and Cod. Sin.] is much better supported than θεασάμενος [of *text. rec.*], which is found only in G. H., and is evidently a correction intended to improve the text. [Lach. and Tisch. read ἰδών, but Alf., who reads θεασ., regards the former as the correction. Meyer concurs with him, and de Wette would adopt the same view, if ἰδών were not so strongly supported.—In the same verse, Alf., with Tisch., omits τὸ ἅγιον of the *text. rec.* after πν.; but while this reading is omitted in B. and Cod Sin., it is found in A. C. D. E., Vulg., etc., and Lach. retains the two words.—TR.]

[3] Ver. 21. ἔναντι in A. B. D. [and Cod. Sin.] like οὐδέπω [in ver. 16], is a somewhat rare form, for which C. and some fathers read ἐναντίον; the more usual ἐνώπιον [of the *text. rec.*] is incorrectly substituted for it in E. G. H. [Lach., Tisch. and Alf., with whom Meyer agrees, read ἔναντι, but as Luke very frequently employs ἐνώπιον in his Gospel and elsewhere in THE ACTS, de Wette regards this latter form as the original reading also here.—TR.]

[4] Ver. 22. κυρίου is far more positively attested [A. B. C. D. E. Cod. Sin.] than Θεοῦ [in G. H., Vulg., etc.,], which appears to have been transferred from ver. 21. [κυρίου, by the later editors.—TR.]

[5] Ver. 25. ὑπέστρεφον—εὐηγγελίζοντο are the readings preferred by Lachmann and Tischendorf to those of the *text. rec.*, which, in both cases, exhibits the aorist; however, ὑπέστρεφον is found only in A. B. D., while εὐηγγελίζ. is found in A. B. C. D. E. The authorities which exhibit the latter, advocate the former also, as both words should undoubtedly appear in the same tense. [ὑπεστρέψαν of *text. rec.*, in C. E. G. H.; ὑπέστρεφον, (adopted by Lach., Tisch. and Alf.) in A. B. D. and many minuscules; εὐηγγελίσαντο, of *text. rec.* in G. H.; εὐηγγελίζοντο (adopted by the same editors) in A. B. C. D. E.—Cod. Sin. reads ὑπέστρεφον and εὐηγγελίζοντο.—TR.]

EXEGETICAL AND CRITICAL.

VER. 14. *a.* **Now when the apostles - - - heard that Samaria had received the word of God.**—The tidings which the apostles, who had remained in Jerusalem, now received, were evidently as unexpected, as they were important; they accordingly resolved to send two of their number to the new missionary field. Luke refers to the momentous character of the event, when he employs the phraseology: "Samaria received the word of God." It would weaken the force of the remark, if we should interpret Σαμάρεια as the name of the city; it here designates the whole province, and indirectly alludes to the peculiar position, in matters of religion, which the Samaritans occupied as a people. The fact is here brought to our notice, by implication, that the promulgation of the word of God among the Samaritans, and their acceptance of the Gospel in faith, constituted an epoch, inasmuch as the Samaritans, who were originally a mixed people (Israelites and pagans, ἀλλογενεῖς, Luke xvii. 18), were regarded by the Jews as sectarians and heretics.

b. **They sent unto them Peter and John.**—This is the first time, since the proposition to elect the Seven was made (ch. vi. 3), that the Twelve collectively adopt any measure, as an organized body, authorized and pledged to exercise a general control. It is also a novel circumstance that the college of the apostles deputes two of the whole number, choosing precisely the two who had hitherto (*e. g.* ch. iii. and ch. iv.),

been the most prominent of all. Such a mission unquestionably conferred distinction, and was a decided expression of confidence in those who were intrusted with it. But it was, at the same time, a declaration on the part of the apostolic college which offered the mission, and an acknowledgment on the part of those who accepted it, of the great fact that no single apostle, even though it were a Peter or a John, was *elevated above* the whole company of the apostles, but that each member was *subordinate* to it. We have here a direct refutation of the Romish doctrine of the primacy of the apostle Peter, and a proof that he, like any other of the number, could claim only a parity of rank. (See KARL LECHLER; *N. T. Lehre vom heil. Amt*, p. 136 f. [Doctrine of the New Testament concerning the sacred office.]).

VER. 15–17. **Who - - - prayed for them.**—The service which the apostles rendered to those who were already converted, consisted in offering intercessory prayer for the gift of the Holy Ghost ["that the faith of the Samaritans who had received already the converting influences of the Spirit—might be confirmed by a miraculous attestation" (Hackett)]: prayer was combined with the imposition of hands, ver. 15, 17. The result was, that the converted Samaritans received the Holy Ghost. And it would, further, seem as if one prayer had been offered in behalf of all, as a single or momentary action (aor. προςηύξαντο), and that the imposition of hands was a subsequent act (τότε, ver. 17); according to this view, the imposition of hands on the individuals in succession, occupied a considerable time, and thus, too, the individual converts received the Holy Ghost, not simultaneously, but one after the other (imperf. ἐπετίθουν—ἐλάμβανον). ["The aorist describes a momentary action, or a single action—the imperfect describes an action in its continuance and progress." Kühner: *Gr. Gram.* § 256. 3. *Rem.* 2.—TR.]

VER. 18, 19. *a.* **And when Simon saw.**—Simon had observed that the Holy Ghost was given by means of the laying on of hands of the apostles. The latter fact was doubtless apparent to him, when he observed certain manifestations on the part of the believers, and compared with these the prayer of the apostles, to which, like others, he had listened. The question whether Simon himself had also received the Holy Ghost, is at once decided by two considerations: first, if he had been so endowed, his conduct, as described in ver. 18, would have been a moral impossibility; secondly, the terms ἰδών, etc., obviously represent him as a mere spectator, and not as one of those who personally received the imposition of hands, and the gift of the Spirit.

b. **He offered them money.**—Simon again betrays the characteristic features of the sorcerer, that is, he is completely controlled by selfish considerations, and is interested in that which is spiritual and holy, only in so far as it may serve as the means of aiding him in his sorceries, and enlarging his personal influence and power. His true character is, further, revealed by the hope which he entertained of gaining his object through the medium of money. For as he expects to influence the apostles by pecuniary considerations, he plainly shows that he himself is influenced chiefly by such motives. He views the communication of the Spirit in the light of magic, that is to say, as a power or authority, which does not depend on the moral character, but may be exercised or transferred at pleasure. The latter view is expressed in the words: ᾧ ἐὰν ἐπιθῶ τ. χ. λαμβάνῃ π. ἅ.

VER. 20. **Thy money perish with thee.**—Peter, whose labors had, so far, been strictly associated with those of John, ver. 14, now steps forward, ready to speak and to act, at a moment when a prompt decision, and a resolute course of action, were needed. He not only positively rejects the money, but also, with holy indignation, and with the utmost abhorrence, devotes both the silver [ἀργύριον] and the man who offers it, to destruction! The moral indignation and the imprecation of Peter are occasioned by Simon's desire and will to purchase God's gift with money ["which, from its very nature, could be only a free gift" (J. A. Alex.)]. The term ἐνόμισας, namely, is applied not merely to an opinion, but also to an established sentiment and a purpose; the mere opinion, as far as it depends on the understanding, could not be subjected to a moral judgment and retribution, unless it was associated with the general tendency of the will and the character, and was in reality dictated by them.

VER. 21. **Thou hast neither part nor lot.**—After Peter had very righteously repulsed the man, and rejected the silver, he next refuses, in the most positive terms, to grant the request itself. As, in the former case, his strong emotion led him to begin with the words: τὸ ἀργυρ. σου etc., so here he begins his refusal with the words [in the original]: "There is no part nor lot for thee in, etc.," that is, Thou canst have no share at all therein. ["*Part* and *lot* are synonymous; the former is the literal, the latter, a tropical term." (de Wette).—TR.]. The phrase; ἐν τῷ λόγῳ τούτῳ, must here be interpreted, as the connection shows, not merely in accordance with the Hebrew דָּבָר, but also with the classic usage of λόγος, or, as equivalent to *ipsa causa, i. e.* "in this *matter* or *thing* of which you speak", namely, the power to bestow the Holy Ghost. That mode of interpretation which adheres to the definition of λόγος as *word, doctrine*, and assumes that either a participation in the Gospel itself is meant (Grotius; Neander), or that the inspired manifestations of the believers are here to be understood (Lange), is not consistent with the context, or else is too artificial to be considered as setting forth the true import. The reason which induces the apostle to refuse so absolutely any share to his namesake in his apostolic authority, is to be sought for in the insincerity of the sorcerer alone.—**Thy heart is not right,** [εὐθεῖα, *straight-forward*, (Robinson)—TR.], not upright, not honest, in the eyes of God; thy heart is perverted and treacherous.

VER. 22, 23. **Repent therefore**, etc.—This is the practical lesson which Peter deduces (οὖν), *i. e.*, "since such is thy state, change thy mind, and cease (ἀπὸ) from thy wickedness."—Peter urges Simon to repent and to pray for the forgiveness of his sin, but gives him no assurance of the latter, since the phrase; **if perhaps** (εἰ ἄρα ἀφ.) indicates that the result, (*i. e.* whether

God will forgive), is doubtful.—Ἐπίνοια, a (practical) thought, purpose, plan, is a *vox media* [*i. e.* it may be applied to an honest purpose, *in bonam partem*, or to one that is dishonest, *in malam partem*, according to the context.—Tr.]. The statement of the cause or reason is here, as in the preceding verses, introduced by γάρ, although that reason had already been indicated by οὖν in ver. 22. Peter's words, literally, mean: "I regard you as a man whose influence will be like that of bitter gall and of a bond of unrighteousness, or, as a man who has reached such a state." The reference is, primarily, to the personal and fixed character of Simon, and secondarily, to the pernicious influence which it might be apprehended that he would exercise on the newly formed church. The *bitter gall* (in the original a Hebraizing genitive [Winer: *Gram. N. T.* § 34. 2.]), probably indicates *poison*, as, in ancient times, the gall of the serpent was supposed to be the seat of its poison, even as the German alliterative phrase; *Gift und Galle* [*poison and gall*] assumes that an immediate connection exists between the two. [Comp. Job xx. 14. "The terms here are probably derived from Deut. xxix. 17, Sept. χολῇ καὶ πικρία, etc." (de Wette).—Tr.]. The expression σύνδεσμος ἀδικίας occurs in Isai. lviii. 6 [in the Sept.], but in an entirely different sense; it here implies that Simon's whole person had become, as it were, a *single* band, a whole *bundle* [translated by some: "bundle of unrighteousness." (J. A. Alexander).—Tr.], all the component parts of which were *unrighteousnesses* [see below, Hom. and Prac. on ver. 18, 19 (*b*)]; hence the word is analogous in sense to the modern German: *Ausbund von*, etc. [This German word, (from *ausbinden*, to untie and take out, *i. e.* to select) is sometimes translated *paragon* or *quintessence*, and is applied to any object which exceeds all others of its kind in any good or bad quality.—Tr.]

Ver. 24. **Pray ye to the Lord for me.**—In what light should we regard this language of Simon, as well as the sentiments which dictated it? Meyer inferred, at an earlier period, from the silence which Luke henceforth observes respecting Simon, that the sacred writer intended to describe, in ver. 24, the beginning of a genuine repentance, and that he expected the reader to complete in his own mind the history of Simon's entire reformation. This is an erroneous view of the case. The old interpretation, which Neander, Olshausen, de Wette, and Baumgarten, among recent writers, have adopted, and to which Meyer himself assents in the last edition of his Commentary, undoubtedly presents the true view, viz., that no genuine repentance on the part of Simon is indicated by the narrative. At the same time, however, no value is to be ascribed to the patristic accounts of Simon which have been preserved, *e. g.*, that he subsequently resumed the practice of his magic arts, and, indeed, that his course became more iniquitous than it had previously been, inasmuch as he now regarded it as the great object of his life to maintain a systematic opposition to the apostles and the Gospel. The language of the text before us is sufficiently explicit. Peter had demanded two things of Simon: first, that he should repent; secondly, that he should pray for forgiveness. He yields only a partial obedience to the latter admonition, or, strictly speaking, none at all. In place of praying *himself*, and seeking forgiveness, he requests the *apostles* to pray for him. But by this course he betrays, first of all, that his heart is not truly contrite, and, secondly, that he still entertains superstitious views, since he expects miraculous results from the intercessory prayers of others, without his own self-abasement before God, or supplications offered by himself. And, further, we cannot suppose that an individual has sincerely and truly repented, who, like Simon in the present case, is alarmed solely by the consequences, that is, the punishment of sin, but is not influenced by a sense of his own moral guilt and baseness. He is moved by a dread of the evils with which he is menaced (ὧν εἰρήκατε), but not by any abhorrence of the sin itself of which he is guilty. These are not indications which can encourage us to believe that Simon entertained a godly sorrow, that he sincerely repented, and that he became a renewed man; we cannot, therefore, speak of his conversion as "a glorious victory of the superior spiritual power of the apostles" [quoted by Lechler from an early edition of Meyer's Commentary, but essentially changed in the last edition.—Stier says, in this connection (*Reden d. Ap.* I. 195, 2d ed.): "Simon speaks here almost like Pharaoh, who afterwards hardened himself; see Exod. viii. 29; ix. 28; x. 17."—Tr.]

Ver. 25. **They - - - returned.**—The two apostles did not content themselves with imparting to the new converts of that one locality fuller religious instructions than the latter had hitherto received. (This was the διδάσκειν, which, in Matt. xxviii. 20, follows the βαπτίζειν in the order of time, but also constitutes a part of the μαθητεύειν; see above, Exeg. and Crit., note a. *ult.* on ver. 5). Peter and John, therefore, after having been engaged in the labors already described, devoted themselves to others of a direct missionary character, and preached the Gospel in many villages of Samaria, before they returned to Jerusalem. That these labors were not hastily performed, but were continued for some time, and that the return of the apostles was, consequently, somewhat delayed, are circumstances very plainly indicated by the Imperfect (ὑπέστρεφον—εὐηγγελίζοντο), which is, for critical reasons, to be preferred to the Aorist. [See the note numbered 5, appended to the text, above, ver. 14–25, and also Exeg. and Crit., ver. 15–17, ult.—Tr.]

DOCTRINAL AND ETHICAL.

1. *Baptism* and *the gift of the Spirit*, *missionary* and *apostolical labors*—what is the relation which the one sustains to the other? The converted Samaritans had received *baptism*, but not one of their number had with it received *the gift of the Holy Ghost*, ver. 16. Does this latter expression denote exclusively the *extraordinary* gifts and miraculous manifestations of the Spirit, so that we are authorized to assume that the new converts had, at their baptism, and in conjunction with it, already received the *ordinary* gift of the Holy Ghost? (Löhe: *Aphorismen*, p. 29 f.). Not at all! Such an assumption is altogether arbitrary,

and requires us to obtrude the distinction just specified, upon the text, whereas πνεῦμα ἅγιον occurs in ver. 15, 17, 18, without any indication of such a distinction. We can, moreover, discover no explicit doctrinal passage in the New Testament which would furnish a firm foundation for the assumption that the gift of the Holy Ghost was immediately and inseparably connected with baptism. Even ch. ii. 38, when closely examined, does not sustain this view, and ch. x. 44, 47, 48, proves that God can impart the Holy Ghost even *before* baptism. The baptism with water, accordingly, is not always accompanied by the baptism with the Spirit, as if the latter were dependent upon it, but may in some cases be separated from it by a certain intervening period of time. The determination of the order or sequence belongs to Him who causes His Spirit to descend according to his own pleasure (John iii. 8), and who has also in this respect "put the times and seasons in his own power." (Acts i. 7). We are hardly in a position to fathom the causes and conditions on which the simultaneousness or the succession of the baptism with water and of that with the Spirit, depends, or, in any special case, to exhibit these causes distinctly in certain natural and finite instruments and persons. When Neander, for instance, refers to the circumstance that the Samaritans had not yet received the Holy Ghost, he alleges that the cause lay in the new converts themselves, and adds the explanatory remark, that they had at first received the preaching concerning Christ merely in an outward manner, and had only afterwards, when the apostles arrived and addressed them, been inwardly impressed or affected; but he obtrudes this distinction upon the entire narrative, which furnishes no support whatever for it. Others have supposed that the most simple explanation which could be given of the fact is the following: Philip was not an apostle, whereas Peter and John were, emphatically, *apostles;* they accordingly believe that the gift of the Holy Ghost could be conferred by none but apostles. This is the view not only of the Romish and the Anglican churches (both of which, in conformity to it, regard the administration of the rite of Confirmation as exclusively a function of the episcopate), but also of many Protestant commentators. The latter believe that the explanation of the fact before us is to be derived solely from the circumstance that the giving of the Holy Ghost was reserved for the apostles, *as such.* But Luke cannot have entertained this opinion, since he relates in the very next chapter (ix. 17 ff.), that the Damascene Christian Ananias, at the command of Christ, put his hands on Saul and baptized him, in order to impart the Holy Ghost to him. Yet Ananias himself was not an apostle, nor even one of the Seven, like Philip. The latter cannot therefore have been prevented by any barrier, such as an official restriction, from being the medium of an outpouring of the Holy Ghost on those whom he had baptized. It is also an error to assume, at the same time, that the reason for which the apostles sent two of their own number to Samaria, is to be found precisely in their wish to aid the Samaritans in receiving the gift of the Holy Ghost as well as baptism (Meyer). For the narrative by no means states that the apostles in Jerusalem had heard that any want of this description existed in Samaria: it simply informs us that intelligence reached them "that Samaria had received the word of God," and that they at once sent thither two of their number. Their real motive is apparent: they desired to recognize by that act the work of evangelization which had been commenced in Samaria without their direct agency, to form a bond of union between the new converts and themselves, and to avow and sustain the principle of the unity of the Church of Christ, the interests of which had been specially intrusted to them. While they were influenced by these considerations, the two apostles ascertained, after their arrival, that, by imparting the Holy Ghost, they could materially strengthen the new converts, and aid in the work of maintaining the moral purity and uprightness of the congregation, in view of the equivocal purposes of the sorcerer.

2. *The imposition of hands* is here mentioned a second time in THE ACTS (comp. vi. 6). It was a sign, in the first place, (after the intercessory prayer, ver. 15, had been once offered *for all* the baptized persons), of the communication of the gift to the *individual;* it was, as a symbolical action, a sign, in the second place, and also the medium, of the *actual* impartation of the Spirit and of spiritual life. But it clearly appears from ch. ix. 17, that the laying on of hands was not an act which the apostles exclusively were authorized to perform, and, from ch. x. 44 ff., that this act was not the sole, the indispensable, and, as it were, the only lawful, medium in communicating the Spirit.

3. The conduct of Simon Magus, which betrayed that he had not "put off the old man" [Eph. iv. 22], has, from the earliest times, been regarded as the type of a procedure which derives from him the name of *Simony.* He desired to acquire a special spiritual power by means of money; hence the Church with great propriety applies the name of *crimen simoniæ* to the act of giving or offering secular means and advantages as a compensation for the conferring of spiritual things (such as ecclesiastical offices or Church preferment, ordination, etc.); and the guilty man is termed *simoniacus.* A striking proof of the purity and power of the Christian sentiments imparted to the apostles by the Holy Ghost, is furnished by the conduct of Peter, who at once discerns the true character of the hypocrite, instantaneously, without any hesitation, judicially repels the tempter, and surveys the temptation with abhorrence and a holy zeal. The ethical judgment pronounced by Peter exposes the twofold sin from which the temptation proceeded: (*a*) the desire to obtain from *men* that which *God* alone can bestow (τὴν δωρεὰν τοῦ Θεοῦ); (*b*) the desire to obtain by his own means, even by money, that which is solely *a free gift* of the grace of God (τὴν δωρεὰν τοῦ Θεοῦ—διὰ χρ. κτᾶσθαι). It is precisely the latter that constitutes Simony. If the apostles had *desired* to grant the request of Simon (which, however, they *could not* have done, according to (*a*) above), they would have violated the express command of the Lord: δωρεὰν ἐλάβετε, δωρεὰν δότε. Mt. x. 8.

4. Simon is a *type* not only of all the simonists, but also of all the *heretics* who have since arisen

in the Church. It is well known that this magus has been regarded ever since the second century, as the prominent leader of an heretical school, and, indeed, as *magister et progenitor omnium hæreticorum* (Iren. *adv. hær.* I. 27), and that a Gnostico-heretical system has been ascribed to him personally. It is undoubtedly true that a legendary influence is perceptible in the accounts which have been preserved respecting this man. Still, it would be inconsistent with enlarged views and with the dictates of true wisdom to overlook the deep truth which constitutes the foundation of these traditional accounts. Simon's error consisted essentially in combining pagan with Christian principles, inasmuch as he expected to acquire and exercise the power of conferring the Holy Ghost, as a magic art, and obtain increased facilities for gratifying his ambitious and covetous spirit. He intended, accordingly, to combine in practice his heathenish trade as a sorcerer with Christianity. But he must have had a conception of the whole subject which was still indistinct: his views, if unfolded in the practice which he proposed to adopt, would have ultimately led to the theory of an amalgamation of pagan superstition and Christian faith. Whatever course an individual may pursue in actual life, he will endeavor to justify it by adopting any theory that will satisfy himself and the world around him. Hence we cannot fail to see the germs of a Gnostic, and, in general, of an heretical tendency in the sentiments which Simon obviously entertains. The book of The Acts, as a whole, shadows forth or exhibits the germs, as it were, of all the events and phenomena which belong to the subsequent history of the Church of Christ. Simon Magus, for instance, is, in his personal history, a prefiguration of later occurrences. He became a Christian, but no inward change occurred in him, since he attempted to combine Christianity with his heathenish sorcery. He is thus the representative of all those unsound theories, devices and parties within the pale of Christendom, of which the main object was the combination of foreign elements with the Gospel, or the retention of paganism under a Christian garb; the issue of all such efforts is also prefigured in his history.

5. On this occasion Peter employed the *binding key* [an allusion to "the office of the keys," *i. e.* the *binding* and the *loosing* key, Matt. xvi. 19; xviii. 18; John xx. 23.—Tr.]. He did not, it is true, in distinct terms pronounce an anathema upon Simon Magus—he did not expressly exclude him from the Lord's Table, and expel him from the Church of Christ; but he desired, as far as he himself was concerned, that destruction (ἀπώλεια) might come upon Simon. Now this language implies at least a temporary exclusion from the communion of the Church and the Sacrament. The apostle stands before this man as one who is invested with full authority, although his words do not assume the form of the definitive sentence of a judge, but rather that of an imprecation (εἴη). The reason which he assigns, viz., ὅτι τὴν δωρεὰν etc., plainly shows that his imprecatory language was not dictated by any highly excited personal feeling, by a carnal zeal, or by the fervor of passion, but by an ethically pure and righteous zeal for the honor of God and of his cause. And that his zeal was not fanatical in its character, or one that disregarded the spiritual interests of an erring soul, is demonstrated in the most beautiful manner, when he exhorts Simon to repent and become changed in mind, ver. 22; he likewise admonishes the offender to offer prayer in a penitent spirit to the Redeemer, as the way that may conduct him to forgiveness [see note 4, above, appended to the text.—Tr.]

6. The *ethical character of Christianity* is most gloriously revealed in this apostolical declaration, which assumes a strictly categorical form. Peter takes away from Simon, ver. 21, in the most explicit manner, all hope of obtaining by any possibility the power to confer the Holy Ghost. The cause lay in his own heart, which was not upright. In the practice of magic arts, no regard whatever is paid to the moral sentiments either of the operator or of the subject to whom these arts are applied; purity of heart and integrity of character are here of not the slightest importance. But in the kingdom of God, none can receive grace or the gift of divine grace without corresponding moral qualifications; here, integrity and uprightness of heart are indispensable.

7. Peter's language leaves the point in doubt, whether Simon actually will obtain *the forgiveness of sin*—not, however, because forgiveness in itself is an uncertain matter, but because he entertains doubts himself respecting the sincerity of Simon's repentance and conversion. The great danger which proceeds from the frame of mind in which he finds this wretched man, is the sole cause which prevents him from giving Simon an unconditional assurance of his pardon. It is contrary to the Scriptures, and a very hazardous course, to infuse doubts into the soul of any individual respecting the forgiveness of his sins, or to teach, as the Romish Church does, that he can never be fully assured of the divine forgiveness of his sins. But it is equally as unscriptural and as dangerous to the souls of men, to represent this assurance or certainty of the divine pardon as independent of the state or fitness of the heart. Now the latter was wanting in Simon, as ver. 24 demonstrates, even after the solemn appeal which the apostle made to his conscience.

HOMILETICAL AND PRACTICAL.

Ver. 14. **Now when the apostles - - at Jerusalem heard,** etc. — Persecution cannot weaken the zeal of faithful shepherds in laboring for the welfare of the church. It is of great importance that the faith of the members of newly organized congregations should be steadily maintained and strengthened. Let there be no envy among the servants of God; let none of them look with jealousy on the blessing which attends the labors of others. (Starke).—The most eminent apostles, Peter and John, come, in a fraternal spirit to the aid of Philip, who occupies a subordinate position. (Apost. Past.).—The storm of persecution carried a seed away from the plant, and deposited it in a good soil. The Gospel, which is to be preached to all nations, here comes forth from the temple of the covenant people into an outer court; it reaches a people, which, occupy-

ing an intermediate position, in its relations to Jews and Gentiles, was acquainted with the law and the promises given to Israel, and partially observed them. (Leonh. and Sp.).—Even as the Lord Jesus sent his disciples two and two before his face (Lu. x. 1), so the holy college of the apostles, devoutly imitating this example, sent forth two of their number—that faithful pair of disciples, whom the hand of God united so intimately in the path of duty. The testimony of the truth is intended to be proclaimed in full harmony by the mouth of two witnesses, and their fraternal love is intended to be a source of comfort and encouragement to both. (ib.).—*The first ecclesiastical visitation:* I. The occasion: (*a*) spiritual life has been imparted, but needs support, ver. 14; (*b*) a certain want exists in the church, which must be supplied, ver. 16. II. The visitors: (*a*) Peter—apostolical earnestness and zeal; (*b*) John—evangelical mildness and gentleness. III. The functions of chief pastors: (*a*) humble prayer in the name of the church, ver. 15, and, (*b*) sacerdotal imposition of hands in the name of God, ver. 17. IV. The results: (*a*) the congregation is strengthened, ver. 17, and, (*b*) sifted, ver. 18 ff.

VER. 15. **Who - - prayed.**—The pastor's work includes prayer as well as preaching. God does not withhold an answer to the prayers of his servants for the salvation of the souls intrusted to their care.

VER. 16. **As yet he was fallen upon none of them; only they were baptized.**—The baptism of the Spirit must be combined with the baptism with water, else the latter remains incomplete, and the individual is no true Christian. With which baptism hast thou been baptized?

VER. 17. **Then laid they their hands on them.**—This imposition of hands, combined with prayer, is the holy type of our ecclesiastical Confirmation, which is intended to be neither more nor less than the avouchment and sealing of the Spirit received in Baptism. (Leonh. and Sp.).—*The holy rite of Confirmation:* considered with respect, I. To its origin: it is not, indeed, a sacramental institution of the Lord, but it is a venerable order or usage of the church; II. To its significance: it is not, indeed, a substitute for, or repetition of, baptism, but it is a confirmation of the baptismal confession of faith, and of baptismal grace; III. To its effects: it is not, indeed, an infallible means of imparting the Holy Ghost, as in the case of the apostolical imposition of hands on the Samaritans, but it is a spiritual blessing of incalculable value to hearts that are properly disposed to receive it.

VER. 18, 19; comp. ver. 23, 24. **Simon - - offered them money, saying, Give me also this power.**—The sin of converting church matters and spiritual gifts into articles of trade, either as buyers or sellers, is the sin which Simon committed, *i. e.*, *Simony*. With respect to this subject, the following points claim attention (from Apost. Past.): (*a*) Simony originates in a *covetous* and *ambitious heart*. As Simon had, during a long period, wielded a considerable influence, and practised his sorceries among the people, but now ascertained that the powers of the apostles diminished his influence and his profits, he basely resolved to acquire new honor, and secure new gains, by means of money. Thus all who seize on offices by dishonest means, are governed by no other motive than that of serving their idols—honor, or the belly [Phil. iii. 19], or mammon.—The church has, therefore, from the earliest times, regarded Simon, on sufficient grounds, as the father of heresy, and the type of sectarianism. The hidden motive, indeed, of nearly every founder of a sect, is a thirst for spiritual power combined with immeasurable arrogance, which employs audacity and a plausible appearance as the means for bewitching people who look merely at the surface. (*b*) The sin of Simon, further, betrays that his *heart was full of bitter gall*, and was, in truth, *a bundle of manifold unrighteousness.* His heart was full of bitter gall, *i. e.*, full of bitter envy, when he saw the blessing that attended the labors of the apostles, and the superiority of their divine preaching to his magic arts. There was a *bundle* of unrighteousness in his heart. For instance, although he had become a Christian, he had no intention to exhibit his Christianity by bearing the cross and following Jesus; he desired to become a proud worker of miracles, and, consequently, we find a carnal mind in him. Then, he **continued with** the apostles in appearance only, for, in his heart, he was irritated when they succeeded, and thus he secretly cherished hypocrisy in his bosom. He hoped to bewitch these servants of Jesus with his money, as he had previously bewitched the people with his sorceries, and as he was himself bewitched by the idols of honor and mammon; hence he entertained degrading views respecting the apostles, and looked on them and their office with mean and sordid feelings. And this *bundle* or combination of envy and jealousy, of a carnal mind, and degrading views of the sacred office and of those who are invested with it, is even yet the characteristic mark of the followers of Simon. (*c*) Simon is anxious to obtain, not χάριν, but ἐξουσίαν, a **power** to do certain acts, ver. 19. He did not desire to conduct men to the wells of salvation, by preaching the Gospel, but rather to acquire eminence by the exhibition of great power. In this respect all those resemble him who seek an [ecclesiastical] office without having yet obtained grace, and who are influenced, not by a desire to labor in the service of the Lord, or to do good to the souls of men, but by considerations that refer to *their own* dignity, rank or power. Those persons, too, belong to this class, who are anxious to acquire certain official qualifications, but altogether overlook those which are derived from the sanctification of the soul. They are diligent in collecting stores of showy learning, and are eager to exhibit the possession of the gift of a graceful and attractive delivery, but their efforts are not directed to the acquisition of an enlightened understanding, a renewed heart, and a mind devoted to the Lord. "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Lu. x. 20.—(*d*) Simon *offered the apostles money or "treasures."* There are many who do not precisely offer ready money as a compensation, but attempt to secure an office by the offer of a valuable consideration of another kind. How often the office constitutes a dowry! How often the door of the sheepfold refuses to open, until the patron of the benefice has been reached by clan-

destine means! (*e*) Simon regards the divine punishments with *servile fear*, in consequence of his evil purpose. He dreads the condemnation with which he is threatened by the apostles; yet no conversion takes place; he simply desires, in a slavish manner, to escape punishment. He cannot pray himself, with a joyful spirit, but says, in his alarm: 'Pray ye for me!' This is still the condition of pastors who are guilty of the sin of simony; they are perpetually harassed by a slavish fear. They bear with them an evil conscience, and cannot possibly derive enjoyment from their office; they can never unreservedly put their trust in God, and act in the name of Jesus.—"Pastors should apply this case as a test to themselves, and ascertain whether they have obtained their office *pró jure et titulo;* if their conscience accuses them, let them take the path which the apostle directs Simon to pursue, ver. 22. All *candidati ministerii* may find a standing warning in this text, and learn from it that no real advantage can ever be derived from the use of unfair means."

Ver. 20. **Thy money perish with thee!**—This is the language of the moneyless Peter, who had said to the lame man: 'Silver and gold have I none.' (ch. iii. 6). He speaks with a holy abhorrence of the avarice and hypocrisy which Simon had so shamelessly betrayed, and speaks, too, with a distinct recollection of the Lord's words: "Freely ye have received, freely give." [Matt. x. 8]. The "Successors of Peter" have not always thought, spoken, and acted in this manner.—There are none with whom we should deal with more severity than with hypocrites, who enter the vineyard of Christ under plausible pretences, to the great injury of the souls of men. (Apost. Past.).—But those who wish to be zealous after the manner of the apostles, must also possess a portion of their spirit. (ib.).—It is one thing to condemn, and another to convince an individual that he is in a state of condemnation. (Starke).—And these two points, also, the successors of Peter have sometimes overlooked.

Ver. 21. **Thou hast neither part nor lot.**—He who prefers that his part and lot should consist in the things of this world, will have no share in those that are spiritual and eternal.—**Thy heart is not right in the sight of God.**—When we rebuke sinners, it is always necessary to direct their attention to the state of their hearts. It is not sufficient to refer to their outward acts; it is far more to their advantage when we expose to them the original source from which their evil deeds proceed. And, therefore, when we assail a particular sin, while we occupy the pulpit, or at our pastoral visits, we should always show that the unconverted heart is the true source of that sin. This procedure is, above all, needed in the case of hypocrites. (Apost. Past.).

Ver. 22.—**Repent, therefore,** etc.—Pastors ought to labor sincerely for the salvation of those whose sins they condemn, and guide them to the way of salvation by urging them to repent. 2 Cor. xii. 19. (Starke).—An apostle of the Lord, who came "not to destroy men's lives, but to save them" [Luke ix. 56], bears with him not only the thunderbolt of law, but also the olive-branch of the Gospel, which offers forgiveness to all repentant sinners. (Leonh. and Sp.).—**And pray God.**—It is of great importance that we should urge inquiring souls to offer prayer to God themselves: such counsel is adapted to sins of every kind: it points to the only means that can afford relief to a soul which is conscious of its guilt and misery.—**If perhaps - - - forgive thee.**—Peter does not intend to represent the forgiveness of Simon as a doubtful point, but only to exhibit to him the great danger in which he is placed, and the necessity of sincere repentance. An evangelical pastor must adopt proper precautions, must furnish remedies against levity of mind, as well as against a weak faith or unbelief, and be careful, while he guards men against an unnecessary anxiety, not to establish them in a state of false security. (Apost. Past.).

Ver. 23. **Gall of bitterness.**—Nothing is more offensive to the taste of men than gall; so, too, nothing is more abominable in the eyes of God than deceitfulness and lies. Ps. v. 6. (Starke).—The bitter gall of the heart must be expelled by the bitterness of repentance, that is, one bitter thing must be expelled by another, before the sweetness of the Gospel and the goodness of the Lord can be tasted. [Ps. xxxiv. 8]. (ib.).

Ver. 24. **Pray ye - - - that none,** etc.—Behold here *the characteristic features* of an imperfect or *false repentance:* (*a*) "Pray ye for me." In such a case, the individual is converted simply in the sight of men, and *unto men*, who are chosen as mediators, but he is not converted in the sight of God, and *unto God.* (*b*) "That none of these things - - - come upon me." Such an individual simply desires to be delivered from punishment by indulgence, but not to be delivered from sin by forgivenesss and purification.—"Thus Simon approached, step by step, that destruction from which there is no deliverance, although at every step which he took, grace rebuked, warned, and called him: thus his latter end was worse than the beginning. [2 Pet. ii. 20]. He had received grace, but in place of applying it conscientiously, he employed it in promoting carnal purposes. The wonderful works of God which he beheld, did not fill him with humility, but only tempted and animated anew his arrogant spirit. He sought to acquire a more precious gift than he had already received, but it was his purpose to employ it in destroying the souls of men. The call to repentance reached him, but did not infuse life into his soul; it simply led him to think of means for escaping the temporal punishment of his sin." (Rudelbach).—*The precious gift of the Holy Ghost*: I. It completes the work commenced by the word and the sacraments, ver. 14–17; II. It can neither be obtained by any human art, nor be purchased with money, ver. 18–21; III. It is a free gift of God, reserved for those who repent and believe, ver. 22–25.—*The Holy Spirit, a gift of the grace of God*: I. Freely bestowed on upright souls (the Samaritans); II. Never sold to the deceitful at any price (Simon).

Ver. 25. **They returned—and preached the gospel in many villages.**—The true torches of God, enkindled by the fire of divine love, afford both light and warmth wherever they appear.—Even when we are travelling, the fear of God should be our guide, and the love of our neighbor, be our companion, John iv. 3–5.—The

man is very guilty, whose arrogance leads him to desire a pastorate in an eminent city, and reject one in a despised village. What else are these distinguished apostles here, but village preachers! (Starke).—It is, indeed, very painful to a servant of Christ, when he had hoped to derive pleasure from a soul that seemed to be converted, but is disappointed in the end. However, he should not despair. If he is disappointed in one case, all his hopes may be fulfilled in other cases. If Simon is found to be deceitful, the Lord awakens in his place the Ethiopian eunuch, ver. 27. (Ap. Past.).—*The evidence of the vital power of the Church of Christ:* I. It daily extends its borders, amid the opposition of the world; II. It promotes the spiritual growth of believers, by communicating the gifts of the Holy Ghost; III. It maintains its own purity by a strict judgment in the case of hypocrites and false teachers. (Leonh. and Sp.).—*The circumstances under which the Gospel went forth for the first time into all the world:* I. The holy order appointed by the Lord was here maintained, ver. 14–17; II. That order was violated by the sin of man, ver. 18, 19; III. The watchfulness and fidelity of the shepherds preserved the flocks from the dangers that threatened them, ver. 20–25. (Langbein.)

B.—PHILIP IS EMPLOYED AS AN INSTRUMENT IN THE CONVERSION OF A PROSELYTE FROM A DISTANT COUNTRY, AN OFFICER AT THE COURT OF CANDACE, THE QUEEN OF THE ETHIOPIANS.

CHAPTER VIII. 26–40.

26 And the [But an] angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27. *And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority [a eunuch and high officer] under [of] Candace queen of the Ethiopians, who had the charge of [who was appointed over] all her treasure, and [who (*om.* and)][1] had 28 come to Jerusalem for to worship, *[And, τε] Was returning, and sitting in his cha- 29 riot read [and reading] Esaias the prophet. *Then [But] the Spirit said unto Philip, 30 Go near, and join [attach] thyself to this chariot. *And Philip ran thither to *him* [ran near (to it)], and heard him read the prophet Esaias, and said, Understandest thou 31 [then, ἆρά γε] what thou readest? *And [But] he said, How can I [How should I be able], except some man should [if some one does not] guide me? And he desired 32 Philip that he would [invited Philip to] come up and sit with him. *[But] The place [contents] of the Scripture which he read was this [were these], He was led as a sheep to the slaughter; [,] and like a lamb dumb before his shearer, [;] so opened 33 [opens] he not his mouth: *In his humiliation his judgment was taken away: and [but] who shall declare his generation? for his life is taken [away] from the earth. 34 *And [Then, δὲ] the eunuch answered Philip, and said, I pray thee, of whom speaketh 35 the prophet this? of himself, or of some other man [one]? *Then [But] Philip opened his mouth, and began at the same [at this] Scripture, and preached unto him 36 [the gospel concerning] Jesus. *And as they [thus] went on *their* way [travelled on the road], they came unto a certain water: and the eunuch said, See [Behold], 37 *here is* water; what doth hinder me to be baptized?[2] *[*Omit the entire* 37*th verse.*] And Philip said, If thou believest with all thine heart, thou mayest. And he an- 38 swered and said, I believe that Jesus Christ is the Son of God. *And he commanded the chariot to [that the chariot should] stand still: and they went down both into the 39 water, both [*om.* both] Philip and the eunuch; and he baptized him. *And [But] when they were come up out of the water, the Spirit of the Lord[3] caught [carried] away Philip, that [and, καὶ] the eunuch saw him no more: [,] and [for, γὰρ] he went 40 on his way rejoicing. *But Philip was found at Azotus [Ashdod]: and passing through he preached in all the cities, till he came to Cesarea.

[1] Ver. 27. Lachmann omits ὃς [of *text. rec.*], before ἐληλύθει, in accordance with but few MSS. [A. C. D., also Cod. Sin. Vulg.]; it is found in most of the MSS. [E. G. H., and afterwards added in C. D.] and ancient versions [Syr.]; it was probably omitted for no other reason than that ἰδοὺ ἀνὴρ was supposed to be immediately connected with the verb ἐληλυθει [whereas, ἀνὴρ is a nominative absolute (Meyer), WINER: *Gram*, § 63. 2. d.—ὃς was inserted in Cod. Sin. by a later hand.—In the same verse, τῆς before βασιλ. of *text. rec.* and G. H. and fathers, is omitted by Lach., Tisch. and Alf., in accordance with A. B. C. E. and Cod. Sin.—TR.].

[2] Ver. 36. The *textus receptus* inserts the following [as ver. 37]. εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. These clauses are found only in a single uncial MS.,

namely, E., but also in about 20 [specified] minuscule mss., in some ancient versions [Vulg. etc.], and in the fathers, from the time of Irenæus, but with very great variations [which is "another strong mark of spuriousness in a disputed passage." (Alford)]. On the other hand, all these clauses are entirely omitted in A. B. C. G. H. ["there is here a hiatus in D." (de Wette)], as well as in the Sinaitic MS. [which exhibits no signs of an erasure or correction]; also in more than 60 [specified] minuscule mss., in ancient versions, and in some fathers. The whole is, without doubt, spurious, although an addition of an early date. It was intended to fill up an apparent void, and furnish a statement of Philip's assent and examination of the eunuch's faith, both of which seemed to be wanting. Lach., Tisch. and others, very properly cancel the whole verse. [It is inserted with brackets in Stier and Theile's Polyg. Bible. Alford, who omits the whole, adopts the following explanation, suggested by Meyer: "The insertion appears to have been made to suit the formularies of the baptismal liturgies, etc." The *text. rec.* does not strictly adhere to E., which exhibits ἐὰν before πιστεύεις, adds σου after καρδίας, and substitutes σωθήσει, according to Tisch. for ἔξεστιν. J. A. Alexander regards the external testimony *for* and *against* the genuineness of the verse as "very nearly balanced," and would prefer to retain the latter. Hackett appears to regard the weight of the testimony as unfavorable to the retention of the passage, but adds: "The interpolation, if it be such, is as old certainly as the time of Irenæus, etc."—Tr.]

[8] Ver. 39. The Alexandrian MS. [A], after presenting the original reading, inserts between πνεῦμα and κυρίου, as an emendation, the following words: ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον · ἄγγελος δὲ. This correction was made, according to the testimony of Tischendorf, by the original hand. [Tisch. says: *ipse * correxit*, indicating by the single asterisk the original writer of the MSS.—Tr.]. Seven minuscule mss., a couple of versions, and Jerome, have adopted these words, which, however, are unquestionably interpolated, and were intended to improve the text; they are, besides, omitted in the Sinaitic manuscript [which exhibits the reading of the *text. rec.*—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 26. *a.* **And the angel of the Lord,** etc.—Philip was still in Samaria when he received this command. Zeller, it is true, has asserted, that he must have returned to Jerusalem before the apostles, and could not have elsewhere received the commission. This view seems to be supported by the circumstance that Philip was directed to take "the way that goeth down *from Jerusalem* to Gaza." The region, however, to which Philip was to proceed, was undoubtedly situated **toward the south** from Samaria, and hence no inference of a decisive character can be deduced from the mention of the "way that goeth down from Jerusalem." But the principal objection to Zeller's view is derived from ver. 25, which distinctly speaks of the return only of the two apostles to Jerusalem, without mentioning that of Philip, who must therefore be considered as having, for the present, remained in Samaria. —Rationalistic interpreters, *e. g.*, Eckermann, have assumed that the **angel** mentioned in this verse, appeared to Philip only in a dream, and appeal, in support of their view, to the word ἀνάστηθι; but as the text does not even remotely indicate that the occurrence took place at night, this word, standing alone, as little implies that Philip was asleep at the time, as it represents the high priest mentioned in ch. v. 17, as being in that state; it graphically describes, on the contrary, the summons to proceed to action. [ἀναστάς, ver. 27, does not refer to a couch, but is a well known Hebraism. (de Wette). Comp. Winer. § 65. 4. Obs. on c). Tr.]

b. **Go toward the south - - unto Gaza.** —Philip is commanded to proceed to the south, *i. e.* south of Samaria, or in a southerly direction, which did not necessarily require him to pass through Jerusalem; he could, on the contrary, take a nearer road. He is informed that he can recognize the road by two features: 1, it is the one that leads from Jerusalem to Gaza; 2, the road itself is ἔρημος. **Gaza**, one of the five chief cities of the Philistines, was situated near the southern boundary of Canaan, somewhat less than three miles from the Mediterranean. It had frequently been destroyed in times of war, and as frequently been rebuilt. It was again laid in ruins about A. D. 65, by the insurgent Jews, when Gessius Florus was the Procurator, but was subsequently restored. Many interpreters refer the clause: αὕτη ἐστὶν ἔρημος to the city of Gaza, and suppose that it means that the city had been destroyed, and was now uninhabited, or else, that it was no longer fortified. The latter view cannot be philologically sustained, and the former is improbable, as that desolation could have been but temporary [Robinson: *Bibl. Res.* II. 41], and, besides, any reference to it in this passage, in which no interest whatever attaches to the city itself, and only a certain road is to be described, would be altogether inapposite. This clause, therefore, can refer only to ὁδός, and is designed to describe a particular road that led to Gaza. And this description "was the more necessary, because there were several ways leading from Jerusalem to Gaza." (Robinson: *Palæstina.* II. 748 f.) [Lechler refers to the German edition; in the English work of Robinson, the passage will be found in Vol. II. p. 514. Lechler generally quotes Robinson *verbatim*, but without marks of quotation, in the two or three following sentences, but substitutes Beit Jibrin for Betogabra. K. v. Raumer, who differs from Robinson, assigns another route to Philip, viz. through Hebron, in place of Ramleh. See his *Palæstina* (4th ed. 1860), p. 186, n. 172 e; p. 198 n. 181 f.; and App. p. 449. IV. "On Acts viii. 26."—Tr.]. The most frequented at the present day, although the longest, is the way by Ramleh; it proceeds at first in a north-westerly direction from Jerusalem. There are two other more direct roads: one down Wady es-Surâr by Beth-shemesh, the other through Wady Musurr to Beit Jibrin or Eleutheropolis, and thence to Gaza through a more southern tract. The latter now actually passes through **a desert**, that is, through a region which is without villages, and is inhabited only by nomadic Arabs. That this district was at that time in like manner deserted, is not improbable: there is, at least, no mention made of cities or villages in the plain between Gaza and the mountains, later than the time of Nehemiah. Hence this clause: **which is desert** (constituting a part of the angel's address, as we are constrained to believe, and not a parenthetic remark of Luke himself), precisely designates the road which Philip was to take, in order to meet with the man, of whose conversion he was appointed by the counsel of God to be the instrument. We do not deem it necessary to adduce here the numerous conjectures and interpretations which have been offered by writers in connection with the three words: αὕτη ἐστὶν ἔρημος.

Ver. 27, 28. *a.* **And he arose, and went.**—Philip at once obeyed the instructions which he

had received, and, on the road which had been indicated to him, met the stranger, or rather, now the well known man of high rank, who belonged to a distant country. The name of *Indich*, which tradition assigns to the latter, belongs to the domain of fables.—The following narrative is an uncommonly beautiful idyl, belonging to the history of missions in the apostolic age, and is deeply interesting on account both of its simplicity and graphic character, and of the importance of the events which it describes.

b. **And, behold, a man of Ethiopia**, etc.—The term ἰδού presents the whole scene to us in a vivid manner: Philip, who travels on foot, probably perceives a conveyance approaching, which soon overtakes him. It is occupied by a stranger, who is, by birth, an Ethiopian. Ethiopia embraced the highlands on the south of Egypt, or the territories to which, in modern times, the names of Nubia, Kordofan and Abyssinia have been assigned: the island of Meroë [formed by two arms of the Nile; HERZOG: *Real-Encyk*. V. 18; Robinson's Lex. art. סְבָא ; *Jos. Ant.* ii. 10. 2.—TR.] was the central point of the religion and commerce of the kingdom. As far as the color of the skin of this man is concerned, we have reason to regard him as a negro. Olshausen's assertion that he was of Israelitish descent, a Jew born in Ethiopia, is very feebly supported by the circumstance that he is here found reading Isaiah, particularly as such a view would require us to assume, in addition, that he was reading the original Hebrew. He was a man of high rank in his country, and exercised a powerful influence (δυνάστης) since he was the chief treasurer of his queen. The title of **Candace** was, according to Greek and Roman authorities (*e. g.* PLINY, *Hist. Nat.* VI. 35), usually assigned to the queens who, in that age, ruled over Ethiopia (Meroë). Luke terms this wealthy lord also a εὐνοῦχος, which, literally, signifies one who has been emasculated. But persons of this class were invested with offices of various kinds at the courts of oriental sovereigns, insomuch that this name was frequently applied to court-officers who were not emasculated; hence many interpreters have, since the sixteenth century, understood the word here as equivalent to "court-officer," without any reference to a sexual mutilation. This opinion derived additional force from the usual assumption that the individual before us, even if he was not a Jew by birth (Olshausen), had at least formally obtained Israelitish citizenship, whereas, according to Deut. xxiii. 1, no castrated person could enter the congregation of Jehovah. But it is very doubtful whether this state officer had been received as a "proselyte of righteousness," since no evidence of the fact is indicated, and, as he was employed in the service of a queen, it is the more probable that he was really emasculated, as his title imports.—The first interesting circumstance which is related in connection with this man, is his visit to Jerusalem, for the purpose of worshipping in that city. This fact implies that he had been taught in his African home to recognize the God of Israel as the true God, and the worship of Jehovah as the true religion; he had now made a pilgrimage, in order to offer sacrifices and adore God in the holy city and in the temple itself. We have hence sufficient reason to regard him as a proselyte, in the wider sense of the term, (*i. e.* a proselyte of the gate), but not sufficient to represent him as a proselyte in the narrower or the strictest sense of the term. The view which is best supported, is, on the contrary, the very ancient one which Eusebius (*Hist. Eccl.* II. 1.) already entertained, viz., that this man was a pagan, who acknowledged the Old Covenant from conviction and with sentiments of respect, but without a formal adoption of it.—While he was sitting in his chariot, he occupied himself with the perusal of the prophet Isaiah; he was probably furnished with a copy of the Greek version, which originated in Alexandria, and was well known throughout Egypt, possibly also in the adjoining territories. Those who constituted the highest and most intelligent class in these regions, were undoubtedly acquainted with the Greek language. The pilgrimage of this stranger was no *opus operatum*, but a matter in which his heart was deeply interested; even when he was returning home, his soul continued in the sanctuary, absorbed in meditation on the word of God, namely, the predictions of the prophet.

VER. 29-31. **Then the Spirit said unto Philip.**—That inward voice which directed Philip to approach the traveller, and keep near the chariot (κολλήθητι), was a command of the Holy Ghost dwelling in him. He rapidly ran towards the chariot (προςδραμών, comp. πρόςηλθε, ver. 29), and, as the man was reading aloud to himself, perceived that he was reading the prophet Isaiah (ἀναγινώσκειν, originally signifies *to read to others*). Yielding to the impulse of the Spirit, he at once commenced a conversation with the man, by addressing a question to him which included an ingenious Paronomasia, viz.: ἀράγε γινώσκεις ἃ ἀναγινώσκεις; [it is repeated in 2 Cor. iii. 2]. The form of the question, which usually indicates that a negative answer is expected [WINER. § 57. 2, ult.], expresses at the same time, Philip's conjecture that the eunuch does *not* understand. The noble pilgrim replies with a candor and a modesty that are honorable to him, that he certainly could not understand the prophet, unless some person would guide him. And as the question inspired him with the hope that Philip both understood the passage correctly, and would be willing to direct him, he requested him to enter the chariot and take a seat at his side: Philip at once complied with his request.

VER. 32—34. **The place of the Scripture - - was this.**—The two are seated together; the chariot is the scene of missionary labors; the time devoted to travelling, is occupied with a Bible lesson. At Philip's request, the African shows him the section which had engaged his attention, and, possibly, reads it again aloud, intending to ask for an explanation of the meaning and true application of the words. The context clearly shows that the word γραφή here designates a particular passage of Scripture; περιοχή, on the other hand, undoubtedly refers to the *contents* of the section.

The words of the Old Testament which are quoted are found in Isai. liii. 7, 8. The text of the Septuagint, which deviates considerably from the original Hebrew, is here reproduced with

such exactness, that the only variations are, the insertion of αὐτοῦ before ταπεινώσει, and of δέ before γενεάν. The sense which the authors of the Alexandrian version intended to convey in ver. 33 (Isai. liii. 8), is, without doubt, the following: "In his humiliation, occasioned by his enemies, the judgment which impended over him was set aside by God; but, with respect to his generation, *i. e.*, his contemporaries, no one can adequately describe their iniquity, for they slew him."—The words; ἀποκριθεὶς - - τῷ Φ., imply that Philip had addressed an inquiry to the traveller respecting the subject on which he had been reading; the latter replies by exhibiting the passage (τοῦτο), and soliciting an explanation. His request, which refers to the main point in the passage, shows that he was a thoughtful and reflecting reader.

VER. 35. **Then Philip opened his mouth.**—These descriptive words assign a very solemn character to the answer of Philip, and imply that it was very full and explicit. The words: ἀρξάμενος ἀπὸ τ. γρ. ταύτης, inform us that the interpretation of the prophetic passage constituted only a part of Philip's reply, that he proceeded to unfold the Gospel concerning Christ as the leading topic of the conversation, and that he succinctly stated to the eunuch the principal facts and the most important truths concerning Christ; he must have also explained to him that the way of salvation was entered through repentance and baptism in the name of Christ (ch. ii. 38).

VER. 36–38. **See, here is water.**—Robinson says, II. p. 749 [Bibl. Res. II. p. 515, Boston ed. 1856.]: "When we were at Tell el-Hasy, and saw the water standing along the bottom of the adjacent Wady, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct route from Beit Jibrin to Gaza, on the most southern road from Jerusalem, and in the midst of the country now 'desert,' *i. e.* without villages or fixed habitations. The thought struck us, that this might not improbably be the place of water described. There is at present no other similar water on this road; and various circumstances—the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus—all go to show that the transaction took place in or near the plains." Robinson probably expresses only a bold opinion, when he supposes that he has discovered the precise spot, since many changes may have occurred in the individnal features of the country, in the course of eighteen centuries. [See *Palæstina*, p. 449–451, by K. v. RAUMER, who controverts Robinson's view, and fixes the place of the baptism at Beth-zur, a few miles north-north-west of Hebron, and considerably to the east of the spot designated on Robinson's map.—TR.].—The joy of the panting traveller in a sandy desert, when his glance at length falls on an oasis with its springs of fresh water, cannot be greater than was that of the eunuch, when he saw water in which he could be baptized. [Philip had undoubtedly explained to him the necessity of baptism (de Wette; J. A. Alexander).—TR.]. The eunuch was soon convinced, after a brief but appropriate catechumenical lesson, and, eager to share in the salvation proclaimed to him, solicits Philip to baptize him. The latter does not hesitate to fulfil his wish, although such an issue had been reached with unusual celerity. The chariot stops at the command of the eunuch, and he and Philip alight. ["The preposition in κατέβησαν may refer to the descent from the higher ground to the water, etc." (Hackett).].—Philip is mentioned first, since he was in so far the superior, as he administered the rite; he accordingly baptized him in the water at the road. ["That they went down *into the water* (εἰς τὸ ὕδωρ), can prove nothing as to its extent or depth." (J. A. Alex.). Εἰς may mean *unto* as well as *into*; according to John xx. 4, 5, Peter came *to* the sepulchre (ἦλθε εἰς τὸ μν.) - - yet *went* not *in* (οὐ μέντοι εἰσῆλθεν) TR.].—No mention is here made of the attendants of the eunuch, whose presence, however, is implied both by the word ἐκέλευσε, and by the circumstance that, as the chariot proceeded, he was quietly reading, ver. 28.

VER. 39. **And when they were come up.**—Philip instantly disappeared, so that the eunuch saw him no more, neither did he re-appear until he was borne to Azotus; εὑρέθη εἰς Ἄζ. This city [here bearing the Grecized form of the name Ashdod], was situated, according to *Diod. Sic.*, 270 stadia [according to others about 20 miles] in a north-easterly direction from Gaza, and was, like the latter, one of the five principal cities of the Philistines. The miraculously sudden removal of Philip, the manner of which was invisible both to the eunuch and to others (εὑρέθη εἰς Ἄ.), was effected by the Spirit of God, who seized and carried him away with supernatural power, even as Elijah had previously been removed (2 Kings xii. 2). But the eunuch **went on his way**, *i. e.*, pursued his journey on the road leading to Gaza, and was full of joy. The particle γάρ establishes a logical connection between the eunuch's resumption of his journey in the original direction, and the removal of Philip: he went on his way (Luke implies), because he saw him no more, for he would otherwise have followed Philip in place of continuing his journey. The joy of this man proceeded not only from his conviction that he had found the way of salvation, but also from the sudden removal of the evangelist. "*Hoc ipso discessu confirmata est eunuchi fides.*" (Bengel). It seemed to him as if an angel from heaven had been sent as his temporary travelling companion, and had now disappeared.

VER. 40. **And passing through he preached**, etc.—It is obvious that when Philip departed from Azotus, he continued his journey in the ordinary manner. He went from one city to another, doubtless visiting Jabneh [Jamnia], Ekron, Joppa, etc., until he reached Cesarea, on the coast of the Mediterranean, [nearly thirty-five miles north of Joppa, and fifty-five N. N. W. of Jerusalem], where he paused. Here we find him [many years afterwards] established in a permanent home (ch. xxi. 8, 9), ["surrounded by a family of adult children," (J. A. Alex.), and entertaining the Saul of ver. 1 and 3, as a Christian guest (Hackett).—TR.]. He preached the Gospel in every place through which he passed; it is, hence, not surprising that Luke not only describes him in ch. xxi. 8, as ὁ ὢν ἐκ τῶν ἑπτά, but also formally styles him ὁ εὐαγγελιστής.

DOCTRINAL AND ETHICAL.

1. It was not *the* angel of the Lord, as Luther [followed by the English version] translates in ver. 26, but *an* angel, through whom God commanded Philip to arise and go on his way. It was not a particular series of events, resembling that which led him to Samaria, nor a mere internal movement, but an express command of God, transmitted by a celestial messenger, that conducted him from Samaria to the southern part of the country. Its purpose referred to the conversion and baptism of a stranger, who was, in his heart, not far, it is true from the kingdom of God, but, in his external relations of life, very far from obtaining the privileges of a fellow-citizen among the people of God. He was a pagan by birth, dwelt in the pagan country of the Ethiopians, held an office at the court of a pagan queen, and was a eunuch. It was precisely under such circumstances that a direct and miraculous command of God was needed, in order that the object in view might be attained, namely, the union of such a heathen with the church of Christ through the Gospel and Baptism.

2. The angel indicates to Philip, geographically and topographically, the direction in which he should proceed, but communicates no information whatever respecting the nature of the duty which he should perform, or the character of the person whom he would meet. Thus his faith was exercised. Both the calling of a missionary and the ordinary ministry of reconciliation require the servants of the Lord to labor in faith, and to obey in hope.

3. While this pilgrim was travelling home in his chariot, he was occupied with the *word of God*. This was even a more profitable and noble employment of his time than the pilgrimage itself, which he had made. He had gone to see the sanctuary of Jehovah with his own eyes, to visit the holy city, "to behold the beauty of the Lord, and to inquire in his temple." (Ps. xxvii. 4). But he now searches the word of God, in order to gaze into the sanctuary of the Lord with spiritual eyes. The *word* is, indeed, a true sanctuary. And even when the reader does not clearly and accurately understand the whole, or when the word of God appears to him to be an enigma (αἴνιγμα, 1 Cor. xiii. 12), or to propose a thousand enigmas to him, his devout and earnest study of it, is, nevertheless, a most blessed employment, which conducts him nearer and nearer to the light.

4. *Prophecy, and its fulfilment*.—The servant of God, patiently suffering, but gloriously vindicated, even as Isaiah describes him, ch. liii., appears to the eye of the devout pilgrim. But he is unable to decide to *whom* the prophet alludes. Does he speak of himself, or of some other man? At the moment when he earnestly desires information, God sends him a guide, who announces that the promise is fulfilled. It is, in truth, the fulfilment alone that enables us rightly to understand the promise. The revelations of God constitute a complete whole; one part reflects light on another, in the sense, however, expressed in the saying: *Vetus Testamentum in Novo patet*. The witness of the prophet concerning Jesus Christ is intelligible only in and through Christ. The *servant of Jehovah* in Isaiah's representation, is, at the base (the broadest sense), the people of Israel—at an intermediate point, the ideal Israel, that is, the body of the servants of God or of the true Israelites, including the prophets—at the apex, the personal Messiah. (Comp. art. *Messiah*, by Oehler, in Herzog's Real-Encyk. [Vol. IX], and Delitzsch in Drechsler's Commentary on Isaiah.) But this last truth, viz., that the servant of Jehovah is revealed in the Redeemer himself, cannot be comprehended except through the medium of the fulfilment, when the historical person of Jesus Christ is manifested as that of the παῖς Θεοῦ. [See above, iii. 13, 14. a. EXEG.] The *sufficiency* of the Scriptures, can, according to the testimony of the New Testament, be asserted only of the *entire body* of the sacred writings, that is, of the Old *and* the New Testaments in their combination, since the Old Testament, when it is alone taken in hand, and is explained only by itself, is not sufficient unto salvation. No one could thirst more eagerly after the truth, or search more sincerely for it than this eunuch, but he did not understand the prophecy, because he had found no ὁδηγός. As soon, however, as Philip had taught him the way that leads to Jesus, and brought him into communion with the Redeemer himself through the medium of the word and sacrament, he no longer needed a ὁδηγός. Christ himself has now become "the way, the truth, and the life," to the eunuch, and the Spirit will guide him into all truth (ὁδηγήσει, John xvi. 13). The fact that the eunuch had felt the need of a guide, ver. 31, by no means proves, as the Romish church alleges, that the Bible, without the aid of tradition and the guidance of the church, is not a sufficient guide in the way that leads to truth and salvation: for, otherwise, Philip would not have been so suddenly taken away from this catechumen. But he now remains alone, after having received baptism, and derives no aid from a personal guide and from tradition. Nevertheless, he is no longer conscious of an existing want, for we perceive that he goes on his way *rejoicing*. He had found the Saviour, and had thus obtained an understanding of the Scriptures.

5. An angel of God had conveyed the command to Philip that he should proceed to the south, to the road leading from Jerusalem to Gaza which was desert. When he arrived at the place, and saw the traveller in his chariot, the Holy Ghost directed him to approach the latter. Again, after the conversion and baptism of the stranger, the Spirit of God caught away Philip, so that the eunuch saw him no more. In this whole transaction, at the beginning, during its progress, and at the close, the command, the direction, and the operation of God, are conspicuously revealed. But those features of the transaction, too, which seem to be natural, are, in reality, not less wonderful. Philip, and this stranger from a distant country—the Israelitic evangelist and the heathen—the ὁδηγός, and the man who was seeking and was open to conviction, that is to say, two persons between whom a species of "pre-established harmony" exists, are here brought together. Now this association of

circumstances is the result of a divine interposition, which in all its aspects, is not less astonishing, nor less essentially a miraculous procedure, than when God sends an angel, or suddenly removes the evangelist, without an effort on his own part, from the sight of the eunuch. And the celerity with which the harvest follows seed-time in the soul of the Ethiopian, is fully as wonderful as the invisible process which resulted in the disappearance of Philip.

HOMILETICAL AND PRACTICAL.

Ver. 26. **And the [an] angel of the Lord.**—When Satan's malice succeeds in placing a stumbling-block in the way of the church of God [Simon, the sorcerer], the Lord does not fail to cheer the hearts of sorrowing believers by special manifestations of his power and goodness. (Leonh. and Sp.).—The Gospel does not make progress in the world without God, neither is a single soul won for it without Him.—If the law was received by the disposition of angels [Acts vii. 53], why should not their ministry be employed in disseminating the Gospel, the mysteries of which they specially desire to look into [1 Pet. i. 12]? (Starke).—How precious in the eyes of God is the conversion of a single soul! For the sake of imparting a saving faith to the eunuch, He sends an angel to Philip, and commands the latter to withdraw from the populous regions of Samaria to the desolate road leading to Gaza. (Apost. Past.).—**The way - - which is desert.**—It is sin that, in truth, desolates a country; but wherever the Gospel appears, the wilderness and the desert begin to rejoice. Isai. xxxv. 1. (Starke.)

Ver. 27. **And he arose and went.**—The preacher of the Gospel is under a solemn obligation to obey in faith, and to *go*, even when he is called to deserts.—**And, behold, a man of Ethiopia.**—The fulfilment of the promise in Ps. lxviii. 31, now begins: "Ethiopia shall soon stretch out her hands unto God."

Ver. 27, 28. **Had come to Jerusalem for to worship,** (and) **was returning.**—It was so ordered that he found the pearl of great price, not in the temple of Jerusalem, but on the desolate road to Gaza. So, too, the wise men from the east, after reaching Jerusalem, were required to travel further, even to Bethlehem, before they found the new-born Jesus.—**Read Esaias the prophet.**—The reading of the Scriptures is recommended as specially profitable, when, like the eunuch, we have visited the house of God; by such means the holy sentiments which may have there been awakened in us, become more firmly established. (Quesn.).—*The Bible, the best book for reading on a journey*—not only on the desert road from Jerusalem to Gaza, but also while we are travelling from the present to the eternal world: I. We thus forget the difficulties of the road; II. We cease to gaze on forbidden paths; III. We form a happy acquaintance with many fellow-travellers; IV. We remain in the right road, and safely reach our destination.—He had **worshipped,** and now **read the prophet.**—There was still a twilight in his devout soul when he visited the temple, and it continued while he was reading the Scriptures on his return. But he was *on the right road.* No one can reach the summit of the ladder by a single leap; we must ascend step by step. Let us therefore employ, as it were, our two feet, namely, meditation and prayer. The former makes us acquainted with our spiritual wants; the latter obtains such grace from God, that all our wants are supplied. Meditation shows us the right way; prayer enables us to walk therein. (St. Bernard).—*The blessing which attends fidelity in that which is little,* is exemplified in the eunuch. He applies the limited knowledge which he possessed concerning the God of Israel, in the first place, by taking a long journey in order to worship him, and, secondly, by faithfully employing his time during the journey in reading the prophet; we have here the evidence that the truth was, to a certain extent, in him, and that he would ultimately be conducted to a full knowledge of salvation—of all truth. (From K. H. Rieger).

Ver. 30. **And Philip ran thither - - and heard - - and said.**—The course which Philip pursued in the case of the eunuch, admirably illustrates the manner in which a pastor should deal with awakened persons. Notice the excellent counsel which Spener gives: "A pastor should not devote his whole attention to hardened and dead sinners, and painfully labor for their conversion exclusively, but should rather attend with great diligence to those whose hearts God has mercifully prepared by his grace for conversion." The spark which has fallen into such souls he should diligently fan. If the physician is, after all his efforts, simply a *minister* of nature, the preacher of the Gospel, on his part, is only a *minister* of grace. When the child is come to the birth, help is needed. If many souls perish under such circumstances, the cause that they are not brought forth, must, in reality, be traced in part to the carelessness and unskilfulness of pastors. (From Apost. Past.).—Philip does not wait till he is addressed and invited; without expending his time in vain compliments or excuses, he refers at once to the state of the heart of the man to whom God had conducted him, and speaks with devout freedom and the boldness of holy joy. Awakened souls are often timid, and hesitate to approach the pastor; it is his duty to seek them out, to take a deep interest in them, and beseech God to grant him wisdom, that in such cases, he may readily find an avenue to the heart. (ib.).—**Heard him read the prophet Esaias.**—When the pastor, on visiting a family, finds them engaged in reading God's word, let him not attempt to introduce the great subject by remarks on the weather, etc., but at once take up the word of God that lies open before him, as his guide in offering pastoral instructions. (ib.).—'*Understandest thou what thou readest?*' *What answer shall we give to this question?* I. It presupposes that we read the Bible. Is this true in our case? Or does this Ethiopian, with his limited opportunities, put us to shame? II. It reveals to us our natural blindness. Or is not, very often, our mode of reading the Bible, unwise? Is not the holy volume often unintelligible? III. It impels us to seek an interpreter and guide. Now, that guide is he who spake through Philip, (ver. 29), and who still abides in the church, and con-

tinues his gracious operations.—*Three questions addressed to the conscience, in reference to the word of God:* I. *Readest* thou what thou hast? (ver. 28); II. *Understandest* thou what thou readest? (ver. 30); III. Dost thou *do* that which thou understandest? (ver. 36–38.)

VER. 31. **And he said, How can I, except some man should guide me?**—The teacher who is ready to communicate knowledge, and the pupil who is eager to learn, soon understand each other. (Starke).—With the Scriptures in thy hand, and the sacred office at thy side, thou canst not miss the way.—Although the eunuch did not understand this passage in Isaiah, it deeply moved his heart. It was his chosen companion in solitude, at home and abroad. (Besser).—The holy Scriptures interest and delight the reader, even when he only partially understands them; the aroma of spices penetrates the envelope which encloses them. (Bengel).—The Scriptures introduce thee into the church, and the church makes thee acquainted with the Scriptures. (Rudelbach).—**And he desired,** etc.—The guest in the chariot, who had been so courteously invited, soon becomes a guide to the true home.

VER. 32, 33. **The place - - was this, He was led as a sheep, etc.**—It was the finger of God which pointed precisely to this passage, for all Christian truth is concentrated in Christ, whose humiliation was succeeded by his exaltation, Phil. ii. 5–9. And all pastors may here find an admonition to communicate to the souls intrusted to their care, primarily, the knowledge of Christ the Crucified and Risen One. This course usually produces a greater effect than that which follows the delivery of many merely moral sermons. Missionaries who, during several years, had preached in Greenland to ears that would not hear, although they spoke of the living God and his holy commandments, at length prevailed, when they commenced with the second Article [of the Apostles' Creed: "And (I believe) in Jesus Christ, his only Son, etc."], and delivered the evangelical message: "Behold the Lamb of God, which taketh away the sin of the world."

VER. 34. **I pray thee, of whom speaketh the prophet this?**—It is better to confess our ignorance of divine things with humility, than to conceal it through pride. It is wiser to ask questions concerning the mysteries of the Scriptures, than to mock at them.—The eunuch's question conducts us from the Old Testament to the New.

VER. 35. **Then Philip - - preached unto him Jesus.**—The knowledge of the Saviour comprises the knowledge of the whole plan of salvation, 1 Cor. ii. 2. (Quesn.).

VER. 36. **See, here is water!**—Every thing had been so ordered as to establish this man fully in the faith; let the pastor only continue to advance, with a believing and trusting heart, in the path which God has indicated; the place, the time, the circumstances, will all combine, as he will experience, in aiding him, when he labors for the kingdom of God. (Ap. Past.).—"*See, here is water!*"—*the joyful exclamation of the thirsting pilgrim in the terrestrial desert:* I. When he gratefully looks back to his baptism with water; II. When he approaches in faith the wells of salvation in the divine word; III. When he looks forward in hope to the fountain [Rev. vii. 17] of eternal life.—**What doth hinder me to be baptized?**—The word and the sacraments are means of grace which reciprocally complete one another; it is not lawful either to overvalue or to undervalue the one, as compared with the other. When the sacraments are despised, the *body* of the church falls asunder; when the word is set aside, its *spirit* departs.

(VER. 37, according to the *textus receptus.* [See note 2, above, appended to the text.]).—**If thou believest with all thine heart.**—The case of the hypocritical Simon (ver. 23) may have taught Philip to be cautious, and, when testing the faith of another, to demand **all the heart.** But when he was satisfied that the faith of the eunuch, even though it was not fully developed, was, nevertheless, genuine in its nature and essence, he did not withhold the sacrament. The whole occurrence admonishes the pastor, when he is requested to administer the gracious consolations of the word and the sacraments, on the one hand, not to proceed in a loose and thoughtless manner, and, on the other, not to create an unnecessary delay, or discourage and intimidate the seeking soul by excessive legal demands.—According to the primitive custom, the confession of faith belongs to baptism.—"The circumstance that the eunuch was not admitted to baptism, until he had confessed his faith, furnishes the general rule that none of those who stood originally without, ought to be received into the church, until they have borne witness that they believe in Christ." - - - "But here fanatical men find a pretext for impugning infant baptism, and thus act unwisely and unjustly. Why was it necessary that, in the case of the eunuch, faith should precede baptism? Because Christ affixes this sign to those alone who belong to the household of the church, those are necessarily ingrafted into the church, who are baptized. But even as it is sure that adults are ingrafted by faith, so, too, I maintain that the children of believers are born as sons of the church, and are counted among its members from the womb."—"For God undoubtedly considers the children of those as his children, to whose seed he has promised to be a Father." - - "And hence, although faith is demanded, this is unreasonably transferred to infants, whose case is very different." (Calvin). [Gerok here combines extracts from Calvin's *Com. in Acta Ap. ad.* 8: 37, and *Inst. Chr. Rel.* iv. 16. 24. TR.].—"How can water produce such great effects? It is not the water indeed that produces these effects, but the word of God which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water." (Luther) [Small Catech. iv. 3.]. Both are here found in connection with the water, viz.: the word of God, in Philip's mouth; faith, in the eunuch's heart. (Leonh. and Sp.).—Distinguish between the faith which *precedes*, and the faith which *follows* baptism. The faith which *precedes* baptism, dictates the following language: I believe that I am a sinner, and that Jesus Christ, the Son of God, is the Saviour of sinners; I will therefore be baptized in his name, so that I may obtain the forgiveness of sins, life and salvation.—Such language, orally expressed, the church requires adults to employ, who desire to receive baptism. Little

children, who cannot speak, nevertheless employ a language which is intelligible to God; their speechless misery cries aloud, as it were, to the Saviour, who shed his blood also for them, and has promised to them the kingdom of heaven; hence the church does not withhold baptism from them. Or, do we ever deny food to children and to the sick, who *cannot* work, because we are told that "if any would not work, neither should he eat"? [2 Thess. iii. 10]. On the other hand, the faith which *follows* baptism, dictates this language: I believe that Jesus Christ, the Son of God, is *my* Saviour, who has delivered *me*, once a lost sinner, from death and the devil, and has saved me by the forgiveness of my sins. [Col. i. 13; 1 John iii. 8; Tit. iii. 5]. It was this faith which afterwards filled the baptized eunuch with joy, ver. 39. (Besser).

VER. 38. **And he baptized him.**—Holy Baptism has now, like a flood of grace, been imparted to the eunuch, as the first-fruits of Ham's race, which, since the flood [Gen. ix. 25] had lived under the curse. (Leonh. and Sp.).

VER. 39. **The Spirit of the Lord caught away Philip.**—When the agents whom God employs, have completed the work assigned to them, they may, without disadvantage, be removed to another field of labor on earth, or be transferred from the church militant to the church triumphant.—May it be our happy lot, too, to return hereafter to our Lord, and be able to say with truth: Lord, we have done that which thou hast commanded! (Ap. Past.).—**The eunuch saw him no more.**—Philip had been the means of converting the eunuch to Jesus, and not to himself. The soul that has found Jesus in faith, can thereafter easily dispense with every other guide. (Ap. Past.).—**He went on his way rejoicing.** —When we have found the Lord, we can joyfully travel onward to our eternal home.—Such is the fruit of faith; the heart is thereby made bold, is enabled to rejoice and be glad, to find joy in God and in all his creatures, and to encounter affliction without fear or dread. (Luther.)

VER. 40. **But Philip was found at Azotus: and passing through,** etc.—He was not contented with the precious prize which he had gained, neither did he say to himself: Thou hast now fulfilled thy duty, and mayest take thine ease. (Ap. Past.).—The journeys of believers are always profitable; they never take a step, without being "unto God a sweet savor of Christ." [2 Cor. ii. 15]. (Starke).—The walls of partition which divide nations, and are the bulwarks of national jealousies, gradually fall, as the Gospel advances. Philip had won souls for Christ in Samaria; he now preaches Christ in Philistia.

ON THE WHOLE SECTION.—*The conversion of the Ethiopian eunuch, an illustration of the mode in which the Gospel was originally propagated:* I. *The divine procedure* here revealed; God so directs the preaching of the Gospel, that the greatest good is accomplished in the shortest period of time. Let every one who shares in the blessings which flow from this divine arrangement, conscientiously apply such gifts of grace; they are intrusted to him, not simply for his own sake, but on account of his connection with the lofty plan according to which, in the Providence of God, the promulgation of the Gospel proceeds. II. The *human course of action* observable in this narrative. Philip's example teaches us to follow the leadings of the Spirit, when we become conscious of them, and, again, when they are not perceived, to proceed calmly in the ordinary path of duty. His course also teaches us to meet with cordiality and prompt aid the advances that are made by a soul which seeks salvation and takes pleasure in the word of God, without being embarrassed ourselves by painful scruples respecting the mere letter of the creed, but rather trusting that God himself will, by the power of his word and the blessing that attends the usages of Christian order, rightly complete the work which his grace had begun. (Schleiermacher).—*The conversion of the Ethiopian:* I. Occasioned by the interposition of God; II. Accomplished through the preaching of the Gospel; III. Sealed through Baptism. (Lisco).—*The blessed pilgrimage:* I. The departure from the world; II. The inquiry after the Lord; III. The heavenly friend; IV. The journey homeward in company with him (ver. 39). (ib).—*The history of the conversion of the man of Ethiopia, viewed as a pledge that precious promises of God will be fulfilled:* I. The twofold promise which the Father in heaven has given to his dear Son: (*a*) "I will give thee for a light to the Gentiles, etc." Isai. xlix. 6. (*b*) "I will divide him a portion with the great, etc." Isai. liii. 12. II. A twofold promise which is given to us all: (*a*) "Before they call, I will answer, etc." Isai. lxv. 24. (*b*) "Whosoever shall call on the name of the Lord shall be delivered." Joel ii. 32. (Langbein).—*The divine mode of conducting the soul unto life:* I. God awakens an ardent longing after peace, ver. 27; II. Enkindles a desire after his word, and love to it, ver. 28; III. Unfolds to the understanding, by faith, his plan of salvation, ver. 35; IV. Fills the soul, through the power of the sacraments, with the comforts of his grace, ver. 38. (Leon. and Sp.).—*How wonderfully all influences are combined, in conducting a seeking soul to salvation:* I. *God;* by his angel (ver. 26), and his Spirit (ver. 29); II. *Man;* Philip meets and guides the eunuch; III. *The Scriptures;* the prophecy of Isaiah, (ver. 28 ff.); IV. *Nature;* the water on the way, (ver. 26).—*Four noble guides on the way of salvation:* I. The voice in the *heart* that seeks after God; II. The lessons of the *Scriptures*, which refer to Christ; III. The instructions derived from the *ministerial office*, and explanatory both of the longings of the heart, and the deep truths, of the Scriptures; IV. The power of the *Sacraments*, as seals of divine grace, and means of establishing and sustaining the divine life in the soul.—*How the Ethiopian treasurer found the true treasure:* I. The *place* where he found it: a lonely road in the desert; II. The *shrine* in which it lay concealed: the Scriptures, with their mysteries and seals; III. The *key* which he received from the preaching of the Gospel, to which he eagerly listened; IV. The precious *jewel* which sparkled before him: Christ, "who was delivered for our offences, and was raised again for our justification." [Rom. iv. 25]; V. His *title* to the treasure, assigned to him in Holy Baptism; VI. His *enjoyment* of the treasure which he brought to his home with a happy heart.—*Philip on the road to Gaza, a model, as a faithful minister of the word:* 1. By the devout *obedience* with which he yields to the impulse of

the Spirit, ver. 26, 29: II. By the apostolical *courage* with which he approaches the stranger, ver. 30; III. By the evangelical *wisdom* with which he cherishes the spark of faith in the eunuch's soul; IV. By the priestly *anointing* by which, at the right moment, he seals the rescued soul unto the Lord; V. By the Christian *humility* with which, after the completion of his work, he submits the result to the Lord.—*Even the desert is converted into the garden of God, in the case of the devout pilgrim:* I. God's word is his manna—he no longer hungers; II. God's children are his companions—he no longer goes astray; III. God's grace is an ever-flowing fountain, whence his soul continually derives new strength; IV. God's heaven is his Canaan, which he is rapidly approaching.—[*The missionary labors of Philip the Evangelist* (xxi. 8, 9): I. The authority by which he performed them: (*a*) his own conversion by the grace of God; (*b*) his appointment by the Providence of God, ver. 4, 5, 6, 26, 29; II. Their peculiar form; (*a*) he labored as a travelling missionary, ver. 40; (*b*) and was endowed with miraculous powers, ver. 6, 7; III. The spirit in which they were performed; (*a*) a living faith; (*b*) a holy love; IV. Their results; (*a*) immediately visible; (*b*) fully disclosed only in eternity.—*Philip and the Ethiopian:* I. The personal history and character of each; II. Their providential meeting; III. The nature of their interview; IV. The divine purpose; V. The result of the meeting.—Tr.]

SECTION II.

THE CONVERSION OF SAUL; HIS LABORS AND EXPERIENCE IMMEDIATELY AFTERWARDS.

Chapter IX. 1–30.

A.—THE ZEAL OF SAUL IN PERSECUTING THE CHRISTIANS, CONDUCTS HIM TO DAMASCUS.

Chapter IX. 1, 2.

1 And [But] Saul, yet breathing out threatenings [breathing menace] and slaughter
2 against the disciples of the Lord, went unto the high priest, *And desired [asked] of him letters to Damascus to the synagogues, that if he found [should find] any [who were, ὄντας] of this way[1], whether they were men or women, he might bring [conduct] them bound unto Jerusalem.

[1] Ver. 2. [The margin of the English Bible (which in the text follows Tynd., Cranm., Geneva, and Rheims) offers the words *of the way*, as the literal translation of the phrase rendered in the text *of this way*; Gr. τῆς ὁδοῦ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And** [But] **Saul.**—The following narrative is connected with the general course of this historical work by means of the particles δέ and ἔτι. The former particle [*But*, not *And*] exhibits the contrast between the hostile and destructive procedure of Saul, and the labors of Philip, which built up and extended the church, and which had just been described. The particle ἔτι, on the other hand, connects the course of Saul, as here set forth, with his earlier acts, ch. viii. 3, and exhibits them as a continuation of the persecution of the Christians which he commenced at the time when Stephen was slain. The interval between the commencement and the present continuation of Saul's hostile course, does not appear to have been very brief, for Luke must have designedly inserted the two narratives contained in ch. viii. 5–40, between ch. vii. 58 (combined with ch. viii. 1, 3,) and ch. ix. 1. Hence, the present narrative is not introduced abruptly, or without regard to the connection. It is, moreover, evident, that the sentiments and feelings of Saul did not continue to be uniformly the same, but rather increased in intensity as time advanced. This fact is indicated by the terms: ἐμπνέων ἀπειλῆς καὶ φόνου [for which genitives see Winer: *Gram. N. T.* § 30. 9. c. and comp. Josh. x. 40. LXX.—Tr.]. They imply that menace and slaughter constituted the vital air which he inhaled (and exhaled); that is, the hostile sentiments with which Saul regarded the Christians, had acquired an intensely fanatical, destructive and sanguinary character, which does not yet appear to have been the case at the period to which ch. viii. 3 refers. It is, indeed, quite consistent with human nature, that when any passion has exercised an influence over an individual during a certain period, and been indulged to a certain extent, it should increase in violence and fury, identify itself, as it were, with his character, and constitute the principle of life for him; this observation specially applies to religious fanaticism. The course which Saul now intends to pursue, demonstrates that his fanaticism had acquired additional virulence.

VER. 2. **Desired of him letters to Damascus**, etc.—Hitherto Saul had contented himself with persecuting the Christians in Jerusalem; he now feels impelled to persecute the disciples of Jesus in other regions, even beyond the boundaries of the Holy Land. He determines to proceed to Damascus. This ancient capital of Syria, lying northeast of Jerusalem, and about 140 miles distant from it, was distinguished alike by its uncommonly beautiful situation, and by being the centre of a vast trade, and of important religious influences. It had passed, since the time of Pompey (B. C. 64), under the dominion of the Romans, and had been attached to the province of Syria. Many Jews had selected this city as their residence after the age of the Seleucidæ (Jos. War, II. 20, 2), and this fact precisely agrees with the passage before us, which represents Damascus as having contained more than *one* synagogue (τὰς συναγωγάς, and comp. ver. 20). But the tidings appear to have reached Jerusalem that there were also Christians in Damascus; these were converted *Jews*, since Saul views them as persons who were connected with the synagogues. The form of the conditional clause, ἐάν τινας εὕρῃ, distinctly implies that he confidently expected to find such persons there. They are termed τινες τῆς ὁδοῦ ὄντες, that is, people who walk in the way, or, belong to that way [ὁδοῦ depending on ὄντας; for the Gen. with εἶναι see WINER, § 30, 5]. The word ὁδός does not of itself signify a *sect*, as some writers have erroneously inferred from ch. xix. 9, 23; xxii. 4, but designates in general a particular mode of life and conduct; in its special application here, it denotes that way or manner of life which receives its peculiar character from faith in Christ as the Messiah.—Luke has not informed us of the means by which the Gospel reached Damascus. The most probable supposition is, that individual Christians belonging to Jerusalem, who were driven away at the time of the persecution, had withdrawn to that large city (ch. viii. 4 διῆλθον; comp. xi. 19); if some of the fugitives proceeded as far as Cyprus and Antioch, others may have, still more probably, retired to Damascus, which was a nearer point. It is quite conceivable that these also proclaimed the Gospel when they reached the city, and thus became the means by which other Israelites who dwelt there, were converted (ch. viii. 4, εὐαγγελιζόμενοι τὸν λόγον). Saul selected Damascus as the field of his intended operations, as he had perhaps understood that a larger number of Christians would be found there than elsewhere, or, possibly, because he was personally connected with certain inhabitants of the place. In order to accomplish his design and be enabled to seize any disciples of Jesus whom he might find in Damascus, and conduct them as prisoners to Jerusalem, where they would be subjected to a trial, he requests the high priest to furnish him with letters of recommendation and authorization. (The plural ἐπιστολάς corresponds to the plural συναγωγάς; it would hence seem that he asked for several documents, intending to present one to each of the synagogues). The name of the **high priest** cannot be stated with entire confidence, as the year in which the conversion of Paul occurred is not known with entire chronological precision. [Bengel assigns it to A. D. 31; Jerome, Petavius, 33; Baronius, 34; Meyer, Usher, Pearson, Hug, Olshausen, 35; Basnage, Alford, 37; de Wette, 37 or 38; Ewald, 38; L. Capellus, 39; Wieseler, 40.—TR.]. If that event did not occur later than the year 36, Caiaphas, who was displaced by Vitellius in that year, still acted as high priest. [See below, note on xxiii. 4, 5.]. He was succeeded by Jonathan, a son of Ananus [Annas]; in the next year, 37, the latter was, in his turn, displaced, and his brother Theophilus received the office (Jos. *Ant.* xviii. 4, 3, and xviii. 5. 3). The last named was, probably, the high priest to whom Saul applied. Luke does not expressly state, but obviously implies that the high priest of course furnished the desired documents; he could, indeed, have personally had no motive for refusing to gratify the zealot who applied for means to sustain the ancient Judaism. Foreign Jews voluntarily recognized the authority of the high priest in Jerusalem, and, specially, that of the Sanhedrin, of which he was [usually, but at a later period, not regularly, HERZOG, *Real-Encyk.* xv. 516.—TR.] the presiding officer, and which they regarded as the highest tribunal, in matters of religion. ["In xxvi. 10 (comp. ver. 14 below) Paul says that he received his authority from the ἀρχιερεῖς, and in xxii. 5, from the πρεσβυτέριον, which are merely different modes of designating the Sanhedrim." HACKETT *ad loc.*, and see below, ch. ix. 13, 14, EXEG. note.—TR.]. And the experience of the Jews had taught them that, in a case like the present, the civil authorities [Roman] would offer no opposition to a measure represented to them as being directly connected with the internal religious affairs of the Israelites.

DOCTRINAL AND ETHICAL.

Christ rules in the midst of his enemies. This truth derives a striking illustration from the fact that Saul's enmity and murderous purposes, which glowed with hellish fire, were so long permitted to harass, scatter and ravage the church. The historian does not relate that he reviled and blasphemed the Redeemer himself; but at a later period Paul confesses that he had been guilty in this respect, 1 Tim. i. 13. In the present narrative he appears only as a persecutor of the Lord's disciples, or of his church. But his spiritual state becomes the more alarming in proportion as a carnal zeal, passion, and even a satanic thirst for blood (ἀνθρωποκτόνος, John viii. 44), became mingled with his ignorant zeal of God [Rom. x. 2]. The flesh acquires increased influence whenever fanaticism ascends to a higher grade, and man, in his blind fury, becomes a ravening and bloodthirsty beast. To such a depth the Lord permits man to descend, in order to rescue him from the abyss and change his nature. The long-suffering of God waits unto the end, but divine grace never loses sight of the sinner, even when he rushes madly onward in his career. Saul's history furnishes a brilliant illustration of God's love in Christ to sinful man—a love which seeks and saves even the most abandoned sinner. [1 Tim. i. 16.]

HOMILETICAL AND PRACTICAL.

See below, ver. 10—19 a.

B.—THE EXALTED LORD APPEARS TO SAUL, WHEN THE LATTER IS NEAR DAMASCUS.

CHAPTER IX. 3–9.

3 And [But] as he journeyed, he came near Damascus: and suddenly there shined 4 round about [flashed around] him a light from[1] heaven: *And he fell to the earth, 5 and heard a voice saying unto him, Saul, Saul, why persecutest thou me? *And [But] he said, Who art thou, Lord? And the Lord said [But he (*omit* the Lord said)][2], I am Jesus whom thou persecutest:[3] [*omit the remainder of this verse, and that part of the next, which precedes the word* Arise] *it is* hard for thee to kick against 6 the pricks. *And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, [But] Arise, and go into the city, and it shall 7 [will] be told thee what thou must do. *And the men which [who] journeyed with 8 him stood speechless, hearing a [the, τῆς] voice, but seeing no man. *And Saul arose from the earth; and [but] when his eyes were opened, he saw no man [nothing][4]: but they led him by the hand, and brought [conducted] *him* into [to] Damascus. 9 *And he was three days without sight, and neither did eat nor drink.

[1] Ver. 3. In place of ἀπό [of the *text. rec.*, after φῶς], A. B. C. G. [also Cod. Sin.] and subordinate manuscripts, as well as several ancient versions, exhibit ἐκ, which has, accordingly, been very properly preferred by Lach. and Tisch.; ἀπό is sustained only by E. H., and some minuscules. [Alf. retains ἀπό, and, with Meyer, regards ἐκ as a correction from ch. xxii. 6.—Tr.]

[2] Ver. 5. The words Ὁ δὲ κύριος εἶπεν, of the *text. rec.* [but omitted in the Vulgate], are found only in G. H., and some minuscules; they occur in the Syriac version. In E. εἶπεν is wanting; other manuscripts omit κύριος. A. B. C. and some other authorities have simply ὁ δέ, which is undoubtedly the genuine reading, but was afterwards unnecessarily enlarged by the addition of κύρ. εἶπεν. [Alf., like Lach. and Tisch. regards the two words κύρ. εἶπ. as interpolated, and omits them. —Cod. Sin. reads: ὁ δὲ εἶπεν.—Tr.]

[3] Ver. 5 and 6. It is remarkable that the following gloss, which Erasmus, and, after him, the Elzevirs [*text. rec.*] adopted, does not occur in a single Greek manuscript; it is not found in the [recently discovered] Codex Sinaiticus. It was inserted after διώκεις in these terms: σκληρόν σοι πρὸς κέντρα λακτίζειν. Τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν.—E. alone has σκληρόν - - λακτίζειν, but omits the rest. The Vulgate, on the other hand, and some oriental versions [Syr.], as well as Theophylact and Oecumenius, exhibit this addition, which is evidently borrowed from the parallel passages, with an enlargement intended to improve the whole. The words σκληρόν - - λακτίζειν, are taken from ch. xxvi. 14, while in xxii. 10 the following occur: εἶπον δέ· τί ποιήσω κύριε, whereas in all the manuscripts ver. 6 begins with ἀλλά [before ἀνάστηθι.—Stier and Theile's N. T. encloses the whole passage in brackets; Alf. like Lach., Tisch., etc., omits the whole, as "the authority of the MSS. is decisive: it could hardly be stronger."—Cod. Sin. omits the whole passage, *i. e.*, σκληρόν - - - πρὸς αὐτόν, and reads: διώκεις· ἀλλὰ ἀνάστηθι.—Tr.]

[4] Ver. 8. The great majority of MSS., and some versions and fathers read οὐδένα, which was adopted by the *text. rec.* Still, οὐδέν is to be preferred; it is supported by B. and Cod. Sin., and, especially, some ancient versions [Syr.Vulg. *nihil*]; besides, A. originally exhibited οὐδέν, which was afterwards changed to οὐδένα by another hand. It is, moreover, very probable that this correction was suggested by μηδένα of ver. 7. [This is also the view of Meyer, who terms the correction "mechanical," and of Lach. Tisch., etc., while Alf. retains οὐδένα, and thinks that οὐδέν is the correction, intended "to render the description of the blindness more complete."—Cod. Sin. exhibits οὐδέν in Tischendorf's 4to. edition (Lipsiæ, 1863), but he remarks, p. LXVIII.): "super ν videtur α cœptum sed statim missum esse factum."—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 3. **Suddenly there shined round about him a light from heaven.**—Saul had nearly completed his journey, and was already in the vicinity of Damascus, when he was suddenly arrested by an appearance from heaven, and cast to the ground. A light, proceeding from above, *flashed* around him (περιήστραψεν [with which comp. περιλάμψαν, xxvi. 13]), as sudden in its appearance, as powerful, and as dazzling as a flash of lightning. It is evident, however, that Luke does not mean, literally, a flash of lightning; the verb which he employs is only intended to compare that heavenly appearance to the lightning. The preposition περί in the compound verb implies that the light *surrounded* Saul, and, specially *him* only, but not any of his attendants. Luke does not remark in this connection that Saul saw Jesus himself in this heavenly light, but the fact is subsequently stated (Ἰησοῦς ὁ ὀφθείς σοι, ver. 17; ἐν τῇ ὁδῷ εἶδε τὸν κύριον, ver. 27; ἰδεῖν τὸν δίκαιον, xxii. 14, and comp. 1 Cor. ix. 1; xv. 8.)

Ver. 4. **And he fell to the earth, and heard a voice.**—Saul was filled with terror, and, prostrated by the overpowering influence of the heavenly appearance, saw nothing further. But he heard a voice which called to him, and to which he replied—it was the Lord Jesus who spoke. He said: Saul, Saul, why persecutest thou me? The words were, according to xxvi. 14, pronounced in the Hebrew dialect [*i. e.* the Aramæan, or Syro-Chaldaic, (Robinson)], and with this circumstance the shorter Hebrew form of the name which is here given [Σαούλ], in place of the [somewhat more usual] Grecized form [Σαῦλος] precisely agrees. The interrogative pronoun τί demands an account of his motives for engaging in this persecution, according to the beautiful interpretation of Chrysostom: τί παρ' ἐμοῦ μέγα ἢ μικρὸν ἠδικημένος ταῦτα ποιεῖς;—We are reminded by it of the noble reply which Polycarp made to the proconsul who required him to blaspheme Christ: ὀγδοήκοντα καὶ ἓξ ἔτη ἔχω δουλεύων αὐτῷ, καὶ οὐδέν με ἠδίκησεν. Καὶ πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου, τὸν σώσαντά με; *Martyrium St. Polyk.* c. 9. [Euseb. *H. E.* IV. 15.]. The question accordingly appeals to Saul's

conscience, and is designed to awaken in him a sense of the grievous wrong which he is committing.

VER. 5. **Who art thou, Lord?**—Saul's question indicates that he did not immediately recognize Jesus, although a presentiment respecting the nature of Him who spoke, may have at once followed the appeal made to his conscience. ["Conscientia ipsa facile diceret: Jesum esse" (Bengel). TR.]. The words of the Lord (in which ἐγώ and σύ are emphatically contrasted) are not to be referred to the first call, in the sense that they are a continuation of it (equivalent to: 'Saul, I, whom thou persecutest, am Jesus.' Bengel), but constitute a direct answer to the question: 'Who art thou?' (equivalent to: 'I, who appear to thee, and have called, am that Jesus whom thou persecutest'). But as Jesus appeared in his heavenly glory, while Saul is a poor and feeble being, easily prostrated and terrified, the answer was adapted to humble him deeply, and lead to his self-abasement. [Here a part of the *text. rec.* is omitted by Lechler; see above, note 8, appended to the text. For the explanation, see below, EXEG. etc. note, on ch. xxvi. 12-14.—TR.]

VER. 6. **[But] arise, and go into the city.**—The address of Jesus turns, at the word ἀλλά [for which see above, note 8, appended to the text], from the past to the future; old things are passed away, all things are to become new. Jesus speaks as the Lord, who has the right to command Saul, who will issue further instructions, and who expects obedience. Paul would not have known what course he should now follow; he is directed to enter the city and await information, without knowing the source from which it will proceed; the passive form, λαληθήσεται, is purposely chosen.

VER. 7. **And the men which journeyed with him stood speechless.**—The attendants, who had probably been commissioned by the high priest to aid Saul in the arrest and delivery at Jerusalem of the Damascene Christians, stood speechless and confounded. (Such is frequently the signification of ἐννεός, which originally signified only *mute*, but often, too, occurs in the sense of ἐκπεπληγμένος). [The form ἐνεοί, found in A. B. C. E. H., and Cod. Sin., is now regarded by the highest authorities as more correct than ἐννεοί of G. and the *text. rec.*—TR.]. The circumstance that these attendants heard the voice, but, at the same time, saw no one from whom it proceeded, was specially adapted to amaze and confound them. When Paul himself speaks of this circumstance, in ch. xxii. 9, he says in reference to his companions: τὴν φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. This language seems, at first view, to contradict the terms in the present verse, viz. ἀκούοντες μὲν τῆς φωνῆς, and recent criticism has not failed to take advantage of it. Those attempts to explain this apparent discrepancy, which make a distinction in the sense of φωνή occurring in both passages, have, no doubt, been unsuccessful; thus, some interpreters allege that φωνῆς here refers to Paul's words, while, in ch. xxii. 9, φωνὴ τοῦ λαλοῦντός μοι is mentioned (Oecum., Beza, and others); by others φωνή, in the present verse, has been supposed to designate an inarticulate sound, but, in ch. xxii. 9, to refer to articulated words (Rosenmüller, Heinrichs, and others); both of these interpretations are in conflict with the context. There, is, nevertheless, an essential difference between *hearing* [a mere sound], and *hearing* [that is, *understanding the meaning*, as earlier interpreters, and Grotius, Kuinoel, Hackett, etc. explain ἤκουσαν in xxii. 9. (Meyer)—TR.]. The meaning of Paul's words in ch. xxii. 9 is very plain, viz.: his attendants did not hear the voice *of him that spake to him*, *i. e.*, did not receive a distinct impression of the words or language of the speaker (φ. τοῦ λαλ. μοι), and therefore did not understand his address to Saul. In ch. ix. 7, on the other hand, we are simply informed that they heard the voice, which could easily have been the case, even if the words of the Lord addressed to Saul were not distinctly understood by them. It is, besides, worthy of notice, in this connection, that ἀκούειν is connected in the present passage with the genitive, and not as in xxii. 9, with the accusative. The distinction in sense is thus explained by the editors of the *Thesaurus Linguæ Græcæ* of H. Stephanus [Henry Stephens, or, more accurately, Estienne, a grandson of the first Henry, the founder of this celebrated family of Parisian printers. HERZOG, *Real-En.* XV. 64 ff.—TR.]: "Genitivus maxime poni videtur in re, quam *in genere* audimus, aut *ex parte tantum*, aut *incerto aliquo modo*,—Accusativus proprie *rem certius definitam* indicare cogitandus est." In this case, Bengel would be justified in saying: *Audiebant vocem solam, non vocem cum verbis.* And the objection made by Meyer to such a view, viz., that merely *seeing* and *hearing* are in both passages mentioned antithetically, is not well founded, neither does it prove that in both cases the *hearing* was the same, for the *seeing* was not the same: according to ix. 7, they saw no man, but according to xxii. 9 they saw the light. Both passages alike show, as Baumgarten (I. 195 ff,) has ably demonstrated, that Paul received a distinct, but his companions an indistinct, impression.—[See EXEG. note on xxii. 6-11, ult.—TR.].—Another variation is found in the two statements, occurring in ch. ix. 7 and ch. xxvi. 14; according to the former, the attendants *stood*, but, according to the latter, they, as well as Paul, fell to the earth. Here, too, some writers have supposed that a discrepancy exists which cannot be explained, and inferences have thence been drawn to a certain extent, which affect the credibility of Luke. It should, however, be carefully noted that the words in xxvi. 14 (πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν) unmistakably refer to the first moment when the light was suddenly seen to flash, *after* which the voice of Jesus called to Saul, whereas, according to ix. 7 the men stood speechless at the time when Jesus and Saul were speaking. Or, in other words, ch. xxvi. 14 refers to an earlier, but ch. ix. 7 to a later point of time. It is not here admissible to take εἱστήκεισαν in a pluperfect sense (equivalent to: they *had* stood, or continued to stand), for since the perfect ἕστηκα has the sense of the present tense, the pluperfect εἱστήκειν occurs in that of the imperfect [WIN. *Gram. N. T.* § 40. 4. ult.—TR.]. Moreover, that the men *stood*, is not the fact to which it is intended to give special prominence, but that

they were *speechless* or confounded, although we are not authorized to overlook entirely the posture (standing) in which they are found. It is true, that if the present verse alone were considered, we would receive no other impression than that Saul's companions had continued to stand during the whole transaction. But as the other passage informs us that they all fell to the earth as soon as the light was seen, we can easily conceive (with Bengel, Kuinoel, Baumgarten) that, although it is not expressly stated, Saul's attendants recovered from their fright sooner than he did, and then arose. He fell down with them at once, and, when the voice called to him, continued to lie as if he were paralyzed; his attendants, who heard the voice but did not understand a word, and who were, consequently, not personally interested, very naturally recovered at an earlier moment. This is not an arbitrary assumption, as Meyer supposes, since it is sustained by a comparison of the parallel passages, and is not rendered improbable by any fact which they record.

VER. 8, 9. **When his eyes were opened, he saw no man** [nothing].—Saul arose from the earth, in obedience to the command [ver. 6], but when he opened his eyes which had hitherto been closed, he could see nothing, and continued in this state during the following three days. He could open his eyes, but could not see.—(The phrase οὐδὲν ἔβλεπε involves an objective negation [denying an alleged *fact*]; μὴ βλέπων in ver. 9, is not distinguished from it logically, but, rather, only grammatically (Winer [*Gram. N. T.* § 55, 5, ult.—used subjectively, or, denying a certain *conception*.—TR.]), since the negative belongs to the participle. The latter is merely a less emphatic expression than οὐ βλέπων, which would at once imply actual blindness; but it is not Luke's purpose to convey such a conception, since he does not represent Saul's condition as a divine *punishment*.).—This temporary loss of sight, which however continued during several days, was, without doubt, occasioned by the dazzling light that accompanied the appearance of Jesus [comp. ch. xxii. 11.—TR.]; still, a special divine act must be assumed as the original cause, since the men who were with Saul, had also seen the light (xxii. 9), without being themselves deprived of sight. For they were able to lead him, like a blind man, by the hand into the city.—During these three days Saul entirely refrained from eating and drinking; he was occupied with his own thoughts and the examination of his spiritual state; and while he waited for the instructions which he was to receive from the Lord, fasting and prayer constituted his preparation for the future.

DOCTRINAL AND ETHICAL.

1. It was not till Saul had reached the vicinity of Damascus, and now drew nigh to the gates of the city, that his progress was checked and he was awakened by Christ. The danger which threatened the Damascene Christians was imminent, for their enemy was at hand, but the help which God affords is most gloriously revealed in the most severe trials. When Saul reached the spot in which he hoped to celebrate the victory of his zeal, he was himself subdued by the Lord.

2. *Jesus personally appeared to Saul*, at first in a heavenly light which flashed around the latter like lightning, then called to the prostrate man, reproached him for being a persecutor, revealed his own name, and finally directed him to enter the city, where the will of God should be made known to him. These are the essential features of the occurrence which took place near Damascus. They instantly produced the deep conviction that *Jesus lived*. When Saul persecuted the disciples, he was governed by the delusion that after Jesus of Nazareth had been crucified as a malefactor and blasphemer, he had remained in the power of death. But Jesus, who now appears to him personally, is made known alike by the light and by the words which he pronounces, so that Saul obtains a direct, positive and personal knowledge that Jesus, the Crucified One, although he had died, is *alive*. ["He shewed himself alive" ch. i. 3]. It is a fundamental truth of the Christian religion that *the Redeemer lives*. We have not a Saviour who lived only at a former time, or, "who was", but we have one "who is, and is to come." (Rev. i. 4, where ὁ ὢν is designedly placed before ὁ ἦν καὶ ὁ ἐρχόμενος). Christ is ὁ ζῶν (Rev. i. 18). And the truth, of which Saul is now convinced—that Christ is alive—is one of the leading themes of his subsequent preaching—a prominent article of the faith which he proclaimed.

3. This appearance, besides, conveyed to Saul a deep impression of *the glory of Jesus in his state of exaltation*. The light which suddenly flashed around him with the rapidity and the brightness of lightning, was a light from heaven, the effulgence in which God himself dwells. It was in this effulgence that Jesus appeared to Saul, and so powerful was the effect, that, like all who were with him (xxvi. 14), he immediately fell to the earth, and was deprived of sight for several days. The voice, too, of Jesus exercised an irresistible influence over him; he at once became conscious of the superiority and sovereign power of Him who now appeared, and bowed in deep submission before him. Jesus, indeed, not only *lives*, but is *exalted* in heaven, living and reigning in divine glory. All the extraordinary and wonderful features of the scene combine in bearing witness to the majesty and glory of Jesus.

4. It is apparent as well from ch. ix. 17, 27, as from Saul's own declarations (*e. g.* 1 Cor. ix. 1; xv. 8), that he *saw* Jesus on this occasion, heard his voice, and spoke with him. And this did not occur in a dream; it was not exclusively an internal process in his soul; it was not the apparition of a spirit, but a real, visible and audible manifestation in the world of sense: Jesus appeared to Saul personally in his *glorified corporeality*, as true man, as the same Jesus, who had dwelt on earth, and who nevertheless appeared at this time from heaven in divine glory. This fact bears witness to the abiding humanity of the glorified Redeemer, and to his glorified corporeality. It was this event in the experience of the apostle Paul which formed the original and principal source whence he derived his deep views and doctrines concerning the combination

of the spiritual and the corporeal in the spiritual-corporeal paths of human life,—the transfiguration of man's bodily nature—the resurrection of the body, etc.

5. The very intimate communion of life which exists between Jesus and his disciples, is implied both in the first call: "Why persecutest thou *me?*", and in the subsequent reply: "I am *Jesus* whom thou persecutest." Saul had imagined that he persecuted none but the Christians, whom he regarded as fanatical sectaries without a leader or shepherd, and as apostates from the traditions of the fathers; but he had not supposed that any relations whatever now subsisted between himself and Jesus of Nazareth, who had been put to death, and was thus removed from his path. But Jesus himself now appears to him and bears this witness: 'Thou persecutest *me*—not simply my disciples, but me also.' Their sufferings, consequently, are *his* sufferings—they cannot be separated from him, so that they can be assailed without afflicting Him. In consequence of the communion of life which he maintains with his people, he is ever in them, and suffers, is reviled and persecuted with them. And his exaltation and dominion confer blessings on them; while he protects his followers, he fills their enemies with terror. The oneness of Christ with Christians—the communion of life and intimate connection existing between the Lord and believers—the Church of Christ one body, and the Lord its head—these lofty truths, which belong to our faith, which the mind of the apostle Paul grasped with more power and distinctness, and which he developed in his discourses and writings with even more fulness than others have done, are already presented in their general features, or in a germinal state in the appearance of Jesus to Saul in the vicinity of Damascus.

6. But the following thoughts must have, preëminently, occurred to him, and have moved him very deeply: 'I have then persecuted *Him*, even when I little thought that I was doing it; I have sinned against Him! He is exalted in heaven, possesses irresistible power, justly claims humble and implicit obedience (τί με θέλεις ποιῆσαι), and yet I have resisted him! I now feel with *whom* I have to do. Nevertheless, he has not met me for judgment; he has not crushed me in his wrath. He has, rather, with pity and love, arrested my erring steps, has called me to himself, yea, assigns a holy work to me.' (The latter thought is suggested by the call which he received, a few days afterwards, to be the apostle of the Gentiles.).—This was *grace*—full, free, pitying grace, granted to the *sinner*. It was the light of grace which first revealed to Saul the magnitude of his guilt, and the true character of sin in general. And his deep fall taught him, on the other hand, to understand the height and glory of divine grace. By such revelations he was cast down, and yet lifted up; his fall to the earth, and the ability to arise, when he received the encouraging command of Jesus, were an image of the processes which occurred in his soul. And now his own personal experience enabled him to understand the nature both of sin and of grace, revealing the latter as the preponderating power of God. Even if sin abounded, grace did much more abound. (Rom. v. 20). Hence, sin and grace are the two hinges of the Gospel, in the view of the apostle, on which, in the divine economy, all things turn.

7. Saul had hitherto persecuted the disciples of Jesus because he believed them to be not only fanatical and erring worshippers of Jesus of Nazareth, but also persons who did not render due honor to the sanctuary of Israel, the Law, and the traditions. He was a zealot in maintaining the traditions of the fathers (ζηλωτὴς τῶν πατρικῶν παραδόσεων, Gal. i. 14). As such a zealot, he warred with those who, as he thought in his delusion, had apostatized from Jehovah and his law; and if he beheld the execution of Stephen with satisfaction (ch. viii. 1), and exerted all his power in destroying the church of Jesus, he entertained no other opinion than that he was performing a good and righteous work, on which God looked with pleasure. But he is now taught, in a startling and even painful manner, by the appearance of Jesus from heaven, that God looked on his course with displeasure. He is compelled to view his conduct in a new light; the work which he had believed to be acceptable and preëminently meritorious, is, in reality, most sinful in the eyes of God; it is actually a conflict with the Anointed of God, and, consequently with God himself, by which deep guilt was contracted. The Christians are, accordingly, not apostates, but, on the contrary, the children of God, men who are eminently favored by the Most High. Hence, his views of the law, and of the righteousness of the law, were, of necessity, entirely altered.

8. The influence which the appearance of Jesus exercised on Saul was irresistible. He was thrown to the ground, and was compelled to yield unconditionally to a higher power, thoroughly convinced that he lay at the mercy of Him who had appeared and addressed him. But this is very different from the question: Is this revelation of Jesus to be considered as *gratia irresistibilis*, or is it not? Olshausen believed that it ought to be answered in the affirmative. [But after expressing his conviction that σκληρόν here occurs in the sense of ἀδύνατον, and that Paul could not *then* have resisted the force with which grace met him, Ols. adds: "If we, however, recognize this sense in the present passage, we do not on that account by any means approve of the Augustinian doctrine of *gratia irresistibilis*."—Tr.]. The language of the Lord (which, it is true, is an interpolation here [see note 3, appended to the text above], but is genuine in ch. xxvi. 14) does, in fact, apparently imply an irresistibility—but only apparently. For Paul himself remarks, on the occasion on which he repeats those words, that he had not *been* ἀπειθής to the heavenly vision (ch. xxvi. 19), thus plainly presupposing the freedom of his will,—the independent character of his obedience, which he could have also refused. There is not a single feature of the whole transaction which indicates an irresistible change of the will. And the apostle Paul never speaks of his conversion, at any subsequent period, in such a manner as to deny the freedom of his self-determination, when he followed the divine directions. However unrestricted the operations of grace are, they are directed only towards a free subject, or, to one

who can as well accept as repel grace. The choice is given to Saul, either to yield to the impression which this appearance made on him, and open his heart more and more fully, or to close the avenues to it. But that he chose the former, or, was willing to yield to the impression which he had received, is already implied in the questions: "Who art thou, Lord?" "What wilt thou have me to do?"

9. The *internal* processes connected with the occurrence, were far more important than the external. However wonderful the visible appearance was, the revelation of Jesus to the spirit of Saul, was, nevertheless, the decisive miracle; and in this light the apostle himself views the subject. It is true that he repeatedly mentions the circumstance in his Epistles, that he had seen the Lord Jesus (1 Cor. ix. 1; xv. 8). But when the occasion leads him to express his most profound views of the event, he describes the central circumstance of the whole as being an internal *ἀποκάλυψις* (*εὐδόκησεν ὁ Θεὸς—ἀποκαλύψαι τὸν υἱὸν ἐν ἐμοί.* Gal. i. 15, 16). If the main design of the whole occurrence had been fully accomplished by means of the light and the sound, the attendants (assuming that their senses were perfect), would have necessarily been able to perceive and understand precisely as much as did Saul himself. But both the visible appearance and the call of Jesus made only an indistinct and confused impression on them, and furnished them with no definite and clear conceptions. This result must obviously be ascribed, first, to the sluggishness of their souls, which were not susceptible of such impressions, and, secondly, to the fact that this revelation of Jesus did not belong simply to the world of sense, but was, at the same time, of a spiritual, or spiritual-corporeal nature.

10. The temporary *blindness* of Saul was designed by the will of God not so much to be an image of the moral blindness in which he had hitherto lived (as it is generally believed), as, rather to withdraw and seclude him from the external world, during the period in which he pondered, and learned to understand, the decisive event that had occurred; it furnished him with an opportunity to be alone with himself and with his God and Saviour. According to this view, his blindness was not a punishment, but much rather an aid to reflection and a gift of grace.—During these three days Paul neither ate nor drank any thing whatever. This fasting or bodily preparation, was not imposed by the law, but was altogether voluntary, and was dictated by an inward impulse; it was, consequently, strictly evangelical; it referred to the divine instruction and the message which he had been directed (ver. 6) to await. We are informed in ver. 11, that prayer was, in this case, combined with fasting.

HOMILETICAL AND PRACTICAL

See below, ver. 10–19*a*.

C.—THE CONVERSION OF SAUL IS COMPLETED IN DAMASCUS THROUGH THE AGENCY OF ANANIAS.

CHAPTER IX. 10–19*a*.

10 And [But] there was a certain disciple at Damascus, named Ananias; and to him
11 said the Lord in a vision[1], Ananias. And he said, Behold, I *am here*, Lord. *And the Lord *said* unto him, Arise,[2] and go into the street which is called Straight, and inquire [seek] in the house of Judas for [*om.* for] *one* called Saul, of Tarsus: for, be-
12 hold, he prayeth, *And hath seen in a vision [*om.* in a vision][3] a man named Ananias coming in, and putting *his* hand[4] on him, that he might receive his sight [might see
13 again]. *Then [But, δὲ] Ananias answered, Lord, I have heard[5] by many of this
14 man, how much evil he hath done to thy saints at Jerusalem: *And here he hath au-
15 thority from the chief priests to bind all that call on [invoke] thy name. *But the Lord said unto him, Go thy way: for he [this man, οὗτος] is a chosen vessel [instrument] unto me, to bear my name before the [*om.* the] Gentiles, and kings, and the
16 children of Israel: *For I will shew him[6] how great things [how much] he must suf-
17 fer for my name's sake. *And [Then, δὲ] Ananias went his way [*om.* his way], and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that [who] appeared unto thee in the way as [in which, ᾗ] thou camest, hath sent me, that thou mightest receive thy sight [mightest see again], and be filled
18 with the Holy Ghost. *And immediately there fell from his eyes as it had been [as it were] scales: and he received sight [saw again] forthwith [*om.* forthwith][7], and
19*a* arose, and was baptized. *And when he had received meat [nourishment], he was strengthened.

[1] Ver. 10. The following order of the words, ἐν ὁράματι ὁ κύριος, is far better attested [A. B. C. E., Cod. Sin., and adopted by Lach., Tisch., and Alf.] than ὁ κύρ. ἐν ὁρ. [in the *text. rec.* and G. H.]

[2] Ver. 11. Lachmann, in accordance with B., has adopted ἀνάστα [imperative form, WIN. *Gram.* § 14. 1. h.], but the participle ἀναστάς [of the *text. rec.*] is here, as well as in ch. x. 13, 20, fully sustained [by Cod. Sin., etc., and is adopted by Tisch., and Alf.—TR.]

[3] Ver. 12. a. The words ἐν ὁράματι before ἄνδρα are [found, in this order, in E. G. H., but in B. C. before εἶδεν; they are] wanting entirely in A., [and Cod. Sin.] and some versions [Vulg., etc.], and have been very properly cancelled by Lach. and Tisch., [and Alf. on account of the various position]; they were transferred, as an explanation, from ver. 10.

[4] Ver. 12. b. In place of χεῖρα [of *text. rec.*], which is found in G. H., as well as in some versions and fathers, A. and C. [and Cod. Sin.] exhibit χεῖρας; B. and E., besides, prefix the article, τὰς χ., derived from ver. 17, where no various reading occurs. The plural is unquestionably the more usual form ["always in THE ACTS, except here" (Meyer)], and was, precisely for that reason, substituted as a correction of the singular. [χεῖρα is adopted by Meyer and Alf.; the plural by Lach., Vulg.—TR.]

[5] Ver. 13. ἀκήκοα [of *text. rec.*] is supported only by G. H. [Chryst. etc.], whereas ἤκουσα [adopted by Lach., Tisch., Meyer and Alf.] occurs in A. B. C. E. [and Cod. Sin.].

[6] Ver. 16. αὐτόν [before ὅσα] in place of αὐτῷ [*text. rec.*, Cod. Sin., etc.] is not sustained by weighty authorities [found in G., but not recognized by later critics.—TR.]

[7] Ver. 18. The *text. rec.*, in accordance with E. G. [and Syr.] inserts παραχρῆμα after ἀνέβλεψέ τε; but the word is not found in A. B. C. H. [Cod. Sin. Vulg.] and minuscules, and is obviously an interpolation. [Omitted by Lach., Tisch., and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 10–12. *a.* **And there was - - Ananias.**—The manner in which Ananias is here introduced, distinctly implies that, previously, he and Saul had not been personally acquainted with each other; it appears, at least, from ver. 13, that Ananias knew Saul only by report. The particular description of the latter as a native of Tarsus, and the word ὀνόματι appended to his name, conclusively show that Ananias did not know him personally. So, too, in ver. 12, the special mention of the name of Ananias, demonstrates that he was unknown to Saul. If the historian had not entertained this opinion, it would have been far more natural for him to have simply written σέ instead of ἄνδρα ὀνομ. Ἀν. If some interpreters (Eichhorn and others) have assumed that the two men were not only personally acquainted, but also intimate friends, their opinion is not sustained by the faintest intimation of such a fact in the present section, and is indeed at variance with it [ver. 11, 12, 13]. Ananias was, as his pure Hebrew name (חֲנַנְיָה) already shows, a Judæo-Christian [Hananiah, often found in the O. Test., *e. g.*, Ezra x. 28; Jer. xxviii. 1; Dan. i. 6.—TR.]. Luke here simply mentions him as a μαθητής τις without adding any particulars belonging to his personal history. He is subsequently described, in ch. xxii. 12 [by Paul himself] as εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων; he was, accordingly, even after his conversion, zealous in leading a godly life according to the law, and was, on that account, held in the highest esteem by the Jewish population of Damascus.

b. **To him said the Lord in a vision,** etc.—The Lord who here appears, is not God the Father, but Jesus Christ; for Ananias describes, in ver. 14, the Christians as those who invoke the name of the Lord; in this language ὄνομά σου can only be understood as referring to Jesus, not to Jehovah, as distinguished from Jesus; the same remark applies to τὸ ὄνομά μου in ver. 15, 16.—Whether the ὅραμα, the vision, which was granted to Ananias, occurred when he was awake, or in a dream, cannot be determined from the passage before us; for the words ἀναστὰς πορεύθητι, ver. 11 [comp. viii. 26, *a.*], do not imply that Ananias was lying on a bed, but only that he was remaining quietly at home. He is directed to go forth, to proceed to a certain street, to enter a certain house, and there seek Saul, who is exactly described to him, and is engaged in prayer. The street was called **Straight**, without doubt in order to distinguish it from other streets in that ancient city, which were in most cases angulated and crooked. Wilson ("Lands of the Bible") ascertained that there is still a street with this name in the city; even the house of Judas is still pointed out in this street; but here the work of tradition is almost overdone. (EWALD: *Apost. Zeitalter*, 1858, p. 259, 2d ed.)

c. **For, behold, he prayeth.**—The Lord informs Ananias of the reason for selecting and sending *him* precisely at *that* time to Saul—because (γάρ) the latter was, at that moment, engaged in prayer, and, consequently, needed an answer to his petitions, or a fulfilment of his desires and prayers, and was also internally prepared to receive such an answer. Hence the commission is *now* given, and it is intrusted to Ananias, because Saul had already seen, in a vision, a man named Ananias coming in and putting his hand on him. The vision had been previously granted to Saul, and hence he is even at this moment offering prayer (προσεύχεται, *pres.*, εἶδεν—εἰςελθόντα καὶ ἐπιθέντα, *aor.*). The words ὅπως ἀναβλέψῃ indicate to Ananias that Saul is at this time deprived of sight. But the revelation made by the Lord to Ananias is, without doubt, presented in this narrative only in a summary manner, and not in a complete form; for we must necessarily assume that Jesus informed Ananias of his appearance to Saul on the way, and also of the future gift of the Holy Ghost to the latter through the laying on of hands of Ananias. [Comp. vi. 6; viii. 15–17]. Every doubt on this point is removed by the words occurring in ver. 17: Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, and πλησθῇς πνεύματος ἁγίου.

VER. 13, 14. **Then Ananias answered,** etc.—As Moses, to whom Jehovah appeared in Horeb, and revealed his purpose to send him to Egypt (Exod. iii. 11 ff.), and also Jeremiah (Jer. i. 6 ff.), were, respectively, unwilling to accept and execute the divine commission, so here, too, Ananias exhibits hesitation and timidity, which he expresses with childlike candor and simplicity. He is unhappily only too well acquainted with the name of Saul as that of an enemy of the disciples of Jesus. If he had heard ἀπὸ πολλῶν that this man was a persecutor; these persons from whom he received the information, were, without doubt, chiefly fugitives from Jerusalem, who had sought a place of refuge in Damascus. We learn,

at the same time, from the expressions which he uses, that he is not himself a Christian who had fled from Jerusalem, since, in such a case, he would not refer to the fact as one which he had ascertained from other persons; he was, therefore, originally an inhabitant of Damascus. ["We know nothing concerning Ananias, except what we learn from St. Luke or from St. Paul." *Life, etc. of St. Paul*, by Conyb. and Howson. I. 102. London, 1854. No reliance can be placed on the traditions concerning him, which have descended to our times.—TR.]. But from what source did he obtain the information that Saul had been empowered by the chief priests (the plural, τῶν ἀρχιερέων, probably denoting the actual high priest, with the ex-high priests, and the Sanhedrin) to arrest the Christians? It is quite possible that certain Christians in Jerusalem, who could not have remained in ignorance respecting Saul's departure, the purpose of his journey, and the authority which he had received, communicated the facts to their acquaintances in Damascus, either by letters or through messengers, so that they might adopt the necessary precautions. As Saul had reached the city at least three days previously, the resident Christians could have easily become acquainted during that period with the nature of his errand. ["Perhaps—the object of Saul's journey was divulged by his companions." (J. A. Alexander, *in loc.*).—**Thy saints.**—"This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ." (Alford). "This term—belongs to all who profess to be disciples, and does not distinguish one class of them as superior to others in point of excellence." (Hackett). See below, DOCTR. and ETH. No. 4.—TR.]

VER. 15, 16. **Go thy way, for he is a chosen vessel unto me**, etc.—The Lord, in place of recalling, repeats the command, but, at the same time, calms the troubled mind of Ananias, by informing him that Saul will not only no longer inflict injury on the church, but that he has even been chosen by the Lord Himself for the work of promoting his honor and increasing the number of those who shall confess His saving name.—Σκεῦος ἐκλογῆς is **a chosen vessel**, instrument or organ [ἐκλογῆς, the Hebraizing Gen. of quality, *Winer*, § 34, 3. *b*]; Saul is appointed to **bear** [or, carry; "*continuatur metaphora, nam vasis utimur ad portandum.*" (*Kuinoel*, ad loc.); τοῦ βαστάσαι, Gen. of design, *Winer*, § 44. 4. *b*. TR.]. *My name*; that is to say, he shall, by word and deed, spread abroad the knowledge and confession of Jesus, as the Redeemer and Messiah.—There are three scenes of action among men to which Saul is appointed to carry the name of Jesus: 1. ἔθνη, which word, as the υἱοὶ Ἰσραήλ are afterwards expressly distinguished from them, can only be understood as denoting *pagans*, and not nations in general; 2. βασιλεῖς, reigning lords, princely persons [Herod Agrippa, ch. xxvi. and probably Nero (de Wette; Alf.)—TR.]; 3. υἱοὶ Ἰσραήλ. The mention of the ἔθνη precedes that of Israel, in order to imply that Saul's vocation as a witness primarily refers to the Gentile world, where his field of labour would be found; Israel is not excluded from the sphere of his operations, but receives attention only in the second place. Saul is already, in these words of the Lord, distinctly described as the apostle of the Gentiles, and it is simply the name of *apostle* that is not expressly given to him.—The language in ver. 16, does not, as we might at first expect [from the introductory γὰρ], explain the reason for which Saul is a chosen instrument (Meyer), but rather the reason for which the command (πορεύου) is issued; the sense is: 'Go, for (ye have nothing to fear from him; ye will not suffer aught through his agency; on the contrary) I will show him how much he must suffer in his own person for my name's sake.' The term ὑποδείξω does not refer to a prophetic revelation (de Wette), but to a *showing* by means of events in the actual experience of Saul. —The terms: ὅσα δεῖ αὐτὸν παθεῖν, are, in their form, apparently an allusion to those which Ananias had employed in ver. 13: ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου.

VER. 17. **And Ananias went his way, and entered into the house.**—Ananias immediately obeys, and proceeds to the designated house (ἀπῆλθε—καὶ εἰςῆλθεν). The manner in which he addressed Saul (Σαοὺλ ἀδελφέ) does not refer exclusively, nor even primarily to their common nationality as Israelites, but to the connection or fellowship now existing between them for Christ's sake, of which the former had already been assured by the words of the Lord. He speaks to Saul, who is so deeply humbled, with all the tenderness of love, inspires him with confidence, and consoles him as a messenger of the Lord who is empowered to restore his sight, and impart the gift of the Holy Ghost. He does not appear to have at once communicated to Saul the information which he had himself, (when he expressed his fears,) received from Christ in a vision for his own personal encouragement, ver. 15, 16; and here he acted with propriety and true Christian prudence, for, as Bengel expresses himself: *Sauli non erat scire, quanti ipse jam esset.* [This remark, however, scarcely seems to be sustained by Paul's report of the address of Ananias, ch. xxii. 15.—TR.]

VER. 18, 19*a*. **And immediately there fell from his eyes as it had been scales.**—This statement can hardly mean that a scaly substance had actually been separated from Saul's eye-balls (Bengel and Meyer); it rather seems to describe merely a certain sensation which he experienced at the moment, that is, he felt as if something resembling scales fell from his eyes, after which he could see again; and this change occurred suddenly, after Ananias had laid his hands on him. [The original word, λεπίς, applied in Lev. xi. 9, 10 Sept. (Robinson's Lex.) to the scales of a fish, may also be "applied to egg-shells, and the rind or bark of plants, and even to metallic flakes or laminæ." (Alexander, *ad loc.*)—TR.]. Every unprejudiced reader can readily perceive from the whole tenor of the narrative, and also from the word εὐθέως, that Luke here intends to describe a miraculous event, proceeding from a supernatural power.—Saul at once received baptism from Ananias. And here ἀναστάς does not imply that the former had been lying on a bed, but rather that he was kneeling, and had continued in the attitude of prayer. However, it is the most probable supposition of all, that this word is merely intended to depict Saul's rapid transition from a state in which he

was occupied with his internal experience, and in which he was only a recipient, to a personal and energetic course of action. He was probably baptized in one of the rivers [of Syria] which Naaman had extolled in his day [2 Kings v. 12], the Abana [*marg.* Amana] or Pharpar. [The identity of certain streams in the vicinity of the modern Damascus with those of which Naaman spoke, is not fully established (Herzog: *Real-Encyk.* III. 261; XV. 398; O. Thenius: *Die Bücher d. Könige, ad loc.* p. 286 f; Robinson's Gesenius: *Hebr. and Engl. Lex.* 3d. ed. p. 868 f.); nor is there any indication in the present passage that a sufficient quantity of water to fill a bowl or other vessel, as well as the food mentioned in ver. 19, could not be obtained without departing from the house.—Tr.]. Saul discontinued his fast after he had been baptized, and partook of food, so that he rapidly regained his strength (*ἐνίσχυσεν* [intrans. as in Gen. xlviii. 2. (de Wette)—Tr.]; the aorist is purposely employed, instead of the imperfect [see above, viii. 15–17, ult.]; the word is also applied to convalescents). It accordingly seems that in consequence of the heavenly appearance, which so powerfully affected Saul, as well as of his fast, which continued three days, and of his internal struggles, his bodily strength had, previously, been very greatly impaired.

DOCTRINAL AND ETHICAL.

1. He who is, strictly speaking, the *true author* of all that is described in this section, is none other than *Christ himself*, the exalted and reigning Lord of the kingdom. Ananias is only a messenger, commissioned and sent to declare and to perform that with which he is charged. It is Jesus Christ who "worketh both to will and to do"—who influences and acts. Both at the time when Saul was so completely overwhelmed, and when his conversion originally began, and also now, when that conversion advances and is completed, the heavenly Redeemer himself appears personally and is really engaged in action. He directs Ananias, in a vision, to proceed to Saul, who is likewise instructed in a vision to receive the former, ver. 10, 12. Saul had been awakened by means of an extraordinary and miraculous appearance—his conversion is now completed by an extraordinary revelation. He was called and inducted into office by the Lord himself, not by men; to this important and decisive fact Paul continually appeals with a perfect right and with entire truth.

2. But Christ revealed himself *immediately* [without intervening agents] to Saul in the vicinity of Damascus, when he appeared in the light, and addressed the latter; in the city he spoke with him and influenced him only *mediately, i. e., through Ananias.* That which was at the beginning altogether a supernatural operation, was intended, ultimately, to proceed by degrees in the natural, divine-human course; this transition is seen in the communication to Saul and his restoration to sight through the intervention of a man. It was, at the same time, the will of the Lord, who arrested Saul in his persecuting course and revealed himself, that the latter should become associated with the church, that is, be implanted in the body of Christ. For this purpose the Redeemer employed one of his disciples in the name of all; that disciple served him in word and deed—imposing his hands, baptizing, and declaring the word.

3. *Ananias is not an apostle*, but "a disciple," that is, simply a member of the church, not intrusted either with the ministerial, or with any other congregational office. That precisely such a man came to Saul, was most wisely ordered. If an apostle like Peter had been sent to him, not only might he have been tempted to yield to a feeling of pride, but he would also have thus become dependent on human authority; his apostolical office and labors would have been so constituted as to depend on the other disciples, whereas it was specially designed that he should labor in an independent manner. On this latter fact, indeed, Paul often lays a stress when he maintains that he was an *ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπων, αλλὰ διὰ 'Ιησοῦ Χριστοῦ.* Gal. i. 1, and elsewhere.

4. It is an important christological point that when Ananias answers, he terms the disciples of Jesus not only *οἱ ἐπικαλούμενοι τὸ ὄνομά σου*, ver. 14, but also *οἱ ἅγιοί σου*, ver. 13. In the Septuagint, and here, also, *ἐπικαλεῖσθαι* [Mid.] *ὄνομα* is the Greek phrase for קָרָא בְּשֵׁם [thus defined in Robinson's Gesenius: *Hebr. Lex.* 938 and 1067: *to call upon the name* (*of God*), to invoke his name, *i. e., to praise*, to celebrate, to worship God, Gen. iv. 26; xii. 8; Ps. lxxix. 6, etc.—Tr.]. Here the fact is stated as one well known, that the Christians call on Jesus, or, address prayers to him, as the Israelite of the old covenant addressed Jehovah, the covenantal God. And when Ananias describes the Christians as the "saints" of the Lord Jesus, he again employs an expression which, in the old covenant, could have reference to Jehovah alone. If Christ has *his saints*, the statement itself of the fact ascribes divine honor to him. The Christians are, according to this view, men who are intimately and essentially united with Christ as a divine Person, and, as he is holy, they are also consecrated by their communion with him. ["Τοῖς ἁγίοις σου, *the saints who belong to thee, i. e.,* the *Christians;* for these have, through the atonement, when appropriated to themselves through faith (comp. Rom. i. 7), been separated from the *κόσμος*, and have become consecrated to God; they belong to Christ, who purchased them with his blood, (Acts xx. 28)," (Meyer, *ad loc.*—Tr.]. Hence, both conceptions, *οἱ ἐπικαλούμενοι τὸν κύριον*, and *οἱ ἅγιοι αὐτοῦ*, are of such a nature as to indicate the deity of Christ.

5. *The imposition of hands* is described in ch. viii. 17 ff. as the means by which the Spirit was communicated, while here, ver. 12, the act is more immediately mentioned as the means by which Saul's sight was to be restored. It distinctly appears, however, from ver. 17, that the gift of the Holy Ghost was likewise to be imparted through the imposition of hands. And, indeed, the very nature of the action, which is, primarily, corporeal, but also spiritual, adapts it fully to exercise not only spiritual, but also corporeal influences. It is also worthy of remark, that Ananias, who is simply a Christian, performs the act of the impo-

sition of hands, and is the agent through whom the gift of the Holy Ghost is imparted. Hence this function does not belong absolutely and exclusively to the sacred office, still less to the apostolic rank. It is God, not man, who imparts the Holy Spirit: he bestows that gift on any individual and in any manner, according to his own will. He is dependent on no human instrumentality or ecclesiastical office; but here, too, acts with a freedom which is absolute and unconditional.

6. It was not till Saul received *Baptism*, that the work of his conversion was completed, or his regeneration and implantation into Christ were accomplished. The question here arises: In what relation does the baptism with the Spirit stand to the baptism with water? It is not stated in the present passage in express terms that Saul was actually filled with the Holy Ghost either before or after his baptism with water; and the particular circumstance that his bodily restoration is noticed, but not the fact that he was filled with the Holy Ghost, is a matter of surprise to de Wette. [The latter adds, however, in his Commentary (3d ed. 1848) that the fact that the imposition of the hands of Ananias was followed by Saul's being filled with the Holy Ghost, is subsequently demonstrated.—Tr.]. But the whole context necessarily leads us to assume that Saul was as certainly filled with the Holy Ghost, as he was restored to sight immediately, as the consequence of the imposition of the hands of Ananias. For the latter, who, in ver. 17, repeats the words of Jesus, mentions both events as coördinate, and as constituting the purpose of his mission. But if the corporeal gift followed εὐθέως, ver. 18, we must assume that the spiritual gift also attended the imposition of hands. If this view is correct, the baptism with the Spirit preceded that with water. Even if such was not the usual course, (comp. ii. 38), nevertheless, all that God does, constitutes a higher rule and ordinance; we are not permitted to suppose that God is subjected to any special order, although *we* are bound by it. The same principles apply to baptismal instructions: none were imparted by Ananias to Saul, although they should never be omitted in the cases of proselytes. In the present case, however, any special preparations for the baptism were, in reality, superfluous, for repentance and faith in the Lord Jesus Christ had been already wrought by Him in Saul. Erasmus declares the truth, when he says in his Paraphrase: *Paulus Jesum habuerat catechistam.*

7. Saul is called to be *the apostle of the Gentiles.* He does not receive the title of *apostle* in the present section, it is true, and, indeed, it is only once applied to him in THE ACTS, and then, in conjunction with Barnabas, ch. xiv. 14. Still, his vocation as the apostle of the Gentiles is distinctly and unmistakably described in ver. 15. Ananias had doubtless already informed him that the Lord had appointed him to carry His name to the Gentiles. For Paul himself connects, in Gal. i. 15, 16, the purpose of God that he should preach the Gospel "among the heathen," in the most intimate manner with his own call and conversion. And in ch. xxvi. 16 f., he tells Herod Agrippa that he had, at the beginning, been informed of his mission to the Gentiles: it is, at the same time, true, that he here reports the information, (which was no doubt communicated to him by Ananias,) as having been embodied in the direct address of Jesus. His call to be the apostle of the Gentiles coincided in time with the completion of his conversion; that call did not restrict him to the heathen world, but preëminently referred to it. In this respect Paul does not occupy *precisely the same* grade with the original apostles, as if he were the thirteenth, or even the twelfth (as some suppose), occupying the place of Judas Iscariot, in so far as the choice of Matthias is assumed to have been premature, and not valid in the eyes of God. *They* were more immediately the apostles of Israel; *he* was more immediately the apostle of the Gentiles. But in apostolical primitiveness and dignity, he is not subordinate to them. They were directly chosen, called, and invested with their office by Jesus; so, too, was Paul. The only difference is, that the former were called by the Redeemer in his state of humiliation, while He called Paul in His state of exaltation. The former were appointed to bear witness concerning Jesus Christ, as men who had both *seen* and *heard.* Such, too, was Paul's duty (comp. xxii. 15, ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας; ch. xxvi. 16, εἰς τοῦτο ὤφθην σοι προχειρίσασθαί σε—μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι.). In order to maintain the independence and reality of his apostolical rank, he himself always speaks in the most emphatic terms of the circumstance that he had been called *by God,* not by men, and, directly, *through* Jesus Christ, not through men, *e. g.*, Gal. i. 1 [see above, No. 8, ult.].

8. *The entire narrative of the conversion of Saul.*—In what light are we to view it? It is well known that some have considered it to be the description of a merely ordinary occurrence, while others have rejected it as an unhistorical and highly colored legend; both opinions originally assume the impossibility of a miracle in general, that is, of a direct interposition of God in nature and history. Both opinions alike originate in Naturalism [which word, here, in general denotes those theories according to which God reveals himself only mediately or naturally, and not in an immediate or supernatural manner.—Tr.]; it is only when these opinions are more fully developed, that they are found to proceed in different directions. The adherents of the former give such an interpretation to the narrative presented in the Bible, that it is at last divested of every miraculous feature, and simply refers to an occurrence conforming to the ordinary course of nature. Those of the latter, who are influenced by the truth in so far that they recognize in the scriptural narrative an intention to exhibit miraculous circumstances, nevertheless allege that it has been embellished, that is to say, disfigured by legendary and traditional additions. The natural interpretation (the supporters of which are named by Meyer [p. 202, 3d ed.]) in general assumes that a thunder-storm and certain processes in the soul of Saul, are the principal facts. His thoughts were all absorbed by Christ and his church; he had received certain impressions at the death of Stephen, etc. In this excited state of mind, he imagined that, in the flash of lightning, he beheld the appearance of Jesus, and, amid the rolling thunder, heard his words. He

was thereupon altogether won for Christianity by Ananias, with whom he had been previously well acquainted. and by whom his sight, which had been affected by the dazzling light, was restored. With this statement, in its essential features, the conjecture recently proposed by Ewald (*Ap. Zeital.* 1858, p. 848 ff.) agrees, viz., that a hot and deadly wind had thrown Saul and all his travelling companions with irresistible force to the ground—that, at the same time, stormy emotions raged in his heart, insomuch that in the appearance which was visible in the air, he saw Christ descending from heaven and assailing him —that, as he lay on the ground, he heard the threatening words of the Heavenly One, etc. But all these representations have two features in common: 1. All the natural states and occurrences, both in the soul of Saul and in the external world, must first be invented, and even then the narrative before us does not present a single point of contact at which they can be combined with it. 2. The vital point of the whole event, namely, the reality of an appearance of the glorified Redeemer, of which the Bible here, and in the parallel passages, bears witness positively, unmistakably, and harmoniously, must be denied, or at least be silently set aside. With respect to the *former* of these two features, there is no intimation in the words of Luke [in the three parallel passages,] ch. ix.; ch. xxii.; ch. xxvi., that thunder and lightning, a thunder-storm, or a simoom, had occurred. So, too, it is assumed that doubts had already arisen in the soul of Saul, before the appearance near Damascus was seen, and that his conscience was engaged in a violent struggle, occasioned by observations which he had made in the cases of Stephen and other Christians whom he had persecuted. But not the least trace of such a state of mind can be found in the several narratives: we are, on the contrary, most distinctly informed that Saul's fanaticism retained all its violence, and that his views and sentiments were by no means changed; but that the appearance had suddenly arrested his steps, taught him to reflect, and turned him from his course. With this statement every remark will be found to harmonize, which Paul himself makes in his Epistles, respecting his conversion and the previous state of his mind. Besides, the whole character of the man, who at all times unhesitatingly and invariably acted in accordance with his convictions, forbids, already at the outset, the assumption of vacillation on his part, or unsteadiness of purpose.—With respect to the *latter* feature, the reality of the (objective) appearance of Christ is represented as the main point in the whole occurrence, not only in THE ACTS, but also in Paul's own Epistles, whenever the fact of his conversion is mentioned. Now, the attempt to explain the entire transformation of this man, which is historically established, and, at the same time, to set aside the appearance of Christ, as if it had not actually occurred, not only does violence to the testimonies before us, but would also rob one of the greatest and most momentous events that ever occurred, of its historical basis, and involve the whole transaction in a deeper mystery than that which attends the miracle itself. Is it conceivable that the actual appearance of Christ near Damascus, on which (in addition to the transactions that immediately succeeded in the city) the conversion of Paul, all his vast labors, his sufferings, too, for Christ's sake, and his whole doctrinal system, essentially depend, should have been a mere vagary of his fancy, that is, a fanatical self-delusion and an empty conceit? And how could Paul have acquired such influence, or have been so fully recognized by the other apostles and the whole church, not simply as a converted Christian, but as a commissioner of Christ, as an apostle, (all which is undeniably true), if his call to the apostolic office had not been, objectively, an established and undoubted *fact?* Insurmountable difficulties meet us at every step, when we discard the evidences before us, deny the reality of the appearance of the exalted Christ, and attempt to invent and support a different course of events, for which no proof is adduced. The conversion of Paul and his call to be the apostle of the Gentiles, cannot possibly be made intelligible, when they are represented to be exclusively the natural development of his original character and recent experience. But the whole transaction becomes clear when we view the transformation that occurred in Saul, as the result of the miraculous interposition of God in the paths of the human spirit, and in the operations of the powers of nature, namely, of a real appearance of the exalted Redeemer, or one which the senses could perceive. We cannot, with some writers, find a positive preparation for this momentous event, but we do find the condition on which both the *possibility* of its occurrence, and Saul's *susceptibility* in reference to it, depended, in the following two circumstances: first, the original tendencies of his moral nature, in so far as he possessed sincerity of heart, decision of the will, honesty and fidelity to his convictions, and the fear of God; secondly, the preliminary knowledge of Jesus of Nazareth and the church, which he had obtained.

HOMILETICAL AND PRACTICAL.

VER. 1. **And Saul, yet breathing out,** etc.—God often permits men to proceed as far as their feelings will lead them, in order to show the great depth from which he can extricate them. (Quesn.).—The Lord our God is an artificer who takes pleasure only in performing a very difficult work, or one that is not of a trivial character; and he most of all delights to work on the raw material. He has, therefore, at all times preferred very hard wood and very hard stones and then the masterpieces which he produces, exhibit his great skill. (Luther).

VER. 2. **And desired of him letters.**—Letters and documents, and the services which they can render even at a distance, have often extended the blessings which the kingdom of God imparts. But Satan has availed himself of the same means for scattering his seed and communicating his spirit. (K. H. Rieger).—**That - - he might bring them bound.**—A false religion is bloodthirsty; the true church suffers persecution. (Starke).

VER. 3. **He came near Damascus.**--Then came his hour; for no heart is so hard, even if it were like granite or adamant, that it could,

under such circumstances, resist without breaking. (Luther).—No apparition is ever seen at mid-day (ch. xxii. 6); hence it was not possible that Saul should be misled by his imagination. (Williger).—*In our greatest need, divine aid is nearest at hand;* demonstrated, I. In the case of Saul; when the power of sin had reached its height, the Lord saved him; II. In the case of the Christians of Damascus; when the enemy was already at the gate, the Lord said: "Hitherto—but no further." [Job xxxviii. 11].—**Suddenly there shined round about him a light from heaven.**—It was different from the "glory of the Lord" which "shone round about" the shepherds in the field near Bethlehem; still, it was essentially the same. Here, too, Christ was born in the darkness of a benighted heart.—Even yet a twofold light streams from heaven into the heart, when a sinner is converted: I. The alarming gleam of the divine law; II. The cheering light of evangelical grace.

VER. 4. **And he fell to the earth.**—We, who are by nature haughty and proud, cannot receive aid, until we fall to the ground. (Starke).—**Saul, Saul!**—The repeated and impressive mention of the name (as Abraham, Abraham! Gen. xxii. 11; Samuel, Samuel! 1 Sam. iii. 10; Jerusalem, Jerusalem! Matt. xxiii. 37; Simon, Simon! Lu. xxii. 31), admonishes Saul to reflect, I. On the perverseness of his heart. "This loud and emphatic mention of his name, was, perhaps, intended to give a distinct impression to Saul of Tarsus, who was a Benjamite as well as Saul, the son of Kish, of his resemblance in nature and character to the rejected king of Israel. For as the latter went forth, impelled by the evil spirit, in order to seize and slay Israel's anointed one, so the former, overflowing with a deadly zeal, proceeded on his way with his retinue, in order to persecute Christ, the Anointed One, in his members, and to consign these to death." (Baumgarten). II. On the Lord's gracious purpose with respect to himself. "Saul" signifies: "Asked for (of God)." Now Jesus here redemands Saul, as one that had been asked of God, and was His property, so that the words are applicable: "He shall have the strong as a prey" [Isai. liii. 12, Germ. version.].—**Saul, Saul, why persecutest thou me?**—Jesus is far above all the heavens, but his feet are on the earth; the head is in heaven, the body on earth. Now when Saul struck and trod on the feet, the head exclaimed: Saul, Saul, why persecutest thou me? (Augustine).—Thus God seizes Saul in his sins, and charges him with having shed the blood of His Christians, insomuch that it would not have been strange if Saul had fallen down dead on the spot; for the man will find little consolation whose heart and mind suddenly and with affright become conscious of the guilt of having persecuted God. (Luther).—**Saul - - me?**—Saul persecuted Jesus, and Jesus persecuted him. Saul persecuted Jesus in madness, and sought to extirpate His name, His word, and His church; Jesus persecuted him in grace, and called to him: Saul, Saul, why persecutest thou me? He seemed to say: What have I done unto thee? How have I injured thee, that thou so relentlessly persecutest and afflictest me in my members? Behold, how easily I could destroy thee, and, with a single thunderbolt, cast thee into hell! But I will not recompense thee according to thy desert. I, whom thou hast hitherto hated, have loved thee, too, from eternity; I have shed my blood even for thee, although thou hast thirsted for the blood of my saints.—The apostle's own language is: "I am apprehended of Christ Jesus." (Phil. iii. 12); [κατελήφθην, caught and seized in the course, (Wiesinger); held fast (Schenkel); laid hold of. (Robinson).—TR.]. When I least of all thought of it—he says—and, like a madman, was hastening to hell, my most precious Redeemer seized me, and plucked me as a brand out of the fire. [Zech. iii. 2]. "Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16. (Scriver).—With what terror Saul must have heard the words pronounced: Why persecutest thou me?! He had, in his whole course, intended to promote the honor of Jehovah, and may have expected to receive the approbation of heaven. But, behold, his works are pronounced accursed, and his zeal for God is termed a persecution of Jehovah. And this is the sentence of the Lord himself, whose voice from heaven reveals to Saul that *He* speaks. (Leonh. and Sp.).

VER. 5. **Who art thou, Lord?**—When Saul asks this question, he takes a step forward; he inquires after God. He submitted to the dispensation which hedged up his way with thorns [Hos. ii. 6], and, at least, offered no resistance. Many of you have reached the same point in your inner life. The piercing tones of this call have reached you also. They awaken you in the morning, and disturb you in the evening; they attend you on your journeys, and imbitter your dreams. You feel a sting within you, from which you cannot escape; your whole life is pervaded by a deep sense of distress, which you cannot yourselves explain. You have an indistinct consciousness that our salvation depends in a certain mysterious manner on Christ, but you feel that you are still separated from this Saviour.—Ask, I beseech you, ask, at least: 'Who art thou, Lord?' Ask in prayer, search the Scriptures, and the Lord will reveal himself to you. (Jaspis).—**I am Jesus, whom thou persecutest.**—A light here dawned on Saul that terrified him; he learned, I. With respect to the Lord Jesus: (*a*) that he lives, and is exalted in heaven; (*b*) that he dwells with his people on earth, and regards their sufferings as his own. II. With respect to himself: (*a*) that he had, in his sinful delusion, striven with God; (*b*) that he had, for that reason, labored in vain.—**Saul - - - persecutest.**—The law and the Gospel are combined in this address of the Lord; I. In the question: "Why persecutest thou me?" the law is proclaimed, convincing Saul of his sin. II. In the declaration: "I am Jesus," the Gospel is proclaimed, in so far as the Lord therein reveals and offers himself to Saul, as the Redeemer of the world, and, consequently, also as his own Redeemer.—**I am Jesus.**—We can partially understand how precious this name of *Jesus* was to the converted Saul through his whole life, if we, too, have ever been conscious in our experience of an hour in which the heart

was so moved by the words: "I am Jesus," that we saw both that our sin abounded, and also that His grace did much more abound. (Besser).—**It is hard for thee to kick against the pricks.**—[For Exeg. see below, ch. xxvi. 12–14.—Tr.]. Did the Lord then compel him to retire from the course on which he had entered? By no means; for almighty grace does not take hold of us in opposition to our will, but it is precisely our will that takes hold of grace, so that we joyfully and unconditionally submit to it, having now distinctly seen the way of salvation. (Palmer).—**It is hard,** etc.—These words warn men not to resist the power which rules the world: I. The manner in which the warning was given to Saul; by means of an external, miraculous occurrence, it is true, but at the same time, not without deep internal impressions which directed him to the way of truth. II. The purport and intention of the warning; not that he should yield to an external, compulsory power, in opposition to his convictions, but, first, that he should become convinced of the folly of supposing that God designed to bestow salvation solely on the people of Israel, and not on all, and should no longer be controlled by such a prejudice; secondly, that he should not resist the impulse to diffuse among others the light which had dawned on him, that is, should obey his vocation to be the apostle of the Gentiles. (Schleierm.).—**It is hard for thee.**—Who may place his naked feet on burning coals, or attempt to break the diamond with a blow of his hand? These words, however, do not merely describe the fruitlessness of any human effort to repel the goad of divine wrath, but also exhibit all the riches of divine mercy and grace; for it is, in truth, very difficult to extinguish the burning coals of God's love to his enemies, by adopting the resolution: "I will not be converted." (Besser).

Ver. 6. **And he trembling and astonished, said.**—The terror which filled the soul of Paul at this moment, furnished him also, in a brief period, with that experience which the other disciples acquired during the several years of their continuance with Jesus in his temptations. [Lu. xxii. 28]. (Rieger).—The roaring lion is now converted into a patient lamb; the breathing out of threatenings has given place to trembling and astonishment. *Saul* is now changed into *Paul*, that is, *little* [παῦλος, (not found, in this sense, in the N. T.), equivalent to παῦρος, *small, inconsiderable*. (Passow).—Tr.], and must confess: "O Lord, thou hast persuaded [Germ. version; see Robinson's Gesenius, p. 875, Piel. 1.—Tr.] me, and I was persuaded; thou art stronger than I, and hast prevailed." Jerem. xx. 7. His trembling and astonishment were signs of contrition and penitence, but the birth of faith also occurred amid these legal terrors, for he immediately terms that Jesus whom he had persecuted, his "Lord," whose will should henceforth control his life. (Leonh. and Sp.).—*The Christian's two vital questions:* they refer, I. To the knowledge of God: "Who art thou, Lord?"; II. To his will: "Lord, what wilt thou have me to do?" (ver. 6).—**Go into the city and it shall be told thee,** etc.—Paul received his *apostolical* dignity and the necessary qualifications afterwards, from the Lord himself, but it was ordered that he should become a *Christian* in the ordinary way, *i. e.*, by the ministry of others. (Rieger).—Although God speaks with Paul from heaven, he is not willing to abolish the ministerial office, nor adopt an unusual course in favor of any one; he directs all to the pulpit or the pastor in the town: they are told to hear and learn there all that is to be learned. The Lord our God will employ special and singular means in no case, but bestows his baptism and Gospel on the whole world, on the one as well as on the other. (Luther).

Ver. 7. **And the men which journeyed with him.**—It was so ordered that Saul's associates in sin, should be the witnesses of his change; it was fitting that the conversion of a man, whose excessive enmity against Christ had gleamed far and wide like a burning torch, should occur, not in a retired chamber, but in public, in the presence of many witnesses. (Leonh. and Sp.).—**Stood speechless.**—Behold the effect of the Gospel! All hear it, but few understand it with their heart. (Starke).—*The conversion of Paul, a mirror in which every converted heart may be seen:* it reveals, I. The zeal and great aim of the *natural* heart, but also the Lord's voice: "Why persecutest thou me?" II. The question of the *defiant* heart: "Who art thou?" but also the Lord's reply: "I am Jesus, whom thou persecutest." III. The question of the *humbled* heart: "What wilt thou have me to do?" but also the Lord's reply: "Repent, and believe in in me." (Florey).

Ver. 8. **And Saul arose from the earth.**—A genuine conversion implies not only distress of mind and good resolutions, but also active obedience. (Starke).—**He saw no man: but they led him by the hand.**—All the features of the external miracle are images of those which the conversion of his heart exhibit. This man, who attempted to guide all others, before God cast him to the ground, now needs a guide himself. Others lead him like a child; his natural strength is gone, and he willingly submits to their guidance. The false light in his soul is extinguished, and, in the darkness which envelops him, he ardently longs to see the true light. (Gerlach).—**And brought him into Damascus.**—He had not expected to enter the city in this manner. He had intended to bind the Christians, and then lead them forth out of Damascus, but now the Lord leads him as one bound, into the city. (Starke).

Ver. 9. **And he was three days without sight.**—This blindness was intended to prove a blessing, by aiding him in surveying in his soul with deep attention that Saviour who had revealed himself, and in acquiring a spiritual knowledge of him. Jesus was revealed in glory in his heart, and hence he was not allowed to see the men and the vain objects around him. (Ap. Past.).—We must become hungry, before we are satisfied with food; and blind before we can see. (Starke).—These three days were a blessed period, well suited for collecting the thoughts. We often devote days and weeks to our preparations for a journey to medicinal springs, or for a visit to our friends, and neglect the duties which our office or household imposes. But who has at

any time devoted three successive days to self-examination and to the healing of the soul? (Rieger).—The eunuch, the keeper of the prison, Cornelius, etc., were not subjected to such a long delay. But God deemed it wise to wait in the case of Paul, in order to deliver him effectually from his pharisaical pride and his deep-rooted hatred of the cross of Christ. (Ap. Past.).—During these three days Paul wrestled with God like Jacob; he has himself described that struggle in Rom. vii. 7–25. (Leonh. and Sp.).—*The inner man, buried during three days:* I. Old things pass away [2 Cor. v. 17] entirely during this period: the old *light* is extinguished; the old *enjoyments* no longer satisfy; the old *vigor* is impaired; the old *friends* have disappeared. II. All things are peacefully becoming new: a new *light* is enkindled in the soul; a new *salvation* begins to dawn; a new *vocation* infuses new strength; new *friends* are at hand.

Ver. 10. **And there was a certain disciple - - named Ananias.**—Saul was only apparently forgotten during the three days of his blindness. The faithful shepherd does not for one moment neglect the sheep that is found again, but has already provided abundantly for its wants. Even after this truly miraculous conversion of Saul, he is directed by the Lord to proceed in the ordinary path of the means of grace, in accordance with the appointed order of salvation.—Ananias was not a distinguished teacher, but simply "a disciple." The blessing which attends the pastoral office does not depend on the brilliant talents and the high rank, but only on the fidelity, of the servant. [1 Cor. iv. 2]. The selection of Ananias, was, moreover, wisely made, in reference to Saul. It was intended that the learned Pharisee [ch. xxii. 3; xxiii. 6; xxvi. 5] should be humbled by receiving an unlearned Christian as his teacher. If Peter or any other eminent apostle had been sent to him, he might have, on the one hand, become proud, and, on the other, have seemed to depend on human authority. (Ap. Past.). [See above, Doctr. and Eth. No. 3.]

Ver. 11. **Go into the street which is called Straight.**—*Go!* the brief but expressive word of the Lord in addressing his servants: I. It demands implicit obedience; II. It puts the doubts of a weak faith to shame; III. It contains a promise of the Lord's aid and blessing. (Comp. ver. 15).—**The street which is called Straight.**—God is well acquainted with every street, every nook, every obscure spot; he knows all that occurs in them, all the occupants, yea, all their thoughts. (Starke).—**Behold, he prayeth**: *a very beautiful saying respecting a converted sinner.* I. It is descriptive of the state of his heart; (*a*) he prays—then he no longer blasphemes Jesus, but, as an humble supplicant, entreats the Lord whom he had previously persecuted; (*b*) he prays—then he is no longer a persecutor of the Christians, but has cast away the sword, and folds his unarmed hands in peace. II. It attracts loving hearts to him; (*a*) the Lord himself looks down with love from "the high and holy place" [Isai. lvi. 15] on the contrite heart, that humbly addresses him in prayer; (*b*) it becomes the duty of the Church of the Lord to approach him with tender pity, and no longer consider him as a dangerous and lost man, of whom it is once said, Behold, he prayeth!

Ver. 12. **And hath seen in a vision a man.**—Why does the Lord adopt so many extraordinary means in the case of Saul, namely, visions and direct revelations? I. On account of his future apostolic office, that he might be able to say: "I have received of the Lord, etc." [1 Cor. xi. 23]. II. On account of his previous pharisaical mode of thought, that he might understand that grace is not produced by man's own powers of reason, or by carnal learning.—**Hath seen a man - - coming in, and putting his hand on him.**—It seems then that the ordinary means of grace continued to be of primary importance. Even when the individual's experience is of a peculiar nature, it is always necessary that he should be directed to the word and the ministry. Christ himself says to the ten lepers who were miraculously healed: Go shew yourselves unto the priests. [Lu. xvii. 14]. (Ap. Past.).

Ver. 13, 14. **Ananias answered**, etc.—His hesitation arose partly from human infirmity, from which even saints are not free, and partly from a laudable caution; for we should not trust that which professes to be an extraordinary revelation, without proving it. (From Starke).

Ver. 15. **Go thy way: for he is a chosen vessel unto me.—Go**, (comp. ver. 11.)—**He is**, etc.—The mystery of the divine election of grace was publicly magnified by the preaching of the apostle Paul; for he is himself a glorious illustration of the power of free grace in the hearts of lost sinners. (Besser).—*The words:* **He is**, etc., *a glorious description of the evangelical ministry:* I. The divine authority by which it is sustained: "He is a chosen vessel unto me"; II. The heavenly blessing which it confers: "To bear my name:" III. The wide sphere of action assigned to it: "Before the Gentiles - - - Israel." (The external or internal position of no man is so exalted, or so lowly, that the ministry has not received a message for him).—**He is**, etc.—Behold the wonderful power of divine grace! It converts the ravening wolf, first of all, into a peaceful lamb, and then even into a faithful shepherd. It first breaks off the point of the persecutor's menacing spear, and then converts the latter into the shepherd's protecting crook.

Ver. 16. **I will shew him how great things he must suffer.**—Ananias is merely the messenger; the Lord himself will do the rest. The former proclaims the grace of God to Saul; Jesus will qualify him for his office, and show him the way wherein he should go. He will, moreover, reveal to Saul the purpose of the sufferings which await him, and will fill his heart with the courage of faith, and with joy. (Ap. Past.).—**How great things he must suffer.**—The more abundantly God grants his grace to a soul, the greater are the afflictions which he sends. (Starke).

Ver. 17. **Ananias went - - - and putting his hands on him, said.**—How well it is when a teacher follows the directions of the Lord with simplicity of heart! Ananias finds all, even as the Lord has said—the house indicated to him—Saul, to whom he was sent—the work assigned

to him—the result which was promised. (From Ap. Past.).—**Brother Saul**, etc.—*The address of Ananias, a model of pastoral wisdom:* "Brother"; behold the gentleness of love with which a bruised heart should be approached. "The Lord—hath sent me;" behold how he points heavenward, whence alone the salvation and help of the penitent sinner can come. "That [who] appeared unto thee"; behold the cheering reference to the beginning of the work of grace which had already been made. "In the way as thou camest"; a gentle reference to his former sinful way. "That thou mightest receive thy sight, and be filled with the Holy Ghost"; a consolatory statement of the glorious purpose of God's gracious work.

VER. 18. **And immediately there fell from his eyes as it had been scales.**—Many souls that wander from one celebrated pulpit orator to another, in order to obtain an assurance of salvation, would have often come to the light by resorting to a devout layman. (Williger).—The sinner is enlightened when the scales of his own vain imagination are taken away from his mind by the Holy Spirit, through the word and prayer, and when the light of heaven streams into his soul. (Starke).—What progress a soul can make in a few brief days, if it is willing to obey grace implicitly! (Ap. Past.).—**Arose, and was baptized**, etc.—The restoration of Saul's sight was not the main purpose for which Ananias came; it was merely the forerunner or earnest of that salvation which was to be imparted to him through Baptism. (Leonh. and Sp.).—Ananias rightly regarded any instructions and any preparations for the baptism as superfluous. [See DOCTR. and ETH. above, No. 6. ult.]. Such a provision for the proper understanding of baptism in the name of Jesus had here been made, as had never yet been known, and never can be repeated. (Baumgarten).

VER. 19. **Then was Saul certain days with the disciples which were at Damascus.**—Like views and feelings are a bond of union. After Paul had been ingrafted in Jesus by baptism, he was also ingrafted in the communion of the members of the church; the immediate purpose of this process was, that his new life might be invigorated, and that he might be recompensed for having lost the friendship of the world; but it was the ultimate purpose that he might communicate to others, and labor independently in strengthening the church and spreading the Gospel.

ON THE WHOLE SECTION, (ver. 1–19*a*.).—(See COUARD: *Predigten*, etc. [Sermons on the conversion of the apostle Paul.] Berlin. 1838.). *Saul is changed into Paul:* I. Saul's last journey; II. The crisis in his history; III. The beginning of Paul. (Ahlfeld).—*Jesus glorified by the conversion of Paul:* in so far as He reveals, I. His patience; II. His mercy; III. His power; IV. His wisdom.. (Knapp).—*The grace of Christ which calls the sinner, glorified in the conversion of Paul*—"a pattern to them which should hereafter believe on him to life everlasting" [1 Tim. i. 16]: I. Who was called? II. How was he called? III. How did he receive the call? (W. Hofacker).—*The conversion of Saul, a miracle:* in view, I. Of the character of the man; II. Of the circumstances attending it; III. Of the impressions which it made. (Lisco).—*The instructions furnished by the conversion of the apostle Paul:* I. By the fact itself; (*a*) it illustrates the depth of divine wisdom in calling men to the faith, and (*b*) the greatness and omnipotence of divine mercy. II. By the deportment of the apostle; (*a*) when he asks: "Who art thou, Lord?" and receives the answer; (*b*) when he asks: "Lord, what wilt thou have me to do?" and receives the answer. (Lisco).—*Doubts respecting the conversion of others*—first, founded on their previous conduct, and on special instances of an apparent but false conversion; but, secondly, not justified by our faith in the almighty power of grace, nor by cases which have furnished indubitable evidences of a genuine change of heart. (Lisco).—*The salutary lessons which the conversion of Paul affords to excellent, but unconverted men.* (Nitzsch.).—*The great miracle of the conversion of Paul:* I. He who had persecuted Jesus, now enters his service; II. He who had not known Jesus, becomes his chosen vessel; III. The learned Pharisee now first begins to learn: IV. He loses his sight, whose spiritual eyes are opened; V. He who is appointed to bear the Lord's name [before Gentiles and Jews, ver. 15], is waiting in solitude and silence. (BECK: *Homilet. Rep.*).—*The conversion of Paul:* I. Saul, the persecutor, is suddenly converted; II. Paul, the converted man, is exercised in patience. (ib.).—*The conversion of Paul*—a fulfilment of the words: "A man's heart deviseth his way: but the Lord directeth his steps." [Prov. xvi. 9]. (BECK: *Christl. Reden*).—*Paul, the man who sold all that he had* [Matt. xiii. 44]: in his joy on finding the treasure in the field, he sold all that he had, and bought that field. What did he abandon for the sake of Jesus? I. His circumcision, viewed as a claim on God; for he now rejoices in Christ Jesus, and has no confidence in the flesh [Phil. iii. 3]; II. His birth as one of the people of Israel, of the tribe of Benjamin; he is now born again, of water and of the Spirit; III. His nationality, as a Hebrew of the Hebrews; he is now a Christian, and, consequently, of Abraham's seed, and an heir according to the promise; IV. His position as a Pharisee; he is now a servant of Jesus Christ, called to be an apostle; V. His legal zeal, with which he persecuted the Church; he is now a beloved brother, and a partaker of Christ's sufferings [1 Pet. iv. 13]: VI. His righteousness, with regard to which he was blameless [Phil. iii. 6]; he now has the righteousness of faith by grace; VII. Finally, he yielded up the world to the cross of Christ, by whom the world was crucified unto him, and he unto the world. Gal. vi. 14. (FR. KAPFF, Pastor in Wilhelmsdorf: "*Saul, Paul*").—*The difficulties which the Lord places in the way of man's destruction:* I. In the Law, He threatens him with the curse of hell; II. In the Gospel, He draws him by the promise of grace; III. In the walk of believers, He exhibits the blessedness of faith; IV. In the wonderful ways of His Providence, He reveals to him His power and goodness; V. In the ministers of the Church, He sends to him guides unto life. (Leonh. and Sp.). —*On Regeneration:* I. Its necessity, ver. 1, 2; even in the case of those who do not, like Saul, breathe out threatenings and slaughter; II. Its nature, ver. 3–6; the way is prepared for it by

the knowledge which we acquire of our own sins, and of divine grace; it is completed when an entire change is effected in all our modes of thought, in our feelings, and in our will; III. Its results; they are, at first, concealed from the world, ver. 7, but are gradually manifested by love to the Lord, which extends to his people, ver. 15, by joyfulness in sufferings, ver. 16, and by zeal for the honor of God and the salvation of the world, ver. 20–22. (Lisco).—*The glory of Jesus Christ revealed in his victory at Damascus:* I. In protecting his friends; II. Subduing his foes.—*The great day of Damascus:* I. Clouds and storms in the morning; II. Burning heat and thunder-storms at noon; III. Serenity and holy peace in the evening.—*The spiritual contest on the battle-field of Damascus:* I. The mighty foes who there encounter each other; the raging Saul with his warlike escort, and his weapons of human learning and carnal zeal; Christ, the Crucified and Exalted One, with the marks of his wounds, and in his celestial glory, followed by the hosts of the angels, in whose presence there is joy over one sinner that repenteth. II. The violent struggle which succeeds; Christ assaults, ver. 3, 4, Saul defends himself, ver. 5. III. The glorious victory; Saul and his men yield, Christ triumphs, ver. 6, 7. IV. The rich spoils; "he shall have the strong as a prey" [see above, HOM. ver. 4]. Saul is led away as a captive, ver. 8, not, however, to death, but to life, ver. 9 ff. V. The joyful *Te Deum* sung by the Church, ver. 19 ff.—*The personal experience of the apostle Paul at his conversion, the foundation of his whole subsequent preaching:* I. Concerning the power of sin; we are all by nature sinners and enemies of God; the law can pronounce only a sentence of condemnation; our works do not justify us before God. Such was his experience in the vicinity of Damascus, and during the three days of his blindness; II. Concerning the power of grace; it is revealed to the world in Christ, the prince of life; it is offered to all without distinction of birth or race. Repentance and faith conduct to salvation. All these truths were made manifest to him from the time in which the light of Jesus shone about him, and he heard the voice: "I am Jesus!", until Ananias laid his hands on him and conferred baptism.—(On the festival of the Reformation [Octob. 31]—on which the pericope, Acts ix. 1–20, in the series adopted in Würtemberg, is sometimes read as the evening Scripture lesson). *Paul and Luther*, two chosen vessels of the Lord: I. The manner in which he prepared them for his service; (*a*) He selects the appropriate material; a Pharisee, for overthrowing Pharisaism—a monk, for overthrowing Popery; in each case precisely the fitting instrument; (*b*) He brings them forward at the proper time; it was a critical time, when that scene occurred near Damascus, but it was also the proper time. And when the Lord called forth Luther, the proverb was applicable: "When the need is greatest, God is nearest"; (*c*) He forges them in the right fire; the fire is the flame of repentance, enkindled by the Holy Spirit—the hammer is God's weighty word [Jerem. xxiii. 29]. It was by means of such a fire and such a hammer that Paul was made the noblest of Damascene blades [allusion to the celebrated Damascene sword blades.—TR.]; the same fire and the same hammer were applied to Luther in the cell of the monastery of Erfurt. II. The manner in which he employed them; (*a*) in subduing His enemies; Paul and Luther were both soldiers of the Lord—sharp swords—not constituted like John [the Evangelist] and Melanchthon; (*b*) in defending his friends; the pastoral fidelity of Paul—the zeal of love in Luther; (*c*) in blessing us all—not that we should depend on the name of man, or hazard our all on the word of a mere man, but that we should suffer ourselves to be guided to Him whose servants and chosen vessels were also Paul and Luther.—*The history of Paul's conversion, a type of the history of the Reformation;* in both cases, I. Previously to each event (*a*) Christ was persecuted; (*b*) believers were harassed; II. When each event occurred, (*a*) there was light from heaven; (*b*) repentance in the heart; III. Thereafter (*a*) evangelical preaching in the Church (ver. 20 ff.); (*b*) evangelical missions in the world. (Paul, the apostle of the Gentiles).—[*The mission of Ananias, the disciple of Damascus:* I. Its purpose; (*a*) its special purpose—to encourage Ananias—to direct Saul; (*b*) its general purpose—to promote the interests of the infant church—to confer a permanent blessing on the church. II. His qualifications for it: (*a*) his childlike faith; (*b*) his entire consecration to God. III. His mode of accepting it, (*a*) illustrates the weakness of the flesh; (*b*) and the power of divine grace. IV. Its results; (*a*) it gave the inspired apostle Paul to the world; (*b*) it will eternally glorify God.—TR.]

D.—SAUL IMMEDIATELY PREACHES JESUS IN DAMASCUS, BUT IS COMPELLED BY THE HOSTILE COUNSEL OF THE JEWS TO FLEE FROM THE CITY.

CHAPTER IX. 19b–25.

19b Then was Saul [But he was][1] certain [some] days with the disciples which [who]
20 were at Damascus. *And straightway he preached Christ [proclaimed Jesus][2] in the
21 synagogues, that he [this One] is the Son of God. *But all that heard *him* were amazed, and said; Is not this he that [in Jerusalem] destroyed them which called

on this name in Jerusalem [*om.* in Jer.], and came hither for that intent, that he
22 might bring them bound unto the chief priests? *But Saul increased the more [more and more] in strength, and confounded the Jews which [who] dwelt at Da-
23 mascus, proving that this is very Christ [that this One is the Messiah]. *And [But]
24 after that many days were fulfilled, the Jews took counsel to kill him: *But their laying wait [their plot] was [became] known of [to] Saul. And they watched[3] the
25 gates day and night [in order] to kill him. *Then the [his][4] disciples took him by night, and let *him* down by [through] the wall in a basket.

[1] Ver. 19. [ὁ Σαῦλος, of *text. rec.* and G. H. is omitted by A. B. C. E. Cod. Sin. Vulg. Syr. etc. and recent editors. It was inserted at the commencement of an ecclesiastical Scripture lesson (Meyer; Alf.).—Tr.]

[2] Ver. 20. The reading τὸν Ἰησοῦν [in A. B. C. E. Cod. Sin. Vulg.], is, for external and internal reasons, decidedly preferable to τὸν Χριστόν. [This is the view of recent critics generally.—Tr.]

[3] Ver. 24. The Mid. παρετηροῦντο is far better attested than the Act. παρετήρουν [of *text. rec.* and G. H.]. The latter form was perhaps inserted in G. H. for the reason that the verb, in the sense: *to watch, to lie in wait for*, generally occurs in the active voice. [The Mid. in A. B. C. E. F. Cod. Sin.—τε after παρ. in *text. rec.* is changed by later editors into δὲ καὶ; Cod. Sin. also exhibits δὲ καὶ. This is regarded by later critics as the original reading. (Alf.).—Tr.]

[4] Ver. 25. Griesbach had already recommended, and Lachm. and Tisch. have adopted οἱ μαθηταὶ αὐτοῦ instead of αὐτὸν οἱ μαθ., which latter reading is found in the *text. rec.* in accordance with E. G. H. and some versions. The reading μαθ. αὐτοῦ occurs in A. C. F., [B. has καθῆκαν αυτὸν], as well as in Cod. Sin., and is, therefore, better attested; it is, besides, the more difficult reading [another reason for adopting it], as the circumstance attracted attention that disciples of Saul should be mentioned, since only *disciples* in general terms, that is, of Jesus, had hitherto been introduced. Certainly, no copyist would have changed αὐτόν into αὐτοῦ, so that the latter must be regarded as the genuine reading. ["αὐτοῦ is obviously a false reading, as it is not possible that *disciples of Paul* should be introduced here." (de Wette). Alf. reads οἱ μαθ. αὐτὸν; the MSS. here vary considerably, as well as those of the Vulg.: *eum*, in the usual printed text, but *ejus* in Cod. Amiatinus and ed. Sixt.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 19 (*b*).—**Then was Saul certain days with the disciples - at Damascus.**—Several periods of time are to be chronologically distinguished in ver. 19–25: (*a*) ἡμέραι τινὲς, a period of undisturbed repose, during which Saul lived in retirement, and was strengthened and encouraged by his intercourse with the believers in Damascus; (*b*) the period in which he came forth from his retirement, after enjoying the fellowship of the brethren, and began to preach Jesus in the synagogues of the city, ver. 20 ff.; (*c*) a comparatively longer period (ἡμέραι ἱκαναί, ver. 23), during which he preached Christ to the Jews with increasing power and joyfulness, and proceeded in his teachings to act, as it were, on the offensive; (*d*) the close of this more extended period of time, occasioned by the hostile movements of the Jews, who threatened his life, and rendered his flight from Damascus necessary, ver. 23–25; (*e*) he now came to Jerusalem, ver. 26.—How is this narrative, which is obviously given in a very summary manner, to be chronologically combined with Paul's own statements in his Epistles concerning the same periods of his life? He mentions in Gal. i. 17, that he had not, immediately after his conversion, proceeded to the older apostles in Jerusalem, but that he had first gone to Arabia, then returned to Damascus, and only after three years visited Jerusalem. When we compare these two accounts, we perceive at once that they differ in two particulars: 1. *The journey to Arabia*, which occurred during the interval between the conversion of Saul and his visit to Jerusalem, is passed over in total silence in Acts, ch. ix.—2. Luke speaks of *days* only (ἡμέραι τινὲς, ἡμ. ἱκαναί), whereas the apostle himself counts according to *years*, and, indeed, mentions precisely three years. With respect to this latter point, it should, in the first place, be considered that, after the second chapter, Luke does not furnish a single precise specification of the time. We might suppose, as far as the terms of his narrative are concerned, that all that he has hitherto related, had possibly occurred in rapid succession in a very brief period of time. Yet the foregoing chapters embrace at least four years, or perhaps a still longer period; it is, accordingly, quite consistent with this practice that a term of several years should here, too, be described in very brief terms. In the second place, the expression ἡμέραι ἱκαναί, ver. 23, is of such a nature, as possibly to comprehend several years. Ἱκανὸς occurs very frequently, even in classic Greek (see Steph. *Thes.* etc.), in the sense of *great, much, considerable*, and, when combined with χρόνος or ἡμέραι, in that of *a considerable time*. The usage in the Hebrew is analogous: we find, for instance, a certain period described in 1 Kings ii. 38, which embraces יָמִים רַבִּים ["many days"] while, immediately afterwards, ver. 39, the same period is said to have consisted of מִקֵּץ שָׁלֹשׁ שָׁנִים. ["(at the end of) three years."]. Hence, the usage of Luke in reference to chronological specifications in general, and also the particular expression in ver. 23, allow us to assume that several years are here comprised.—Still, the other difficulty remains, viz., that Luke makes no mention whatever of Saul's sojourn in Arabia. The question assumes the following form: Can any niche be found in the whole passage, ver. 19–26, in which that journey, which Paul himself mentions, can be inserted? Pearson [*Annales Paulini*, etc., transl. into Engl. by Williams, 1826.—Tr.], places it before the ἡμέραι τινὲς mentioned in ver. 19, but Heinrichs and Ewald immediately after them and before ver. 20; neither arrangement is in harmony with the context, that is, with the facts here stated, and the terms that are employed, especially the word εὐθέως. Olshausen and Ebrard place it between ver. 25 and 26; but this arrangement does not commend itself, when we consider how improbable it is that Saul's return to Damascus (which fact is positively stated in Gal. i. 17) should have oc-

curred *after his flight* from that city. We are hence constrained (with Neander, Meyer and others) to assign the Arabian journey to that "considerable period of time" indicated in ver. 22 ff., in the following manner:—Soon after Saul had presented himself in the synagogues of Damascus, he departed to Arabia; it was after his return to the city that he preached to the Jews with increased strength, ver. 22; this course awakened hostile sentiments and led them to form plans for taking his life; hence, he fled, and, (soon afterwards) went to Jerusalem. [For *Arabia*, "a term of vague and uncertain import," see *Conyb. and Howson's Life, &c. of St. Paul*, I. 104 f. London, 1854; "the *three years*, according to the Jewish way of reckoning, may have been three entire years, or only one year with parts of two others." ib. p. 108.—Tr.].—Both accounts may be reconciled in this manner, and yet the impression may remain on our minds that Luke had probably no knowledge of Saul's visit to Arabia, and had, in general, not obtained full information respecting the events which occurred between his conversion and his visit to Jerusalem—perhaps, too, he had not become acquainted with the precise length of that interval. [These remarks may, possibly, be misunderstood unless we assume that the author simply means to enunciate the principle that inspiration is not equivalent to omniscience.—Tr.]

Ver. 20–22. —**And straightway he preached Christ in the synagogues.**—The work of Saul, as described in these verses, is not to be considered as constituting the commencement of his peculiar *apostolical* labors; he simply delivers his testimony concerning the Redeemer, being impelled by his own heart, which cannot but declare the things which it believes. For we cannot discover a single trace of any direct command or of a mission received from God for that purpose; the language of Luke in ver. 20, ἐκήρυσσε τὸν Ἰησοῦν, on the contrary, fully conforms to that which he had employed in ch. viii. 5. The voluntary action of an "evangelist," not the mission of an apostle, is here described. This view, besides, accords with Paul's own expressions in Gal. i. 17, where he appears to represent all that had been done previously to his return to Damascus, as *not* having been, strictly speaking, *apostolical* action.—The difference between the two statements in ver. 20 and 22, respectively, is also worthy of observation. In the former, Saul proclaims that Jesus is the Son of God; in the latter, he furnishes the proof that Jesus is the Messiah. ["*Very Christ*, in Greek simply *the Christ*" (Alex.). —Tr.]. The predicates υἱὸς τοῦ Θεοῦ and Χριστός, are not identical, for it cannot be demonstrated that the conceptions respectively connected with them are precisely the same. It is true that the conception expressed by υἱὸς τ. ϑ. includes that of the Messiah, but the *former* name is by no means to be considered as having no *additional* and deeper import. These words, υἱ. τ. ϑ., on the contrary, refer preëminently to personal grandeur, while Χρ. refers, (if we may so express ourselves) to official dignity; in the former, relationship to God, in the latter, the Messianic work, is the main thought. The change in the form and manner of Saul's addresses to the Jews, conforms to this distinction. Thus Saul *proved* (συμβιβάζων, ver. 22 [primitively, *bringing together*]) that Jesus is the Messiah, (that is to say, he *brought together*, or, showed the connection). This statement presents with sufficient distinctness the method which he adopted: he proved that Jesus is the Messiah from the prophecies and their fulfilment; that is, he proved this truth by demonstrating the agreement between the Messianic predictions and the historical facts in the life of Jesus. On the other hand, he *proclaimed* (ἐκήρυσσε, ver. 20) that Jesus is the Son of God, originally divine, sharing in the divine glory, and worthy of divine honor; that is to say, he did not attempt to prove this statement by arguments derived from the Old Testament, but simply and directly delivered the testimony which was founded on his own experience and conviction. The former mode of address confused and embarrassed (συνέχυνε) his opponents, in so far as they were not able to refute his course of argument, and, nevertheless, were not willing to grant the concluding proposition to which it conducted. This result was produced not so much by any logical superiority, as rather by a certain moral strength which had gradually increased in Saul (μᾶλλον ἐνεδυναμοῦτο), since he continually received a larger measure of confidence and joyfulness in his Christian convictions, as well as of the courage and zeal of a witness. ["μαλ. ἐνεδ., was more and more *strengthened*, confirmed, namely, τῇ πίστει; comp. ch. xvi. 5; Rom. iv. 20." (de Wette).—Tr.]

Ver. 23.—**The Jews took counsel to kill him.**—The testimony which he delivered concerning Jesus, at first created astonishment alone; the Jews asked, in their amazement, whether it was possible that the same man who had become known as the most violent enemy of the Christians, and whose zeal in persecuting them had led him even to Damascus, had now really undergone such an entire change as to speak in this tone, and even seek to gain followers for Christ, ver. 21. This wonder afterwards changed into bitterness of feeling and enmity, particularly when the Jews were put to silence by the evidences which he furnished from the Old Testament, and hence felt humiliated. As they could not refute him by sound arguments, their hatred became implacable, and they began to devise means for removing him from their path, and silencing him for ever.

Ver. 24, 25.—**But—the disciples took him by night.**—Saul fortunately obtained information respecting the plot by which his life was threatened. The Jews had, in accordance with it, commenced to watch the gates of the city, so that he might not escape from their snares (παρετηρ. δὲ καί). But his disciples [see the text above, and note 4.—Tr.], that is, Jews who had been converted by his preaching of the Gospel, enabled him to flee. With their aid he escaped from the city by means of a wicker basket, being lowered from a window that was probably constructed in the wall and belonged to a house which was built against the latter. ["Probably where some overhanging houses, as is usual in Eastern

cities, opened upon the outer country, they let him down from a window in a basket. (Διὰ θυρίδος, 2 Cor. xi. 33, as in the analogous narratives, Josh. ii. 15; 1 Sam. xix. 12; the word θυρίς is used in the LXX. in both instances)." (*Conyb. and Howson's Life of Paul*, I. 109 and note 7. London 1854.)—Tr.]. This narrative coincides in a remarkable manner with Paul's own statements in 2 Cor. xi. 32, 33. The testimony of both passages is the same on four points—that his life was threatened—that the gates of the city were watched—that he was placed in a basket—and that he was lowered through an aperture in the wall [διὰ τοῦ τείχους, both in Acts ix. 25 and in 2 Cor. xi. 33, *through*, (not *by*, as in the Engl. Vers.) the wall, precisely as, in the latter passage, διὰ θυρίδος, *through* a window.—Tr.]; such was his mode of escape from the city, according to both narratives. They only differ with respect to *the persons* by whom his life was threatened and the gates were watched. These acts are ascribed in 2 Cor. xi. 32 to the ethnarch (prefect) ["governor," Engl. Vers.] whom the Arabian king Aretas had placed over Damascus and Syria, while in Acts ix. 23, 24, these are represented as the acts of the Jews. This difference in the statements, may, however, be explained without difficulty. The Ethnarch (vicegerent) of the Arabian king, who possessed supreme power in the city, had undoubtedly no personal reasons for assailing Saul, and was induced solely by the slanderous charges of the Jews to proceed against him. If the circumstances were of this nature, it follows that Luke really mentions the true contrivers or authors of the measures which were adopted. But it cannot, on the other hand, be supposed that the Jews of Damascus were permitted personally to guard the city gates; it is far more probable that a military force belonging to the government was ordered to occupy the post. Hence, Paul mentions the executive authority with more precision than Luke, although the expression of the latter, παρετηροῦντο scil. οἱ Ἰουδαῖοι, is also in harmony with this circumstance. ["The Jews furnished the motive, the Ethnarch the military force." (Conyb. etc. I. 109.)—Tr.]. The two accounts, in this manner, complete each other, while each one is, obviously, altogether independent of the other.—The general fact here related does not, as many have supposed, furnish a trustworthy basis for determining a chronological point in the life of the apostle Paul. For, concerning this occupation of Damascus by Aretas (whose relations to Herod Antipas and the Roman Empire may be ascertained from Josephus, Antiq. xviii. ch. v.,) no other historical accounts whatever are extant, which would enable us to fix the time when it occurred. Comp. Winer: *Realwört.* II. 217. [art. *Paulus*, and an article by Wieseler, in Herzog; *Real-Encyk.* I. 488.—Tr.]

DOCTRINAL AND ETHICAL.

1. The conversion of Saul was commenced by an immediate interposition of the exalted Redeemer in the material world, and was completed through Ananias as a human instrument, although this disciple was guided by a special revelation made in a vision; the latter was already a transition to the channel of natural processes. Henceforth the personal and independent action, or the labors of Saul, conformed in every respect to the ordinary course of events. It was solely the impulse of his own heart—a voluntary, and yet an irresistible impulse—to proclaim *that* Saviour who had so graciously and mercifully manifested himself to those who knew Him not, that led him to speak to the Jews in the synagogues concerning Jesus.

2. Saul proclaimed *Jesus* to the Jews in Damascus; he not only proved from the Old Testament that He is the Messiah, but also that He is the *Son of God*. The latter truth had not hitherto been publicly announced in the preaching and doctrine of the apostles. The invocation of Jesus by the believers (ἐπικαλούμενοι τὸ ὄνομα) undoubtedly implies his divine glory and dignity. Still, it is an indication that decisive progress has been made, when such a truth in reference to the Person of Christ is fully and distinctly perceived and expressed. This privilege was granted to Saul, but not independently of the peculiar mode in which he was converted and called. Jesus appeared to him from heaven, as the Exalted One, in his divine and supreme power and glory. The knowledge of the deity of Christ was thus made accessible to him, even in a higher degree than to those who had been apostles before him, and had long known Jesus in his humiliation. It was ordered that a deeper and more thorough insight into the true nature of the Person and the work of Christ should be *gradually* acquired, even as the whole work of salvation and all the revelations of God possess certain features that ally them to humanity; they have a growth that advances with the progress of time. God has reserved unto his own power and wisdom the selection and determination of the points and periods of time when such advance and growth shall occur, as well as of the agents by whom these are to be promoted. Paul himself, even after his conversion, was only gradually guided into all truth, strengthened in the spirit (μᾶλλον ἐνεδυναμοῦτο, ver. 22), and furnished with a clear knowledge of the truth; to this progress all his experiences in his life and actions, and, especially, his labors in proclaiming the truth, necessarily contributed.

HOMILETICAL AND PRACTICAL.

See below, (E), ver. 26–30.

E.—HE VISITS JERUSALEM, FROM WHICH CITY ALSO HE WITHDRAWS, IN CONSEQUENCE OF THE PLOTS OF THE JEWS.

CHAPTER IX. 26–30.

26 And [But] when Saul [he][1] was come to[2] Jerusalem, he assayed[3] [attempted] to join [attach] himself to the disciples: but [and] they were all afraid of him, and be-
27 lieved not [as they did not believe] that he was a disciple. *But Barnabas took him, and brought *him* to the apostles, and declared [narrated] unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached [spo-
28 ken] boldly at Damascus in the name of Jesus. *And he was with them coming in and going out[4] [And he went in and out with them for a season] at Jerusalem. [at
29 Jer. and spake boldly - - - Jesus. (ver. 29)] *And he spake boldly in the name of the Lord Jesus,[5] [He spake also] and disputed against the Grecians [with the Hel-
30 lenists][6]: but they went about to slay him. **Which* when the brethren knew [ascertained], they brought [conducted] him down to Cesarea, and sent him forth to Tarsus.

[1] Ver 26. a. The reading ὁ Σαῦλος in some MSS. [G. H.], or ὁ Παῦλος in one MS. [E.] is spurious. [Omitted in A. B. C.; Cod. Sin. Vulg.; "an insertion, as in ver. 19;" Alford; omitted by him, Lach. and Tisch.—TR.]

[2] Ver. 26. b. The reading εἰς Ἱερ. [in A. B. C. and also Cod. Sin.] is not as strongly supported as ἐν [found in B. E. G. H.]; the latter is, besides, the more difficult reading, as παραγίνεσθαι is usually followed by εἰς; hence ἐν is preferred by all the recent critics. [But Alf. reads εἰς, regarding ἐν as a corruption, since παραγενόμενος is "taken absolutely." De Wette also prefers εἰς, as Luke uniformly employs it in conjunction with this verb; but precisely for this reason Meyer prefers ἐν, which could have been more easily changed into εἰς, than *vice versâ*.—TR.]

[3] Ver. 26. c. Ἐπειρᾶτο [of *text. rec.*] is as well sustained by external evidence [E. G. H.] as the Act. ἐπείραζεν (Lachmann) [found in A. B. C.; Cod. Sin.], but is less usual than the latter, and is therefore to be considered as genuine. [ἐπειρᾶτο, Alf. and Tisch.—TR.]

[4] Ver. 28. The words καὶ ἐκπορ. are wanting in two MSS. [G. H.] of the first, and in many of the second rank [minuscules]; they were probably omitted only on account of the preposition εἰς which follows, and to which ἐκπορ. did not seem to correspond: but the reading is supported by Cod. Sin. also, and should be retained [as in Lach., Tisch. and Alf.].—Εἰς is sustained by decisive evidence [A. B. C. E. G.; Cod. Sin.], and should (in opposition to Meyer's view) be preferred to ἐν, which occurs only in *one* of the older MSS. [H.].—Παῤῥησι., without καί before it, is sufficiently attested [καί found in E. G. H., but omitted in A. B. C.; Cod. Sin.]; καί may have been the more readily inserted [by copyists] as two of the MSS. [G. H.] of three [E. G. H.] which exhibit it, omit καὶ ἐκπορ.

[5] Ver. 29. a. [Luther, Lechler, etc. in their versions, Lach., Tisch., etc., in the original, attach παῤῥησιαζόμενος etc. to ver. 28, and begin ver. 29 with Ἐλάλει.—The *text. rec.* has immediately before Ἐλάλει the following: τοῦ κυρίου Ἰησοῦ, with G. H.; τοῦ κυρ. is omitted in C., which exhibits only Ἰησοῦ, while A. B. E.; Cod. Sin.; Syr. Vulg. omit Ἰησοῦ. Alf. with Lach. and Tisch., accordingly exhibits only τοῦ κυρίου.—TR.]

[6] Ver. 29. b. Instead of Ἑλληνιστὰς, [of *text. rec.*] A., which is followed by some ancient Latin versions, exhibits Ἕλληνας. There can be no doubt that the latter is spurious [a later correction from ch. xi. 20 (Meyer; Alf.)]. The authority of Cod. Sin. has also been recently found to sustain Ἑλληνιστὰς [which appears in the editions of Lach., Tisch. and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 26. **And when Saul was come to Jerusalem.** This event occurred, according to Gal. i. 18, three years after his conversion. The narrative before us, does not, it is true, suggest that such a long period had intervened; the fear with which the Christians of Jerusalem regarded Saul, and the recommendation and intercession of Barnabas, which were, in consequence, rendered necessary, rather convey the impression that the change which had occurred in the former, was of a comparatively recent date, and not one that had taken place three years previously. Nevertheless, it should be carefully noticed that Luke does not say μὴ εἰδότες, but μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. They did not *believe* that he was a disciple of Christ, a truly converted man; they lacked confidence in the purity of his sentiments—in the genuineness of his Christianity. They may have possibly suspected that his conversion to Christ was merely a feint, a bait intended to deceive the Christians, and thus more easily effect their destruction. It is, besides, very probable that such views were held with most tenacity precisely in the spot where his earlier inquisitorial efforts had been made, so that when he at first presented himself in Jerusalem, even after the lapse of years, the believers withdrew from his presence with dread, and it became difficult for him to attach himself (κολλᾶσθαι) to the congregation of Christians.

VER. 27, 28. *a.* **But Barnabas took him.**—It is probable that Saul and Barnabas had been previously acquainted; such may have been the more easily the case, as both were Hellenists, and many points of contact existed between Barnabas, a native of Cyprus (ch. iv. 36), and Saul, a native of Cilicia [ch. xxi. 39], which was not far distant. ["Cyprus is within a few hours' sail from Cilicia." (Conyb. and H. Life of Paul. I. 118.)—TR.]. **Barnabas took** Saul (ἐπιλαβόμενος, not in the sense of *took him to himself*, but, graphically, *took him by the hand*). [Comp. xvii. 19, and especially xxiii. 19, τῆς χειρός; αὐτόν is governed by ἤγαγε, as in the analogous cases, xvi. 19; xviii. 17; Lu. xiv. 4, as ἐπιλαμβάνεσθαι is always connected with the Gen. (Meyer).—TR.]. He conducted Saul to the apostles, and related to these the circumstances that had occurred both at the time of the appearance of Jesus, by which Saul was converted, and also subsequently, during the Christian labors of the latter at Da-

mascus (πῶς—εἶδε, καὶ πῶς—ἐπαῤῥησιάσατο) ["not merely *that*, but *how*, *i. e.*, in what manner, etc." (Alex.)—Tr.]. Barnabas does not seem so much to have imparted new information, as rather to have communicated with authority and precision, as a trustworthy voucher, certain facts to the apostles, of which they had previously derived their knowledge only from remote sources.

b. **Brought him to the apostles.**—Paul himself states, Gal. i. 18, 19, that his visit to Jerusalem referred to Peter, and that he had, on that occasion, seen no other apostle except James, the Lord's brother. Now when Luke says: ἤγαγε πρὸς τοὺς ἀποστόλους, his language does not necessarily express the whole number of the Twelve, and it is unjust to assert (Zeller) that ver. 27, 28 contradict Gal. i. 18, 19. Still, we cannot conceal it from ourselves, that Luke does not here seem to possess a full knowledge of all the details. [But the fact which he states, fully agrees with Paul's remark that he had seen *two apostles* (plur.); his language can as little suggest a doubt of the fulness of his knowledge, as the same general mode of expression, when adopted by Paul (who says, ch. xiii. 40 that a certain passage occurs in the *prophets*, using the plural number), would imply a want of precise knowledge on *his* part. So, too, Luke's omission *here* of all mention of the trance reported by him, ch. xxii. 17, and noticed in the following note on ver. 30, is no indication that he was unacquainted with it.—Tr.]

Ver. 29. **And disputed against the Grecians** [Hellenists.].—[For this word see above, vi. 1, *b*. Exeg., and note 6, appended to the text of the present chapter, ver. 29.—Tr.]. Saul very naturally directed his attention at first to those Jews who were, on account of their birth in heathen countries, more nearly allied to him, as it were, than others, since he himself, as a native of Tarsus [the capital of Cilicia, in Asia Minor], was also a Hellenist. He spoke with these men (ἐλάλει), but as they would not receive the witness which he bore concerning Jesus, their discourse at once became a debate or controversy (συζητεῖν, ch. vi. 9). The result was, that a feeling of hatred was engendered in the Jews, which speedily prompted them to devise plans for murdering him.

Ver. 30. **They brought him down to Cesarea.**—The Christians are termed **brethren** (ἀδελφοί), for they had now conceived a warm affection for Saul, whom they had at first met with reserve and fear. It appears from the narrative before us, that they ascertained that Saul's life was threatened, and were hence induced to aid him in withdrawing from the city. Paul himself relates to the Jews, ch. xxii. 17-21, that when he was in the temple, Jesus appeared to him in a trance, and commanded him to "get quickly out of Jerusalem," as his testimony concerning Jesus would not be willingly received. Both accounts perfectly agree, for the fact that the Jews in Jerusalem were contriving plans for murdering Saul, furnished indubitable evidence that they would not receive his testimony. We may, besides, easily conceive that Saul would not have determined to leave the city in consequence of the information which the brethren imparted to him, but that he did not hesitate a moment to withdraw, after the command which the Lord gave him in a vision.—Paul says in Gal. i. 21, that he went from Jerusalem to the regions of Syria and Cilicia. This statement precisely agrees with the passage before us, which names Tarsus, the capital of Cilicia, as the point which he intended to reach. He is more precise in his statements than Luke, only in adding that his route conducted him through Syria. [The Cesarea here mentioned is not Cesarea Philippi, Matt. xvi. 13, etc., near the sources of the Jordan, but Cesarea Stratonis, a seaport on the Mediterranean, mentioned above, ch. viii. 40.—Tr.]. Hence Paul did not at once proceed by sea from Cesarea to Tarsus, as the present narrative would allow us to conjecture, but either travelled entirely by land, along the coast, after leaving Cesarea, passing through Phenicia and Syria (Meyer), or took ship at Cesarea, the capital, but landed at Tyre, Sidon, or some other city on the coast, for which the vessel chanced to be bound, and from that point traversed Syria by land. The latter supposition is the more probable, as the Christians accompanied him as far as Cesarea; this circumstance indicates that he continued his journey by water, after reaching that city, for if he had proceeded further by land, the nearest road would have conducted him through Samaria, Galilee, etc.—At this point we lose sight of Saul; he reappears in ch. xi. 25. The preceding facts lead us to assume that when he reached his home, he did not fail to proclaim the tidings concerning Jesus Christ. [Possibly, (according to *Conyb. and H. Life of Paul*, I. 114), the conversion of his "kinsmen" (Rom. xvi. 7, 11, 21), and, specially, of his sister, the mother of the nephew mentioned in ch. xxiii. 16, may be assigned to this last visit which Paul appears to have made to the home of his youth.—Tr.]

DOCTRINAL AND ETHICAL.

1. Even at this comparatively late period, Saul does not yet announce himself in Jerusalem as an *apostle*, but only desires to be recognized as a *disciple*, and to be received by the brethren in that city as a genuine member of the church of Christ. And the testimony which he delivered in Jerusalem concerning Jesus, is, in its whole character, simply the declaration of an ordinary, but faithful Christian, whose joy proceeded from faith; it is not that of a man who had received a commission, or been invested with a special office.

2. The discussions of Saul and the Hellenists in Jerusalem vividly remind us of those which Stephen had previously held with the same class of people [vi. 9 ff.]; the latter had likewise assumed a controversial character. It is, besides, remarkable, that the same man who had entertained such hostile sentiments with respect to Stephen, and had heartily rejoiced when he witnessed his execution (ch. viii. 1), should now walk in the footsteps of the latter, and assume the same functions which had previously been assigned to Stephen. Christ is a King who enlarges and governs his kingdom in a wonderful manner.

HOMILETICAL AND PRACTICAL.

VER. 20. **And straightway he preached,** etc.—He now appropriated the words to himself: "I believe, therefore have I spoken." [Ps. cxvi. 10; 2 Cor. iv. 13]. Jesus Christ, the Son of God, is the life and soul of all evangelical preaching.

VER. 21. **But all that heard him were amazed.**—*The amazement created by the conversion of Saul:* I. It exercised a salutary influence on *the converted man* himself, by humbling him, since it reminded him of his former evil course. So, too, the new convert must always expect to be regarded not only with hatred and scorn by his former associates in sin, but also with doubt and distrust by his new brethren in the faith. But it, II. Furnished, at the same time, most honorable testimony to the wonderful power of *the Lord.* He turns the hearts of men as the rivers of water [Prov. xxi. 1], and the reality of his works of grace is not affected either by the doubts of a weak faith, or the mockery of unbelief, while the wolf is found dwelling in peace with the lamb, and the leopard with the kid, etc. [Isai. xi. 6].

VER. 22. **But Saul increased the more in strength.**—"Whosoever hath, to him shall be given, and he shall have more abundance." [Mt. xiii. 12].—Our growth in the new life is the best refutation of those who doubt the sincerity of our conversion.—**And confounded the Jews.**—He now contends, not with carnal, but with spiritual weapons.—The opponents of Christianity are not successfully repelled by ingenuity and learning alone; we need, besides, a knowledge, derived from experience, of the salvation wrought by Christ, so that we can say with Paul: "Christ liveth in me." [Gal. ii. 20]. (From Ap. Past.)—**Proving that this is very Christ.**—The Holy Ghost directed Paul in the choice of the most appropriate themes—those that were most of all needed at that time, and at all times, namely, that Jesus is the Son of God, (ver. 20), and that Jesus is the Christ, (ver. 22), (Ap. Past.).

VER. 23. **And after that many days were fulfilled.**—God has appointed certain times, years, places and circumstances, for each of his servants, in which he is to learn, to experience, and to perform certain things. Happy is he who rightly discerns his appointed task, and faithfully redeems the time. The ἡμέραι ἱκαναί at length come to an end. (Ap. Past.).—**The Jews took counsel to kill him.**—Already are the Lord's words fulfilled, that Saul must suffer many things for His name's sake [ver. 16]. Hatred and persecution are among the signs of true conversion.

VER. 24. **But their laying wait was known of Saul.**—He had previously united with the Jews in their evil counsel to slay the disciples of Jesus. Hence, when God caused him to be informed that the Jews were now seeking his own life, he must have been conscious alike of a feeling of shame, and of a feeling of blessedness. (Ap. Past.).—**They watched the gates day and night.**—The enemies watch day and night for the purpose of killing the servant of the Lord, but the faithful Keeper of Israel also neither slumbers nor sleeps [Ps. cxxi. 4, 5], and He guards the life of his servant with even greater vigilance. King Aretas had placed his men at the disposal of the enemies of Christ, but the King of heaven and earth gave his angels charge over his elect, that not a hair of his head should be touched. (From Leonh. and Sp.).

VER. 25.—**Let him down - - in a basket.**—Saul, in whose case the Lord had already performed such great miracles, nevertheless does not reject the simple means of a basket which his brethren offered for the purpose of effecting his escape. We are not permitted to expect extraordinary aid from God, when ordinary means can be employed. (Ap. Past.).

VER. 26. **And when Saul was come to Jerusalem.**—We learn from Gal. i. 17, 18, that he had previously withdrawn to Arabia, and allowed three years to pass, before he came to Jerusalem. This was, no doubt, an important and blessed *triennium* for him, during which he was prepared and qualified by God, in silence and retirement, for his future office. *Studiosi theologiæ* and *candidati ministerii* may here find an excellent example. We could wish that no one would assume the office of the Christian ministry, until he had passed such a blessed *triennium præparatorium* in the school of the Holy Ghost. (Ap. Past.).—**They were all afraid of him, and believed not that he was a disciple.**—The suspicions of the Christians were pardonable: it is not prudent at once to embrace every one who professes to be a brother in Christ. Paul met with a painful humiliation, but also with a salutary trial, when he was compelled to suffer for his former conduct, although three years had passed since his repentance and conversion.—It was a hard beginning, when he found that, after having scarcely escaped from his enemies, he was not received by the disciples. But when he thought on his former course, he did not wonder that he was regarded with horror, and when the brethren, influenced by a justifiable fear, repelled him, he patiently submitted. By this course he demonstrated the genuineness of his conversion; for he who had once been so furious and cruel, now calmly endures persecution and contempt. (Calvin).—It is well when any one is ultimately found to be better, than he had at first been supposed to be. (Rieger).

VER. 27. **But Barnabas took him,** etc.—The kind and loving act of Barnabas must have indeed exhibited him to the sorrowing soul of the rejected Paul, as a "son of consolation." [iv. 36]. (Leon. and Sp.).—Thus the Lord always infuses his consolations into the bitterest cup of sorrow, especially by means of the faithful love of a like-minded friend. (Langbein).—**And declared how he had seen the Lord in the way.**—Biographies, accounts of the conversion of others and of the dealings of divine grace in their case, may often instruct, edify and humble us. Still, we should always remember that the ways of God are manifold, and that the souls of all are not conducted in the same path.

VER. 28. **And he was with them,** etc.—He is, consequently, now recognized as a brother, and the old enmity is forgotten. It is in accordance with the usage of the world, but inconsistent with Christian love, when men obstinately hold up to view the sins of those whose words and conduct prove that they are truly converted, solely

for the purpose of veiling a work of grace, and causing the name of Christ to be blasphemed. (Leonh. and Sp.).

VER. 29. **And disputed against the Grecians** [with the Hellenists].—He adopted precisely the course of Stephen [vi. 9], whose death had given him pleasure, but who had now risen up in him with augmented power. Such are the wonderful ways of God in his kingdom, and his gracious acts in dealing with the souls of men.

VER. 30. **Which when the brethren knew, they brought him**, etc.—The flight and deliverance of the apostle (as on the previous occasion in Damascus, [ver. 25]), furnish a testimony, I. For *Paul* himself; he appears to have been induced to flee rather by the persuasions of the brethren, than by any anxiety on his own account; II. For the *brethren*, who could appreciate him, and whose faithful love led them to adopt measures for his deliverance; III. For the *Lord*, who watched over the life of his servant, and was his refuge in Jerusalem as in Damascus, in Tarsus as in Cesarea. [See above, EXEG. ver. 30.]

ON THE WHOLE SECTION, VER. 20–30. — *The testimony concerning Christ:* I. The source from which it must proceed—a heart apprehended of Christ [Phil. iii. 12], and converted; II. Its substance: Christ, as the Son of God, and the Saviour of men; III. The effects produced by it: amazement, on the one hand—blessed fruits, on the other. (Langbein).—*The evidences of a genuine conversion:* I. Joyful confession of Christ, (ver. 20); II. Willing endurance of the enmity of the world, (ver. 23); III. Humble intercourse with believers, (ver. 26); IV. A godly walk in the service of the Lord, (ver. 28). (Leonh. and Sp.).—*The dangers of newly converted persons:* I. The hatred and persecution of the world (ver. 23); II. Distrust on the part of believers (ver. 26); III. The spiritual pride of their own hearts; IV. Contempt for the Church and the appointed means of grace. (ib).—*The progress of the conversion of Paul* (ch. ix. 7–23): I. The first impression—a deep feeling of his spiritual inability (ver. 8); II. The first sign of life—"behold, he prayeth." (ver. 11); III. His first testimony—"that Christ is the Son of God." (ver. 20); IV. His first experience—the cross, for Christ's sake (ver. 23). (Jaspis).—*The evidences of faith furnished by the newly converted Paul:* I. Joyful confession of Christ before men (ver. 20, 22, 28); II. Decided growth in the new life (ver. 22); III. Undaunted courage amid the persecutions of the world (ver. 23–25); IV. Humble and patient endurance of the distrust of the brethren (ver. 26).—*The first essay of arms of a soldier of Christ* [2 Tim. ii. 3]: it is his duty, I. To take an oath that he will be unchangeably faithful to his banner (ver. 20, 23); II. To exercise himself diligently in the use of his weapons (ver. 22); III. To take his position in the ranks with modesty (ver. 26, 28); IV. To advance against the enemy with courage (ver. 22, 29); V. To retire obediently at the signal (ver. 25, 30).—*The early years of probation in the office of the ministry:* I. The first official tasks; II. The first official joys; III. The first official sorrows. —[*The experience of Paul at his first visit to Jerusalem after his conversion* (ver. 26–30; Gal. i. 17–19); I. His reception by the Christians; II. The conduct of Barnabas; III. His interviews with Peter and James; IV. His discussions with the Jews; V. Their enmity; VI. The manner of his escape from the city.—TR.]

SECTION III.

DURING PETER'S VISITATION OF THE CONGREGATIONS IN JUDEA, HE IS INDUCED BY A SPECIAL REVELATION FROM HEAVEN TO VISIT A GENTILE NAMED CORNELIUS, TO PREACH CHRIST IN HIS HOUSE, AND TO BAPTIZE HIM AND THOSE THAT WERE IN HIS HOUSE; THIS ACT OF PETER WAS AT FIRST REGARDED IN JERUSALEM WITH DISAPPROBATION, BUT WAS ULTIMATELY, AFTER THE EXPLANATIONS WHICH HE GAVE, VERY GLADLY COMMENDED.

CHAPTER IX. 31—XI. 18.

A.—WHILE THE CONGREGATIONS IN THE HOLY LAND ENJOY REPOSE, AND CONTINUE TO FLOURISH, PETER VISITS THEM. DURING THIS PERIOD, HE HEALS ENEAS IN LYDDA, WHO WAS SICK OF THE PALSY, AND, IN JOPPA, RESTORES TABITHA TO LIFE.

CHAPTER IX. 31–43.

31 Then had the churches [church][1] rest [peace] throughout all Judea and Galilee and Samaria, and were edified [was built up]; and walking [walked] in the fear of the Lord, and in the comfort of the Holy Ghost, were [and, by the exhortation of the H. 32 G., was] multiplied. *And [But] it came to pass, as Peter passed throughout all *quarters*, [went through all, that] he came down also to the saints which [who] dwelt 33 at Lydda. *And there he found a certain man named Eneas which had kept his bed

[who lay on his bed for] eight years, and was sick of the palsy [who was paralytic].
34 *And Peter said unto him, Eneas, Jesus Christ maketh thee whole [Jesus, the Anointed One, healeth thee!]: arise, and make thy bed [the bed for thyself]. And he arose
35 immediately. *And all that dwelt at [the inhabitants of] Lydda and Saron saw him,
36 and turned [then were converted] to the Lord. *Now [But] there was at Joppa a certain [female] disciple named Tabitha, which by interpretation [being interpreted] is called Dorcas [Gazelle][2]: this woman was full of good works and almsdeeds [mercy]
37 which she did [practised]. *And [But] it came to pass in those days, that she was sick [sickened], and died: whom when they had washed, they [then they washed her
38 and] laid *her* in an upper chamber. *And forasmuch as [But as] Lydda was nigh to [lies near] Joppa, and the disciples had [*om.* had] heard that Peter was there, they sent unto him two men,[3] desiring *him* that he would not delay to come to them[4] [and
39 besought him: Delay not to come to us!]. *Then [But] Peter arose and went with them. When he was come, they brought him [conducted him up] into the upper chamber: and all the widows stood by [came to] him weeping, and shewing the coats and garments [the under and upper garments] which Dorcas [Gazelle] made, while
40 she was with them. *But Peter put them all forth, and kneeled down, and prayed; and turning *him* [, then turned] to the body [and] said, Tabitha, arise. And she
41 opened her eyes: and when she saw Peter, she sat up. *And [But] he gave her *his* hand, and lifted [raised] her up; and when he had called [to] the saints and widows,
42 he presented her alive. *And it was [became] known throughout all Joppa; and many
43 believed in the Lord. *And it came to pass, that he tarried many days in Joppa with one [a certain] Simon [who was] a tanner.

[1] Ver. 31. Ἡ—ἐκκλησία—ἐπληθύνετο; this is the reading of A. B. C., and. as it has recently appeared, also of Cod. Sin. as well as of many manuscripts of the second rank, of the majority of the Oriental versions, and also of the Vulgate, and of Dionysius of Alex. On the other hand, the plural [*text. rec.*], (αἱ—ἐκκλησίαι (πᾶσαι E.) εἶχον - - ἐπληθύνοντο) is found in E. G. H. and some other manuscripts. As the latter generally belong to a later period, and as most of the ancient versions exhibit the singular, this is far better attested than the plural, and has been preferred by Griesbach, Lachmann, Tischendorf and Bornemann [Stier and Theile, and Alford, with whom de Wette concurs. Meyer had, in earlier editions, espoused the opposite view, but in the last edition of his Commentary (3d, 1861) unhesitatingly adopts the singular as the original reading, and as "expressive of the apostolical conception of the unity of the Church."—Tr.]. The plural is to be regarded as an explanation. [The word ἐκκλησία, in the singular, used for the whole body of Christians, or the Church universal, occurs, *e. g.*, in Matth. xvi. 18; Acts xx. 28; 1 Cor. x. 32; xii. 28; Eph. i. 22.—Tr.]

[2] Ver. 36. [The Greek word, *Dorcas*, which Luke furnishes as the translation of the Aramæan or Syro-Chal. *Tabitha*, is rendered in the margin of the English Bible "Doe, or, Roe"; it is usually applied to the *gazelle*, the *Antelope dorcas* of Linnæus.—The earlier English versions (Wiclif; Tynd.; Cranm.; Geneva; Rheims) all exhibit "Dorcas."—Tr.]

[3] Ver. 38. a. The words δύο ἄνδρας [of *text. rec.*] are omitted in G. H. and a number of later [minuscule] mss., as well as in several versions and fathers; the words in ver. 39, συνῆλθεν αὐτοῖς, however, imply that the former belong to the text. [Retained in the Vulg. and recent critical editions, and confirmed by Cod. Sin. etc.—Tr.]

[4] Ver. 38. b. The readings ὀκνήσῃς and ἡμῶν [adopted by Lach. Tisch. and Alf., and recognized by the Vulg.] occur in A. B. E., and the original text of C., as well as in Cod. Sin.; but G. H. (and C. corrected by a later hand) furnish ὀκνῆσαι —αὐτῶν [*text. rec.*]. The alteration in Cod. Ephraemi [C.] is, in particular, a decisive fact, as it shows that the original was in the form of the direct style of address. Besides, the Coptic version, while it reproduces the infinitive, retains the first person of the pronoun [ἡμῶν]—a remnant of the original reading. [Ὀκνήσῃς—ἡμῶν is preferred by de Wette also, and, recently, by Meyer (3d. ed. of Commentary), although the latter had previously considered the *oratio directa* to be a gloss. If the infinitive had been the original form, there could be no motive—Alford says—for correcting it.—The margin of the Engl. Bible furnishes "*be grieved*" (Tynd.; Cranm.) as another translation of the original, which is more accurately rendered in the text, *delay* (Geneva).—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 31. **Then had the churches rest** [the church peace].—This section prepares the way for the narrative of the conversion of Cornelius, which event constituted an epoch in the history of missions among pagans; the gradual approach of Peter to the vicinity of Cesarea is distinctly described. The connection with the facts previously related, is indicated by *οὖν*, but, probably, not in the sense that the peace of the church was directly connected with the conversion of Saul, its former persecutor, as the immediate result. Luke rather intends to resume the thread of the history by means of *οὖν*, which word he also elsewhere employs for a similar purpose (viii. 4; xi. 19), when the course of the narrative had been interrupted by an intermediate remark or a somewhat extended episode.—He describes, in ver. 31, the state of the Christian church as one of external peace (*εἰρήνη*) and of internal growth in godliness, after the persecution which commenced with Stephen's martyrdom had gradually abated, and, at length, entirely ceased. Here he names three provinces of Palestine, Judea, Galilee, and Samaria, as those in which Christian congregations existed. Several had been founded in Samaria, according to ch. viii. 12, 25, but none that existed in Judea, with the exception of the holy city itself, had hitherto been expressly mentioned. Still, we can easily conceive that Christian congregations had been formed in various villages and cities of Judea, as well as in Galilee, which latter province had, indeed, been the chief scene of the labors of Jesus, and was the home of the greater part of the apostles and disciples. If Samaria [the intermediate province] is mentioned in the last place, the cause is to be found in the religious separation of the Samaritans from the people of Israel.—In accordance with the established *usus loquendi* in general, and the practice of Luke, in particular (comp. ch. vi. 1, 7), the verb ἐπληθύνετο

can be taken in no other sense than (as Bengel also says) that of *multiplicari, augescere numero*, and not in that of *repleri aliqua re*. For similar reasons παράκλησις cannot well signify *comfort* [*consolation* (Vulg.; de Wette)], but rather means *exhortation, admonition, encouragement*. [Οἰκοδομουμένη, growing in the inner religious life; this explanation best agrees with the Pauline usage of the word, *e. g.*, 1 Cor. xiv. 4, (de Wette; Alford).—Tr.]

Ver. 32. **As Peter passed throughout all quarters** [went through all].—This διέρχεσθαι (literally, a journey through different inhabited places) was an apostolic visitation, for the purpose of inspection. The statements which follow show that ἁγίων is to be supplied after διὰ πάντων ["not τόπων; comp. ch. xx. 25; Rom. xv. 28" (de Wette), and also 2 Cor. i. 16, δι' ὑμῶν.—Tr.]. In the course of Peter's journey to the west coast, he reached Lydda, a town not far distant from the Mediterranean, described by Josephus (*Antiq.* xx. 6. 2) as πόλεως τὸ μέγεθος οὐκ ἀποδέουσα; it lay, according to ver. 38, in the vicinity of the city of Joppa ["just one day's journey from Jerusalem." (Alford). It is probably the *Lod* of the children of Benjamin, 1 Chron. viii. 12; Ezra ii. 33; Neh. xi. 35; at a later period it was called Diospolis. (von Raumer).—Tr.]

Ver. 33–35. **Eneas.**—No circumstance is mentioned which indicates that he was a Christian; the expressions εὗρε and ἄνθρωπόν τινα rather represent him as a stranger; his Greek name leads us to conjecture that he was of Hellenistic descent. [His name, Αἰνέας, which is also found in Thuc. 4. 119; Xen. Anab. 4. 7. 13: Pind. Ol. 6. 149, is not identical with that of the Trojan Αἰνείας (Meyer), *e. g.*, Il. II. 820; V. 166; the former is accented by English speakers on the first, the latter on the second syllable.—Tr.]. When Peter says to this man, whose paralyzed limbs had confined him to his bed: "Jesus, the Anointed One, healeth thee," the mention of the Redeemer's name no doubt implies that the man had obtained a certain amount of knowledge of Him by report ("*audierat de Christo sine dubio, sanante omnes illo tempore.*" Bengel), but by no means shows that he was already a member of the church of Christ. This mode of describing the Lord would not have been employed in the case of a believer. The word ἰᾶται itself is to be taken strictly in the present, and not in a future tense, inasmuch as the cure was instantly performed; the man was at once able to arise and make his bed. This sudden and miraculous restoration of one who had so long been paralyzed, but whom the inhabitants of that place and the surrounding region now saw in the enjoyment of health, led to the conversion of many persons; for no argument can here be needed to show that Luke does not intend to say that *all* without exception were converted.—The name ὁ Σαρών does not denote a particular place (the modern village Saron), as some have supposed, since, in that case, the article would not have been prefixed; it refers to the well known fertile region of that name [Sharon, 1 Chron. xxvii. 29; Isai. xxxiii. 9; xxxv. 7; lxv. 10] which also abounded in flowers [Song of Sol. ii. 1]. This plain extends along the coast from Cesarea to Joppa on the south.

Ver. 36. **Tabitha.**—The Gazelle (Greek, δορκάς, [see above, note 2 appended to the text.—Tr.]) is distinguished for its slender and beautiful form, its graceful movements and its soft but brilliant eyes; it is frequently introduced by the Hebrews and other Oriental nations as an image of female loveliness, and the name was often employed as a proper name, in the case of females [2 Kings xii. 1; 1 Chron. viii. 9. Rob. *Hebr. Lex.* p. 881.—Tr.]. It was the designation of this person, who resided in Joppa, the well known seaport of antiquity, of the middle ages, and of modern times. [It was somewhat more than 30 miles distant from Jerusalem; it is mentioned in 2 Chron. ii. 16; Jonah i. 3 (Joppa); Josh. xix. 46 (Japho); now called Japha, Jaffa or Yafa. A summary of its history is given by von Raumer: *Palæstina*, p. 204 f.—Tr.]. She is, unlike Eneas, at once introduced as a Christian, and her charitable disposition, which was demonstrated by many benevolent acts performed for others, receives special commendation. One illustration, evidently taken from real life, is furnished in ver. 39. The widows, who weep for the loss of their faithful benefactress, approach Peter, and, in the presence of the corpse of the beloved one, exhibit all the upper and under garments (χιτῶνας καὶ ἱμάτια) ["the tunic and robe or gown, which still constitute the oriental costume of both sexes" (J. A. Alexander, *ad. loc.*], which Tabitha had made for them while she lived, thus demonstrating not only the skill of her practiced hand, but also her disinterested and self-sacrificing industry. [Hackett, *ad loc.* well observes: "The omission of the article [before χιτῶνας] (suggestive of a wrong sense as inserted in the English version [and by Lechler above]) shows that they presented specimens only of her industry."—Tr.]. This devout female disciple [μαθήτρια, Attic μαθητρίς] is a model for Christian women; although she does not appear to be endowed with extensive property, she is charitable, to the full extent of her ability, to the poorest and most neglected class of all, to widows; she acquires the means by furnishing articles usually made by females, and these she prepares with unwearied diligence and self-denial. While charity thus prompts her to provide for the needy, she proves that she is a faithful disciple of Him who himself first showed mercy to her and to all the world.

Ver. 37, 38. **She was sick, and died.**—Tabitha had, without doubt, served Christ for years *in pauperibus*, and exercised her faith by performing works of love. It was during the period in which Peter abode in the vicinity (ἐν ταῖς ἡμέραις ἐκείναις), that she became sick and died. After the body had been washed and laid in a retired upper chamber [λούσαντες masc. as Luke "speaks in the most general terms and impersonally: *they washed and laid*, etc." Winer: *Gram. N. T.* § 27. 6], the disciples in Joppa sent a message to Peter, who was then in Lydda [distant about 10 Roman miles], and urged him to come to them without delay. All the members of the Christian congregation at Joppa (οἱ μαθηταί ver. 38) appear to have been deeply moved by the loss which they had sustained, and to have entertained the wish in their hearts, although they did not venture to express it, that, if it were

possible, Tabitha might be recalled to life. Thus they bear witness to that intimate communion which subsists among Christians, by virtue of which even one who, viewed externally, seems to stand alone in society, may be connected with others by closer ties than those of kindred.

VER. 39-43. *a.* **Then Peter arose and went.**—As soon as the apostle, who had made no delay, had arrived, the Christians conducted him to that upper chamber in which the corpse lay (for οἱ μαθηταί must doubtless be taken as the nominative to ἀνήγαγον). Then the widows on whom the deceased had conferred such benefits also approached, so that the two classes of persons with whom Tabitha had been connected during her life, were now assembled: 1. the Christian congregation, to which she herself belonged, and, 2. the widows whose benefactress she had been, and who, in part at least, did not belong to the congregation ["saints AND widows."]. But Peter directed them all to withdraw, so that he might devote himself to prayer in entire seclusion. After having offered fervent prayer on his knees, he turned towards the body and called to Tabitha, saying: "Arise." Luke gives a graphic description of the scene: at first she opened her eyes, then, on seeing Peter, rose up on the bed, and, at length, when Peter had given her his hand, stood up. The apostle now invited the Christians [**the saints**, ver. 41, see above, EXEG. and CRIT. ver. 13, 14.—TR.] and the widows to enter, in order that he might present to them the woman alive, who had been raised up by the power of God. Such an event naturally became known to the whole city, and conducted many to faith in Christ.—Peter did not immediately leave Joppa, but remained there during a considerable period, and lodged with a tanner named Simon, who was, without doubt, a Christian. The apostle, accordingly, cannot have regarded the tanner as an unclean person, on account of his trade, although such was, according to rabbinic views, the case.

b. The restoration of Tabitha to life, has, as we might have expected, been explained by some as a natural occurrence, by others as an unhistorical legend. The former (for instance, Heinrichs) imagine that the whole was a case of apparent death, from which the subject was awakened. The latter (for instance, Baur) regard the narrative as simply a legendary transfer of events in the life of Jesus to the apostles, for the purpose of glorifying the latter, and that the whole has been embellished by tradition. The case of the restoration to life of the daughter of Jairus is specially adduced, and here Baur lays considerable stress on the similarity of sounds in the two words Ταλιθά (Mark v. 41) and Ταβιθά, and attempts to show that the latter name agrees in sense with the former word. If any analogy exists between the procedure of Peter on the present occasion and that of the Lord, (*e. g.*, the removal of the spectators, the call to the deceased, the act of reaching the hand to her), it may be the more readily understood, when we remember that Peter himself was one of the three disciples, who, with the exception of the parents of the maiden [Lu. viii. 51], were the sole witnesses of the restoration of the latter; the apostle naturally regarded the course adopted by his Lord and Master as a model when he performed a similar miracle.

DOCTRINAL AND ETHICAL.

1. *The unity or oneness of the Church of Christ* is here presented for the first time, even if it be but in an expression. Quite a number of Christian congregations already existed in the three provinces of Palestine—Judea, Galilee, and Samaria. Nevertheless, they are regarded and designated as a whole, as ἡ ἐκκλησία; the experience of any one of them, concerns the others also; the *same* life pervades them—they belong together. It was more difficult to preserve this unity and maintain it in practice, when the Gospel was extended over several countries, in its progress in the heathen world. But, even at the present day, when national churches, of precisely the same creed, respectively maintain an isolated position, and, further, when the Romish, the Greek, and the Evangelical Churches appear to be separated from one another by wide chasms, the UNA *sancta catholica ecclesia* is not a vain delusion, but a truth—of faith!

2. The Church was **edified**.—What is *edification?*—The believing Christian is built by regeneration and conversion on the foundation which is laid, on Jesus Christ, as the corner-stone, and is joined to him. But even as our birth is only the *beginning*, while growth and development constitute the *progress* of bodily life, so, too, regeneration is only the beginning, but continued renewal and sanctification constitute the progress of spiritual life; the laying of the foundation must be succeeded by unceasing building. And as regeneration is a divine-human work in man, wrought by the grace of God, but dependent on man's reception of, and capacity for it, so, too, edification or renewal is a divine-human work, in which human action from below, and the operation of grace from above, combine; the only difference is found in the circumstance that, in the latter case, the element of moral power and independent action assumes far more prominence than in the former. Luke, indeed, states this point in so far as he first remarks that the Church walked in the fear of God, that is, was earnest and diligent, with respect to any act of a moral character, in avoiding every sin (for by it they would offend God,) and, on the contrary, in pleasing him by obedience. He afterwards remarks, that, as a result of the exhortation of the Holy Ghost, the Church was multiplied, that is, increased in the number of members through the operations of the grace of the Spirit. For even when he refers only to the influence of the Holy Ghost on the external growth of the Church, he still testifies that *that* influence was an essential, animating and moving power, in the life of the Church.

3. The words of Peter: ἰᾶταί σε Ἰησοῦς ὁ Χρ. bear witness to the actual presence and the divine power of Jesus Christ, particularly as the deed accompanies the words. It is not the apostle, but Jesus himself, who heals the sick man, and renews his prostrated strength. This miracle is a striking proof that Christ operates in his exaltation, and continues the work which he per-

formed in his humiliation (comp. ch. i. 1; ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν).—Peter's words, at the same time, supplied a firm foundation for the sick man's faith in the Person and the power of Christ. No reference is made by Luke to this man's faith; Peter makes no inquiry respecting it—but it is unquestionably assumed as already existing in his soul.

4. The "conversion to the Lord," namely, to Jesus Christ, ver. 35, is *a testimony* offered *for the Deity of Christ*. In ch. xv. 19, Luke employs the expression: ἐπιστρέφειν ἐπὶ τὸν θεόν, in reference to heathens who became Christians; comp. μετάνοια εἰς τὸν θεόν, ch. xx. 21. If faith in Jesus Christ is a conversion to the Lord, then his divine dignity and nature are thereby presupposed. For ἐπιστρέφειν, in the Scriptural sense, is certainly such a turning of the heart and the will, that all the trust of the individual is placed in *him*, and his most humble obedience is rendered to *him*, to whom he turns; and here it is taken for granted that Christ is equal to God, for otherwise conversion to his Person would be nothing else than a lapse into idolatry.

5. Tabitha was **full of good works and almsdeeds** [mercy].—Here we fully assent to the remark of Baumgarten as well established, that these terms describe the good works and merciful deeds by which this Christian woman was distinguished, as being really of an internal nature, permanently abiding in her soul and indeed attached to it ["*full* of, etc."], whereas good works, as soon as they are actually performed, acquire an external, positive nature of their own. But, in truth, good works can be justly regarded as genuine and Christian in their nature, only when the whole soul of the individual who performs them, is infused into them, so that it is not the hand alone, but the soul also, that gives and performs—the external acts proceed from the heart. When such is the case, the work is not an *opus operatum*, in which the soul does not participate, and which, (as most of all important,) the Spirit of God does not recognize; it partakes, on the contrary, of the nature of the soul; it is wrought in the soul, abides in it, and follows it even in death (Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.).

6. The restoration of Tabitha to life, and the healing of Eneas, were not independent acts of Peter as a Christian and an apostle, but were acts of Christ, for they were essentially answers to prayer. The apostle first bends the knee, when he is alone with his God and Lord in the chamber of the dead. It is only after this exercise that he turns towards the corpse and says: **Arise**, speaking in the power of the Lord—of that Saviour, who is ὁ ἀρχηγὸς τῆς ζωῆς (comp. Peter's address, ch. iii. 15.). This prayer is the essential or most important feature in which the raising up of Tabitha differs from that of the daughter of Jairus. For Jesus himself took the dead child by the hand, without having previously offered prayer, when he called her back to life, whereas Peter does not restore life to the dead, until he has first besought the Lord to grant this miracle. Thus the name of Jesus, and not that of his apostle, is glorified, and, as a consequence of it, many persons in Joppa are converted to Christ, and not to Peter.

HOMILETICAL AND PRACTICAL.

VER. 31. **Then had the churches** [church] **rest**, etc.—After the storm, the church enjoys a season of repose; even when the dragon [Rev. xii. 1 ff.] threatens and rages, the Lord gathers his people under his wing and protects them. (Ap. Past.).—**Throughout all Judea—and Samaria.**—Jews and Samaritans meet together in peace, under the banner of the cross—an illustration alike of the pacificatory character of the Gospel, and of the divine purpose that it should become the religion of the world!—**Edified - - comfort of the Holy Ghost—multiplied.**—*The times of refreshing* [Acts iii. 19] *granted to the Church:* I. Seasons of repose and comfort after storms of trouble; II. Seasons of meditation and diligent preparation, in view of new contests.—*When are the peaceful times of the Church truly blessed times?* When the peace which we enjoy, I. Does not teach us to become arrogant, but inclines us to fear the Lord, even when no foe is present; II. Does not teach us to presume, but inclines us to seek the comfort of the Holy Ghost, even when we enjoy temporal prosperity; III. Does not teach us to become indolent, but rather tends to the edification of the church, that is, to its advancement in religious life, in place of encouraging it to be satisfied with the progress that has been already made.—*Peace is the appropriate season for building*—houses and granaries, schools and churches, hearts and congregations. —*On a sound and an unsound peace:* I. In the family; II. In the country; III. In the church. —*Under what circumstances may a congregation be truly said to be built up?* I. When the reverence with which it regards God and his word, constitutes the firm foundation on which its life and doctrine repose; II. When love and peace in Jesus Christ closely unite the hearts of all; III. When the power of the Holy Ghost is the animating and moving principle that conducts alike the individual and the whole congregation nearer and nearer to heaven.—*When may a congregation be said to flourish?* I. When it is rooted in the fear of the Lord; II. When it branches out in brotherly love; III. When it exhibits the fruits of the Spirit in their maturity.—*Why are the seasons of blossoming so brief* in Christian hearts, Christian congregations, and Christian nations? —*Is it Spring or Autumn in the Church of the Lord?*

VER. 32. **And it came to pass, as Peter passed throughout all.**—Congregations as much need a regular Church-visitation, as a garden needs the oversight of the gardener. We cannot safely yield to a feeling of security, even when the church enjoys peace, but should diligently watch, for Satan is never idle, Lu. xi. 24. (Starke).—**He came down also to the saints.**—It is an evidence of a serious decline that the word "saint" has become a term of derision in the bosom of Christendom, and that those who would claim it, would be accused of commending themselves. It may, according to the Scriptures, be assumed in a truly humble spirit. The sinner who repents, is a saint, when he devotes himself to God and Christ as a a peculiar servant. (Rieger).

VER. 33. **There he found a certain man - - - which had kept his bed eight years.**—Sick persons may be found also among the saints; the communion of the saints retains some of the features of a lazaretto, and the one is expected to serve as the nurse of the other. How much vital power has already streamed forth from Jesus Christ! And all that is diseased in me, will hereafter be gloriously restored by Him. (Rieger).

VER. 34. **Jesus Christ maketh thee whole.**—This is the language, I. Of an apostle's humility (Jesus Christ, not I); II. Of a prophet's power of faith (He "maketh"—not—*May* he make thee whole).—**Arise and make thy bed.**—We pray, in our less distinguished age, that God would grant his aid to the sick at whose bedside we stand, if such be his holy will; we exhort the sick to be patient, and to look to the future with hope. But Peter, when invested with apostolical fulness of power, is enabled to announce to Eneas: 'Thou shalt be made whole; yea, thou art already restored.' And Luther, with his heroic and mighty faith, speaks authoritatively to the faint-hearted and dying Melanchthon: "Thou must live! Thou shalt not die!" [It was at Weimar, in 1541; after very fervent prayer, Luther seized the hand of his friend, who was already unconscious, and said: *Bono animo esto, Philippe; non morieris!*—TR.].—Two things pertain to the healing of souls that are sick: 1. They must be taught *to look up in faith* to the Lord, from whom alone salvation and help can come; II. They must be encouraged *to arise* in His strength, and *walk in newness of life.*

VER. 35. **Turned to the Lord.**—Thus the Lord blesses the labors of his servants; the healing of a sick man conducts many to salvation; the restoration of one may exercise a saving influence on many others.

VER. 36. **A certain [female] disciple.**—Women are not appointed to be teachers, but may be disciples in the church. (Starke).—**Full of good works and almsdeeds.**—The giving of alms does not impoverish; it empties the hand, but fills the heart. Prov. xix. 17. (Starke).—*The honorable mention made of Tabitha:* I. She was a disciple—the title refers to her *faith;* she sits with Mary at the feet of Jesus; II. She was full of good works and almsdeeds—this language describes her *love,* which served the Lord in the brethren, thereby manifesting its life and power.

VER. 37. **She was sick, and died.**—It was only after her death that it became known what a treasure she had been to the church; the odour of the costly ointment filled the house, when the vessel in which it lay concealed, was broken [John xii. 3]. (Besser).—Very few words are used with respect to her sickness and death. But the Lord had surely been present at her bedside, both while she lay sick, and when she died, even as He had not failed to be present in her closet when she had kneeled there as His disciple, and in her chamber when she worked in his service, and prepared garments for the poor.—Thou wilt die, as thou hast lived.

VER. 38. **The disciples heard that Peter was** (at Lydda, and) **sent unto him.**—They also were believers, but they had not miraculous gifts like those of Peter. Grace and gifts are not the same; God bestows the latter according to his wisdom, giving five pounds to one servant, three to another, and one to a third. (Ap. Past.).—They can have scarcely expected a miracle from Peter, and only desired that he would address words of consolation to them. Much is already gained, when they who abide in the house of mourning sincerely desire the consolations of God's word.

VER. 39. **Shewing the coats and garments,** etc.—Acts of benevolence which survive their author, are the best relics of the saints. (Starke).—*The tears of the widows standing around the bier of Tabitha,* a noble testimony, I. With respect to the deceased woman and her charity; II. With respect to the survivors and their gratitude.

VER. 40. **But Peter put them all forth, and kneeled down, and prayed.**—Why did he direct all who were present to withdraw? I. He followed the example of his Master in the case of the daughter of Jairus; II. He may have perceived that some were governed by an idle curiosity; III. He could more fully engage in prayer when alone; IV. He did not yet know whether it was the Lord's will to restore the deceased woman to life. Hence he desired to be alone with the Lord, in order to make known to Him the request of the disciples [Phil. iv. 6].—Observe: (*a*) Even if a pastor should possess the miraculous powers of an apostle, it would still be his duty continually to cherish a sense of his dependence on the Lord, and never act presumptuously in his office, or suppose that he could perform any work by his own strength. (*b*) We are not at liberty to assent to every request, even of devout men or disciples, without due examination, but are in duty bound to lay the matter, first of all, before the Lord, particularly when it concerns the life or death of a child of God, the continued residence or the removal of a pastor, etc. (*c*) In such cases, private prayer is preëminently needed. (Ap. Past.).—*Tabitha, arise!* Such success should attend pastors, when souls are spiritually awakened. To have power with God and joyfulness in prayer [Hos. xii. 3]—to penetrate, with the aid of God's word, into hearts that are dead—to offer a helping and guiding hand to the awakened (ver. 41), and to present those who had been dead sinners as living saints, who glorify God, and instruct others by their example—*this* is a work worthy of an apostle and follower of Jesus. (Ap. Past.)

VER. 41. **When he had called the saints,** etc.—It is exceedingly cheering when a pastor can publicly diffuse the blessing which he had sought in his closet on his knees, and scatter it as the seed of new and more abundant fruits. (Ap. Past.).—Luke mentions that the widows wept as they stood around the corpse, but he does not describe their joy when Tabitha was restored to life—it could not be described. (Besser).

VER. 42. **It was known throughout all Joppa.**—Simon, the son of Jonah (Mt. xvi. 17), was more highly honored in Joppa, than Jonah, the ancient prophet (Jon. i. 3). (Starke).—**Many believed.**—In Lydda "all," (ver. 35), in Joppa only "many" were converted. All miracles do

not produce the same effects, and all sermons are not attended by the same blessing. (Ap. Past.).

VER. 43. **He tarried many days in Joppa.**—When God opens a wide door for a pastor in any spot, it becomes his duty to tarry as long as possible, so that the good seed may take root.—**With one Simon a tanner.** There is no trade, however mean it may be in the eyes of the world, or even, however unclean, which cannot be sanctified. (Starke).—The house of Simon the tanner may have been disregarded by men, but, according to ch. x. 6, it was well known in heaven, and in the presence of the angels of God, and was beheld by them with interest. (Rieger).

ON THE WHOLE SECTION.—*The church of Christ is rich in love, and through love:* I. There are always persons to be found in a congregation, who constitute, as it were, central points around which the love that exists in the congregation, collects; every work of love is guided by their hands, and even when they utter no loud words, they successfully admonish others. A congregation which possesses but a single Tabitha, is rich through love, since it owns in that soul a vast productive capital. When such a member dies, God raises up a successor, for love never dies. II. But the congregation is *then* only rich in love and through love, when the love which gives, is met by a love which gratefully receives. Under any other circumstances, no blessing attends the gifts which have been received. (PALMER: *Homil.*).—That good works and alms are necessary features of the character of a true Christian. (BECK: *Hom. Rep.*).—That the Lord always has men ready to call that which is dead in his church back to life. (ib).—*On the share of a Christian female in the work of Inner Missions* [on which subject see the article in HERZOG: *Encyk.* IX. 650–658, by Wichern.—TR.]:—I. Her duty; II. Her fitness; III. Her opportunities for it. (FRITZ: *Zeitpr.*).—*On Christian sympathy with a neighbor in his affliction* (J. HARTMANN: *Zeugnisse ev. Wahrh.*).—*How may the miracles of Jesus and the apostles prove to be blessings to us?* I. They should strengthen our faith; II. Urge us to seek our sanctification. (Lisco).—*Tabitha, not a fashion-plate, but a model for every Christian female:* I. In her life—by her walk in faith (she was a disciple), and her labor of love (full of good works and almsdeeds); II. In her death—by the tears of love (the widows), and the prayer of faith (Peter) at her bier; III. In her restoration to life—as an image of the blessed duration of a holy and divine life, (on earth in grateful hearts; in heaven in glory).—*The chamber of death* (in which Tabitha (—our beloved friends—) died): I. It is the dark abode of grief, in which love has reason to weep; II. It is the retired closet in which faith wrestles with God in prayer; III. It is the spot in which hope triumphs over death and the grave.—*Tabitha, prepared for the grave—the means of awakening many unto life* [ver. 42]: I. The sketch of her life, read at the bier—brief, but expressive: "a disciple"—"full of good works;" II. The funeral procession, forming around her bier—unpretending, and yet affecting: love weeping, faith administering consolation; III. The funeral hymn heard at her bier—a triumphant recall to life: "Tabitha, arise!"—peculiar, and yet full of comfort, for us all; it not only refers to a brief continuance of her life on earth, but also reminds us of the resurrection and continued life of all the children of God, above, (in the mansions of our Father in heaven), and on earth (in those who were conducted by them to God).—"*Tabitha, arise*"—*an awakening call addressed to our age:* I. To whom is it addressed? Awake, thou spirit of love and mercy! This call is addressed to all Christendsm of our day, especially to evangelical Christendom: And if *men* will not hearken, then do *ye* put them to shame, ye females, who have always, since the days of Tabitha, led the way in works of love and heroic deeds of Christian mercy. II. Why is the call addressed to us? The wants of the times are urgent, and the debt of that love which saves, has greatly increased, particularly in the evangelical Church, which, on this point, may derive instruction from her Catholic sister. III. Whence does the call proceed? Not from an external source. The work of Inner Missions is not a matter of fashion, neither can the government of itself here afford aid. We need the presence of the Lord, and the instrumentality of Peter, that is, the word of God with its power, the Church with its blessing, the office of the ministry with its love. (*Zeitpredigt über innere Mission*, 1850.).—*The miraculous awakening of Tabitha, an image of the miracle of grace when a sinner is spiritually awakened.* I. The grief and sympathy of the mourning congregation, first appear—the weeping widows. II. The supplications and prayers of God's believing servants—Peter praying. III. The awakening call of the divine word: "Tabitha, arise." And now we perceive, IV. The first signs of life in the awakened soul—"she opened her eyes—saw Peter—sat up." There is, next, needed, V. Friendly aid, offered to the new and still feeble life—"he gave her his hand—lifted her up;" VI. Also, an affectionate admission into the church—"he called - - - alive"; VII. And, lastly, as the result, a blessed impression is received by many, ver. 42.—(Compare, on the life and death of Tabitha, viewed as an example, the "Biography of the devout Beata Sturm, 1730, etc.," edited by Rieger).

B.—CONCURRING DIVINE REVELATIONS CONDUCT PETER FROM JOPPA TO THE ROMAN CENTURION CORNELIUS IN CESAREA, TO WHOM HE PROCLAIMS CHRIST; AND WHEN THE GIFT OF THE HOLY GHOST IS IMPARTED TO CORNELIUS AND OTHER GENTILE HEARERS, PETER DIRECTS THAT THEY SHOULD BE BAPTIZED.

CHAPTER X. 1–48.

§ I. *The devout Roman centurion Cornelius, at Cesarea, is induced by the appearance of an angel to send to Joppa for Peter.*

CHAPTER X. 1–8.

1 There was [But][1] a certain man in Cesarea called Cornelius, a centurion of the 2 band called the Italian *band*, **A* devout *man*, and one that feared God with all his house, which [who] gave much alms to the people [(of Israel)], and prayed to [besought] God always. 3 *He saw [Saw (*om.* He)] in a vision evidently [distinctly], about[2] the ninth hour of the day, an angel of God coming [entering] in to him, and 4 saying unto him, Cornelius. *And [But] when he looked on him, he was afraid, and said, What is it, Lord? And [But] he said unto him, Thy prayers and thine alms 5 are come up for a memorial before[3] God. *And now send men to Joppa, and call for 6 *one* [a certain][4] Simon, whose surname is Peter: *He [This one] lodgeth with one [a certain] Simon a tanner, whose house is by the sea side [by the sea]: he shall tell 7 thee what thou oughtest to do [*om.* he shall - - - - to do][5]. *And [But] when the angel which [who] spoke unto Cornelius [him][6] was departed, he called two of his household [*om.* household] servants, and a devout soldier of them that waited on him 8 continually; *And when he had declared [related] all *these* things [*om.* these things] unto them, he sent them to Joppa.

[1] Ver. 1. ἦν [*text. rec.*] after τις is omitted in all the principal MSS. [A. B. C. E. G., and Cod. Sin.], and was only inserted by those who did not perceive that εἶδεν, in ver. 3, is the verb belonging to ver. 1 and 2. [Omitted by Lach. Tisch. and Alf., as well as τε in ver. 2 after ποιῶν, which occurs in G. but not in A. B. C. E. Cod. Sin. etc.—TR.]

[2] Ver. 3. The reading ὡσεὶ περί is found, it is true, in A. B. C. E., and has been preferred by Lachmann, but ὡσεί without περί is attested by G., as well as by Chrysostom and Oecumenius; περί is by no means necessary, and is probably an interpolation. [περὶ is omitted in *text. rec.*; Alf. reads ὡσεὶ περὶ with A. B. C. E. The reading in Cod. Sin. is ὡς (corrected by a later hand: ὡσει) περί. De Wette and Meyer regard περί as a gloss.—TR.]

[3] Ver. 4. [In place of ἐνώπιον after μνημ., as in *text. rec.* and C. E. G., Lach., Tisch. and Alf. with A. B. read ἔμπροσθεν, the less usual word. The latter is also the reading of Cod. Sin.—The words εἰς μνημόσυν. were originally omitted in Cod. Sin., but added by a later hand.—TR.]

[4] Ver. 5. The insertion of τινα after Σίμωνα, is better attested than the omission [in *text. rec.*] of the word. It is found not only in A. B. C., but also in many ancient versions [Syr. Vulg.]; it probably seemed [to copyists] to be inappropriately employed in the case of the apostle who was so widely known. [Adopted by Lach. Tisch. and Alf., but omitted in Cod. Sin. —TR.]

[5] Ver. 6. The concluding words: οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν, in *text. rec.* [from Erasmus], are undoubtedly spurious. They are wanting in all the MSS. of the first rank [A. B. C. E. G. and Cod. Sin.] and in ancient versions, and were derived from ver. 32 below, and ch. ix. 6. [Omitted by Lachm. Tisch. and Alf. and also in Cod. Amiatinus of the Vulg., although inserted in the usual printed text of the latter.—TR.]

[6] Ver. 7. [The *text. rec.* after λαλῶν reads τῷ Κορνηλίῳ with G., for which αὐτῷ (adopted by Lach., Tisch., Stier and Th., Alf.) occurs in A. B. C. E. Cod. Sin. Syr. Vulg.—αὐτοῦ after οἰκ. of *text. rec.* and G. is omitted in A. B. C. E. Cod. Sin., and by Lach. Tisch. and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. **A certain man in Cesarea.**—This city (Cæsarea Palestinæ), situated on the Mediterranean, and provided with an excellent harbor, which was visited by many vessels, was built by Herod the Great. It was inhabited chiefly by Pagans, but several thousand Jews also resided in it. At a somewhat later period, it was permanently occupied by the Roman procurators, and is hence called by Tacitus (Hist. II. 79) *Judææ caput.* Cornelius was the commander (*centurio*) of the Italian band (*cohors*), which, without doubt, received that name in order to distinguish it from other troops that had been levied in Palestine or Syria, and then been incorporated with the Roman army. The Italian band consisted of natives of Rome, or, at least, of Italians, and these formed the nucleus of the garrison. The procurator had, probably at that time already, established himself in Cesarea, since the Roman garrison lay there. This centurion Cornelius was, doubtless, himself also an Italian by descent. Luke describes his character as that of a **devout** man (εὐσεβής, the most general term, which may be applied even to a strictly pagan form of devoutness), and of a man who **feared God** with all his house (the phrase: φοβ. τὸν θεόν denoting *that* fear of God, of which the *one* true God is the object). These sentiments he manifested, partly, by diligence in offering prayer and supplications to God, and, partly, by habitually performing acts of charity for the Israelites (ὁ λαός, the people of Israel [as in ver. 42; ch. xxvi. 17, 23; xxviii. 17]). Thus he resembled the centurion of Capernaum, who also loved the people of Israel, and built a synagogue for them with his own means (Lu. vii. 5.). Such generosity is a beautiful and touching trait of

character, not merely in general, in an experienced soldier, but, in particular, in a Roman, when it appears in his intercourse with the Jews, who were subject to Rome, and were, commonly, a despised people.—The whole account allows us to assume that Cornelius, like many of his contemporaries, was dissatisfied with the pagan religion which he had inherited, and, as an inquirer, had turned to the faith of Israel, and to the knowledge and worship of the *one* true God. We are not surprised that he gained the esteem of all the Jews. Still, the narrative before us affords no grounds for assuming that he was a proselyte, in the strict sense of that term, as it is generally supposed (Grotius; Neander and others); for he is regarded in the whole course of the narrative (ver. 28; ch. xi. 1) as being, in a legal and social respect, nothing but a heathen. He had simply turned, in an entirely voluntary manner, to Judaism, with respect to his mode of thinking and his domestic worship, without attaching himself to it outwardly by any decisive act.

VER. 3–6. **He saw in a vision - - an angel of God.**—The angel appeared to him about the ninth hour (3 o'clock, P. M. [see above, ii. 14, 15. c.]), or the third hour of prayer, which the devout pagan probably observed of his own accord, in company with the Jews. He then saw **in a vision** (that is, by an internal process, of which God was the author, but, in other respects, *distinctly*, φανερῶς, not by a deception of the senses) an angel of God, who entered the chamber, and addressed him by name. ["The popular idea of winged angels is derived from the cherubim, (Exod. xxv. 20) and seraphim (Isai. vi. 2) but is never suggested by any of the narratives of angelic visits to this world and its inhabitants." J. A. Alexander, *ad loc.*)—TR.]. Cornelius looks up, gazes attentively at the form before him, is alarmed by the unexpected and dazzling [ver. 30] appearance, and replies to the address by respectfully asking a question. The angel informs him that his prayers and alms were always remembered before God (ἀνέβησαν εἰς μνημόσυνον—[*i. e.*] γενησόμεναι μνημόσυνον [comp. the word in Matth. xxvi. 13], that is: 'they have ascended to heaven, like the smoke of the sacrifices, so that they *remind* God of thee.'). [See below, DOCTR. and ETH. No. 3.—TR.].—And now Cornelius is commanded to send to Joppa [see EXEG. note on ch. ix. 36], for Peter, in order that the latter may conduct him onward in the way of salvation. (The term Σίμωνά τινα is used, as the apostle was yet unknown to the Roman). The house, and the man whose guest the apostle is (ξενίζεται, *hospitatur*), are indicated with sufficient precision. ["παρὰ θαλάσσαν, on account of his business, for which water was needed. (de Wette).—TR.]

VER. 7, 8. **He called two**, etc.—Cornelius without delay obeys the instructions which he had received, and calls two of his **servants** (οἰκέτης, generally a more honorable appellation than δοῦλος) who, as belonging to his οἶκος, feared God, ver. 2, and also a devout soldier (εὐσεβής, see, above, ver. 2), selecting them from the whole number of his personal attendants (as orderly officers). He communicates to them without reserve (ἅπαντα) all that referred to the appearance which he had seen, and sends them with the necessary instructions to Joppa.

DOCTRINAL AND ETHICAL.

1. That all the circumstances connected with this conversion of the first pagan, were controlled and shaped exclusively by divine Providence, is apparent from the fact (without referring to others) that Cornelius was brought into contact, not with the evangelist Philip, who was much nearer to him (since he undoubtedly resided already at the time in Cæsarea, according to ch. viii. 40, compared with ch. xxi. 8), but with Peter, who was *not* on the spot. It was so ordered, that the first pagan should be baptized and received into the Church, not by an ordinary member of the church, [see above, DOCTR. and ETH. No. 3, on ix. 10–19.—TR.], nor by an evangelist like Philip, but by one of the Twelve themselves, and, indeed, by that one, who had, by his words and deeds, become the most prominent of their number.

2. The *angel* who appeared to Cornelius, was not appointed to be himself the agent of the conversion of the latter, but was simply commissioned, as a messenger from heaven, to convey the command of God, that Peter should be called. It was, accordingly, Peter who first proclaimed the Gospel to him, and received him into the church of Christ. According to the decree of God and the method which He established, repentance and the remission of sins were to be *preached* to all nations in the name of Jesus, so that it is the *Word* of the Gospel, and, indeed, the word to which *men* bear witness, that is the appointed means of salvation. No case ever occurred in which an angel was sent for the purpose of converting a soul, and no man should ever allow his faith to be dependent on such an extraordinary appearance from the higher world.

3. A high value is attributed to the *prayers and alms* of Cornelius, not only in the description of his character furnished by the historian, but also in the message of the angel. The first place is assigned by Luke, ver. 2, to the alms, but by the angel, ver. 4, to the prayers, since God first looks at the heart. The message of the angel, indeed, connects this revelation of God, which will lead to the salvation of the Roman, with those devout works. Does this fact imply a meritoriousness of works, a *meritum ex congruo*, according to the Romish view? [According to the Scholastics, who follow Thomas Aquinas, a work acquires *meritum ex* or *de congruo* (*meritum congrui*), when it proceeds from the free will of man, but *meritum ex condigno*, when it is wrought by the grace of the Holy Spirit. The former—they explain—is not *meritoriousness* in an absolute sense, but there is a certain *congruitas* or *suitableness* in the divine recognition and recompense which it receives, and by which, ultimately, salvation is merited. (CHEMN. *Exam. Conc. Trid.* I. Loc. IX. § 1. p. 179. Berlin. 1861).—TR.]. We answer in the negative, for the following reasons: (*a*) These works, viewed as *external* works, have no value of their own, but derive it from the devoutness of the heart, from which they proceed as their source; (*b*) Even the fear of God, from which the good deeds performed by Cornelius for the people of God, like his diligent prayers, proceeded, depended for its own existence on the

grace and the revelation of God under the old covenant, which came to meet him, and had already sought him from afar. ["*Nihil enim precibus consequi potuit quin fides præcederet, quæ sola nobis ad orandum januam aperit.*" (CALVIN, *ad loc.*) —TR.]. It was with the susceptibility of Cornelius for the truth, and with his faithful application of the knowledge which had hitherto been imparted to him, that God was well pleased. He who is faithful in that which is least, will be intrusted with that which is much. Cornelius demonstrates this faithfulness—this carefulness in rendering obedience—by his immediate compliance with the instructions which he had received, ver. 7.

HOMILETICAL AND PRACTICAL.

See below, (ver. 9–23.)

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§ II. *Before the message reaches Peter, God commands him, in a symbolical manner, during a trance, not to consider any thing as unclean which He has cleansed. The messengers of Cornelius arrive immediately afterwards, and communicate his invitation to Peter.*

CHAPTER X. 9–23*a*.

9 [But] On the morrow [next day], as they [those][1] went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth
10 hour: *And he became very [*om.* very] hungry, and would have eaten [wished to eat]; but while they[2] made ready [for him], he fell into a trance [a trance came
11 upon him][3], *And saw [he sees] heaven opened, and a certain vessel descending unto him [*om.* unto him][4], as it had been [as] a great sheet [large linen cloth] knit [tied][5]
12 at the four corners [at the four ends], and let down to [upon] the earth: *Wherein were all manner of [were all] fourfooted beasts of the earth, and wild beasts, and creeping things [fourfooted and creeping beasts of the earth][6], and fowls of the air [birds
13, 14 of heaven]. *And there came a voice to him, Rise, Peter; kill, and eat. *But Peter said, Not so, [By no means, O] Lord; for I have never eaten any thing that
15 is [*om.* that is] common or [and][7] unclean. *And the voice *spake* unto him again the second time [And again spake the second time a voice unto him], What God
16 hath cleansed, *that* call [make] not thou common. *This was done [happened] thrice: and the vessel was received [taken] up again [up immediately][8] into
17 heaven. *Now while Peter doubted [was uncertain] in himself[9] what this vision which he had seen should mean [might be], behold[10], the men which [who] were sent from [by] Cornelius had made inquiry for Simon's house, and stood before the
18 gate [at the door], *And called, and asked whether Simon, which [who] was
19 surnamed Peter, were [*om.* were] lodged there. *[But] While Peter thought [was reflecting][11] on the vision, the Spirit said unto him, Behold, three [*om.* three][12]
20 men seek thee. *Arise therefore [But (ἀλλά) arise], and get thee [go] down,
21 and go with them, doubting nothing: for[13] I have sent them. *Then Peter went down to the men which were sent unto him from Cornelius; and said [Then Peter went down and said to the men][14], Behold, I am he whom ye seek: what *is* the
22 cause wherefore [for which] ye are come? *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by [received a divine command from] a holy angel to send for thee into [to] his house, and to hear words of [from] thee.
23*a*. *Then called he them in, and lodged *them*.

[1] Ver. 9. ἐκείνων [*text. rec.*] in B. C. Vulg. and some fathers was exchanged for αὐτῶν [of A. E. G. and Cod. Sin.], which seemed to be a more appropriate reference to the persons who had just been mentioned; but the former should be preferred with Tischendorf [Lach. and Alf.].

[2] Ver. 10. a. Here, on the contrary, αὐτῶν is far better attested [A. B. C. E. Cod. Sin. Lach. Tisch. Alf.] than ἐκείνων [of *text. rec.* with G.].

[3] Ver. 10. b. ἐγένετο in A. B. C. [and Con. Sin.] is recommended by Griesbach, and adopted by Lach. and Tisch. [and Alf.]; it was [doubtless the original reading, but was] exchanged for ἐπέπεσεν [of E. G. and *text. rec.*], which seemed to be better suited both to ἔκστασις and the preposition ἐπί, as well as to the conception of an overpowering influence exerted from above. [Meyer prefers ἐπέπ.—TR.]

[4] Ver. 11. a. The reading ἐπ' αὐτόν [*text. rec.*] after καταβαῖνον occurs only in G. and is wanting in the most important MSS. [A. B. E. Cod. Sin.], and in many ancient versions [Syr. Vulg.]; it is, without doubt, spurious. [Omitted by Lach. Tisch. and Alf.—TR.]

[5] Ver. 11. b. The words δεδεμένον καὶ [*text. rec.*] are wanting in some MSS. [A. B. Cod. Sin. and Vulg., but found in G.]; hence Lachm., and, at an earlier period, Tisch. cancelled them. But they were probably omitted in conformity to ch. xi.

13

5, where no various reading exists, while, in this verse, they are genuine. [Alford is doubtful, and inserts the words in the text, but in brackets.—Tr.]

[6] Ver. 12. The position of τῆς γῆς after ἑρπετά [as in A. B. C. E. Cod. Sin. Syr. Vulg.] is most fully attested. [It is adopted by Lach., Tisch., and Alf.—The words: καὶ τὰ θηρία, of *text. rec.* and G., are omitted by Lach. Tisch. and Alf., (as an addition from ch. xi. 6,) in conformity to A. B. E. Cod. Sin. Vulg.—Tr.]

[7] Ver. 14. καί, in place of ἤ [which occurs in C. D. E. G. and *text. rec.*] is found in A. B. [and Cod. Sin.] and in a number of ancient versions and fathers, and is, therefore, preferred by Lach. and Tisch. [and Alf.].

[8] Ver. 16. εὐθύς, in place of πάλιν [of G. and *text. rec.*], is most fully sustained [A. B. C. E. Cod. Sin. Vulg.], and would not have been substituted for the more obvious πάλιν [if it had not been the original reading], while the reverse could easily occur. [εὐθυς in Lach. Tisch. and Alf.].

[9] Ver. 17. a. Bornemann has inserted ἐγένετο after ἑαυτῷ, although it is supported by only *one* MS., D., and is altogether superfluous. [Omitted by other editors, in accordance with Cod. Sin. etc.—Tr.]

[10] Ver. 17. b. καί before ἰδού is omitted by Lachmann, in conformity to A. B. [and Cod. Sin.], as well as some minuscules and versions; but if it was originally written, it may have appeared [to copyists] to be unneccessary. [Found in C. D. E. G. and adopted by Tisch. and Alf.—Tr.]

[11] Ver. 19. a. The compound διενθυμ. [adopted by Lach. Tisch. Stier, etc. Alf.] is most satisfactorily attested [A. B. C. D. E. G. Cod. Sin.], and is to be preferred to the more simple form ἐνθυμ. (*text. rec.*).

[12] Ver. 19. b. τρεῖς (ch. xi. 11) is, indeed, supported by some important MSS. [A. C. E. Cod. Sin. Vulg., and adopted by Lachm.]; still, it is, without doubt, a later addition, [omitted in D. G. H.]; this view is confirmed by the fact that B. has δύο; see ver. 7. [Omitted by Tisch. and Alf.—Tr.]

[13] Ver. 20. ὅτι is found in all the authorities [A. B. C. D. E. H. Cod. Sin.,] except a single one, G., which reads διότι [ὅτι in Lach. Tisch. and Alf.—Tr.]

[14] Ver. 21. A single uncial MS., H., and some minuscules and fathers, insert, after τοὺς ἄνδρας, the following: τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν; but these words [inserted in *text. rec.*] occur with many variations, and are assuredly a later addition. [Omitted in A. B. C. D. E. G. Cod. Sin. Vulg., and by later critics generally; "an explanatory interpolation, ver. 21 beginning an ecclesiastical portion" (Alf.), and evidently transferred from ver. 17.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 9. *a.* **On the morrow** [next day].—Cesarea was, according to the statement of Edrisi (Winer: *Realw.*), thirty Roman miles distant from Joppa, that is, about six [German] geographical miles. [One Roman mile = 1,000 paces = 5,000 Roman feet = 8 stadia = 4,800 Greek feet = ¼ [German] geographical mile. Seventy-five Roman miles were equal to one degree." von Raumer: *Palæstina*, p. 21.—Tr.].—The whole distance [nearly 35 miles, according to some authorities] was, consequently, a long day's journey. The messengers of the Roman, (to whom the angel appeared about 3 o'clock, P. M.), departed immediately afterwards, as we may infer from ver. 7, or, at least, in the evening of the same day; they reached the vicinity of the city on the next day about the sixth hour, ver. 9, that is, at 12 o'clock, or noon, when Peter went on the housetop, and saw the vision. On their return, when Peter accompanied them, they again spent more than one day on their journey, ver. 23, 24.

b. **Peter went up upon the housetop to pray.**—Luther's translation of δῶμα is *Söller* [from the Latin, *solarium*, a sunny place (Heyse).—Tr.], and other interpreters have also supposed the word to be [here] synonymous with ὑπερῷον; but Luke would have employed this word here as well as elsewhere, if he had meant an upper *chamber*. Δῶμα properly signifies the *house*, or a part of it; it is true that it never denotes the *roof*, when it stands alone, but the phraseology ἐπὶ τ. δ. indicates that the roof is meant. And, indeed, the vision in which Peter saw the heaven opened, and a certain object descending from heaven, clearly shows that he was in the open air, that is, on the flat roof of the dwelling, whither many persons repaired, who desired to perform their religious exercises in retirement. It was to this spot that the apostle ascended, in order to offer prayer, when the sixth hour—one of the three times appointed for daily prayer—had arrived. We can easily understand that at this hour Peter should experience hunger; but while the inmates (αὐτῶν), the family or domestics of the tanner Simon, were preparing the food, the ἔκστασις occurred.

Ver. 10–12. **He fell into a trance.**—During this trance, which transported him suddenly, and with irresistible power (ἐπ' αὐτόν), he saw, heard, and answered,—but all occurred in a state in which his ordinary consciousness, and his perception of the material world around him, were suspended, and his soul was susceptible only of a view of the appearance which God granted to him. He sees heaven opened, and a vessel resembling a large linen cloth descending, which was tied at the four ends, and by these lowered down. We are thus led to conceive that this vessel was held fast above by the four corners, and let down in such a manner that Peter, in the ecstatic state of his soul, could gaze into it, and observe its entire contents, namely, all four-footed and creeping animals of the earth, and birds of the air. And here we are not, with Kuinoel, to explain πάντα as equivalent to "varii generis (animalia)," but as denoting precisely *the whole number of animals*. The objection that this view of the case would involve a manifest impossibility, is of no weight, since the whole refers to a vision, and not to an objective appearance: *prospectum hunc humano modo non debemus metiri, quia ecstasis Petro alios oculos dabat.* (Calvin). All animals are meant except fishes, which could not well be exhibited in the dry cloth [the word θύσον ver. 13 implying that all the animals are alive (Meyer).—Tr.]. The assumption of some interpreters (Kuinoel, and others) that the animals were exclusively those which were Levitically unclean, is altogether arbitrary, and in opposition to the universal character of πάντα with the article.

Ver. 13–16. **Rise; kill, and eat.**—The word ἀναστάς does not necessarily imply that Peter *lay* during the trance, or was on his knees, as, possibly, while he had been engaged in prayer, but is simply a summons to perform an act. The exhortation that he should **kill** (θύω does not here signify *to sacrifice*) **and eat,** refers primarily to his hunger at the moment, but it also gives him the privilege of taking at his pleasure, without carefully distinguishing between Levitically clean and unclean animals. But Peter declines very decidedly, ver. 14, to do such an act, and appeals to his strict observance of the precepts referring to this subject (comp. Lev. ch. xi, ver 4, 13, 23). The term of address, κύριε, is respect-

ful, but as little presupposes that Christ speaks with him, as does the question of Saul: τίς εἶ, κύριε, ch. ix. 5. When the voice was heard the second time, it said: What God hath cleansed (made clean, declared to be clean) that call not *thou* (the antithesis is: the great God) common, (that is, Do not declare it to be unclean and profane, nor treat it as such). ["The declarative sense of these verbs is Hebraistic; comp. טָמֵא , טָהֵר , Lev. xiii. 3, 6." (de Wette).—Tr.]. After the offer had been made thrice, (ἐπὶ τρίς, *i. e.*, unto the third time), the vessel was immediately taken up to heaven. The aorist ἀνελήφθη, and also εὐθύς, inform us that the removal was rapid, whereas the descent occurred slowly and perceptibly, ver. 11.

Ver. 17, 18. **Now while Peter doubted in himself.**—The apostle did not at once clearly perceive the meaning which the vision was designed to convey to him; he was in doubt (διηπόρει), and for some time seriously reflected on it (διενθυμουμένου, ver. 19). But an actual occurrence furnished him with the solution of the mystery, when the call to proceed to the pagan Cornelius reached him. The revelation granted to him referred not only directly to articles of food, (and to the act of partaking without scruple, in company with heathens, of such food as they would prepare for him), but also to these heathens themselves; God had cleansed them, and Peter was taught that, in consequence of it, he should not regard them as unclean and profane, nor avoid them as unholy persons. The animals which had been exhibited to him, were symbols of human beings, and, indeed, of all mankind, in so far as all the animals of the earth had been placed before his eyes. Hence the distinction between the clean and the unclean among men (according to the Levitical standard), that is to say, between Jews and Gentiles, was now to be brought to an end by God's own cleansing interposition. The words ἐν ἑαυτῷ before διηπόρει, at the same time, imply that Peter is now no longer in an ecstatic state, but has *come to himself*, that is, he is restored to the regular and ordinary state both of consciousness in general, and also of self-consciousness.

Ver. 19–21. **Behold,—men seek thee.**—Peter was still absorbed in deep meditation on the meaning of the vision, when the messengers of Cornelius were already standing before the gate of the house and inquiring for him. ["ἐπὶ τ. πυλ., *at the gate*, see xii. 13; xiv. 13; only palaces had portals or vestibules, Matth. xxvi. 71." (de Wette).—Tr.]. He did not hear the voices of the strangers, but the Spirit of Christ informed him by an internal communication, that men were present who sought him; he is commanded to go down and unhesitatingly accompany them on their journey, since they had been sent by the Lord himself. ["ἐγώ, ver. 20, emphatically; Chrysostom very properly here calls attention to the κύριον (adj.) and the ἐξουσία of the Spirit." (Meyer.)—Tr.]. If we should assume that while Peter was on the roof, he heard the call of the men, and had seen and recognized them as pagans, and should add other imaginary details (as Neander does [*Hist. of the Planting*, etc. Vol. I. Sect. II. *ad. loc.*]), we would do violence to the narrative, which traces the whole to supernatural and not to natural causes. Two flights of stairs usually conducted to the roof, one in the interior of the house, and one on the street; Peter probably chose the latter, and, after presenting himself to the men, inquired respecting the object of their visit.

Ver. 22, 23. **And they said.**—The description which the messengers of Cornelius give of their master, when they reply, is worthy of notice, as peculiarly appropriate when proceeding from them. Instead of εὐσεβής, ver. 2, we now have δίκαιος, a term descriptive precisely of that trait of character, with which the dependants of the man would be best acquainted from experience. And when they state that the centurion enjoyed the esteem of all the Jews, the mention of this fact was eminently judicious, both in reference to themselves, who were pagans, it is true, but doubtless were favorably inclined to the Israelites, and also in reference to Peter, to whom they thus intended to recommend their master. The term χρηματίζομαι, which, in the language of heathens, was applied to oracles and other sayings of the gods, is also well suited to the circumstances, without having precisely a profane sound, when it occurs in the language of the New Testament. [In the Sept. in the sense of *divinum responsum do, oraculum edo. loquor*, *e. g.*, Jer. xxvi. 2; xxx. 2; Job xl. 3 (Engl. ver. 8), etc. (Schleusner: *Lexic. in* LXX.).—In the N. T. Matth. ii. 12; Hebr. viii. 5, etc. See Rob. *Lex. N. T. ad verb.*—Tr.]. The full explanation, moreover, which is connected with μεταπέμψασθαι, (and is designed indirectly to excuse Cornelius for not taking the trouble to come to Peter himself, but rather expecting the latter to seek him), corresponds fully to the situation.—Peter is himself a guest in this house, but he now introduces others, who are also lodged. The circumstance that he invites them as guests, before he journeys with them, is already a result of the revelation which had been granted to him.

DOCTRINAL AND ETHICAL.

1. The revelation which Peter received in a vision, while he was in an ecstatic state, refers to missions among heathens. It was not specially intended to announce the abrogation of the Levitical laws of purification in favor of Judæo-Christians; this view is contradicted by the whole historical connection in which the narrative stands, and by the nature of the causes and their results which it describes. Its immediate purpose was to remove positively and forever, by virtue of a divine decision, all scruples from the mind of Peter (comp. ver. 20, μηδὲν διακρινόμενος), which might prevent him from establishing direct communications with Gentiles with a view to the preaching of the Gospel. For the conversion of Cornelius, which was at hand, by no means constituted the exclusive object of this communication, which was rather intended to establish a certain *principle*. The apostles could never have doubted, in view of the prophecies of the Old Testament, and the express commands and promises of Jesus, that pagans would be converted and enter into the kingdom of Christ, and, indeed, Peter himself already intimates the conversion of the Gentiles, in his address, ch. ii. 39, and sub-

sequently, ch. iii. 25, 26. But of the fact that heathens could be *directly* admitted into the church of Christ, the apostles had, as far as it appears, at this time no conception. They supposed, on the contrary, as we cannot doubt, that Gentiles could become Christians only on the condition that they previously united with the people of Israel, that is, that they would become incorporated with the people of God by circumcision, and thus subject themselves to the Levitical laws and the entire Mosaic system. It was precisely this prejudice which needed a refutation, and which also received it by means of a divine revelation. The main import of this vision was, accordingly, no other than the following: 'What God hath cleansed, *that* call not thou common.' (ver. 15). The many animals which Peter was permitted to see in the vision, were unquestionably lowered down from heaven, and yet only that which is clean and good can descend from heaven. We have here a symbol of those pagans whom God himself has cleansed by the operations of his grace, and placed in an acceptable state. The truth communicated by the vision refers primarily to the souls of pagans: this evidently appears, partly, from the language of Peter in ver. 28 ff.,—partly, from the concluding verses of the present chapter (according to which the Holy Ghost was poured out upon the Gentiles in the house of Cornelius, and their baptism occurred only after this act of God had been performed)—partly, from the course of argument adopted by Peter in ch. xi. 15–17—and, partly, from a later reference of the same apostle to this fact in ch. xv. 8 ff. (where Peter declares that God bore witness in favor of these heathen persons by giving them the Holy Ghost, without making any difference whatever between them and Israelites, inasmuch as he purified their hearts by faith, καθαρίσας, comp. with ἃ ὁ θεὸς ἐκαθάρισε, of x. 15.). But the vision, nevertheless, referred, at the same time, to the Levitical laws respecting meats and purification, although only in so far as it was necessary for the purpose of removing the scruples of conscience of devout Judæo-Christians with regard to social intercourse with devout heathens, and to the partaking of their food. The divine communication purported only, as it is obvious, that, for the sake of those persons whom God had cleansed, their articles of food should not be regarded as unclean, but it did not declare that, with respect to the people of Israel themselves, and even with respect to converted Israelites, the Mosaic laws in general, referring to meats, should at once be abolished. But in any case in which God himself, the Holy One, has interposed with a cleansing influence, and declared that any object is well pleasing to him, man is not allowed to regard such object as still unclean and profane, or believe it to be a duty to avoid it altogether, and, for God's sake, withdraw from it.

2. The *Spirit*, ver. 19, 20, furnished the apostle with the interpretation of the mysterious appearance, by applying it practically to the men sent by Cornelius, who at that moment arrived with their message. The Spirit spoke to Peter, as previously to Philip (viii. 29), by an internal revelation and impulse. But when the Spirit says: 'I have sent these men,' he speaks not in *His* name, but in the name of God, who had, by his angel, commanded Cornelius to send messengers to Joppa.

HOMILETICAL AND PRACTICAL.

VER. 1. **There was a certain man in Cesarea.**—The subject hitherto had been the founding of the Church in Judea, Galilee and Samaria, which was accomplished at first amid the baptism of fire of the Holy Ghost, and then amid the bloody baptism of martyrdom. This Church had enjoyed peace during a certain period, and now the second part of the great work assigned to it—the conversion of the Gentiles—was to begin. (K. H. Rieger).—Peter, who had first preached 'the word of reconciliation' [2 Cor. v. 19] to Israel, on the morning of the day of Pentecost, is now appointed by the Lord to proclaim salvation in Christ to the first fruits of the Gentiles in the house of Cornelius. (Leonh. and Sp.).—**A centurion.**—The common saying does not always apply: *Nulla fides pietasque viris, qui castra sequuntur.* The military profession in itself, and the fear of God, are not antagonistic, since the former is not against the rules established by Christ, but rather maintains internal peace, and protects against external aggression. But how little the soldiers of our day, in general, resemble the centurion! He was devout, and feared God, but they are often ungodly and unbelieving. He gave alms, but they often rob and plunder; he prayed always, but they utter such curses that heaven and earth might tremble. (Starke).—Cornelius, a Roman by birth and education, had, nevertheless, no heart for the gods of Rome; he was one of the children of Japheth, who, in the conquered tents of Shem, are themselves conquered by the God of Shem. (Besser).—A heathen, a Roman, a soldier, a centurion—all barriers, apparently, against divine grace, but it penetrated through them all.

VER. 2. **A devout man, and one that feared God with all his house.**—A house receives its greatest ornament, when the head and all the members of the family alike know and fear God, and when the former diligently instructs and encourages the latter. Gen. xviii. 19. (Starke).—**Gave much alms - - - praying to God.**—There may have possibly been some dependence on works here; still, this man honestly endeavored to depart from unrighteousness, to serve God actively according to the measure of his knowledge (alms), and to make progress in the attainment of salvation (prayer). It would be wrong to reject the works of such people unconditionally, and put them on the same level with coarse pharisaic minds. We should indeed admonish them not to be satisfied with the mere effort to cease to do evil and learn to do well, since it is only by grace that God forgives sin and bestows salvation, but we should also take care that we do not reject the right use of the law, in as far as it is our schoolmaster to bring us to Christ [Gal. iii. 24], and still constitutes a rule of life even for believers [From Ap. Past.].

VER. 3. **About the ninth hour of the day, an angel of God.**—It was the hour of evening

prayer. Hours of prayer are truly hours of grace, when the angels of God are most of all prompt in coming.

VER. 4. **Thy prayers and thine alms are come up.**—Nothing ascends to God as a sweet savour, except that which came from him, was wrought by him, and was done for his sake. Phil. ii. 13. (Quesnel).—*The acceptable sacrifices of the new covenant:* I. The prayer of faith; II. The alms of love.

VER. 5. **Send - - - to Joppa, and call for - - - Simon.**—Not the angels, but the ordinary ministers of the word are the agents by whom we are conducted to regeneration and to faith. The good angels do not despise God's ordinance and servants, but direct men to seek them, and adhere to them; he who turns others away from them is not a good angel and messenger. (Starke).—The circumstance that Cornelius is commanded to call Peter, and that Peter is thus required to go to him, shows the more clearly that Cornelius did not turn to Judaism, but that the kingdom of God was turning to the Gentiles. (Rieger).—Unto every one that hath shall be given, and he shall have abundance [Mt. xxv. 29]. We could wish that such would be the experience of many a respectable family of our own times, in which religion, but yet no vital Christianity is found, and wherein there dwell the fear of God and integrity, but not yet grace and peace in Christ Jesus.

VER. 6. **He lodgeth with - - - a tanner.**—The house of a tanner could adequately provide for Peter, but his present pretended successor [in Rome] would scarcely deem a palace sufficient. (Rieger).

VER. 7, 8. **Called two of his servants - - - declared all these things unto them - - - sent them.**—Cornelius owed it to his devout and affectionate mode of governing his household, that he was now not at a loss for persons whom he could trust on such an occasion. What a becoming confidential intercourse the fear of God can establish in a family! The greatest lord cannot secure the respect and love which the head of a family acquires, who devoutly rules his house. Even if this fact is not observed on ordinary occasions, it will be revealed in critical times. (Rieger).

VER. 9. **Peter went up upon the housetop to pray.**—When thou prayest, enter into thy closet [Mt. vi. 6]: I. That thou mayest not seek the praise of men; II. That thou mayest enjoy the blessing which solitude affords.—**About the sixth hour.**—It was the quiet, dreamy hour, of which the ancients said: "Pan sleeps." But the living God, who keepeth Israel, neither slumbers nor sleeps at this hour, but watches over his people, and listens to their prayer. And a faithful servant of God can be wakeful in spirit even at this hour, and watch unto prayer [1 Pet. iv. 7].—The sixth hour, the mid-day hour of prayer, not only of the Jews, but also of the primitive Christians.—*Fixed hours of prayer* may lead to an abuse, if we regard prayer *at any other time* as superfluous, and begin to observe those hours only as a matter of custom; but when they are wisely employed, they bring a rich blessing with them; they remind us, when the clock strikes, of the duty of prayer, which we are apt to forget, and the thought: 'Many are now praying with me,' adds to the fervor of the devotions of the individual.—*Prayer, the heavenly attendant of the Christian during the whole day:* I. In the morning; II. At noon; III. In the evening [Ps. lv. 17].

VER. 10. **He became very hungry.**—We enjoy the temporal gifts of God in a proper manner, only when we have previously, like Peter, in faith opened the mouth in prayer to God; while we thus partake of them, we taste and see that the Lord is good [Ps. xxxiv. 8]. Our God is, and ever remains, our best host. (Ap. Past.).—**While they made ready, he fell into a trance.**—The wants of the body must remain silent, when a revelation from heaven is given. Thus, about the same hour of noon, when the disciples brought food to Jesus, as he sat at Jacob's well, he said: "My meat is to do the will of him that sent me, etc." [John iv. 6, 8, 34], and Paul says: "I am instructed both to be full and to be hungry." Phil. iv. 12.

VER. 11-13. **And saw heaven opened.**—This vision was intended to teach the apostle that heathens also should be partakers of the grace of the gospel. The Lord had, it is true, commanded his apostles, already at his ascension, to go into all the world, and make disciples of all nations; but the old prejudice that the Jews enjoyed the preference, and that pagans could attain to baptism only through circumcision, and to Christianity only through Judaism, was so deeply rooted in the heart of Peter, that a special revelation was needed, in order to remove it. (From Ap. Past.).—**Kill, and eat.**—If we desire to "eat," that is, to enjoy the pleasures which our office affords, we must not refuse to "kill," that is, to endure those things that are burdensome to flesh and blood. First, work, then enjoyment; first, repentance, then grace. (From Ap. Past.).

VER. 14. **But Peter said, Not so, Lord.**—The same Peter who, on a previous occasion [John xiii. 6 ff.], would not consent that the Lord should wash his sinful servant's feet, cannot even now believe that He is able to cleanse that which was unclean according to Jewish principles. On both occasions, the same doubts appear respecting the condescension of divine love, and the all-sufficiency of divine grace.—The best persons are often so much attached to externals and to ceremonies, that they do not at once abandon them, even when they receive a divine command. (Starke).—Nevertheless, the Christian should watch over his heart, as the Jew watches over his mouth! Let nothing that is unclean, enter into it. (Quesnel).

VER. 15. **What God hath cleansed, that call not thou common.**—These words, I. Rebuke that *legal timidity*, which regards much as unclean in nature, in social life, in art and science, that God, nevertheless, designs to sanctify by his Spirit, and render useful in his kingdom. II. They rebuke that *pride*, and that *carnal delicateness*, which, either haughtily or effeminately, avoid all contact with sinners, and all condescension to the weak, who are, nevertheless, included in the mercy of God, and are also to be prepared for his kingdom.—What God hath cleansed, that call not thou common; but,

again, call not that clean, which is common in the eyes of God!—Although the distinction which God had made, in the ceremonial law, between things clean and unclean, has been abolished, so that in the new covenant all things are pure to the pure [Tit. i. 15], the distinction which God has made in the moral law between things clean and unclean, nevertheless remains in force. We are not permitted to call light darkness, but, at the same time, we are not permitted to call darkness light. A pastor especially, should manifest a holy zeal against all that is unclean, whether it be found in himself or in others. Even the converted are to be thus addressed: 'Touch not any unclean thing; lay apart all filthiness [Jam. i. 21]; let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' [2 Cor. vii. 1]. (Ap. Past.).

Ver. 16. **This was done thrice.**—What manifold means God must employ, before his servants fully understand him! So, too, the servants of Christ must persevere in teaching and exhorting, and not grow weary of the frequent repetition of the same truth. It is even yet necessary that the vision of Peter should continually be presented to us anew, for doctrine, for reproof, for comfort and exhortation.—*The sheet knit at the four corners*, or, 'God hath concluded all in unbelief, that he might have mercy upon all' [Rom. xi. 32].—All manner of beasts in Noah's ark, and all manner of beasts in the vessel descending from heaven—two majestic images of the universality of saving grace.—*What God hath cleansed, that call not thou common*—a royal manifesto of evangelical liberty and grace, directed, I. Against Jewish traditions; II. Against a Pharisaic pride of caste; III. Against the monkish flight from the world (contempt of marriage, etc.); IV. Against puritanical censoriousness.—*The vision of Peter on the housetop, a mirror for missions among the heathen*, showing, I. Their heavenly origin, ver. 11; II. Their vast field, ver 12; III. The severe labor, ver. 13; IV. The doubts and difficulties attending them, ver. 14; V. The divine promise bestowed on them, ver. 15.

Ver. 17. **Now while Peter doubted in himself.**—We should neither accept nor reject any professed revelation of divine things, or inspiration, without due investigation. (Starke).—**Behold, the men - - - stood before the gate.**—The concurrence of internal suggestions and external events, often unfolds to us the will of God. (Rieger).

Ver. 18. **Called and asked**, etc.—So wisely does God direct and govern all things, that they call, who are themselves to be called; comp. Acts xvi. 9. (Starke).

Ver. 19, 20. **While Peter thought on the vision, the Spirit said unto him**, etc.—Light is given to him who is upright, and seeks God in simplicity of heart. (Quesn.).—**Doubting nothing.**—When the Spirit of God calls, we must promptly engage in labors from which our flesh and blood instinctively shrink. (Starke).

Ver. 21. **Behold, I am he whom ye seek.**—Thus speaks a faithful servant of Him, who himself says: 'If ye seek me with all the heart, I will be found of you.' [Jer. xxix. 13, 14].—And even if they are strangers, who call that servant, if their call is unwelcome, and if he is asked to go forth at night on a dangerous road, he does not delay, when the call is addressed to him in the name of the Lord.

Ver. 22. **They said, Cornelius the centurion, a just man**, etc.—The love with which these servants speak of their master, is an honorable testimony for them too, as well as for him.—**And to hear words of thee.**—Cornelius was to hear the *words* of Peter, not to see *miracles* wrought by him. The chief business of a pastor or teacher consists in preaching the *word*. (Ap. Past.).

Ver. 23. **Then called he them in.**—We ought to do good to them that have obtained like precious faith with us [2 Pet. i. 1]; and a bishop. especially, should be sober, of good behavior, and given to hospitality. 1 Tim. iii. 2. (Starke).

On the whole section.—*The best family government;* when it is, I. Founded on the fear of God (when the head of the family is an example for all its members); II. Administered in love (which frees every command from harshness, and every service from bitterness of feeling).—*The faithful head of a family;* he is, I. In the presence of God, a devout household priest; II. In the bosom of the family, an affectionate father; III. To those without, a generous host.—*The house that fears God, the abode of his blessing:* I. *Above* the house heaven is opened; prayers ascend, God's angels enter in; II. *In* the house dwell order and love; the same spirit in the old and the young, in those that rule, and those that obey; III. *From* the house a blessing proceeds; it confers temporal benefits, and affords an edifying example.—*The house of the pagan Cornelius, a model and a rebuke for many a Christian house:* I. In the former, the fear of God, and prayer—in the latter, life without God and prayer; II. In the former, union and love among all the inmates—in the latter, coldness and indifference, or strife and enmity; III. In the former, liberality and mercy—in the latter, avarice, or love of pleasure; IV. In the former, the Lord's angels of blessing, and the salvation of heaven—in the latter, a curse on the house, and temporal and eternal destruction.—*The messengers of Cornelius the centurion, standing at Peter's door*, or, Proud paganism humbly knocking at the gates of Christ's kingdom of grace: I. The great gulf which was to be passed—Roman pride, and Jewish prejudice; II. The heavenly power which opened the way—in the case of the centurion, the drawing of the Father to the Son [John vi. 44]; in the case of the apostle, the Spirit of truth who maketh free [John viii. 32; xvi. 13], and the constraining love of Christ [2 Cor. v. 14]; III. The happy meeting—the humble request of the messengers, and the kind reception given by Peter.—*The message sent from Cesarea to Joppa:* I. An evidence of the poverty of heathenism; II. An honorable testimonial for the Gospel; III. A glorious witness to the wonderful love and power of God, "who will have all men to be saved, etc." [1 Tim. ii. 4].—[*The religious character of Cornelius:* I. "A Centurion" (temporal occupations—their consistency with religion); II. A "devout man" (nature of devoutness—in the mind, heart, conscience, will, walk); III. "Feareth God" (fear of God—na-

ture, origin, influence); IV. "With all his house" (family religion—how maintained); V. "Gave much alms to the people" (practical illustrations of a devout spirit—objects of benevolence); VI. "Praying to God always" (persevering prayer, the medium of communication with the source of life); VII. *What lacked he yet?* (Mt. xix. 20; Mark x. 21, "Jesus loved him"; Luke xviii. 22: "yet lackest thou one thing".) The subsequent narrative shows that the centurion yet lacked, externally, personal union with the church; internally, a knowledge of, and a living faith in, the crucified and exalted Redeemer.—TR.]

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§ III. *Peter accompanies the messengers to Cesarea, and, after being informed of the revelation which Cornelius had received, preaches the gospel of Jesus Christ in his house; and, as the Holy Ghost was immediately poured out upon the Gentile hearers, he at once directs that they should be baptized.*

CHAPTER X. 23b–48.

23b And [But] on the morrow [next day], Peter [he (*om.* Peter) arose and][1] went away [forth] with them, and certain [of the] brethren from Joppa accompanied him.
24 *And the morrow [on the day] after they [he][2] entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen [relatives] and near [inti-
25 mate] friends. *And as Peter was coming in[3], Cornelius met him, and fell down at
26 his feet, and worshipped *him* [*om.* him]. *But Peter took [raised] him up, saying,
27 Stand up; I myself also am a man. *And as he talked with him [And amid friendly
28 converse], he went in, and found many that were [had] come together. *And he [; and] said unto them, Ye know how that it is an unlawful thing [Ye know how unlawful it is] for a man that is a Jew to keep company [to attach himself] or come [go] unto one of another nation [unto a foreigner]; but God hath shewed me that I should
29 not call any man common or unclean. *Therefore [also, καὶ] came I *unto you* [*om.* unto you] without gainsaying [objection], as soon as [when] I was sent for: I ask
30 therefore for what intent [on what account] ye have sent for me? *And Cornelius said, Four days ago I was fasting[4] until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in [a] bright clothing [garment],
31 *And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in
32 the sight of [are remembered before] God. *Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged [lodges] in the house of *one* Simon a tanner [of the tanner Simon] by the sea side [by the sea]: who, when he cometh,
33 shall [will] speak unto thee.[5] *Immediately therefore I sent to thee; and thou hast well done that thou art [hast] come. Now therefore are we all here present before
34 God[6], to hear all things that are commanded thee of God [by the Lord][7]. *Then Peter opened *his* mouth, and said, [:]
Of a truth [In truth] I perceive [comprehend] that God is no respecter of persons:
35 *But in every nation he that feareth him, and worketh righteousness, is accepted with
36 [acceptable to] him. *The word which[8] *God* [he] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) [*om. parenthetical marks.*]
37 *That word, *I say* [That] ye know, which was published [took place] throughout all Judea, and began [beginning][9] from Galilee, after the baptism which John preached;
38 *How God anointed Jesus of Nazareth [Jesus of Nazareth, how God anointed him] with the Holy Ghost and with power: who went about doing good, and healing all
39 that were oppressed of [overpowered by] the devil; for God was with him. *And we are[10] witnesses of all things which he did both [*om.* both] in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree [whom they also hanged
40 on the wood (cross) and slew]: *Him God raised up [on] the third day, and shewed
41 him openly [and made him manifest]; *Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from
42 the dead. *And he commanded us to preach unto the people, and to testify that it is he which [he himself who][11] was ordained of [appointed by] God *to be* the [a]
43 Judge of quick [the living] and [the] dead. *To him [To this one] give all the pro-

phets witness, that through his name whosoever [every one who] believeth in him shall receive remission of sins.

44 *While Peter yet spake these words, the Holy Ghost fell on all them which [all 45 who] heard the word [discourse]. *And they of the circumcision which believed [And the believers who were of the circumcision] were astonished, [*here om.* were astonished] as many as came with Peter, [were astonished,] because [*om.* because] 46 that on the Gentiles also was poured out the gift of the Holy Ghost. *For they 47 heard them speak with tongues, and magnify God. Then answered Peter, *Can any man forbid [the] water, that these should not be baptized, which [who] have received the 48 Holy Ghost as well as we? *And he commanded them to be baptized in the name of the Lord.[12] Then prayed [besought] they him to tarry certain [some] days.

[1] Ver. 23. The reading ὁ Πέτρος [*text. rec.*] after ἀναστάς, [before ἐξῆλθε], is but feebly supported [by E: without ἀναστάς, by G. H. as in *text. rec.*]: the proper name was, without doubt, inserted here, merely because one of the ecclesiastical reading-lessons began at this place. [ἀναστὰς, omitted in *text. rec.*, is substituted by Lach. Tisch. and Alf. for ὁ Πέτ., in accordance with A. B. C. D. Vulg. and Cod. Sin.—τῆς, of *text. rec.* before Ἰόππης, is omitted by recent editors in accordance with A. B. C. D. E. G. Cod. Sin.—Tr.]

[2] Ver. 24. The singular εἰςῆλθεν, and the plural εἰςῆλθον, are, respectively, supported by authorities of very nearly the same weight [the former by B. D.; the latter by A. C. (—θαν. C.) E. G. H.]. The plural is more probably the later correction, as plural forms, συνῆλθον [ver. 23], and αὐτούς [ver. 24], preceded and followed this word; hence Lach. and Tisch. have very properly preferred the singular. [Alf. retains the plural of *text. rec.*—Καὶ, at the beginning of the verse, in G. H. and *text. rec.* is omitted by A. B. C. D. E., and by Lach. Tisch. and Alf.; all these, with Cod. Sin. and Vulg. (*autem*), read Τῇ δὲ ἐπ.—Tr.]

[3] Ver. 25. We have an example of the embellishments which, even in the ancient manuscripts, were already affixed to this narrative, in the following addition, found in *Codex Cantabrigiensis* [or, Bezæ, marked D.], of the sixth century, and also in the Syriac version in the margin:—προσεγγίζοντος δέ τοῦ Πέτρου εἰς τὴν Καισάρειαν προδραμὼν εἷς τῶν δούλων διεσάφησεν παραγεγονέναι αὐτὸν· ὁ δὲ Κορνήλιος ἐκπηδήσας καὶ συναντήσας αὐτῷ πεσὼν πρὸς τοὺς πόδας προσεκύνησεν αὐτόν. [Bornemann has adopted this apocryphal passage in place of the usual text. (Meyer).—τοῦ before εἰςελθεῖν is omitted by H. and in *text. rec.*, but is found in A. B. C. E. G., Cod. Sin. and some fathers, and is adopted by Lach. Tisch. and Alf.—Tr.]

[4] Ver. 30. Lachmann, in accordance with some MSS. [A (original). B. C. also Cod. Sin.] and versions [Vulg. etc.], omits νηστεύων καὶ [of *text. rec.*]; this reading is, however, sufficiently attested [A (corrected). D. E. H], and was probably omitted merely because *fasting* is not mentioned in ver. 2. [Retained by Tisch. and Alf.].—ὥραν after ἐννάτην is supported by only one MS. [H. Vulg.], and should be cancelled. [Omitted in A. B. C. D. and by Lach. Tisch. and Alf.—Cod. Sin. omits both νηστεύων και, and, ὥραν.—Tr.]

[5] Ver. 32. The words ὃς παραγενόμενος λαλήσει σοι, [of *text. rec.*] are wanting in A. B. [and Cod. Sin.], in some minuscules, and versions [Vulg.], but are sufficiently attested [by C. D. E. G. H.], and were omitted only because they do not occur in the parallel verse 6. [Omitted by Lach., but retained by Tisch. and Alf.—Tr.]

[6] Ver. 33. a. The reading ἐνώπιόν σου, in place of τοῦ θεοῦ, is certainly supported too feebly by the authorities [D. Syr. Vulg.], to authorize us to concur with Griesbach [and Bornemann] in preferring it, particularly as σου seemed better suited to the circumstances, and is therefore the easier reading. [τοῦ θεοῦ of *text rec.* with Cod. Sin. etc. is retained by Lach. Tisch. and Alf., with whom de Wette and Meyer concur.—Tr.]

[7] Ver 33. b. ἀπό is better supported than ὑπό [of *text. rec.* with G. H.]; the latter seemed to be rather recommended by grammatical principles [comp. *Winer*, Gram. N. T. § 47, 5. b. and foot notes.—ἀπό, in A. C. D. and adopted by Lach. Tisch. and Alf.—Cod. Sin. orig.: ὑπο, corrected: ἀπο].—κυρίου [at the end of the verse] is far more strongly attested than θεοῦ. [The former in A. B. C. E. Cod. Sin. Vulg. and by Lach. and Tisch.; the latter (*text. rec.*) in D. G. H. Syr. and by Alf.; Cod. Sin. reads ὑπό (corrected ἀπό) τοῦ κυρίου.—Tr.]

[8] Ver. 36. Lachmann, who follows the authority of A. B., and some versions [Vulg. etc.], omits ὃν after λόγον, but the word is decisively attested, and was probably omitted only in order to simplify the construction of the sentence. [ὃν in C. D. E. G. H. Cod. Sin. (orig.) and by Tisch. and Alf.—See Exeg. note below.—Tr.]

[9] Ver. 37. ἀρξάμενον [of *text. rec.* from B (e sil). G.] is sustained by fewer MSS. than ἀρξάμενος, it is true [the latter occurring in A. C. D. E. H. and Cod. Sin.], but it is, nevertheless, the genuine reading [so Alf.]; the nominative [preferred by Lachm.] does not suit the construction. [Comp. Luke xxiv. 47, where *text. rec.* and Lach., following A. C (corrected). F. K. M. U. Δ., read ἀρξάμενον, but Alf. and Tisch., following B. C (original). L. N. X., read—νοι, while D. exhibits—νων; see Winer: Gr. N. T. § 32. 7.—γὰρ is appended to ἀρξ. by A. D. Vulg. (*enim*) and some fathers, but is not found in Cod. Sin.—Tr.]

[10] Ver. 39. ἐσμὲν after ἡμεῖς, is, without doubt, spurious. [Found in G. H., but omitted in A. B. C. D. E. Cod. Sin. and by recent editors.—καὶ before ἀνεῖλον is omitted in *text. rec.*, but is inserted by Lach. Tisch. and Alf. from A. B. C. D. E. G. H. and Cod. Sin.—Tr.]

[11] Ver. 42. The authorities, as far as the number is concerned [B. C. D. E. G.] support οὗτος [after ὅτι], instead of αὐτός [of *text. rec.*, and which occurs in A. H. Cod. Sin. many fathers, and is adopted by Alf.]; the former has, accordingly, been preferred by Lach., but as it is regularly exhibited in the context, copyists supposed that it should be employed here also.

[12] Ver. 48. τοῦ κυρίου [of *text. rec.*] is, without doubt, the original reading [adopted by Alf. from G. H.]; some manuscripts append, Ἰησοῦ Χριστοῦ, or exhibit this name without τοῦ κυρ. [as A. B. E. adopted by Lach. The Cod. Sin. reads: προσεταξε δε αυτοις (dative) εν τω ονομ. Ιησ. Χρ. βαπτισθηναι.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 23*b*. **On the morrow** [next day, he (Peter) arose].—Peter waited until the next morning before he departed with the messengers of Cornelius, who, doubtless, needed some hours of repose. Six men, who belonged to the Christian congregation in Joppa, and whose precise number Luke afterwards states, in ch. xi. 12, voluntarily accompanied him; they were, possibly, encouraged by the apostle himself to do so. They accordingly constituted a small caravan of ten men. But they required more than one day in order to complete a journey of thirty Roman miles [see above, Exeg. ver. 9. *a.*—Tr.], and, consequently, did not reach Cesarea until the following day, that is, the fourth day (ver. 30) after the intimation which Cornelius had received from the angel.

Ver. 24. **And Cornelius waited for them.**—He could easily calculate that they would arrive on this day, and awaited, with deep interest and reverence, the appearance of the apostle with his own messengers (αὐτούς). He had, besides, in view of such a highly valued visit, which God had arranged, invited both his relatives and also certain intimate friends, all of whom, without doubt, entertained sentiments resembling his own, and were susceptible of religious impressions. The centurion could, therefore, truly say (ver. 33): 'We are present before God, whom we remember, and to whom we devoutly look up.'—

When, therefore, Peter and his nine travelling companions arrived, they found not only the entire household (ver. 2) of Cornelius, but also many relatives and friends assembled, who already formed quite a numerous household congregation.

VER. 25, 26. **And as Peter was coming in**, namely, into the house of Cornelius (*ἐγένετο τοῦ εἰςελθεῖν*; this phrase is analogous to the Hebrew, but unprecedented in this form.). [For *τοῦ* see note 8 above, appended to the text. "*Τοῦ* is critically sustained, but cannot be compared with the *usus loquendi* mentioned by Gesenius (*Lehrgeb.* p. 786 f.), as the phraseology would in that case be: *ἐγέν. ὁ Πετ. τοῦ εἰςελθεῖν.* We have here a case in which the use of the infin. with *τοῦ* is carried beyond all bounds, etc. Bornem. declares the whole clause to be spurious, etc." (WINER: *Gram. N. T.* § 44. 4. ult. 6th ed., p. 293.). "We cannot admit of any comparison with the Hebrew וַיְהִי לָבוֹא ('the sun was on the point of setting,' *Rödiger's Gesenius*, § 132. 3. Obs. 1.), Gen. xv. 12, (GES. *Lehrg.* p. 787), as here וַיְהִי does not stand absolutely, but is attended by its nominative, and as, moreover, the Sept. never imitates this and similar phrases by employing *ἐγένετο τοῦ*, etc." (Meyer, *ad loc.*).—TR.]. The master of the house went forward and met Peter, showing him the utmost respect, and even offering worship, in the proper sense, by prostrating himself; this act was, strictly speaking, equivalent to that of divine adoration. (The term employed is *προςεκύνησεν*, but the object itself, namely, *αὐτόν*, is not mentioned, from monotheistic delicacy.). ["Non addit Lucas, *cum* Euphemia." (Bengel.).—TR.]. The spurious addition to ver. 25 (see above, note 8, appended to the text) is remarkable; according to this statement, Cornelius does not await the apostle in his own dwelling, and meet him there, but, on being informed by a servant that Peter is approaching the city, he leaves his house and meets him on the way. Such a statement frees the narrator from any embarrassment which he might be supposed to feel in saying, in direct terms, *προςεκύνησεν αὐτόν.*—The Roman regards Peter as an ambassador of God, and does not hesitate to pay him divine honor, which act may have been facilitated by the pagan practice of deifying men. But Peter, who did not for one moment tolerate such idolatrous honors, directed him to arise, and raised him up, since he, too, (*κἀγὼ αὐτός*) was, like Cornelius, simply a human being.

VER. 27. **And as he talked with him, he** (Peter) **went in**, that is, into the apartment in which those whom Cornelius had invited, were assembled.—The same word (*εἰςελθεῖν, εἰςῆλθε*) occurs both in ver. 25 and here, without any specification; in the former case it refers to Peter's entrance into the house, in the latter, to his entrance into a certain apartment. The apostle here found a large number of persons assembled (*πολλούς*)—a large field white already to harvest [John iv. 35].

VER. 28, 29. **Ye know**, etc.—Peter at once addresses, in general terms, the persons whom he finds assembled, and, while he speaks very frankly of his appearance in the house of a pagan, desires them to state the reason for which they had called him. He does not question Cornelius in particular, but addresses all who are present, and seemingly assumes that all entertained the same sentiments, and that the centurion had sent for him in the name of all. He premises that they are doubtless aware that a Jew ought not to enter into such relations with a foreigner (in a spirit of forbearance employing the word *ἀλλοφύλῳ* rather than the term *heathen*), as to become intimately connected with him (*κολλᾶσθαι*), to come to him, or to enter his house. *Ἀθέμιτον* is *nefas, not allowed;* the forms *ἀθέμιστος* and *ἀθέμιτος* are used interchangeably even in classical Greek.—The Mosaic law does not contain a direct and literal prohibition of this kind, nor does it agree in spirit with such a principle. But rabbinical Judaism did unquestionably carry the principle of separation to such an extreme, as to decree: *Prohibitum est Judæo solum esse cum Ethnico, itinerari cum Ethnico*, etc. LIGHTFOOT: *Horæ Hebr. ad Matth.* xviii. 17. And we have an evidence of this in the fact that, in the age of Jesus, the Jews believed that they became Levitically unclean by entering the house of a heathen; see John xviii. 28. There were, no doubt, exceptions to this rule, but Peter is speaking of the custom and the established rule. He declares, however, at the same time that God had **shewed** him (*ἔδειξεν* denoting the symbolical but distinct vision) that he was not at liberty to call any man common or unclean, or treat him as such, and avoid him (*ἄνθρωπον* being used with an emphasis indicating and establishing the principle of *universality* [as the antithesis of *particularism*, or a particular regard for the chosen people.—TR.]). In obedience to the divine directions—he adds—he had offered no objections, but had come at once, as soon as the call had reached him. He now desires to receive a more precise statement than the messengers had given him (ver. 22), of the motive of his hearers when they sent the invitation. [*Κοινός*, *ceremonially unclean, defiled;* comp. Mark vii. 2, and the verb, Mark vii. 15, and Mt. xv. 11.—TR.]

VER. 30–33. **Four days ago I was fasting.**—Cornelius first gives a detailed account of the instructions which he had received from the angel, and then requests Peter to communicate to him and his assembled friends, all that he, as a messenger of God, had been commissioned to say, ver. 30–33. The language: *ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας*, has been differently interpreted, both with respect to the *terminus a quo* and to the *terminus ad quem.* (*a.*) *Ἀπὸ τετ. ἡμ.* cannot mean: *on the fourth day previously*, that is, four days before the appearance of the angel (de Wette, Neander), for, in that case, the day itself, which had become so important, would not be specified at all. The sense can only be the following: *quarto abhinc die, four days ago*, reckoned back from to-day; an analogous mode of expression, referring to measures of distance, occurs in John xi. 18; xxi. 8; Rev. xiv. 20. This is the interpretation which Chrysostom had already given to the passage, and it has since been generally adopted. (*b*). The *terminus ad quem: μέχρι ταύτης τῆς ὥρας*, does not mean: *until to-day*

and the present hour (Bengel), for Cornelius does not intend to relate any circumstances that occurred between the appearance of the angel and the arrival of Peter, but refers exclusively to *that* day and its great event—the appearance of the angel; and, indeed, if the former had been the sense, ἡμην [which cannot possibly reach to the *present time* (Alf.)] would not have been employed.—But Cornelius describes not only the time in which the angel appeared to him, but also the condition and state of preparation in which he was, precisely at *that* time. He was fasting and praying—he says—when, about the ninth hour [the same hour of the day as the one in which he was then addressing Peter, ταύτης] an angel, clothed with a bright garment, suddenly stood before him, and delivered the message that God had heard his prayer, and graciously remembered his alms [here, unlike ver. 4. each noun has its proper verb. (Alf.).—Tr.]. Cornelius adds that the angel had instructed him to send to Joppa for Peter, who would *speak* to him, that is, instruct him, in the name of God; he concludes with the remark that all were now present, looking up to God, and ready to listen devoutly to all that Peter should say to them in accordance with the divine command.

Ver. 34.—**Then Peter opened his mouth**; these words [as in viii. 35] inform us, with great solemnity, that the following address contains important truths. The address itself, consists of three parts: 1. The introduction, ver. 34. 35, stating that all men, without regard to national distinctions, may alike be received into the kingdom of God, provided that they fear Him, and do that which is right; 2. A brief exhibition of the life and work of Jesus, extending to the judgment, ver. 36–42; 3. The assurance, supported by the prophetic word, that through Christ, every one who believes in him, shall receive remission of sins, ver. 43.

Ver. 35.—**Of a truth I perceive** [In truth, I comprehend].—Ἐπ' ἀληθείας; truth is the foundation, [ἐπί, Winer, *Gram.* § 47. 5. g.—Tr.] so that Peter's knowledge rests on the truth, and, indeed *is* truth. Καταλαμβάνω, *act.* means, at times, *to convict*, since he who convicts the guilty person, as it were *obstrictum tenet; καταλαμβάνομαι, pass.*, means: *I am convicted, convinced*, intellectually overpowered by the force of the facts and testimony, *i. e.*, I recognize and comprehend that God does not act with partiality, in choosing men for his kingdom. See below, Doctr. and Eth. No. 2.

Ver. 36–38. **The word**.—The construction, in these three verses, in which Peter assumes that the principal facts in the life of Jesus, are not entirely unknown to his hearers, is somewhat loose. There are three successive introductory clauses [accusatives], to every one of which ὑμεῖς οἴδατε belong, as the governing words. The object which the hearers already **know** in general, is specified in a threefold manner: (*a*) as the **word** of a certain message from God, τὸν λόγον etc. ver. 36; (*b*) as an historical *event*, τὸ γενόμενον ῥῆμα etc. ver. 37; (*c*) as the *personality* of Jesus of Nazareth, Ἰησοῦν τὸν etc. ver. 38. [This is the view of Meyer, who says: "οὗτος - - κύριος is parenthetical. For Peter has already ὑμεῖς οἴδατε in his mind, when he says τὸν λόγον, but he interrupts himself by introducing the words: οὗτος - - κύριος. He then resumes the thought of ver. 36, and amplifies it, but now at once introduces ὑμεῖς οἴδατε, and then connects his further remarks, by saying Ἰησοῦν τ. ἀ. Ναζ., which words are in apposition."—Tr.]. We have here undeniably a climax. Peter presupposes that although his hearers are pagans, they could not be entirely unacquainted with the history of Jesus, in view of their residence in Cesarea, and of their religious sentiments and susceptibilities. Hence, as he assumes, they must have had a certain amount of knowledge respecting this history, in three respects: (*a*) as a word, which concerned the Israelites; (*b*) as an event in the country in which they themselves resided; (*c*) lastly, as the appearance of the divine personality of Jesus of Nazareth. With regard to grammatical points, there is no reason for connecting τὸν λόγον of ver. 36 in the same construction with ver. 34 ff., and making it dependent on καταλαμβάνομαι, as Tischendorf does, who places a comma after ἐστί in ver. 35, which is also done by de Wette, Baumgarten, Lange [and Alford, while Knapp, Lachman and Stier place a full stop there, in accordance with Meyer.—Tr.]. This construction [τ. λόγ. dependent on καταλ.] cannot possibly be adopted, without offering violence to the whole, whereas the construction, according to which λόγον, ῥῆμα, Ἰησοῦν, depend on οἴδατε, although exhibiting an accumulation and pressure of clauses, nevertheless corresponds fully to the highly excited emotions and sentiments, which, at the moment, control the soul of the speaker. In this manner we explain the intermediate clause ["parenthesis," Winer, § 62. 3. ult.; § 63. 2. d.—Tr.]: οὗτος ἐστι πάντων κύριος; when Peter mentions the name of Jesus for the first time in the presence of these hearers, he feels himself constrained to testify that He is a Lord over all (πάντων, not *neuter*, but *masculine*), namely, over Gentiles as well as Jews; he is especially led to add these words, as he said that the glad tidings [εὐαγγ.] of **peace** (salvation), proclaimed through Jesus, had been sent by God to the Israelites. He does not wish that the Gentiles should suppose that they were less favored, and therefore declares that the Prophet through whom God proclaimed this message of peace, was, at the same time a Lord over *all* men. He proceeds, in ver. 38, to speak of Jesus personally, as mentioned above, and describes both his terrestrial origin (ὁ ἀπὸ Ναζ.), and also his celestial endowment with the Holy Ghost and power (ἔχρισεν etc. being intended to explain the name Χριστός in ver. 36), in consequence of which he performed healing and redeeming works; the concluding words of ver. 38, describe his intimate union and fellowship with God.—Καταδυναστεύω is: *potentia mea opprimo, tyrannidem exerceo in aliquem.*

Ver. 39–41. **And we are witnesses**.—In ver. 39 ff., Peter speaks of the death and resurrection of Jesus, of his commands which were addressed to the apostles, and of his future return to judgment. The word καί between ὃν and ἀνεῖλον [see above, note 10, appended to the text], can scarcely be supposed to indicate the other persecutions to which Jesus had been exposed, and which were followed by his crucifixion

(Meyer), but is probably introduced merely for the reason that an additional leading fact in the history is next stated—his death on the cross, followed by his resurrection. [De Wette and Winer (*Gram.* § 66. 3. ult.) assign to it the force of *etiam* or *adeo*.—Tr.]. The words μάρτυσι, etc. [ver. 41] imply that the witness concerning Jesus referred preëminently to his resurrection, and it is precisely to this point that the intermediate clause: οἵτινες συνεφάγομεν, etc. alludes. This latter clause is not, with Bengel, to be extended to the three years of the public ministry of Jesus, but is to be restricted to the forty days which intervened between his resurrection and ascension; for the circumstance that the disciples **did eat and drink** with the Risen One [Lu. xxiv: 41-43; John xxi. 12-15], qualified them to bear witness from personal knowledge, concerning the actual, corporeal life of the Saviour after his resurrection. The choice of the apostles or witnesses [προ in προκεχειρ., referring to their early appointment as future witnesses of the resurrection (Meyer)], is here ascribed by Peter to the Lord, inasmuch as the call which they received through Jesus, was a choice made by God himself.

Ver. 42, 43. **And he commanded us.**—The nominative of παρήγγειλεν seems to be *Jesus*, rather than *God*. The last commission which the risen Redeemer gave to the apostles, required them, 1. to proclaim to the people of Israel (ὁ λαός, the Jewish people) and, 2. to testify (namely, to all men, without the restriction appended to κηρῦξαι), that he was himself appointed [ὁρίζω here, *to appoint, name;* Wahl, *ad verb.*—Tr.] by God, as the Judge of the living and the dead. The latter phrase, again, involves the conception of universality, referring to all mankind, and to all ages of the world. But the most distinct statement of the truth that there is salvation in Christ *for all*, occurs in ver. 43, at the close of the address; '*Every one* [πάντα τὸν π.] who believes in him, will receive the forgiveness of sins.' Peter declares that such is the unanimous testimony of all the prophets, evidently assuming that Cornelius and his friends were not, at that time, unacquainted with the predictions of the prophets of Israel.

Ver. 44-46. **While Peter yet spake these words**, and before he had concluded his discourse, the Holy Ghost fell on **all** his hearers. Ἐπέπεσεν does not necessarily denote a visible descent (*modo conspicuo*, as Bengel explains it), but merely the sudden manifestation of a higher power, the influence of which proceeded from above. That the *operations* of the Holy Ghost were perceptible (not, indeed, visible, but, certainly, audible), appears from ver. 46: these pagans could be *heard*, as they spake with tongues and highly extolled God. Their utterances *consisted* of humble, hearty, and inspired praises and thanks, which they offered to God for his grace. The *manner* in which they spake, is described as a γλώσσαις λαλεῖν. It should be here carefully noticed that ἑτέραις is *not* appended, as in ch. ii. ver. 4, comp. with ver. 6, 8, 11: we must, on the contrary, assume, that the meaning of the narrator is the following:—These hearers spake with tongues after the manner of the Corinthian Christians [see above, notes on ch. ii. 9-11.—Tr.], that is, they spake in an elevated, devotional frame of mind, and employed language which deviated from the intelligible mode of expression adopted in common life. The observation of this fact made (ver. 45) an extraordinary impression on the Judæo-Christians (οἱ ἐκ περιτομῆς πιστοί) who had accompanied Peter; ἐξέστησαν, they were almost deprived of all self-possession—so great was their wonder when they saw that the gift of the Holy Ghost was poured out also on the Gentiles. It is obvious that their thoughts did not dwell on the persons before them, considered as individuals, but rather on their general character as heathens, and that they deduced from a concrete fact the general principle that the heathens (τὰ ἔθνη, *def. article*) could receive the Holy Ghost.

Ver. 47, 48. **Can any man forbid** [the, τὸ] **water**, etc.?—Peter at once makes the practical application:—If these men have received the Holy Ghost as well as we, that is, believers belonging to Israel (καθὼς καὶ ἡμεῖς), who then can refuse the water, so that they shall not be baptized?—The peculiar form of expression occurring in the question, sounds as if a conscious and energetic will were ascribed to the baptismal water, somewhat in the following sense: —If no one was able to hinder the Spirit from coming upon these people, then no one can keep back the water which purposes to flow upon them unto baptism. Or, in other words:—Every scruple respecting the baptism of these heathens, is practically removed by their baptism with the Spirit. [This is the only instance in which the outpouring of the Spirit *preceded* Baptism; it was intended to remove all hesitation on the part of the Judæo-Christians who attended Peter, respecting the reception of the pagans, and the propriety of immediately administering baptism to them.—Bengel very correctly says: *Non dicit: Jam habent Spiritum, ergo aqua carere possunt.* (Meyer).—Tr.]. Peter accordingly gives directions that they should be baptized in the name of Jesus Christ. He did not himself administer the rite, but assigned the duty to some one of the Christians who had come with him.—Luke relates, at the close, that Cornelius and his friends besought the apostle to remain for some time with them, and we may assume that this request was not denied [particularly, as he is charged in ch. xi. 3, with having sat at the table with them. (Meyer).—Tr.]. During this prolonged visit, further instructions respecting the Christian faith and life, were, without doubt, imparted to the new converts.

DOCTRINAL AND ETHICAL.

1. The honorable reception which Cornelius gave to the apostle, expressed alike his deep humility, and the high degree of esteem with which he regarded Peter as a true ambassador of God. Still, a certain element was betrayed in that reception which was not genuine and healthy —it was the delusion that Peter was, nevertheless, more than a human being. Here already lay concealed the germ of the worship of the saints—a worship offered to human beings, which belongs to God alone, which derogates from the honor that is due exclusively to the triune God, and which, with respect to the way of salvation,

leads Christendom astray. It is, moreover, remarkable that in this case, which is the first in which more than the honor due to a man, is offered to a servant of God, it is precisely a heathen who performs the act. The whole system, indeed, of the worship of the saints, as it was gradually developed in the ancient church, is essentially of heathen origin, and is a relapse into heathenism. Peter declines to receive such excessive honors, raises up the kneeling man, and plainly declares, that he, the worshipped one, was, like the worshipper, only a human being; and thus, in accordance with the maxim: *Principiis obsta*, he at once resisted, when the first evil symptoms appeared, and protested against an error, which at a later period, assumed a most serious character. Thus we have here already, in the earliest period of the history of the apostles, a solemn warning against that paganizing worship of the saints, which confounds that which is divine, with that which is human.

2. It is well known that the introductory words, in the discourse of Peter, ver. 34, 35, have often been so interpreted, as to teach that all religions are of equal value, that faith, as contradistinguished from morality, is not indispensable, and that, with respect to the salvation of the soul, all that is specifically Christian, is of no importance. But the attempt to find a palliation of indifference on the subject of religion in this passage, betrays, as even de Wette judges, "very great exegetical frivolity"; both the words themselves, and also the whole connection of the discourse, as well as of the narrative of which they form a part, decidedly pronounce against such an interpretation. For the main point in the whole transaction is nothing less than the *conversion* of Cornelius, or the admission of himself, his household, and his friends, into the church of Christ. But their admission encounters a very serious difficulty; it is, namely, by no means clear that these persons, who are pagans, can, without further ceremony, and yet with a good conscience, and in a manner that could be acceptable before God, be received into the Christian Church. Is it not, rather, necessary that they should previously be incorporated by circumcision with the people of Israel? The removal of this difficulty by a divine interposition, constitutes the central point, the specific significance, of the whole occurrence. If the language in ver. 34, 35, meant that a heathen, a Jew, and a Christian, were altogether alike in the eyes of God, and that any one of them could as easily be saved as another, provided that he was honorable and upright in his conduct, then Peter should have simply allowed Cornelius to remain what he was—a heathen—without leading him to Christ. Hence, the interpretation to which we adverted above, is at variance alike with the context of ver. 34, 35, and with the whole narrative, of which these verses constitute an integral portion.—If we, next, consider the *terms* which are employed in ver. 34, 35, we find a negative, and then a positive proposition before us. The *negative* is the following: God does not regard the person (οὐ προςωπολήπτης ὁ θεός), that is, his judgment of a man is not influenced by any accidental external qualities or circumstances, but is decided by the internal, essential, moral, personal character of the individual. As the judge ought to be influenced, not by wealth or poverty, the station, power, and connections of the respective parties before him, but by justice and moral facts, so, too, as Peter here says, God does not regard the external relations of persons, their external advantages or disadvantages. Now all this seems, at first view, to be of little significance, and to involve a trivial truth, which every sensible Israelite must have already known; and, in general, Peter had long since been well acquainted with it. But we, too, know many a truth, which nevertheless becomes clear to the mind only at a later period, under peculiar circumstances, and through the illumination of the Spirit of God; it then appears to us in a new and very bright light, especially when it receives an application with which we had not been previously acquainted. Such was now the case of Peter, when the leadings and revelations of God fully convinced him, that He made no difference between Jews and Gentiles with respect to His grace in Christ and the admission into his kingdom; so that the circumstance that an individual belonged to the people of God was only of an external nature. That circumcision without the fear of God, did not profit an Israelite, the prophets had already frequently and emphatically declared. But that, on the other hand, the *want* of circumcision and of subjection to the Mosaic law, did no injury to the Pagan, and was no hinderance to his acquisition of full citizenship in the church of Christ, was an application of a well-known truth which nevertheless took even Peter by surprise. And the knowledge which he now acquired, in addition, concerning sin and grace, and the old and new covenants, made this an ever memorable period in his history.—Further, the *positive* proposition is the following: In every nation he who fears God and practises righteousness, is acceptable to Him. The words ἐν παντὶ ἔθνει already make a special application of the previous negative proposition, the terms of which were somewhat more general; we now have a reference to the question of nationality, or to the distinction between Israel and heathen nations. It is here important to form a correct view as well of the subject as of the predicate of the proposition. The *subject* is: Every one that fears God, and practises righteousness, of whatever nation he may be. Two moral qualifications are here specified, and no process of interpretation is honestly conducted, by which the one is actually absorbed by the other, as when, for instance, the devout sentiments which constitute the fear of God, are identified with integrity in our conduct towards our neighbor. The indifferentistic mode of interpretation is inclined to adopt the latter view. [*Indifferentism* is variously defined, but, in all its forms, it is represented as being a want of earnestness in appreciating doctrinal truth; see Lange's article on the subject in HERZOG: *Real-Encyk.* VI. 657 ff.—TR.]. Peter says, on the one hand, that where the fear of God and righteous conduct are found, no national advantages are requisite, but, on the other hand, he presupposes that such a disposition constitutes absolutely the indispensable condition on which the favor of God depends. Hence he alone can reach the great end in view—*i. e.* acceptance with God—who has

attained this moral qualification, whether the way to it had been direct or circuitous, provided that it led through repentance and conversion (μετάνοια). This great end is expressed in the *predicate:* δεκτὸς αὐτῷ ἐστιν, literally, *acceptabilis Deo est*, that is, he is in such a state that God can, and will accept and receive him, namely, into His kingdom, so that he may be saved. The whole context clearly shows that admission into the pale of Christianity is here meant. Even if, however, we do not take δεκτός exclusively in the sense of *acceptable*, but rather in that of *acceptus, gratus*, in which sense it certainly occurs elsewhere in the New Testament (Lu. iv. 19, 24; 2 Cor. vi. 2; Phil. iv. 18), we can, in that case, too, judging from the apostle's whole mode of thought and feeling, connect with the word only the conception of God's good pleasure *in Christ*. Accordingly, Peter ascribes to every one who fears God and is righteous, of whatever nation he may be, only the capability of being saved *through* Christ, but not the fitness to be saved *without* Christ. Bengel has very justly called attention to the parallel case in ch. xv. 14; at the apostolic council, James, when referring to the present occurrence, and, perhaps, also to the present passage, uses the following language concerning God: λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ *scil.* Ἰησοῦ; his term, λαβεῖν, corresponds to δεκτός, *i. e.*, Peter's term. The great point here is the reception of the Gentiles among the people of God through Christ—a reception that conforms to the divine will. And, in view, of all the facts, Bengel has expressed himself very happily: *Non indifferentismus religionum, sed indifferentia nationum hic asseritur.*

3. The testimony of Peter in this missionary discourse respecting the *Person* of Christ is less detailed than that which refers to His *Work;* still, it is sufficiently comprehensive. He indicates, on the one hand, the human nature of Jesus Christ, by applying to him the name: **Jesus of Nazareth**; for the Redeemer's origin and human descent are designated by the term. He says of Jesus, on the other hand, ὁ θεὸς ἦν μετ' αὐτοῦ, ver. 38. This is language, it is true, which might possibly be employed in reference to a prophet and servant of God [ch. vii. 9; ch. xviii. 10], and does not necessarily predicate any thing of Jesus that is altogether peculiar; still, the expression *may* be used in a sense which assigns a preëminent position to him.—**God was with him**, namely, not merely temporarily, but permanently; not merely externally, but internally. Bengel thinks that the apostle spoke *parcius, pro auditorum captu, de majestate Christi.* At least a certain divine majesty of Christ, (particularly in his state of exaltation), towering above all that is human, is indirectly revealed in Peter's remarks on the Work of Christ. He is πάντων κύριος, ver. 36, and is appointed by God to be the Judge of the living and the dead—both a position and an office which presuppose the Deity of Christ.

4. Peter describes the *Work of Christ* with great fulness, and in a very instructive manner. He assigns the first place to the *prophetic* office of Jesus. God has—he says—proclaimed peace through Jesus Christ; thus the welcome message of peace, that is, the word or the doctrine of Christ, is prominently presented, ver. 36; but he mentions, at the same time, the acts of Jesus, or the benefits which he conferred in healing the sick and demoniacs. The act was in harmony with the word; the latter announced peace and salvation, the former (comp. ὧν ἐποίησεν, ver. 39) procured salvation and peace. Jesus—he says—was an eminent prophet in deeds and words; his doctrine proclaimed saving truth, and wherever he personally appeared, in the whole country, he furnished effectual aid, restoring the sick to health, and freeing those who groaned under the tyranny of Satan by which they were held captive. The act imparts new efficacy to the word, insomuch that if Christ would cease today actually to bestow reconciliation, salvation, peace and liberty on souls that are bound, his word of the Gospel would no longer be received in faith.—The *sacerdotal office* of Christ is indicated in ver. 48: every one who believes in him, receives the remission of sins through his name. Peter does not, it is true, explain the mode by which this result is produced. But it must be remembered that he here appears simply in the character of a missionary herald, and does not intend to explain the grounds of an acknowledged truth, or exhibit its connection with others. But the remission of sins through his name, that is, through his Person, when it is acknowledged and confessed, unmistakably presupposes that He is personally the medium through whom divine grace and forgiveness are obtained, or, in other words, he is the author of this reconciliation.—Finally, the *kingly office* of Christ is set forth partly in ver. 36: πάντων κύριος, partly in ver. 42: κριτὴς ζώντων καὶ νεκρῶν. He is highly exalted above all, as the Lord of all men, Jews and Gentiles, and all are therefore bound to honor and obey him. Thus Christ possesses a kingdom which he governs, and this kingdom embraces all mankind. It is the crown of this glory that He is appointed to be the Judge of the world; as he is the Judge even of the dead, his kingly power extends to the lower world, and comprehends alike the generations of those who died long ago, and of those who shall yet be born.

5. The article of faith to which the whole discourse ultimately refers, is stated in ver. 43:—Every one receives the remission of sins through Jesus Christ, who believes in him. The feature of universality by which the whole discourse is distinguished, strikingly re-appears in the word πάντα. This concluding sentence conveys a threefold truth—it refers to the human race, to the Mediator, and to the way of salvation. It bears witness indirectly that *all* men are sinners, since it offers forgiveness to all, and thus declares that all need forgiveness. It distinctly announces, in the next place, that Jesus Christ is the only Mediator and Reconciler, and that no one can obtain forgiveness and the grace of God except through Him. It shows clearly and unmistakably, in the last place, that faith in Christ, or a confiding acceptance of the Redeemer, is the direct, and, indeed, the only way to forgiveness or to salvation in general, of which forgiveness is the central point. Thus the whole Christian system of faith lies in this one sentence *in nuce.*

6. The most important and significant fact in the whole narrative was undoubtedly *the outpour-*

ing of the Holy Ghost on the hearers. It was the direct and positive evidence of God himself that these persons were acceptable to him, and that they belonged to Christ. The gift of the Holy Ghost is, according to the ACTS OF THE APOSTLES, the highest blessing that can be obtained in the kingdom of Christ. Inferior gifts cannot be denied to him on whom this exalted blessing, which, from the nature of the case, God alone can give, has been bestowed. But it now appears that God has given his Holy Spirit to these people, although they are yet heathens, and thereby He has cleansed and sanctified them. What God has cleansed, *that* no man is permitted to regard as unclean, and treat as profane. Hence, even the strictest Israelite is now required to consider these Gentiles as clean, and as consecrated to God.—*Baptism* is the consecrating rite by which an individual is admitted into the Church of Christ and to the grace of God, through the water and the Spirit. As baptism with water, does not suffice without the gift of the Holy Ghost, so, too, the baptism with the Spirit ought not to remain alone, that is, without being associated with baptism with water. [See above EXEG. notes on ver. 47, 48.—TR.]. The gift of the Spirit usually follows baptism with water, in the order of time (comp. ch. ii. 38)—sometimes, after a comparitively long interval, and as the result of special prayer combined with the imposition of hands (ch. viii. 15–17). In this case, the Holy Spirit, who manifests his influence where he listeth (John iii. 8), comes upon the hearers, even before they are baptized; but no man is now at liberty to offer opposition to the water of baptism, for, otherwise, he would "be found to fight against God" (θεομάχος, comp. ch. v. 39).—This outpouring of the Spirit on pagan hearers, is, accordingly, an unmistakable divine declaration, that it is not necessary that pagans should first be incorporated with the people of Israel through circumcision and the adoption of the law, before they could, with propriety, be received into the Messianic church of Jesus.

HOMILETICAL AND PRACTICAL.

VER. 23*b*. **Certain brethren from Joppa accompanied him.**—A pastor acts judiciously, (particularly in cases in which weak minds might entertain scruples), when he allows his course of action, of the agreement of which with the word of God he is convinced, to be open to the inspection of all. (Ap. Past.).

VER. 24. **And had called together his kinsmen and near friends.**—The desire that others should share in our spiritual gifts, is the great characteristic of love and friendship. (Starke).—We impoverish ourselves when we share our earthly goods with others; but the more liberally we impart our spiritual riches to them in love, the more abundantly we ourselves become endowed with them. (Quesnel).—It is very proper to exhort awakened souls not to permit even their nearest friends and connections to withdraw them from the kingdom of God; nevertheless, their intercourse with the latter should not only not be entirely discontinued, but rather be employed as the means of extending the kingdom of Christ. (Ap. Past.).—We are often only too reserved towards one another in spiritual things, and would often find others more accessible than we had supposed them to be. (Rieger).

VER. 25, 26. **Cornelius—fell down at his feet—But Peter took—saying, Stand up; I myself also am a man.**—It was when Peter made the confession: 'I am a sinful man,' that he was received into the service of Jesus, and was appointed to be a fisher of men [Lu. v. 8, 10; Mt. iv. 19]. And now, when such a successful draught in the house of Cornelius awaited him, he again recalls the fact to mind, and tells others too, that he is also a man. (Rieger).—Cornelius offered too much honour to a living, bodily and distinctly seen saint; but who is it that worships doubtful, fictitious and painted saints? (Starke). —The man who permits others to kiss his foot, is neither Peter's true successor, nor has he Peter's humble mind. (Id.).—We can see in this instance how soon awakened souls can go too far, when they place too much confidence in those who are merely God's instruments, and pay them too much honor. Such a reception gives a true servant of God pain, and not pleasure; he gladly decreases, in order that Christ may increase [John iii. 30]. (Ap. Past.).—*The language of Peter: 'I myself also am a man,' a rebuke of every tendency in the church to deify men:* I. In the Roman Catholic church, when worship is offered (*a*) to the saints in heaven; (*b*) to the pretended successor of Peter on earth. II. In the evangelical church, (*a*) when ministers entertain exaggerated views of the office, or indulge in vanity and self-applause; (*b*) when reformers or favorite preachers and pastors are regarded with an idolatrous feeling—a conversion of the congregation to men, and not to the living God.

VER. 28. **God hath shewed me.**—This conviction of Peter that he appeared before them, not in his own name, but in the name and by the command of God, greatly strengthened him, and freed him from any scruples of conscience which he might have entertained when he disregarded Jewish traditions and Jewish customs. (Leonh. and Sp.).—**I should not call any man common or unclean.**—*The excellency of the faith that a divine spark of life exists in every human soul:* I. Its firm foundation: (*a*) the creation of man (in the image of God—all, the descendants of one human pair); (*b*) redemption (God will have all men to be saved, [1 Tim. ii. 4]—Christ sent the apostles to all nations); (*c*) experience (in the heathen world—in pastoral ministrations among criminals, etc.); II. Its blessed influences: (*a*) in forming Christian views of the world and studying history in general; (*b*) in maintaining a Christian intercourse with others in common life; (*c*) in discharging the duties of the Christian ministry.

VER. 29. **Therefore came I - - - without gainsaying.**—This is the holy silence of faith, when, without resisting God, we willingly undertake to do all that he commands. (Calvin).—**I ask, therefore**, etc.—As the physician questions his patient, in order that he may adopt the proper mode of treatment, so the teacher questions his hearers respecting the state of their souls, in order that he may ascertain their spiritual wants. Do they need instruction in doctrine, or counsel,

or consolation, or admonitions? (Starke).—Fidelity to the duties of our office demands that, in our spiritual labors, we should not consume time with unprofitable conversation, but, at the earliest moment, take up the subject which is of most importance. (Quesn.).—People are often, at the present day, entirely too delicate, and imagine that the pastor should know their spiritual wants, and offer appropriate instructions and consolations, without asking any direct questions; but the partial suppression of the facts, or the stifling of the truth, often prevents the suitable remedy from being employed. (Rieger).

VER. 30. **Cornelius said, - - I was fasting until this hour.**—A modest account of our conduct, when the latter has been correct, is not inconsistent with humility, but may be often necessary in vindicating ourselves, or may tend to edify others. (From Starke).—In the house of Cornelius, fasting, prayer, and alms, were not dead works of the law, but fruits meet for repentance, ripening in the depths of an humble soul that loved God, and longed for an assurance of his grace. (Leonh. and Sp.).—On this account St. Luke first of all mentions the fact, to the praise of Cornelius, that he had been devout, and had feared God (ver. 2), and, only afterwards, adds that he had been like a good tree which brings forth good fruit; but such fruit was well-pleasing to God, on account of his faith; hence, the angel, too, praises Cornelius for his faith, and when he directs him to send to Joppa, and call Peter, he conducts him from faith in that Christ who was to come, to faith in Christ, who had already come. (Luther).—**In bright clothing.**—The angels bear with them, when they appear, the signs and livery of their purity and sincerity. (Quesnel).—The bright clothing of the angels may remind a teacher, who is likewise called an angel of God in the Holy Scriptures [Mark i. 2; Lu. vii. 27, Elijah, John, etc.; Rev. i. 20; xiv. 6], that it is preëminently his duty to wash his robes, and make them white in the blood of the Lamb. [Rev. vii. 14]. (Ap. Past.).

VER. 31. **Thy prayer is heard**, etc.—The prayers and alms of Cornelius had come up before God, ver. 4. How few are the prayers and the alms to which such grace is granted! They proceed, in the majority of cases, from a carnal and worldly heart; hence they go the way of all flesh, and remain on earth. But the prayer of faith has wings, with which it soars up to God, and the alms of love ascend to heaven as a sacrifice that is well pleasing to God. (From Leonh. and Sp.).—No prayer ascends to heaven, without bringing an angel down with it. (J. Arndt).—*On the connection between the prayers and alms of Cornelius, and his call to the Gospel:* I. What was the character of his prayers and alms? II. How was his call connected with them? (Schleiermacher).

VER. 32. **Send therefore - and call hither,** etc.—The angel directs him to the ordinary minister of the word, for even the tongues of angels cannot, from experience, preach the word concerning the remission of sins (ver. 43), as Peter can. (Stier).—Cornelius is not sent to Peter, but the latter comes to him, for the purpose of intimating that the Gospel was to be sent to the nations in their own habitations. (Bengel).

VER. 33. **Thou hast well done that thou art come**—*a noble welcome given to a pastor on assuming his office:* I. If it was the Lord who sent him, ver. 28 ff.; II. If the congregation that receives him, is one which earnestly seeks after salvation, ver. 33.—**We are all here present before God.**—This direct and open declaration of Cornelius is wisely and appropriately introduced in public prayers of the church, which precede the sermon. (Rieger).—We could wish that these words were inscribed on every church door, or on every pulpit, so that men might properly consider the purpose for which they should enter the church. (Bogatzky).—*To whom is the attendance at public worship, a source of blessings?* I. To those who had prepared their hearts at home, in prayer, ver. 30; II. To those who come with hearts that earnestly seek after salvation; III. To those who hear and keep [Lu. xi. 28] the preacher's word as God's word. (Leonh. and Sp.).—*The congregation in the house of Cornelius, an image of a congregation with which God is well pleased:* I. It is numerous: "We are all here"; II. Devout: "present before God"; III. Desirous of learning: "to hear all things"; IV. Obedient: "that are commanded thee (and us through thee) of God."

VER. 34. **Then Peter opened his mouth.**—The opened hearts of hearers, open the mouth of the pastor. (Starke).—This address of Peter, when he opens his mouth, rolls onward like a mighty stream, which, as it were, buries the remembrance of Cornelius and his virtues in the holy stillness of an unfathomable sea. The names of Cornelius and every other individual—the name, the glory and the honor of every man, are extinguished; one solitary name shines forth in this sermon—it is the name of the Lord Jesus Christ. In place of the works of Cornelius or of all other men, the works and deeds of God in Christ alone are mentioned. All human righteousness disappears as in a deep sea, but that sea is the infinite love of God. (Harless).—**Of a truth I perceive**, etc.—Let no teacher suppose himself to be so fully acquainted with all that relates to his office, that he needs no increase of such knowledge. It is one thing to know any truth theoretically and in general (as Peter had undoubtedly long before known that God is no respecter of persons), but it is another thing, as Peter here says, to experience that truth in real life or practically, and in its application to a particular case. Thus, the apostle had not previously known that Gentiles could enter into the kingdom of God without circumcision. (From Ap. Past.).—**God is no respecter of persons.**—I. A terrible saying for all the ungodly among the great of the earth; II. A soothing saying for all the devout among the lowly. (Starke).

VER. 35. **In every nation he that feareth him, and worketh righteousness, is accepted with him.**—These words are often misapplied by those who allege that it matters not what a man believes, if he only fears God, and does that which is right, avoids sin, and leads a correct life. The apostle does not, however, here authorize any indifference on the subject of religion (*Indifferentism* [see above, DOCTR. and ETH. No. 2.—TR.]), but proclaims the universal love of God to all nations, in consequence

of which he will have all men to be saved; but then, they must [as Paul adds, 1 Tim. ii. 4] all come unto the knowledge of the truth, [and to repentance 2 Pet. iii. 9]. He does not say that the man, whose natural feelings prompt him to fear God, to adopt some measures for his salvation, to avoid gross sins, and to lead a correct life externally, is already *acceptable to God*, and in a state of grace (for he can attain to this only in Christ, Eph. i. 6); but he says that such a man is so situated that he may be brought to God by the word concerning Christ, and be *accepted by the Lord*, without circumcision.—If Cornelius had already been accepted by God in the state in which he was [before or at the time of Peter's advent], he would have needed neither an angel nor Peter, neither the Gospel nor the Saviour, neither baptism nor the Holy Ghost. (From Ap. Past.).—Not all religions, but all nations are here placed on the same level. (Bengel).—Peter means to say: 'I now comprehend that there is no sectarianism in God, and that he does not intend to save the Jews only, or another particular nation, and condemn all others, as I had hitherto so erroneously supposed that He would do.' He does not ask: 'Hast thou a certificate? To what congregation hast thou belonged?' He who hungers and thirsts after righteousness, and seeks it in faith, and whose faith worketh by love, is acceptable to God; that is, he has grace, (for he would otherwise be incapable of doing all this), he is a candidate who applies to the true religion and church, he is not far from the kingdom of God, and to him God will reveal His Son. Faith in the Son of God is, therefore, the only religion which can save. But when we say this, we open the door, not to freethinkers, but to the hungry alone. (Gossner).—*Who is accepted with God?* I. He who fears Him in humble repentance; II. He who trusts in Him in child-like faith; III. He who does that which is right, in a truly Christian spirit of gratitude and love. (Leonh. and Sp.).—*The saying of Peter: In every nation - - - with him:* I. It is neither a charter granted to the infidelity of the world, nor a repudiation of the zeal of faith existing in the church; II. It is, however, an invitation addressed to all who seek salvation, and a warrant for missionary labors among all nations.

VER. 36, 37. **Ye know**, etc.—It was not necessary in the house of Cornelius that Peter should begin with the elementary principles which Paul afterwards announced to other pagans who were prompted to "feel after God," by the evidences of his goodness which the rain from heaven and fruitful seasons afforded [Acts xiv. 17; xvii. 27]. (Rieger).—Even when we know any truth, it is still necessary that the preaching of the word should remind us anew of it, give us additional assurances, and present distinct aud intelligible explanations. (Starke).—*Peace, by Jesus Christ.—To preach Christ, is, to preach peace:* I. The substance and purpose, when Christ is preached: (*a*) peace between God and men, and thus (*b*) peace among men (Jews and Gentiles reconciled); II. The means employed: (*a*) the messengers are messengers of peace (Peter, addressing the Roman centurion); (*b*) the weapons are those of peace (the Gospel, as contradistinguished from the the law, which condemns). (See a similar theme: *To preach Christ, is, to preach of peace*, discussed in another way, and in his own manner, by Schleiermacher.).—*He is Lord of all.—The abundant consolation furnished by our faith, that Jesus, as the Prince of peace, is also the Lord of all:* I. His sceptre is a sceptre of peace—hence, we approach him without fear! II. His sceptre is an almighty sceptre—hence, we have no fears for him, or his subjects!—*Peace by Jesus Christ, who is Lord of all!* This is the most appropriate salutation of a messenger of the faith, who enters the heathen world. Thus his entrance is, I. Friendly, for he comes in the name of a Prince of peace; it is, II. Bold, for he comes in the name of an almighty Lord.—**Began from Galilee.**—The preaching of peace by the Prince of peace, unquestionably referred primarily to the children of Israel; hence it began in Galilee, and extended throughout all Judea. But the peace which He proclaimed and secured Himself by his death on the cross, was intended for all the nations of the earth, and was also to be a bond of union among them. (Leonh. and Sp.).—How wonderful the progress, and how glorious the victories of the Gospel had already been, by the power of God, since that apparently insignificant beginning in Galilee! Even when the Church shall hereafter rule over the whole world, she never should, and never will, forget this "beginning from Galilee," or her lowly origin, her feeble childhood, the form of a servant which she received at her birth.

VER. 38. **How God anointed**, etc.—The miracles which the Saviour wrought during his ministry, were publicly known in the whole country, but the beginning, the annointing with the Holy Ghost at His baptism, attracted no attention, and was, indeed, not generally made known. (Stier).—**Who went about doing good**—a very beautiful description of the labors of Jesus. Let pastors exhibit this image to those unhappy souls, who regard Jesus rather as an angry Judge, than as a Benefactor and Saviour; and let them thus teach those souls to place confidence in Him. And how greatly the thought can comfort and encourage a witness of Jesus, that he has such a master as Jesus is, who has already so wonderfully demonstrated his power and his love! What power, then, does Satan possess, which a faithful teacher should dread? (Ap. Past.)

VER. 39. **And we are witnesses of all things**, etc.—Faithful pastors are still the witnesses of all that Jesus both did and suffered, even if they have not seen his actions with the eyes of the body. (Ap. Past.).—**Whom they slew and hanged on a tree.**—It was through the shame of the cross of Christ that Satan was overcome, and through this the Gentiles were to be converted. Hence Peter does not hesitate to acknowledge before those Gentiles that Jesus had been hanged on a cross. It would be foolish to wish to conceal in our day from unbelieving nations, all that may seem to be contemptible and laborious in the Christian religion. Are we wiser than the apostles and Jesus? (Starke).—Welcome, O Cross, thou sign of the living God, thou sign of the highest triumph! Welcome, O glorious, precious tree! Thou shinest with a

greater brightness than that of all the stars, with greater splendor than that of the sun, on those who survey thee with the eyes of faith and love. Once wast thou accursed, and thy name was infamous; but thou art now established in glory on the thrones of kings. Who has taken away thy shame, and raised thee to such honor? No other than Jesus Christ, the Son of the living God. When the sinful earth cast him off, he was raised up on thee; thou didst receive him, and bear the precious burden of his body; and thus thou wast made the altar on which the spotless lamb was offered, that reconciled earth and heaven. (Eckbert).

VER. 41. **Not to all the people, but - - - to us.**—Jesus observes a wise distinction when he reveals himself. The world does not see him in his state of exaltation, because it is not willing to recognize him in his humiliation; he reveals himself to those who love him. (Starke).—*The gracious manifestations of Christ in his exaltation, the privilege of believers.—The secret and consecrated hours of believing souls, in their intercourse with their glorified Master. Procul este profani!* Such was the language used at the heathen mysteries; it is also applicable to the sacred mysteries of Christianity.

VER. 36-48, (combined). *The preaching of the apostles:* I. The substance of its testimony—the life, sufferings, and resurrection of Christ; II. The authority by which it is supported—the command of Christ, and the call of all men unto salvation; III. Its object—the salvation of believers through the peace of Christ. (Leonh. and Sp.).—*How does Jesus Christ bestow peace,* (ver. 36)? I. As our Prophet (ver. 37-39); II. As our Highpriest (ver. 39, 43); and, III. As our King (ver. 40-42).

VER. 44. **While Peter yet spake these words, the Holy Ghost fell on all.**—This is the Pentecost of the Gentiles. (Quesn.).—It is a blessed and cheering sight, when the servants of God can perceive that the word takes hold of their hearers, and that, through it, the Holy Spirit powerfully influences their hearts. (Ap. Past.).—The word concerning the grace of God in Christ, is, properly speaking, the word through which the Holy Spirit enters the hearts of men with his gifts. The preaching of the law, is only a preparatory measure. The pastor who preaches the law with great fulness and assiduity, may, it is true, train his hearers to observe order externally, and maintain a legal propriety of conduct, but he will not infuse spiritual life into their souls. (ib.).—God often anticipates the services of the church (baptism), as he does in this case (by communicating the Spirit), in order to teach us that he possesses sovereign authority, and is not bound by external forms. (Quesnel).

VER. 45, 46. **And they of the circumcision,** etc.—We should never yield to a feeling of dissatisfaction, when God bestows his gracious gifts on others, but rather rejoice in their happiness, and praise the Lord for it. (Starke).—The works of God in his church, are even yet great and wonderful, and a right view of them will always afford the purest enjoyment. (Ap. Past.).

VER. 47. **Can any man forbid water?**—The church should never refuse to recognize him to whom God has given the certificate of his Spirit.

VER. 48. **And he commanded them to be baptized.**—Although God may adopt extraordinary means in accomplishing his designs, the Church is, nevertheless, bound to observe the order which he has prescribed. (Quesnel).—We are never at liberty to despise the ordinary means of grace. (Starke).

ON THE WHOLE SECTION.—*The greatness of the love of God in Christ to men:* manifested herein, that it, I. Regards no man as common and unclean; II. Seeks out even wanderers, when they inquire after the way; III. Takes compassion on all those who are inclined to hear all things that are commanded us of God in Christ [ver. 33]. (Harless).—*Full salvation, first of all revealed in Christ;* it is only through him that men, I. Acquire a correct knowledge of the Deity; II. Obtain right views of the human race; III. Discover the true way of life; IV. Receive full satisfaction of the soul. (Leonh. and Sp.).—*Peter's visit to the house of Cornelius, an example of that mode of paying pastoral visits, on which the divine blessing rests:* I. The preparations for such visits—on the part of the family, an earnest desire after salvation; on the part of the pastor, a holy impulse of the Spirit; II. The topics of conversation—candid avowal by the members of the family, respectively, of their spiritual state; decisive testimony borne by the pastor respecting Christ and His salvation; III. The results—the hearers re-animated and strengthened by the Holy Spirit; the pastor rejoicing in the Lord that souls are saved, and that his kingdom comes in power.—*Peter's journey to Cesarea, a mirror for missions among heathens:* showing, I. The divine commission which authorizes them, ver. 1-23; II. The joyful tidings which they communicate, ver. 24-48; III. The blessed results which they produce, ver. 44-48.—[*Peter and Cornelius:* I. The alienation of feeling previously existing (the wretched condition of the world without a Saviour); II. Their providential meeting (the religious duties of each individual); III. The bond of union between them (the benign influence of true religion); IV. Their meeting in eternity (the results of the missionary labors of the church, revealed in heaven).—TR.]

C.—THE OBJECTIONS OF PREJUDICED JUDÆO-CHRISTIANS TO THE FELLOWSHIP WITH GENTILES, WHICH HAD BEEN COMMENCED, ARE SUCCESSFULLY ANSWERED BY PETER, WHO APPEALS TO THE OBVIOUS INTERPOSITION OF THE LORD IN THE WHOLE TRANSACTION; HENCE, THOSE WHO HAD OBJECTED, ARE NOT ONLY SATISFIED, BUT ALSO OFFER THANKS TO GOD FOR THE CONVERSION OF THE GENTILES.

CHAPTER XI. 1–18.

1 And [But] the apostles and [the] brethren that were in [throughout] Judea heard
2 that the Gentiles had also [also had] received the word of God. *And when [But when][1] Peter was come [went] up to Jerusalem, they that were of the circumcision
3 contended [disputed] with him, *Saying, Thou wentest in to men uncircumcised
4 [men having the foreskin], and didst eat with them. *But Peter rehearsed *the matter* from the beginning [But Peter began], and expounded *it* by [set forth in] order unto
5 them, saying, *I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been [as] a great sheet [large linen cloth], let down
6 from heaven by four corners [at four ends]; and it came even to me: *Upon the which when I had fastened mine eyes [And when I gazed into it], I considered [observed], and saw [the] fourfooted beasts of the earth, and [the] wild beasts, and [the]
7 creeping things, and fowls [the birds] of the air [of heaven]. *And [But] I heard[2]
8 a voice saying unto me, Arise, Peter; slay and eat. *But I said, Not so, [By no means, O] Lord; for nothing common or unclean hath at any time [for that which is
9 common or unclean hath never yet][3] entered into my mouth. *But the [a] voice answered me [*om.* me][4] again [a second time] from heaven, What God hath cleansed,
10 *that* call thou not common. *And this was done three times: and all were drawn up
11 again into heaven. *And, behold, immediately there were three men already come unto [three men stood before] the house where I was, sent from Cesarea unto me.
12 *And [But] the Spirit bade me go with them, nothing doubting [*om.* nothing doubting][5]. Moreover these six brethren accompanied me [But there went with me these
13 six brethren], and we entered into the man's house: *And he shewed [announced to] us how he had seen an [the, τὸν] angel [standing] in his house, which stood and [who] said unto him, Send men [*om.* men][6] to Joppa, and call for Simon, whose sur-
14 name is Peter; *Who shall tell [will say unto] thee words, whereby [through which]
15 thou and all thy house shall [will] be saved. *And as I began [But when I had begun]
16 to speak, the Holy Ghost fell on them, as on us at the beginning. *Then remembered I the word of the[7] Lord, how that he said, John indeed [*om.* indeed] baptized
17 with water; but ye shall [will] be baptized with the Holy Ghost. *Forasmuch then as [If, then, εἰ οὖν] God gave them the like gift as *he did* unto us, who [when we] believed on the Lord Jesus Christ, what was I, that I could [how, then, was I able
18 to][8] withstand God? *When they heard these things, they held their peace [were quieted], and glorified[9] God, saying, Then hath God also to the Gentiles granted repentance [change of mind] unto life.

[1] Ver. 2. ὅτε δέ is better sustained by manuscripts [A. B. E. Cod. Sin., followed by Lach. Tisch. and Alf.], and ancient versions [Vulg. etc.] than καὶ ὅτε [of *text. rec.* with G. H.—TR.]

[2] Ver. 7. [καὶ omitted before φωνῆς in *text. rec.* with G. H., is found in A. B. E. Cod. Sin., Vulg. etc. and adopted by Lach., Tisch., and Alf.; D. reads καὶ ἤκουσα.—TR.]

[3] Ver. 8. πᾶν before κοινόν [of *text. rec.*] is very feebly supported [by G. H.]; it was doubtless introduced into some MSS. from ch. x. 14. [Omitted in A. B. D. E, Cod. Sin. Vulg. etc. and by later editors.—TR.]

[4] Ver. 9. μοι [of *text. rec.*] before φωνή is wanting in good authorities [A. B. Cod. Sin. Vulg. etc., but is found in E. G. H.; πρὸς μέ in D.]; it was probably interpolated in order to correspond to ver. 7 [or to ch. x. 15, (Alf.); omitted by Lach. Tisch. and Alf.—TR.]

[5] Ver. 12. The words μηδὲν διακρινόμενον [of *text. rec.* with E. G. H. Vulg. etc.], are cancelled by Tischendorf as spurious, because they are wanting even in that MS. which has, in this section, inserted the largest number of glosses in the text, viz. Cantabrig. (D); other manuscripts read διακρίνοντα, or διακρίναντα [the latter is the reading of A. B., and is adopted by Lach., and favored by de Wette], or διακρινόμενος [minuscules]. Cod. Sin. and one uncial MS. of the second rank, *i. e.* Cod. Basileensis (E) read διακρίνοντα [but a later hand altered the reading of Cod. Sin. to —ναντα.—TR.]. The great diversity in the readings makes it probable that both words were a later addition derived from ch. x. 20. [The words are omitted in D. Syr. etc. and by Alf.—TR.]

[6] Ver. 13. ἄνδρας [of *text. rec.* with E. G. H.] after Ἰόππην, is wanting in important manuscripts [A. B. D. Cod. Sin.], and in most of the ancient versions [Syr. Vulg.]; it was interpolated here from ch. x. 5. [Omitted by recent editors.—For τε after ἀπήγ. of *text. rec.* with E. G. H., and retained by Alf., δὲ is substituted from A. B. D. (also Cod. Sin.) by Lach. Tisch. and Bornem. with whom Meyer concurs.—TR.]

[7] Ver. 16. [Some editors (Griesb.; Knapp, Lach.) who are now sustained by Cod. Sin., insert τοῦ before κυρίου, from A.

D. E.—Tisch. and Alf., with *text. rec.*, in accordance with G. H., fathers, etc. omit the word; comp. 1 Pet. i. 25, and see WINER: *Gram. N. T.* § 19 1, under *κύριος*.—TR.]

[8] Ver. 17. δέ [of *text. rec.*] after ἐγώ is indeed wanting in A. B. D [and Cod. Sin.], and some minuscules, as well as in several versions [Syr. Vulg. and some fathers]; hence Lachmann has cancelled it. But it is attested by E. G. H., as well as some versions, and would scarcely have been inserted, if it had been originally omitted, as it seemed to be superfluous. [" δε was simply dropped, because it was not understood; here it occurs, as it often does in the apodosis after ἐπεί (in the classics), in order to give prominence to the antithesis (εἰ οὖν ὁ θεος—ἐγὼ δὲ). Herm. Viger. p. 783, annot. 401. Lipsiæ. 1834." (de Wette).—Retained by Alf. and Meyer.—TR.]

[9] Ver. 18. ἐδόξαζον [*text. rec.* with A. E., and retained by Tischend. and Alf.] is far better supported than ἐδόξασαν, which Lachmann has preferred [and which is found in B. and Cod. Sin.], but which was adopted only for the sake of uniformity [to correspond to the aor. ἡσύχασαν; de Wette, who refers to Lu. viii. 23 prefers the imperfect tense, as that of continued action; see above, EXEG. on viii. 15–17 ult.—Ἄραγε, of *text. rec.* and E. G. H. is preferred by Alf. to ἄρα of A. B. D. and Cod. Sin.; the latter form is adopted by Lachm. and Tisch.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. **And the apostles - - heard.**—The conversion and baptism of Cornelius created a sensation in the church of Christ. Even before Peter returned to Jerusalem (ver. 2), the apostles and the Christians in Judea, (*κατὰ τὴν Ἰουδαίαν*, throughout Judea, residing in different parts of the province), obtained information that the Gentiles also had accepted the word of God. The manner in which the fact itself is stated, shows, in the first place, that it had made a favorable impression on the apostles and the great majority of Christians in Judea, and had gratified them; for it unquestionably promoted the honor of God when Gentiles also, and, therefore, not Israelites exclusively, received the Gospel. In the second place, the expression *τὰ ἔθνη* implies that the event was regarded as involving an important principle, and as being decisive in its nature; for these believers considered the act of individual Gentiles as bearing a representative character, since it showed that Paganism, viewed as a whole, was capable of receiving the word of God.

VER. 3. **Thou wentest - - didst eat with them.**—All the believers, however, did not receive such impressions, or else doubts may have gradually arisen in the minds of many, which altered their original favorable view of the case. This circumstance manifested itself when Peter returned to Jerusalem; those who were *ἐκ περιτομῆς*, ver. 2, censured him.—Who are these persons? The expression resembles the one which occurs in ch. x. 45: *οἱ ἐκ περιτομῆς πιστοί*, except that the latter is less likely to attract attention, since Peter and his Judæo-Christian attendants from Joppa are there surrounded by heathens, *i. e.*, by uncircumcised men. But here in Jerusalem, on the contrary, there was certainly at that time, not one man among all the Christians, who was not an Israelite, and, consequently, circumcised. If, therefore, in the midst of the Judæo-Christian congregation, *οἱ ἐκ περιτομῆς* are specially brought forward, this term cannot be intended to state the objective, religious and national fact that they were circumcised Jews, but can refer only to subjective [personal] views and sentiments. Those only of the Judæo-Christians are, accordingly, described by it, who assigned a peculiar value to circumcision, and, without doubt, to the observance of the Mosaic law in general. With this explanation the statement in the present verse agrees. These persons *διεκρίνοντο πρὸς αὐτόν*, that is, they *disputed, contended with* Peter (*διακρίνομαι, secernor*, pugna decerno, dimico); they declared it to be a ground of reproach to him, that he had entered the house of uncircumcised men, and eaten at the same table with them. Here *ἀκροβυστία* and *περιτομή* are, accordingly, antithetical terms. These strict men of the circumcision did not reproach Peter for having preached the Gospel to heathens and baptized them; such a course, indeed, they could not easily pronounce to be wrong, especially in view of the command of Jesus to preach the Gospel to all nations. But they could not reconcile it with their lofty conceptions of a strictly legal course of action, and of the dignity of an Israelite, that Peter should have commenced such a familiar intercourse, and such a close fellowship with pagans, entered a pagan house, and sat as a guest at the table of an uncircumcised man. If these opponents of Peter reflected further, they must have at last arrived at the conclusion that those pagans who hear the word of Christ and believe it, should necessarily be first circumcised and fully incorporated with the people of Israel, before a Christian, that is, a Judæo-Christian, could hold intercourse with them without restraint, and maintain a fraternal fellowship with them. And this was undoubtedly the Judaizing principle, in the proper sense of the term.

VER. 4–11. **But Peter - - - from the beginning** [But Peter began.].—The word *ἀρξάμενος* is not intended merely to describe the general fact that Peter **began** to speak, but also implies that his narrative took a wide range, and embraced the *earliest* circumstances connected with the event. The term *καθεξῆς* denotes that the apostle furnished a detailed and regular statement of all the facts, in the order in which they successively occurred. It is precisely the intimate manner in which the several incidents in the narrative are here interwoven with each other, that produces conviction, and silences every doubt. The true purport and meaning of the revelation which God granted to Peter in the vision (ver. 5–10), are unfolded by the arrival of the messengers from Cesarea (ver. 11), which coincided in time with the vision, as well as by the simultaneous command of the Spirit (ver. 12) that he should accompany them. And when the apostle enters the house of Cornelius, he learns that the latter had also received a divine command, and had been directed to send to Joppa, in order to hear the saving word from Peter's own mouth. As soon, moreover, as the Gospel is proclaimed to Cornelius and his friends, (ver. 15), the outpouring of the Holy Ghost occurs, and thus the several circumstances are all intimately connected with one another—each particular illustrates, explains, and confirms the rest, and the whole not only produces an harmonious impression on the mind, but also testifies incontrovertibly; "It is the will of God!" And, as the

event exercised such great influence on the enlargement and regular development of the church of Christ, Luke here repeats, in the words of the apostle, the principal features of the narrative which he had himself given in the previous chapter.

Ver. 12–14. **And the Spirit bade me go,** etc.—The word *οὗτοι* which is appended to *οἱ ἐξ ἀδελφοί*, ver. 12, shows that the Christians of Joppa, who had accompanied Peter to Cesarea, subsequently went with him to Jerusalem; this could have the more easily occurred, if, as it is probable, Peter at once proceeded to that city, without returning to Joppa. It is, besides, quite possible that Peter anticipated that some individuals in Jerusalem would remonstrate against the course of action which he had pursued, and hence desired the presence of these brethren as witnesses of the divine guidance in the whole transaction.

Ver. 15. **And as I began.**—The language: *ἐν τῷ ἄρξασθαί με λαλεῖν*, implies that Peter had not yet concluded, but intended to continue his discourse, when he was interrupted by the unexpected occurrence to which he here refers. ['Αρξα. is not pleonastic, as some have supposed, but is equivalent to: 'I had scarcely spoken a few words, when, etc.' Winer: *Gr. N. T.* § 65. 7. d.—Tr.]. When he mentions here the communication of the Spirit, he purposely lays a stress specially on its identity with the original communication of the Spirit to the Christians: *ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ*, namely, in the beginning of the outpouring of the Holy Ghost [" on the day of Pentecost." (Meyer).—Tr.].—When he afterwards says, ver. 17: *τὴν ἴσην δωρεὰν—ὡς καὶ ἡμῖν πιστεύσασιν*, etc., the participle *πιστ.* refers to *ἡμῖν*, which stands nearest to it, and neither to the more remote *αὐτοῖς* (Kuinoel), nor to both pronouns at the same time. For, as Bengel has ingeniously observed, this clause is intended to set forth that faith in Jesus was the condition on which alone the Christians had, at the beginning, received the gift of the Holy Ghost. The sense is: 'Not because we were Israelites, nor because we had obtained circumcision, but because we believed in Jesus as the Lord and Messiah, God has granted to us the gift of the Spirit, and indeed as a *δωρεά*, as a free gift of grace, to which we had no rightful claim, and which God did not owe to us.'

Ver. 16. **Then remembered I - - - he said.**—When Peter refers to the words of Jesus, which are recorded both in Luke iii. 16 [Luke xxiv. 49], and in Acts i. 5, the sense is not merely, that Peter had lived to witness the extension to pagans also of the gift which had been promised more immediately to the apostles (Meyer); the apostle rather speaks emphatically of the relation existing between baptism with water and baptism with the Spirit in the following sense: 'When the Lord promised us *His* baptism, it was the baptism with the Spirit;' now if He has granted to pagans the same baptism with the Holy Ghost, which we ourselves had previously received, baptism with water could not, in that case, be denied to them, for such a denial would have, very erroneously, represented the latter as being more important and more holy than the baptism with the Spirit.

Ver. 17, 18. *a.* **As God gave them,** etc. **[the like gift - - - us, who believed;** see above, on ver. 15.—Tr.].—The question in the apodosis (ver. 17): *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν θεόν*, contains an inference corresponding to the foregoing [*εἰ οὖν* etc. is the protasis.—Tr.]. The particle *δὲ* [see note 8 above, appended to the text.—Tr.] in the conditional clause, gives prominence to a certain antithesis, which is a double one in the present case, in which two interrogative clauses are combined. [Winer: *Gr. N. T.* § 66. 5. (3).—Tr.]. Peter asks: 'Who, on the other hand, was I?' and, 'Was I, then, able to hinder God?' The former question contrasts God with man, the latter, God's almighty will and action with man's feeble powers. In each respect it was impossible to hinder God, that is, when he decreed to save these pagans, and to incorporate them with the kingdom of Christ, as well as those who were Jews by birth. ["*κωλ. τ. θ. i. e., to hinder God*, by hindering the baptism (x. 47), which his will contemplated, when he communicated the Spirit." (de Wette).—Tr.]

b. It hence appears that Peter did not restrict himself to the special objection which was made to his course in accepting the hospitality of pagans, and sitting at the table with them; he also took, as the basis of his vindication of himself, the gracious purpose of God respecting the Gentiles, in so far as that purpose was unmistakably revealed in the acts of God. If he could exhibit the subject distinctly and convincingly, from this point of view, his defence of himself for entering into social relations with pagans, would be perfectly successful. And such was really the case, according to ver. 18. For, those who had entertained scruples, were not only satisfied (*ἡσύχασαν*), after hearing this address, and tacitly withdrew all that they had said in reproach of Peter, but also enthusiastically proclaimed the praises of God (*ἐδόξαζον* etc.), who had granted so great a gift as a change of mind to heathens also, with a view to life or to salvation. The change of tense in *ἡσύχασαν* and *ἐδόξαζον* [see note 9 above, appended to the text.—Tr.], informs us that Peter's opponents were at once satisfied, but that the thanks and praises which they gave to God, were enduring.

DOCTRINAL AND ETHICAL.

1. The circumstance is not concealed from us, that a difference of opinion existed among the members of the primitive church respecting the procedure of Peter in the case of Cornelius, insomuch that even reproaches were addressed to the apostle on account of his conduct. A feeling of dissatisfaction manifested itself, like that which is mentioned in ch. vi. 1; in the latter case, it was entertained by one part of the church against the other, but it is here an apostle with whom a part of the church is dissatisfied. Sacred History does not purpose to exhibit the believers in an ideal light, which would require that such facts should be veiled, but presents the whole case in accordance with the truth. Even the apostolic church was not distinguished by such unity of sentiment, that no difference of opinion could arise and cloud it. And even if this dis-

satisfaction with Peter's course, and these complaints originally proceeded from a "zeal of God" [Rom. x. 2], it is, at the same time, perfectly clear that this zeal was "not according to knowledge," and that moral defects also exercised an influence. Nevertheless, all is reported with the utmost candor, not merely for the sake of historical truth, but also in order that we might derive a warning from it, and understand that he that thinketh he standeth, should take heed lest he fall! (1 Cor. x. 12).

2. The deportment of the apostle Peter, when he heard these reproaches, was truly evangelical, and in accordance with the mind of Jesus, and was not hierarchical in its character. Far from retiring behind the protection of his apostolical authority and power, or leaning for support on any alleged primacy—far from claiming to be infallible in deciding a question of principle, or declining to furnish explanations and to justify himself, he allowed his opponents to express themselves unreservedly and fully. His defence, which was made with the utmost calmness and gentleness, was so constructed that the facts themselves spoke aloud, insomuch that even his opponents voluntarily confessed that they were vanquished. It was only in this way that the discussion could really result *in majorem Dei gloriam* (ἐδόξαζον τὸν ϑεόν, ver. 18); and it produced this result far more successfully than if the principle had been tenaciously held, that the apostle was *a priori* necessarily right, or, that, in view of the contracted judgment of the laity, he was by no means bound to explain his conduct.

HOMILETICAL AND PRACTICAL.

VER. 1. **The apostles and brethren - - - heard.**—The sweet savour of Christ [2 Cor. ii. 15] is sometimes widely diffused by a single family. (Quesn.).—It will ever be an honor to this upright man (Peter), that he dared to be the first who, in company with others, guided poor heathens to Christ by means of the Gospel. If, then, it should even be the case that nothing at all is said about any one of us, except that we had not labored in vain to save sinners through the Gospel—that here a sinner had been awakened, or there a thirsting soul sought the grace of God—that here a soul had found peace, or there another obeyed the Gospel—and, that we had faithfully guided all,—this would be an abiding praise before God. (Ap. Past.).—*Cesarea and Antioch, the joy of Jerusalem.* This is the theme of the present chapter. The Lord subdued the carnal thoughts of the believers who were of the circumcision, so that they were quieted; they now not only praised God for all that had occurred in Cesarea, but also stretched forth fraternal hands to Antioch, so that all might be accomplished in that city, which the tokens in Cesarea had indicated. Before Luke exhibits to us the progress of the Gospel from Antioch even to the end of the earth, he directs our attention to the unity of the Spirit, which marked the relations between Antioch and Jerusalem; but Cesarea was the bond of peace which the Lord had, in a wonderful manner, established between these two cities. (Besser).

VER. 2, 3. **But when Peter was come up - - - they - - - contended with him,** etc. —How often wisdom still has to justify herself on account both of her children, and of her manner of gathering them, in answer to many a censure and many an objection which men pronounce! Who can perform any work so skilfully, as to be liable to no objection? But it is often well that such opposition counterbalances the joy with which success might inspire us, as we thus the more surely remain in that humble and calm frame of mind, which Peter here exhibits. (Rieger).—The church in Jerusalem did not recognize Peter as a pope, since she here calls him to account. (Starke).—The discussion of religious subjects, it is true, can seldom take place, without being, to a certain extent, a source of offence; still, it is often attended with the advantage that the truth is thus more fully brought to light. (id.).—We learn from this contention, 1. That even among God's saints no one has been free from blemishes and folly; and although we cannot compare the large rents in the walls of our modern Zion with the inconsiderable crevices that may be discovered in the primitive church, nevertheless, the church has at all times been, and always will continue to be, a lazar-house, in which the sick and the infirm are restored by Jesus, the faithful Physician. Let no one, then, despond, who is required to fulfil the duties of his office among the dead and the living, the healthy and the sick. 2. But, on the other hand, we ought not to ascribe the faults of the saints to a malicious spirit. There are some, who, when they speak of the devout, strain at gnats, while, at other times, they can even swallow camels. There are others who look at the failings of the apostles through a magnifying glass, and charge them with having misunderstood the mind of their Master, with having caused his plan to fail, etc., because they cannot establish their own system of faith, except on the ruins of the apostolic doctrine. There are even individuals who attempt to palliate their own transgressions, by appealing to the faults and sins of believers in the primitive church. It is necessary to explain to all such persons the distinction between faults and weaknesses, on the one hand, and unfaithfulness and unholiness of feeling, on the other—to show them that the faults of believers are not presented as models, but recorded as warnings—and to exhort them to repent, and do the first works [Rev. ii. 5]. Pastors, especially, are bound to guard against indulging a contentious spirit, and to remember the word of Paul: "If any man seem to be contentious, [let him know that (*Germ. version*)] we have no such custom." [1 Cor. xi. 16]. 3. When we have truly known and experienced the universal love of God, we can form a more correct judgment respecting many occurrences which are connected with the kingdom of God, although they may take place beyond the pale of our own creed, and we will be preserved from yielding to an undue zeal against other religions. It will give us pleasure when, here or there, another soul is won, even if we might object in part to the manner in which that soul was approached. 4. They were of the circumcision, or believers among the Jews, who took offence at the baptism of the Gentiles [see EXEG. note on

ver. 3.—Tr.]. Their attachment to the traditions of the fathers, and their erroneous views of certain passages of the Scriptures, led them to regard the observance of the Mosaic law as necessary. A remnant of the Jewish leaven still fermented in them, and, through them, in the primitive church. We here find a striking illustration of the force of old and deep-rooted prejudices, even in the case of converted men. The tendency to rely on works, as if they were meritorious, is not entirely extirpated, even when its gross forms cease to appear after conversion. (Ap. Past.).—*The infirmities of believers:* they are to be regarded, I. Not as facts which bear witness against the faith, but as evidences of human imperfection, over which faith has not yet fully prevailed; II. Not as palliations of our own sins, but as facts which warn him who stands, to take heed lest he fall.—*The divisions in the primitive Church*—exhibited to Christendom, for the purpose of, I. Humbling men, by exposing the power of the enemy, who never fails to sow tares among the wheat; II. Comforting men, by demonstrating that nothing new or strange occurs in the experience of the church, when rents and divisions take place in our day; III. Instructing men, by showing how such divisions may be healed, through the power of evangelical truth and love.

Ver. 4–17. [See above, Hom. etc. on ch. x. 9–23.]. Observe here a beautiful illustration of humility, as furnished by a religious teacher. Peter gives an account of his conduct with modesty, in full accordance with his own exhortation (1 Pet. iii. 15, 16), in a very different manner from the bishops of Rome, who will not consent to be judged by any one. Ps. xii. 4. (Starke).—Here he was truly *Peter;* like a *rock* that cannot be moved, he retained all his firmness when the brethren assailed him, and neither permitted himself to doubt the truth of his convictions, nor lost his calmness and gentleness. How would *we* have sustained ourselves in such a trial—we, who are often so sensitive and impatient when sincere friends kindly admonish us, or, after we have ascertained the will of God, begin to waver, when we hear the opinions of men? (From Ap. Past.).—The testimony of the six brethren of Joppa, who had accompanied Peter, was now of great advantage to him. Hence, it is well, if we desire to obviate all doubts, to act with openness, and to secure the testimony of men of acknowledged veracity. (Rieger).—The defence of the apostle is, in its whole character, calm, natural and convincing. He relates all the circumstances of the case with precision, and specially dwells on those which justified his conduct, *e. g.*, his own prejudice at the beginning, the heavenly vision, etc. This mode of demonstrating his innocence, by a plain statement of the facts themselves, corresponds precisely to the spirit of Christianity, which demands that truth and uprightness should constitute the basis of all our actions. (From Ap. Past.).—*The apostle Peter's vindication, in the presence of the Christians, of his conduct in baptizing heathens:* I. That he vindicates himself; II. The manner in which he does it. (Schleiermacher).

Ver. 18. **When they heard these things, they held their peace.**—The strong should bear with the infirmities of the weak, but the latter should also be willing to receive the admonitions of the former. (Starke).—To err is human, but to adhere resolutely to an error of which we are convinced is devilish. How much injury has been inflicted on the church of God by that obstinacy which continues to defend erroneous views, because they have been once adopted! (Ap. Past.)—*The objections of human short-sightedness against the wonderful ways of divine wisdom:* they must end, I. In self-abasement and silence, II. In joyful praise of God.

On the whole section.—*Peter's defence of his conduct before the brethren, a model of a fraternal vindication:* I. By its evangelical gentleness and humility; II. By its apostolical firmness and candor.—*The best witnesses of a servant of God, when he is assailed and misjudged:* I. The commission of God, of which he is conscious; II. The eyes of men, in whose presence he labored; III. The peace of mind with which he can justify himself; IV. The fruits of his labors, to which he may point.—*Then hath God also to the Gentiles granted repentance unto life:* let us here observe, I. The greatness of divine mercy; II. The blessings which follow man's repentance.—*The reception of the first heathen family into the Christian brotherhood:* I. A glorious triumph of divine wisdom and mercy; II. A noble proof of Christian humility and charity; III. A powerful impulse to that love which seeks the salvation of men.

SECTION IV.

THE ESTABLISHMENT OF A GENTILE-CHRISTIAN CONGREGATION IN ANTIOCH. ITS COMMUNION IN FAITH AND LOVE WITH JERUSALEM. SAUL AND THE ANTIOCHIAN CONGREGATION.

CHAPTER XI. 19–30.

A.—THE FOUNDING OF THE CHURCH IN ANTIOCH, THROUGH THE AGENCY OF HELLENISTS.

CHAPTER XI. 19–21.

19 Now they which [who] were scattered abroad upon [since] the persecution [affliction] that arose [had arisen] about Stephen[1] travelled as far as Phenice, and Cyprus, 20 and Antioch, preaching the word to none but unto the Jews only. *And [But] some of them were men of Cyprus and Cyrene, which, when they were come to[2] Antioch, [who came to Antioch, and] spake unto the Grecians [Greeks][3], preaching [the Gospel concerning] the Lord Jesus. 21 *And the hand of the Lord was with them: and a great number [that][4] believed, and [*om.* and] turned unto the Lord.

[1] Ver. 19. The reading ἐπὶ Στεφάνῳ [of *text. rec.*], is better attested, as well by MSS. [B [e sil]. G. H.], as by ancient versions and fathers, than ἐπὶ Στεφάνου [of A. E., and adopted by Lachm.]; this latter was undoubtedly introduced by those who viewed ἐπί [here] as a preposition of time [as the Vulg. which represents the Greek genitive in the version *sub Stephano.* (See WINER: *Gram. N. T.* § 48. c: "ἐπί is here equivalent to *on account of*, or, *against*, with the dative.") D. reads ἀπὸ τοῦ Στεφανοῦ. The dative is adopted by Tisch. and Lach. and is sanctioned by Cod. Sin.—TR.]

[2] Ver. 20. a. ἐλθόντες is decisively sustained [by A. B. D. E. G. Cod. Sin., and adopted by Lach., Tisch. and Alf.], rather than the compound εἰσελθ. of *text. rec.*, which is supported by only *one* manuscript. [H.].—[After ἐλάλουν Lach. and Alf. insert καὶ from A. B. and Vulg. *et*; it is also found in Cod. Sin. But it is omitted in *text. rec.*, and by Tisch. in accordance with D. E. G. H., and is regarded by de Wette as an interpolation.—TR.]

[3] Ver. 20. b. The two conflicting readings are Ἕλληνας and Ἑλληνιστάς. The latter [of *text. rec.*] is still sustained numerically by the authorities, rather than the former, viz., by B [e sil]. E. G. H., and nearly all the minuscules, and by several fathers. But, on the other hand, Ἕλληνας is found in A. and D. (in the original text of the latter [but altered by a later hand to—νιστας (Tisch.)]). It also occurs, as it has recently appeared, in Cod. Sin., and is adopted by Eusebius, and by Chrysostom, Theophylact and Oecumenius, in their *commentaries.* [But the text of the original writer of Cod. Sin. reads thus: ελαλ. και πρ. τ. εὐαγγελιστας, and a later hand altered the last word to ἕλληνας. Tisch. and Alf. add that Chrys. Theop. and Oec., in their *text*, as distinguised from their *comm.* read—νιστάς.—TR.]. Internal reasons decide unconditionally in favor of Ἕλληνας, for this reading alone constitutes an antithesis to Ἰουδαίοις of ver. 19, inasmuch as the preaching of the Gospel to the Hellenists [who were also *Jews* by birth; see above, ch. vi. 1 b.] would not in the least degree, have been a novel and remarkable event. Hence, the reading Ἕλληνας was preferred already by Grotius, Usher, and Bengel, and was inserted in the text by Griesbach, Lachmann and Tischendorf [and by Alf., with whom de Wette and Meyer fully concur. Tischendorf says that the Vulg. does not seem to distinguish between the two words. The Engl. version renders ἑλληνιστής in the three passages in which it occurs in the *text. rec.* by *Grecians* (Acts vi. 1; ix. 29; xi. 20). Ἕλλην (sing. and plur.) occurs in the *text. rec.* twenty-six times; it is rendered, in the Engl. vers. of the N. T. six times *Gentile, Gentiles*, and twenty times, *Greek, Greeks.*—TR.]

[4] Ver. 21. The article ὁ is wanting before πιστεύσας, it is true, in most of the uncial MSS. [D. E. G. H. and *text. rec.*], and is found only in A. and B. [and also in Cod. Sin.]; but as it would scarcely have been inserted, if it had not been originally employed, it may be regarded as genuine. It has, hence, been inserted in the text by Lach. and Tisch. [and by Alf.]

EXEGETICAL AND CRITICAL.

VER. 19. *a.* **Now they which were scattered abroad.**—Luke here resumes his account of the Christians who had become fugitives in consequence of the hostility of which Stephen, and, immediately afterwards, the Church in general, had been the objects. Ἀπὸ τῆς θλίψεως, *away from* the affliction, or, *since* that event [*on account of*, (de Wette); *in consequence of* (Winer, § 47. b. ult.)—TR.]. This θλίψις is, as Luke specially states, the one γενομένη ἐπὶ Στεφάνῳ, which occurred on account of Stephen, or, with the origin of which he was connected. (Ἐπί, indicating the motive.)

b. The question here arises: What is the connection between this narrative, ver. 19–21, and the foregoing? That a certain pragmatic connection [that of *cause* and *effect.*—TR.] *does* exist, is indicated by οὖν, and the point to be determined is: *What* is that connection? Now, at first view, the obvious answer would seem to be, that the preaching of the Gospel to the Antiochian Gentiles, ver. 20, is intended to be described as a result of the conversion of the Gentile, Cornelius. This is the opinion of Kuinoel, and a similar view is entertained by Schneckenburger (*Zweck. d. Apgsch.* p. 176), and Lange (*Gesch. d. Kirche.* II. 148.). The interpretation is sustained by assuming that the example of Peter authorized and encouraged similar efforts and attempts to preach the Gospel to heathens. But, on the one hand, the narrative which now follows, stands in no connection whatever with the conversion of Cornelius; it would, indeed, be necessary, in order to establish such a connection, to assume by a forced interpretation, that the contents of ver. 19 constitute a parenthesis, and to connect ἐλάλουν πρὸς τ. Ἑλλ. in ver. 20, immediately with οὖν [at the beginning of ver. 19.]. And, on the other hand, it distinctly appears from ver. 19, that Luke intends to connect the statements in that verse and in those which succeed, with his account of the persecution of which Stephen was the victim. Luke, in fact, here resumes the thread of discourse

which he had dropped at ch. viii. 4 [see above], and employs precisely the same words which occurred in that passage: οἱ μὲν οὖν διασπαρέντες διῆλθον. The historian, no doubt, connects this event—the original founding of the church at Antioch—with the conversion of Cornelius, since it is, in its essential features, of the same nature; it is, namely, an extension of the church of Christ beyond the boundaries of Judaism. But, at the same time, he by no means places the two events in an immediate causal or pragmatical connection. Hence, the position which the following narrative of the founding of the church in Antioch occupies, furnishes no grounds for assigning the first conversion of pagans in Antioch to a later period than that of Cornelius. The pragmatic connection of the conversion of pagans in Antioch with the persecution described in ch. viii. 1 ff., implies, on the contrary, that the former may have occurred even *previously* to the occurrence at Cesarea. For those who were scattered after the death of Stephen, probably continued their journey without delay, until they severally found places in which they could abide in security, and labor without hinderance—some of them, in particular, arriving at Antioch. And here it cannot reasonably be supposed that a period, embracing even several years, elapsed before any one of their number proclaimed the word concerning Jesus Christ to individual heathens. But it is known with certainty, on the other hand, from the history of the life of the apostle Paul, that a period of at least three years intervened between the death of Stephen (which was followed afterwards by the conversion of Saul), and Paul's residence in Tarsus [ix. 30; xi. 25, 26], during which the Antiochian congregation already existed.

c. **Travelled as far as Phenice, and Cyprus, and Antioch.**—[Φοινίκη, Lat. *Phoenice*, (a more correct form than the usual *Phoenicia*) is the ancient Græco-Roman name of a narrow strip of land on the Syro-Palestinian coast of the Mediterranean, more than 130 miles in length, extending from Cape Carmel on the south to the island of Aradus near the coast, or the mouth of the river Eleutherus, and including the cities of Tyre, Sidon, Berytus, etc. (Herzog: *Real-Encyk.* XI. 610.—For **Antioch**, see below, on ver. 20, 21.—Tr.]. We are informed in this verse, that the Christians who fled from Jerusalem after the death of Stephen, and who, according to ch. viii. 1, were scattered abroad throughout the regions of Judea and Samaria, had, in some instances, passed beyond the northern and north-western boundaries of Palestine, and entered the territory of Phenice; others proceeded to the neighboring island of Cyprus, or retired to Antioch, the capital of Syria. They labored as missionaries wherever they came, and probably prepared the way for the establishment of the Christian congregation in Tyre, which is mentioned below, ch. xxi. 7. However, they were accustomed to address none but Jews, which fact indeed is implied in ch. viii. 4; the only exception was that of Philip, who preached in Samaria [viii. 5], and was afterwards specially directed by God to approach the officer of the court, who belonged to Meroë [see above, ch. viii. 27, 28. b.—Tr.]

Ver. 20, 21. **And some of them**, etc.—New and important statements are here made. Some of these Christians whom the persecution had dispersed, and whose flight converted them into missionaries, were natives of the island of Cyprus; others of the number originally came from the African province of Cyrene. They were, consequently, Judæo-Christians who were natives of Hellenic regions, that is, they were Hellenists. When these men arrived at the large city of Antioch (in which, undoubtedly many Jews also resided), and proclaimed Jesus as the Lord, they addressed themselves also to the Hellenes, that is, to heathens. See note 3 above, appended to the text, (on ver. 20. b.).—Antioch, situated on the river Orontes, and somewhat less than 20 miles distant from the Mediterranean [and its port, Seleucia], had been built by Seleucus Nicator, the founder of the kingdom of the Seleucidæ, and received its name from that of his father Antiochus. It was one of the many Hellenic [Greek] colonies, which owed their existence to the Macedonian conquests in the East. The Greek language and culture consequently predominated in Antioch, which rapidly rose to the rank of the first city of the East, although the mass of the original inhabitants consisted of natives of Syria.—Thus it occurred that Israelites who found homes in heathen countries in which Greek culture prevailed (Hellenists), were the agents through whom the Gospel was proclaimed to heathens of *Greek culture.* They labored, moreover, with great success, for we are told, in ver. 21, that a great number of heathens received the word in faith, and were converted to Christ. This was the work of the Lord, for His **hand**—his mighty, spiritual influence—accompanied the labors of these zealous Christians. [Comp. Lu. i. 66; Acts iv. 30; "*potentia spiritualis, per evangelium se exserens.*" (Bengel).—Tr.]

DOCTRINAL AND ETHICAL.

1. The kingly *power* of Christ, to whom indeed *all* power in heaven and in earth is given, and the wonderful and adorable *wisdom* of his government, are gloriously revealed in the fact that the persecution which led to the death of Stephen, and compelled many Christians to flee from Jerusalem, was converted into the means for extending His kingdom. When men thought evil, God meant it unto good [Gen. l. 20]; an occurrence which seemed even to the disciples of Jesus to be dangerous and pernicious, was ultimately demonstrated to be truly beneficial, through the guidance of the Lord. When the Christians were compelled to flee from one city, they retired, according to the Redeemer's directions, to another, and found, at length, a quiet and secure place of abode. If the primitive church, which had previously occupied such an isolated and exclusive position, was scattered, it was precisely that event which caused the Gospel to be carried to other places. The kingdom of Jesus Christ is the kingdom of the *Crucified* One, and the cross is its peculiar mark. No believer can advance in the path of holiness without bearing the cross, and not only the internal, but also the external growth of the church of Christ, often proceeds with most success, precisely under the cross.

On this occasion, the cross, or persecution, promoted the extension of the Gospel not merely beyond the city of Jerusalem, namely in Judea and Samaria, but also beyond the limits of the Holy Land, and, indeed, far beyond the boundaries which separated Israel from the heathen world.

2. Those whom the persecution had dispersed, **spake** the word, **preaching** the Gospel concerning Jesus, wherever they came. They proclaimed that Gospel even though they were not apostles, nor held any other office in the church.—They knew in whom they believed; they were anointed with the Holy Ghost, and "out of the abundance of the heart, the mouth speaketh." [Matth. xii. 34]. Thus they involuntarily became travelling preachers, and even missionaries among heathens, since some of them preached Jesus to the Greeks in Antioch. And that they did not act presumptuously in adopting this course, was demonstrated by the blessed results: the hand of the Lord was with them ver. 21, and many heathens were converted through their word. The Lord of the Church Himself, accordingly, sanctioned and legitimized these extra-official labors. The great principle itself, which was involved in the conversion of Gentiles, was sanctified by God in the case of Cornelius and the apostle Peter; but the first successful movement in this work of converting heathens—the first establishment of the congregation of Antioch, the metropolis of Gentile-Christianity,—was effected, not by Peter, nor by any other apostle, but by ordinary Christians and church-members.

HOMILETICAL AND PRACTICAL.

See below, ver. 27–30.

B.—THE CHURCH IN JERUSALEM SENDS BARNABAS TO ANTIOCH; HE ENCOURAGES THE MEMBERS OF THE RECENTLY FORMED CONGREGATION, AND CONDUCTS SAUL TO THEM.

CHAPTER XI. 22–26.

22 Then [But] tidings of these things [concerning them (*see* EXEG. *note*)] came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that 23 he should go [travel][1] as far as Antioch. *Who, when he came [arrived], and had seen [and saw] the grace[2] of God, was glad [rejoiced], and exhorted them [*om.* them] all, that with purpose [determination] of [the] heart they would cleave [should ad-24 here] unto the Lord. *For he was a good man, and full of the Holy Ghost and of 25 faith: and much people [a considerable multitude] was added unto the Lord. *Then 26 departed Barnabas [But he went forth][3] to Tarsus, for to seek Saul: *And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they[4] assembled themselves [came together] with the church [in the congregation][5], and taught much people. And [taught a considerable multitude, and (τε) that (χρημ. *also depending on* ἐγένετο)] the disciples were called Christians first in Antioch.

[1] Ver. 22. It is true that διελθεῖν is wanting in A. B. [and also Cod. Sin.], as well as in several versions [Syr. Vulg. etc.], and it is cancelled by Lachmann. It is, however, sufficiently attested [by D. E. G. H., and retained by Alf.], and could have more easily been omitted as superfluous, than have been interpolated, if it had originally been wanting. [See WINER: *Gr. N. T.* § 65. 4. ult. where the presence of the word is justified and explained.—TR.]

[2] Ver. 23. [τὴν after τὴν χάριν is omitted in the *text. rec.*, with D. E., but Lachm. and Alf. insert it from A. B. It is found also in Cod. Sin. Alford takes it emphatically in the following sense: "the grace which (evidently) was that of God."—TR.]

[3] Ver. 25. The readings ὁ Βαρνάβας and αὐτόν [the latter both before and after ἤγαγεν], are alike spurious; the former [is found in E. G. H., Vulg. etc., but is omitted in Cod. Sin., and by Alf., and, besides,] is wanting in A. B. and D., even though the latter MS. (Cantabrig.) has inserted in the text an unnecessary amplification of this verse. [It is adopted by Bornemann, and is as follows: ἀκούσας δὲ, ὅτι Σαῦλός ἐστιν εἰς Θαρσόν (corrected by a later hand to Ταρσόν) ἐξῆλθεν ἀναζητῶν αὐτὸν· καὶ ὡς συντυχὼν παρεκάλεσεν αὐτὸν ἐλθεῖν εἰς Ἀντιόχειαν.—αὐτὸν *before* ἤγαγεν, is found in G. H., but is omitted in A. B. E. Cod. Sin., and by Lach., Tisch. and Alf.—αὐτὸν *after* ἤγαγεν is found in E. G. H., but is omitted in A. B. Cod. Sin., and by Lach., Tisch. and Alf.—TR.]

[4] Ver. 26. a. The word αὐτοῖς [after Ἐγένετο δὲ], which in reference to the last member of the verse [χρηματίσαι, like the preceding infinitives, depending on ἐγένετο; WINER: *Gr. N. T.* § 44. 3], is obviously the more difficult reading, is, nevertheless, sustained by three important MSS. [A. B. E., and now also Cod. Sin.], and a number of minuscules. Hence, Tisch. and Lach. [as also Born. and Alf.] have very properly preferred it to the reading αὐτούς [of *text. rec.* from G. H. Meyer says, in opposition to these editors: "The accus. is necessary, as χρημ. which follows afterwards, does not suit this dative." But Luke may have chosen the dat. on account of ἐγένετο which immediately precedes, (comp. xx. 16; xxii. 17) and retained this construction, although he appended the last member of the verse. See WIN. *Gr. Gr.* §§ 60–67.—TR.].—It is more doubtful whether καί before ἐνιαυτὸν [omitted in *text. rec.*, and by E. G. H.] and which Lach. and Tisch. [and Alf.] have inserted from A. B. etc., is genuine; it rather appears to be a later addition, designed to be emphatic. [It is found in Cod. Sin. Meyer regards it as genuine, and as corresponding to καὶ before διδ., equivalent to *both—and also*.—TR.]

[5] Ver. 26. b. [The Engl. version offers in the margin the strictly literal rendering (Wiclif; Rheims): *in the church* (ἐν τ. ἐ.), instead of *with the church* (Geneva) in its text. See EXEG. notes below, ver. 23–26. b.—TR.]

EXEGETICAL AND CRITICAL.

VER. 22. **Then tidings of these things** [concerning them].—The tidings referred to the *men* [not "things" Engl. vers.], who voluntarily labored in Antioch as missionaries among the Gentiles; for *αὐτῶν* in ver. 22, like *αὐτῶν* in ver. 21, must necessarily be understood as referring to the Hellenists who are described in ver. 20, as performing the part of evangelists. Public report [*ὁ λόγος*, *fama*, as in Mark i. 45 (Meyer).—TR.] brought the information concerning their operations among the pagans, and the results of their preaching in Antioch, to the congregation in Jerusalem. The members of the latter gave evidence of their interest in this matter, and in the congregation in Antioch, (which had been but recently formed, and which consisted mainly of converted heathens), by sending Barnabas to them. This mission was the more appropriate and kind, as Barnabas himself was also a native of the island of Cyprus (iv. 36), from which some of those Christians came, who had spread the Gospel in Antioch. A certain connection between these men and Barnabas, accordingly, already existed, inasmuch as he was not only a Hellenist, but, in particular, a native of Cyprus.

VER. 23-26. *a.* Barnabas was commissioned by the primitive congregation to examine the state of affairs in Antioch, and then to adopt such active measures as the circumstances should require. When he arrived, he saw such decisive evidences of the grace of God, which had attended the labors of the evangelists, and controlled the newly converted heathens, that he could only heartily rejoice. He found no occasion to censure any thing whatever, or even to remedy any defect, and therefore all that remained for him to do, was, solely, to exhort all the members of the congregation to persevere, and to remain faithful to the Redeemer. He urged them to adhere *τῇ προθέσει τῆς καρδίας*, with the determination of the heart, to the Lord, *i. e.*, to adopt it as an established principle, and carry it into effect, that they would adhere to Christ. This *παρακαλεῖν* of Barnabas reminds us of the circumstance mentioned by Luke, ACTS, ch. iv. 36, that he had been surnamed: "Son of prophetic discourse, or exhortation" [see EXEG. note on iv. 36, 37.—TR.], on account of the special gift which he had received. We may hence assume, that the exhortations which he addressed to the Antiochian Christians, were discourses preëminently marked by depth and power of thought, and by earnestness of manner. There is another allusion to the same general point, in Luke's remark that Barnabas had a kind heart and disposition, and was full of the Holy Ghost and of faith. The predicate *ἀγαθός* designated not only moral worth in general, but also, in a special sense, kindness, or, affectionate sentiments. All this most fully agrees with the statement that he rejoiced so heartily (*ἐχάρη*, ver. 23), when he ascertained the spiritual state of the recent converts.

b. **Who, when he came**, etc.—The mission of Barnabas produced a twofold result: on the one hand, the number of converts was considerably increased (ver. 24) through his labors in the congregation of Antioch; on the other, it was of the highest importance, and exerted a widely extended influence, in reference not only to this congregation, but also to the entire church of Christ, that Barnabas brought Saul in connection with the congregation of Antioch, ver. 25 f. Saul did not himself originally conceive the thought, independently of others, of proceeding to Antioch, but it was Barnabas who induced him to adopt this course. It was, according to ch. ix. 27, Barnabas himself, who had, at an earlier period, introduced Saul to the apostles in Jerusalem, and placed him in connection with the primitive congregation of that city. The same man now brought Saul to Antioch, and established an organic communication between him and this congregation of Gentile-Christians, the future history of which promised to be so rich in events, and which converted Antioch into the metropolis of Gentile-Christianity. Barnabas was acquainted with all the circumstances connected with the conversion of Paul, and hence he had, doubtless, also been informed of the declaration of the exalted Redeemer that He had chosen Saul to bear His name before Gentile nations and kings, ch. ix. 15; comp. xxii. 21; xxvi. 16 ff. It is therefore possible that while Barnabas was laboring in this Gentile congregation, which had been so recently called into existence, and yet had already become so large, the image of that man who was chosen for such lofty purposes, and, specially, for the conversion of heathens, may have, not without the illumination of the Holy Ghost ("full of the Holy Ghost," ver. 24), presented itself to his mind. It was soon clear to him that Saul was precisely suited for *that* field of labor, even as the latter was suited for him, so that he would be the right man in the right place. He accordingly proceeded at once to Tarsus in Cilicia, which was not far distant, for the purpose of seeking Saul in his native city, to which he had retired in order to escape the hostile movements of the Hellenists at Jerusalem, (ch. ix. 30). Here he had disappeared for a season from the view, not only of his enemies, but also of his Christian brethren, like one who had left no trace behind; it became necessary to seek him out (*ἀναζητῆσαι*), and, as it were, to discover him anew (*εὑρὼν*). Barnabas induced him by his earnest requests and representations to accompany him when he himself returned to Antioch. And now Saul enters upon that field of action on which his peculiar labors were destined to unfold themselves in their whole breadth and depth. He labored at first in connection with Barnabas during an entire year, within the limits of the Antiochian congregation: they assembled "in the congregation," that is, they labored in the assemblies for public worship; [*ἐν τῇ ἐκκλησίᾳ*, they attended at the meetings of the congregation, (de Wette); *they came together in the church*, the public assembly, *i. e.*, for the purpose of worship. (Hackett).—TR.].—To understand the word *συναχθῆναι*, with Meyer (2d ed.) as denoting the hospitable reception with which the two men met, is not in harmony with the context, as the language of Luke refers alike to Paul and Barnabas, whereas the latter already had his home, as it were, in Antioch; *συνάγειν*, moreover, occurs in such a sense only when the words *εἰς οἰκίαν* are connected with it, or when the connection

indicates it unequivocally in some other manner. [In the last (3d ed. 1861) edition of his commentary, Meyer abandons the interpretation mentioned above, and now says: "συναχθῆναι does not denote a *hospitable reception* (Matth. xxv. 35), which does not suit the case of Barnabas; the sense is: they were *brought together*, that is, *united* in the congregation, after having previously lived and labored apart from each other."—Tr.].—The two men **taught much people**, which fact indicates the wide extent of their operations; their labors, however, are not to be viewed precisely as those of missionaries, but rather as those of teachers (διδάσκειν), who guided the converts in acquiring a knowledge of the truth, and conducted them onward in the Christian life and walk. It should, besides, be noticed that this διδάσκειν, in the proper sense of the word, is here, for the first time, mentioned in connection with Paul, (although Barnabas is also undoubtedly included), whereas in iv. 2, 18; v. 25, 28, 42; comp. ii. 42, it is represented as exclusively the act of the apostles.

c. That the name of "*Christians*" originated in Antioch, is a fact, for the knowledge of which we are indebted to Luke. It may seem to be one of very little importance, and is, indeed, mentioned incidentally, and in quite an unpretending manner. Still, it is a fact of some weight, and is so regarded by Luke, however unpretending his manner of stating it may be. For the connection in which it occurs, shows that he viewed it as an evidence of the blessing which attended the labors of Saul and Barnabas in Antioch. [The Christians styled themselves οἱ μαθηταί, οἱ ἅγιοι, οἱ πιστοί, or οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ τῆς ὁδοῦ (Alf.) while the names Γαλιλαῖοι (Acts ii. 7), Ναζωραῖοι (Acts xxiv. 5), etc., were applied to them by the Jews. (Kuin.)—Tr.]. The original introduction of the name of **Christians**, constitutes, indeed, in a certain sense, an era. It has long since, and with great truth, been said, that the Christians did not originally apply this name to themselves; for throughout the whole New Testament it is employed by those who were not Christians. (Acts xxvi. 28; 1 Pet. iv. 16). Neither could the Jews have introduced it, since they would never have applied the Messianic name, which they held to be sacred, to a hated sect; it would have, according to their views, been desecrated by such a use. No other explanation is possible, except that the name proceeded from the *pagans*, and this view is sustained by the form of the word, which, in every respect, resembles the names of political parties, such as *Herodians* [Mt. xxii. 16], *Cæsarians*, *Pompeians*. ["That it has a Latin form (like Mariani, Vitelliani, etc.), is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, etc". (Alf.).—Tr.]. To pagans, who were not acquainted with the historical and dogmatical or religious signification of ὁ χριστός as an appellative, it seemed to be a *proper* name, and thus they formed a party name from it. Ewald, who goes still further, conjectures that the name proceeded from the Roman government in Antioch, the residence of the proconsul of Syria; but it is not probable that the Roman authorities, at this early period, already noticed the Christians officially, as a body of men distinct from the Jews. [Χρηματίσαι, 1. aor. inf. act., "nominati sunt; χρηματίζειν Atticis erat *res agere*, apud recentiores, *res ita agere*, *ut nomen inde adipiscaris*, hinc significatione intransitiva, *dici*, *nominari*, *audire*, id. quod ὀνομάζεσθαι, καλεῖσθαι, etc". (Kuinoel). Comp. Rom. vii. 3.—Tr.].—Now if the name was furnished by pagans, this circumstance itself demonstrates that the development of the church of Christ had advanced to another grade, which was new in its essential features. Although the pagans often came in contact with Christians, they had not hitherto distinguished them from the Jews, nor recognized them as a separate and independent class of men. But they now made this distinction, and, first of all, in Antioch, and thus two points are established:—first, large numbers of pagans must have been converted in this city; for as Antioch contained a large Jewish population also, it is apparent, that if the great mass of the Christian congregation had consisted of converted Israelites, the Christians, as a whole, would have continued to be identified with the Jews. Secondly, the specific or peculiar features of Christianity, now came prominently into view, in so far as Christ was the centre of the faith, the love, and the hope of the Church (Χριστιανοί). The introduction of this name is, therefore, historically important, as an evidence that, at this point, the church of Christ is entering the sphere of General History, and that the Judæo-Christians are becoming commingled with Gentile-Christians as one body. See my [the author's] work, entitled: *Apostol. u. nachapost. Zeitalter*, 2d ed. p. 372 f. [Lechler there remarks, in addition to the thoughts expressed above, that the name *Christians* embraced all the members, irrespectively of their Jewish or Gentile birth, since Luke here says τοὺς μαθητάς, and that it appears from Gal. ii. 12, 13, that previously to the arrival of certain men at Antioch, the Judæo-Christians had not been deterred by any Levitical laws from associating with their Gentile-Christian brethren on equal terms, etc., etc.—Tr.].—The supposition that the name of *Christians* had been originally employed as a term of ridicule, which, after the example of Wetstein, Baumgarten still entertains, has nothing to sustain it, except the circumstance that the people of Antioch were notorious for their wit and satirical language. [For the authorities by which this fact is proved, see Kuinoel, *ad loc.*, and Conyb. and Howson: *Life*, etc. *of St. Paul*, I. 130, and n. 4. London. 1854.—Tr.]

DOCTRINAL AND ETHICAL.

1. The apostles here recede in a remarkable manner from our view. When Philip had labored among the Samaritans, the *apostles* who were at Jerusalem, heard that Samaria had received the word of God, ch. viii. 14, and they sent thither Peter and John, two of their own number. But in the present passage the tidings of the conversion of Gentiles in Antioch, "came unto the ears of the *church*," and it is the church that sends Barnabas to this city. Hence, it is not the college of the apostles, but the church, that grants the commission, and the messenger himself is not an apostle, but a member of the church. It can-

not, indeed, be doubted in the least degree, that the church at Jerusalem, including, and not excluding the apostles, is meant, so that the apostles coöperate when Barnabas was commissioned. Nevertheless, even according to this view, it is a striking circumstance that the apostles, whose position was so prominent in ch. viii. 14, here retire, as it were, among the congregation, and act only *in conjunction with* the latter. Even when it is fairly taken into account, that at the former period the great majority of the members of the church in Jerusalem had been scattered abroad, in consequence of the persecution mentioned in viii. 1, and that those who remained in the city were principally the apostles, (whereas, at the present time, a numerous congregation may have again gathered around them), it is still a very significant circumstance that the *messenger* was a man who did not belong to the circle of the apostles. This course of the apostles in thus retiring from their former prominent position, must, necessarily, have a certain reference to the specific nature of the event that is here brought to view. Baumgarten (I. 267) very correctly here recognizes an instance of the self-control of the apostles. It was not egotism nor sensitiveness which caused them to retire; the church rather acted with an intelligent understanding of the Lord's plan of salvation, and was governed by a spirit of love, which, with great delicacy and wisdom, anticipated and provided for the wants of the newly formed Gentile congregation, by sending to Antioch precisely Barnabas, the Hellenist who came from the island of Cyprus.

2. The choice of Barnabas as the representative sent by the primitive congregation to the Gentile-Christians in Antioch, was a very happy one, and fully in accordance with the mind of the Lord, who guides his church. Barnabas at once perceived the grace of God which had here manifested itself, and rejoiced; his part consisted simply in exhorting all to persevere and remain faithful to Christ. As God is, according to ch. x. 34, οὐ προςωπολήπτης, so, too, this disciple, who was enlightened by the Holy Ghost, did not regard the person either in the case of those who had preached here, or in that of the recent converts, who were pagans, but he directed his attention to the grace of God, the power and operation of which he most plainly saw. Now where the grace of God in Christ is distinctly revealed, a child of God will always rejoice and feel at home, even if any thing unusual or strange should be found in the persons, and in their manners and ways.

3. That Jesus Christ is the personal centre of Christianity, is strikingly manifested in this history of the planting of the church in Antioch. The Hellenistic travelling preachers "preached the Lord Jesus," ver. 20; a great number believed, and turned unto the Lord, ver. 21; Barnabas exhorted the new converts to cleave unto the Lord with purpose of heart, ver. 23; and much people was added unto the Lord, ver. 24. A vital Christianity is a vital and personal relation of the individual to the living and personal Christ. Without faith in the living Christ, without a vital union with Him in spirit and character, Christianity becomes a mere form and mask. The circumstance, moreover, that the *Christians* received this distinctive name first of all in Antioch, shows that the believers in this city were devoted to Christ personally in a preëminent degree; for otherwise this name would not have occurred to the pagans who introduced it, so naturally and vividly, as to be currently applied by them to the members of the church. It is striking that the believers derived their name, not from "Jesus," but from "Christ." That Jesus of Nazareth is THE *Christ* [Mt. xxvi. 63; John i. 20], the Anointed of God, the King and Lord of His redeemed, was the article of faith which so abundantly filled the heart, that the mouth emphatically proclaimed it, insomuch that strangers bestowed on them, not the name "Jesuits," but that of "Christians."

HOMILETICAL AND PRACTICAL.

See below, (ver. 27–30.)

C.—THE ANTIOCHIAN CONGREGATION GIVES PROOF OF ITS FRATERNAL UNION WITH THE CHRISTIANS IN JUDEA, BY AFFORDING RELIEF TO THE LATTER DURING A FAMINE.

CHAPTER XI. 27–30.

27, 28 And [But] in these days came prophets from Jerusalem unto Antioch. *And there stood up one of them named Agabus, and signified by the Spirit that there should [would] be [a] great[1] dearth [famine] throughout all the [over the whole inhabited] world: which [also][2] came to pass in the days of [under] Claudius

29 Cesar. [*om.* Cesar][3]. *Then [But among] the disciples, every man according to his ability, determined to send relief [send somewhat for aid] unto the brethren

30 which [who] dwelt in Judea: *Which also they did, and sent it to the elders by the hands [hand, χειρὸς] of Barnabas and Saul.

[1] Ver. 28. a. The readings μεγάλην and ἥτις [of A. B. Cod. Sin. minuscules and fathers, and adopted by Lach. Tisch. and Born.—Tr.] are sustained by a greater number of ancient MSS. than the masc. μέγαν—ὅστις. [The latter, in *text. rec.* from G. H., are retained by Alf.—D. originally had the masc., which a later hand changed into the feminine; E. reads μέγαν—ἥτις. Winer (*Gr.* § 8. 2. ult. and § 59. 4. b. ult.) regards the fem. of the Doric and later Greek usage, as unquestionably the correct reading in this passage.—Tr.]

[2] Ver. 28. b. [Καὶ after ὅστις in *text. rec.*, is found in E. G. H. and retained by Alf., but is omitted in A. B. D. Cod. Sin. Vulg., Engl. vers., and by Lach.—Tr.]

[3] Ver. 28. c. Καίσαρος after Κλαυδίου [of *text. rec.*, from E. G. H.] is wanting in important authorities [A. B. D. Cod. Sin. Vulg. etc.], and must be regarded as an interpolated explanation. [Omitted by Lach. Tisch. and Alf.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 27, 28.—**And in these days**, that is, during the protracted visit of Barnabas and Saul to the congregation in Antioch, as teachers of the Christian religion, certain prophets came from Jerusalem to Antioch. One of these arose (ἀναστάς), on a certain occasion, at a meeting held for public worship, and foretold, by the illumination of the Holy Ghost, that a severe famine would soon afflict the whole known world. [**Prophets**, here equivalent to *inspired teachers*, to whom frequent reference is made in The Acts and in the Epistles of Paul. The usual form of their inspiration was not so much that of foretelling future events, as that of an exalted and superhuman teaching, or the utterance of their own conscious intelligence, informed by the Holy Spirit. (See below, Doctr. etc. No. 1.) This inspiration was, however, occasionally, as here, and ch. xxi. 10 (the only two passages in which Agabus is mentioned), made the vehicle of prophecy, properly so called. (de Wette; Meyer; Alf.)—Tr.]. That an actual prediction of an event strictly belonging to the future, is here meant, appears both from the clause: διὰ τοῦ πνεύματος, and also from the terms ἐσήμανε - - μέλλειν ἔσεσθαι. [In classic Greek μέλλειν is usually combined with the inf. fut., and but seldom with the inf. pres., and still more rarely with the inf. aor.; in the N. T., it is usually combined with the inf. pres., (always in the Gospels), sometimes with the inf. aor., and not so often with the inf. fut., as here. (Winer: *Gram. N. T.* § 44. 7. ult.).—Tr.]. The latter terms [ἐσήμανε, etc.] imply a mode of expression by means of signs and images, and lead to the conjecture, (as on a later occasion, ch. xxi. 10, 11), that Agabus indicated the approach of the famine by some symbolical action. It is inconsistent with the text to imagine that the famine had actually commenced (Eichhorn), or, that, at least, some tokens of its approach were already perceptible. Besides, the concluding words of ver. 28, ἥτις καὶ ἐγένετο etc., plainly show that the declaration of Agabus had preceded it in the order of time, and had been fully verified by events which occurred at a subsequent period. We have here the first determination of time, with reference to another well known historical date, which occurs in The Acts. Claudius, the successor of Caligula, occupied the throne thirteen entire years, A. D. 41–54, and, during his reign, the Roman empire was more than once visited by famine. Such was, specially, the case in Palestine, when Cuspius Fadus and Tiberius Alexander (Jos. *Antiq.* xx. 2. 5; 5. 2) were procurators, about A. D. 45, and 46; it was then that king Izates of Adiabene, and his mother Helena, furnished the inhabitants of Jerusalem with grain, which, by their orders, had been purchased in Egypt. Now, as the famine here mentioned by Luke, certainly occurred during the reign of Claudius, it cannot have been earlier than the year 41; and as it is probably identical with the one mentioned by Josephus, it can scarcely have preceded the year 45. [It is usually assigned to the year 44, the fourth of the reign of Claudius. "As Lardner suggests, it may have begun about the close of A. D. 44, and lasted three or four years." (Hackett).—Tr.]. Although, therefore, we are not acquainted with the details of the event to which the prophecy of Agabus refers, we may regard the latter as having been strictly fulfilled, since not only Palestine, but even Italy and other provinces of the Roman empire were afflicted at that period by failures of the crops, and by famine.—(Tac. *Ann.* 12. 43).

Ver. 29, 30, *a.* **Then the disciples.**—It does not distinctly appear from ver. 29, whether the Christians of Antioch sent relief to the congregations in Judea immediately after Agabus had uttered the prophecy, or whether they waited till tidings subsequently reached them that the famine had actually occurred in that country. The latter is by far the more probable supposition, first, because that prophecy referred to the whole world, and it was only the actual fulfilment which demonstrated that a severe famine afflicted precisely the province of Judea (comp. Jos. *Antiq.* xx. 5, 2, τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι); and, secondly, because Luke distinctly implies in the following chapter, ver. 1 and 25, that Barnabas and Saul did not carry these contributions to Jerusalem, until Herod had already made that city his royal residence, or towards the close of his reign, about A. D. 44. The disciples in Antioch now resolved to render an office of love, and to send aid (εἰς διακονίαν), according to the means which they individually possessed (ηὐπορεῖτο), to the Christians who resided in Judea, and with whom, as brethren (ἀδελφοῖς), they were conscious of being united in the most intimate manner. The resolution which they had adopted, they carried into effect, by sending Barnabas and Saul to the elders, as the bearers of their kind gifts. Even as the synagogues in pagan lands, and also proselytes like king Izates (see the forgoing note), aided the Palestinian Jews by their gifts in seasons of distress, so too the Gentile-Christians regarded it as a duty to afford relief to their brethren, the Judæo-Christians, who could not expect to receive any portion of those contributions which were furnished by the diaspora of Israel [Jews residing in Gentile countries].

b. The **elders** are abruptly mentioned in ver. 30, without any statement of the mode in which they came into office. We may, however, conjecture that a procedure was adopted in this respect which resembled the one described in ch. vi. 1–6, when the Seven were

chosen in Jerusalem. The congregations which were formed beyond the limits of the city of Jerusalem, undoubtedly needed, at the earliest period, a certain organization and rules of government, as distinct societies; and even in the Holy City itself, the Christians may have become conscious of the need of rulers and guides, in order that the apostles might be at liberty to devote themselves entirely to their special vocation. It cannot here be necessary to furnish the evidence in detail, that in the apostolic age, *no* essential distinction existed between *πρεσβύτεροι* and *ἐπίσκοποι*. [The omission by Luke of an account of the institution of the "Presbyterate or Eldership" while that of the "Apostleship and the Diaconate" is given in the history, is thus explained by J. A. Alexander:—"The office of Presbyter or Elder was the only permanent, essential office of the Jewish church, and as such was retained under the new organization, without any formal institution, and therefore without any distinct mention in the history, such as we find afterwards in reference to the organization of the Gentile churches, where the office had no previous existence, and must therefore be created by the act of ordination; see below, ch. xiv. 23." (Com. on Acts, *ad loc.*).—Alford here combines the following from de Wette and Meyer: "The *πρεσβύτεροι* are in the N. T. identical with *ἐπίσκοποι*; see Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1: *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα.* The title *ἐπίσκοπος*, as applied to one person superior to the *πρεσβύτεροι*, and answering to our "bishop," appears to have been unknown in the apostolic times." Hackett (Com. ch. xiv. 23) remarks:—"The *elders*, or *presbyters*, in the official sense of the term, were those appointed in the first churches to watch over their general discipline and welfare. With reference to that duty, they were called, also, *ἐπίσκοποι*, *i. e.*, superintendents or bishops. The *first* was their Jewish appellation, transferred to them perhaps from the similar class of officers in the synagogues; the second was their foreign appellation, since the Greeks employed it to designate such relations among themselves. In accordance with this distinction, we find the general rule to be this: those who are called *elders* in speaking of Jewish communities, are called *bishops* in speaking of Gentile communities. Hence the latter term is the prevailing one in Paul's Epistles." See also EXEG. note on ch. xx. 28.—TR.]. Luke does not here state that Barnabas and Saul were sent to the elders in *Jerusalem;* it is, hence, possible that they were also commissioned to visit the elders of other Christian congregations in Judea. These elders received, in the name of their congregations, the gifts sent from Antioch, and then probably transferred them to the deacons, who distributed such donations to individuals.—A certain difficulty seems to occur here, occasioned by the circumstance that Paul himself not only never mentions this journey, which was undertaken for the relief of the Judæo-Christians who were afflicted by the famine, but also seems positively to exclude it in Gal. ch. i. and ii., where he appears disposed to enumerate all the visits made by him to Jerusalem after his conversion (Meyer; Neander). De Wette conjectures, as an explanation of the apparent discrepancy, that Paul possibly reached Judea, without proceeding to Jerusalem, and that Barnabas alone, perhaps, travelled as far as the city; but, under all the circumstances, *Jerusalem*, where the mother church existed, would be the ultimate destination of those who travelled from Syria to the elders of the Jewish congregations. And the supposition that this Pauline journey to Jerusalem is irreconcilable with Gal. ii. 1, cannot be entertained, unless we assume that in this epistolary passage the apostle intended to present a continuous and absolutely complete enumeration of all his journeys to Jerusalem; but the connection in which that passage occurs, by no means furnishes satisfactory evidence that he entertained such a purpose.

DOCTRINAL AND ETHICAL.

1. *Christian prophets* appear for the first time in this passage, ver. 27 f. The foretelling of future events was not the exclusive, nor even the predominating characteristic of the prophets of the Old Covenant; the same remark applies to those of the New. The former were heralds of God, whom He enlightened and inspired: such, too, were the latter. The peculiar service which these men of God performed, both under the Old and under the New Covenant, did not consist in furnishing detailed instructions, intended to guide men to a right understanding of the truth (*διδάσκειν, διδάσκαλοι*); it was, rather, their appropriate office so to unfold the counsel and will of God, as to influence and direct alike the conscience and the will. Indeed only *one*, according to ver. 28, of several prophets who came from Jerusalem to Antioch, pronounced a *prediction*, and yet they *all*, without doubt, labored as prophets; comp. ch. xiii. 1, *προφῆται καὶ διδάσκαλοι*. The distinction between the prophets of the old and of the new economy, consisted simply in the circumstance, that, in the case of the former, the Law, and in that of the latter, the work of redemption and reconciliation wrought by Christ, constituted respectively the given basis on which they stood, with regard to their knowledge and their views, and formed the respective sources whence proceeded the special illumination of the Spirit of God, by whom they spake. But even as the rebuking, admonitory, warning, and consolatory addresses of the prophets of the Old Testament, very easily introduced views of the future, particularly when they spoke prophetically of Him who was to come, so, too, the Holy Spirit who illuminated and inspired the prophets of the church of Christ, cast rays of light on the future, especially in reference to the second coming of Him, who once came, but who will hereafter effect the consummation of his kingdom. And we do not doubt that the prediction of Agabus concerning the famine which should afflict all the world, was uttered in connection with remarks referring to the second coming of Christ and to the judgment of the world, as well as to the signs which would precede the latter.

2. The contribution of the church in Antioch, intended for the relief of the congregations in Judea, which were suffering from the famine, is

one of the most beautiful flowers in the garden of the apostolical age. It reveals the intimate union in love which existed between the congregations that were founded on one and the same faith in the Redeemer, Jesus Christ. The true friend is recognized in seasons of distress; and thus the sincerity of the friendship and fraternal love (ἀδελφοῖς, ver. 29) of the Gentile-Christians, was demonstrated during a famine, when many persons died in Jerusalem for want of the necessaries of life (Jos. *Antiq.* xx. 2. 5). Their actions testified to their love, since each one contributed according to the extent of his means. The church in Jerusalem had manifested its interest in the converts in Syria, and had sent Barnabas to them, both as an associate in their joy (ver. 23), and as a teacher. It was to the latter, and through him, to the church in Jerusalem, that the Gentile-Christians owed the increase of their faith, their advancement in the Christian life, and, indeed, also the aid which they received from Saul; in short, the Antiochian Christians had been benefited by the active love of those of Jerusalem, primarily, in spiritual things. They now return love for love, but, primarily, by affording temporal aid to those whose lives were threatened by the severity of the famine. But amid this active interchange of kindly offices rendered by a disinterested and faithful love, there is revealed the power of Him, in whom alone the souls of men have become one; the Lord Jesus Christ, whose love prompted him to sacrifice himself in order to reconcile sinners, is the central principle of the life of the Church; by his own διακονῆσαι (Mt. xx. 28), he founded a διακονία in the world, which could have no existence without him.

HOMILETICAL AND PRACTICAL.

VER. 19. **Now they which were scattered - - - travelled as far**, etc.—Persecution does not deprive a true Christian of courage; "troubled on every side, yet not distressed, etc". 2 Cor. iv. 8 ff. (Starke).—Jerusalem had hitherto been the nursery in which the Spirit of God prepared the trees that were to be transplanted to other places and to bear abundant fruit unto the Lord. (Ap. Past.).—These Christians who were driven from Jerusalem, with all their commendable zeal, were still influenced by the infirmity of "preaching unto the Jews only;" nevertheless, they inflicted no serious injury on the good cause. Their conduct deserves, indeed, praise rather than blame, for, I. They comply with the command of Jesus (Lu. xxiv. 47); II. They exhibit the purity of their love to the brethren after the flesh, which was not affected even by the persecutions which they suffered from the latter. (ib.).

VER. 20. **And some of them were men of Cyprus and Cyrene**, etc.—God's care of his church is truly wonderful. Men from Cyrene had been qualified, as early as the day of Pentecost, to be witnesses of the truth, and they were better fitted to carry the Gospel to their countrymen than natives of Judea. The Lord can always find suitable laborers, when the harvest is at hand. (Ap. Past.).—These judicious laborers are not even mentioned by name, in order that all the honor may be given to God alone. Consent with a willing mind that thine own name should remain in obscurity for a season, but make it publicly known that the name of the Lord Jesus, is the only one whereby we must be saved (Acts iv. 12.). (Rieger).—Be silent, ye people who seek after gifts, I beseech you, and who deny that the Church has received a call to engage in missionary labors, unless she can send forth men who possess apostolical gifts! (Besser).

VER. 21. **And the hand of the Lord was with them.**—Hence they did not need an arm of flesh. It is easy to labor, when the hand of the Lord affords us aid. But how often we bind the hands of God, when we do not give ourselves to the ministry of the word with fidelity! (Ap. Past.).—**A great number - - - turned unto the Lord.**—It is the sole object of a faithful servant of Christ, to conduct souls to *Him*, so that they may belong to the Lord, and not to himself. (ibid.).

VER. 22. **And they sent forth Barnabas.**—When this second report of the blessing which God had granted to the Gentiles, reached the believers in Jerusalem, the latter received it in a different spirit. On the former occasion (ver. 1 ff.), Peter encountered a storm of reproaches for having associated with pagans; but now, in place of censuring him, they commission Barnabas to promote the work of the conversion of the Gentiles, which had become very interesting and important in their eyes. Thus the ways of the Lord gradually become intelligible to men. (Ap. Past.).—It was the purpose of the embassy sent from Jerusalem to Antioch, not to subject the latter to the control of the former church, nor to impose the same external form or constitution upon it, but rather to express the common joy of the believers that God had wrought a gracious work in Antioch, to communicate spiritual gifts, and to obviate any possible temptations by appropriate exhortations. (Rieger).

VER. 23. **Who, when he - - had seen the grace of God, was glad.**—His judgment of the work was formed, not according to the persons who had labored here, but according to the grace which had been revealed. He deals as a father with these beginners in grace, and does not treat them as step-children, although he had not begotten them himself by the word of truth. There are always instructors to be found, but there are not many fathers [1 Cor. iv. 15] who deal gently with beginners in religion; the latter render a service, the former may do an injury. (Ap. Past.).—**Exhorted them all, that with purpose of heart**, etc.—It is a good thing when the heart is set aright [Ps. lxxviii. 8].—*On the blessing of steadfastness:* I. It is good *to become* a Christian; II. It is still better *to be* a Christian; but, III. The Lord gives the highest praise on earth to him alone, who steadfastly *remains* a Christian, and continues the contest until it terminates in victory; IV. Christ will reward such on high with eternal crowns. (Adapted from the hymn of Schmolke: "*Nicht der Anfang, nur das Ende*, etc".].

VER. 24. **For he was a good man, and full of the Holy Ghost and of faith.**—Behold here *the qualities of a sound teacher:* he must be,

I. A good man, upright and blameless, with respect to his walk: but this is not all, as even a pagan may gain such praise. He must be, II. Full of faith, rooted in Christ by faith: even this is not sufficient, as such should be the state of every Christian. The teacher must be, III. Full of the Holy Ghost; then only does he become a teacher in truth and reality, a shining light, a source of light and life.—**And much people was added unto the Lord.**—It is no wonder that such a blessing was imparted, for as the tree, so is the fruit. What a precious gift is a faithful bishop and teacher, a genuine Barnabas! Blessed is the church which possesses such shepherds, who are sound in the faith, holy in life, and endowed with the gifts of the Spirit. (Starke).

Ver. 25. **Barnabas departed - - - for to seek Saul.**—Barnabas found the net so full in Antioch, that he sought a partner in Saul who might help him. Lu. v. 7. (Rieger).—Thus he furnishes new evidence of the purity of his sentiments. If he had been governed by selfish considerations, and had desired to acquire influence and power in Antioch, he would not have associated Paul with himself, whose labors, as he clearly foresaw, would be even more successful than his own. How rarely such a spirit is manifested by teachers in our day!—But it was first necessary to *seek* Saul, the distinguished servant of the Lord. While hirelings are busy, and obtrude themselves without a call, the upright man, who is conscious of the importance and responsibility of a teacher's office, withdraws from public view, and willingly abides in the wilderness, until he is called. (Ap. Past.).

Ver. 26. **That a whole year they assembled themselves** [came together] **with the church** [in the congregation]. The congregation is here represented as having enjoyed a special blessing in being permitted to retain these teachers during an entire year. In our day, when congregations are provided with permanent pastors, and every individual can listen to the Gospel from youth to old age, and even on the death-bed, this privilege is but lightly esteemed by many. And yet, such regular and uninterrupted religious instruction was described, under the Old Covenant, as one of the blessings of the New; Isai. lxii. 6, 7. (Ap. Past.).—**And the disciples were called Christians first in Antioch.**—It is remarkable that the believers received their name, not from *Jesus*, the Saviour, but from him as *Christ*, the Anointed One. They are, namely, associated with him, not in the work of salvation, as fellow-saviours, but in the *anointing* which he received, deriving from Christ, the Head, their share of the gifts of the Spirit, which are intended for the general good. Hence John describes this anointing as a mark by which believers may be known: "Ye have an unction, etc". 1 John ii. 20. (Ap. Past.).—This we ought to know, that Christ was born for us, and given to us, and that we Christians receive our name from him alone, as our only Ruler and Prince. For we have received all things from him, even as a man is called rich, on account of his riches, or as a woman, who possesses the goods of her husband, also retains his name. (Luther).—But if our name is a mere empty sound, we incur great guilt: *nomen inane, crimen immane.* (Ambrose).—O God, grant me grace that I may also *be* a true Christian, as well as bear the name; for he who merely receives the name, without the reality, can never enter into thy heavenly kingdom. (Hasslocher's hymn: "*Du sagst, ich bin ein Christ*, etc.").

Ver. 27, 28. **And in these days came prophets**, etc. The gift of prophecy was not intended to afford the congregation a trivial entertainment for the hour; it furnished, in many cases, wholesome exercise for the faith and love of the members. (Rieger).—**One of them - - - signified by the Spirit that there should be great dearth.**—It is a great mercy of God that he does not suddenly, that is, unexpectedly, punish men, but forewarns them, so that they may escape. (Starke).

Ver. 29. **Determined to send relief.**—True faith always manifests its power and efficiency by works of love, Gal. v. 6. (Starke).—When indications of the approach of afflictions appear, our first thoughts and efforts should not be solely devoted to the work of adopting precautionary measures in our own behalf, but should also refer to others, whose situation may be more exposed than our own. Cases often occur like that of the widow of Sarepta [Lu. iv. 26; Zarephath, 1 Kings xvii. 9 ff.], who was first of all directed to bestow her limited store on the prophet Elijah, but who was afterwards abundantly consoled by the provision which was made for her and her son. Such will be the experience of those in whose hearts faith and love abide. (Rieger).

Ver. 30. **Which they also did.**—We must strike while the iron is hot; the good resolution must be carried into effect, before it cools.—**By the hands of Barnabas and Saul.**—Such was the ancient Christian order; pastors should also exercise a certain supervision over hospitals and almshouses, and ascertain whether the inmates are seasonably and judiciously relieved. Gal. ii. 10. (Starke).

On the whole section.—*Under what circumstances will the divine blessing accompany the efforts of men to extend the kingdom of God?* When the laborers, I. Manifest undaunted courage, in opposition to the world, ver. 19; II. Are docile, and give heed to the intimations of divine Providence, ver. 22; III. Maintain a spirit of brotherly love, ver. 23–26.—*The blessings which are connected with the afflictions of the Church of the Lord:* the latter, I. Scatter abroad (ver. 19) those who are united, and thus lead to the extension of the kingdom (*e. g.* the Waldenses; the Salzburgers [see the article on the latter in Herzog: *Real-Encyk.* XIII. 346–359, and Strobel's "Salzburgers—who immigrated to Georgia, &c."—Tr.] etc.). II. They unite those who are scattered abroad, thus furnishing exercise both for faith and for love, ver. 30; (*e. g.* the Gustavus Adolphus Union).—Ver. 27–30. *On that relief, afforded to the distressed, which proceeds from a consciousness of our Christian fellowship:* I. Its distinction from that relief which mere citizens afford; II. The increased power which it conveys to that fellowship from which it proceeds (Schleiermacher).—*The diversity of the gifts of Christians, the means of promoting the common welfare:* I Those who are received as guests, impart the

Gospel in return, ver. 19-21; II. Those who abundantly possess the word, share with those who are only partially acquainted with it, ver. 22-28; III. Those who are blessed with temporal wealth, assist those who have nothing, ver. 29, 30. (Lisco).—*National afflictions, a source of blessings for the church*, ver. 28-30: I. They awaken prophetic voices; II. They teach men to give heed to the word; III. They produce works of love.—*Offices of love, and the blessings which attend them:* I. In spiritual things, ver. 22-24; II. In temporal things, ver. 28-30.—*Good deeds bear interest:* I. The good deeds proceeding from Jerusalem; II. The interest which Antioch returned.—*Barnabas in Antioch*, or, The pattern of a true minister of the word: I. He joyfully follows the leadings of the Lord, ver. 22; II. Examines the state of the church with sympathizing love, ver. 23; III. Leads a pure and holy life before men, ver. 24; IV. Coöperates, without envy, with his ministerial brethren, ver. 25, 26.—*The conduct of Barnabas and Saul, a model of harmonious official action:* I. The sacrifices which such action demands; II. The blessings which flow from it.—*Barnabas and Saul in Antioch*, or, *A blessed year* (ver. 26) *of pastoral labor:* I. The grateful soil; II. The agreeable labor; III. The abundant fruits.—*The sacred name: "Christians"*, ver. 26: I. Its high honor: it designates (*a*) those who belong to Christ, and (*b*) are anointed with the Holy Ghost; II. The serious task which it imposes: it demands (*a*) an entire devotion to the service of Christ, and (*b*) the patient endurance of shame before the world. —*Is the Christian name a term of honor, or of reproach?* I. It is a term of honor, notwithstanding all the ridicule of the world, if we are all that it really imports; II. It is a term of reproach, notwithstanding all the honor which it may seem to confer, if we possess nothing more than the name. —*The Christian name of the primitive church, viewed in the light of history:* it indicates, I. A fixed purpose to separate a certain people of the Lord from the world; II. A positive severance from the people of the old covenant, and the organization of a Church of the New Testament; III. An irrevocable union with the Lord, in his life, his sufferings, and his glory.—*The little flock of Nazarenes becomes a Christian people*, or, *The grain of mustard-seed becomes a tree* (Mt. xiii. 31, 32).—*Christ, all in all in his Church:* I. The great theme of preaching, ver. 20; II. The light and strength of believers, ver. 21, 23; III. The guide and master of all pastors, ver. 24, 25; IV. The name and watchword of the Church, ver. 26.—[Ver. 29, 30. *Contributions to benevolent purposes:* I. The duty to offer them; II. The spirit in which they are to be made; III. The principles which determine their amount ("every man - - ability"); IV. The wide influence which they exert.—Tr.]

SECTION V.

THE PERSECUTION OF THE CHURCH IN JERUSALEM BY HEROD, AND THE EXECUTION OF JAMES; PETER IS MIRACULOUSLY DELIVERED FROM PRISON, AND WITHDRAWS FROM JERUSALEM; THE PERSECUTION IS TERMINATED BY A JUDGMENT OF GOD, WHICH OVERTAKES THE PERSECUTOR.

Chapter XII.

1 Now [But] about that time Herod the king stretched forth *his* hands[1] to vex [mal-
2 treat] certain [some] of the church. *And he killed [caused] James the brother of
3 John [to be executed] with the sword. *And because he saw [seeing that] it pleased the Jews, he proceeded further to take [seize] Peter also. (Then were the[2] days of
4 unleavened bread). *And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of [to four times four] soldiers to keep [guard] him;
5 intending after Easter [the Passover] to bring him forth to the people. *Peter therefore was [Now Peter was indeed] kept in prison: but prayer was made without ceasing[3] of the church unto God [but continued prayer was made to God by the church]
6 for[4] him. *And [But] when Herod would have brought [was about to bring] him forth, the same [in that] night Peter was sleeping between two soldiers, bound with
7 two chains: and the keepers before the door kept [guarded] the prison. *And, behold, the [an] angel of the Lord came upon [to] *him*, and a [*om. the article*] light shined in the prison [chamber]: and he smote Peter on the side, and raised him up [awakened him], saying, Arise up quickly. And his chains fell off from *his* hands.
8 *And the angel said unto him, Gird thyself[5], and bind on thy sandals: and so [thus] he did. And he saith unto him, Cast thy garment [cloak] about thee, and follow me.

9 *And he went out, and followed him[6]; and wist [knew] not that it was true which 10 was done by the angel; but thought he saw a vision. *When they were past [But after they had passed through] the first and second ward [guard], they came unto the iron gate that leadeth unto [into] the city; which opened to them of his [its] own accord: and they went out, and passed on through one [along a] street; and forth- 11 with [suddenly] the angel departed from him. *And when Peter was come to himself, he said, Now I know of a surety [truly], that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the peo- 12 ple of the Jews. *And when he had considered the thing [had become aware of this], he came to the house of Mary the mother of John, whose surname was Mark; 13 where many were gathered together praying. *And as Peter [But when he][7] knocked at the door of the gate, a damsel [maid-servant] came to hearken [listen][8], named 14 Rhoda [Rhode]. *And when she knew [recognized] Peter's voice, she opened not the gate for gladness [joy], but ran in, and told how [announced that] Peter stood 15 before the gate. *And they said unto her, Thou art mad [Thou ravest]. But she constantly [confidently] affirmed that it was even so [was so]. Then said they, It is 16 his angel. *But Peter continued knocking [remained standing, and knocked continually]: and when they had opened *the door*, and saw him, they [they saw him, and] 17 were astonished. *But he, beckoning unto them with the hand to hold their peace [to be silent], declared [related] unto them how the Lord had brought him out of the prison. And he said, Go shew [Announce] these things unto James, and to the brethren. And he departed, and went into [And going out of the city, he departed 18 unto] another place. *Now [But] as soon as it was day, there was no small stir [com- 19 motion] among the soldiers, what was [had] become of Peter. *And [But] when Herod had sought for him, and found him not, he examined the keepers [subjected the keepers to a trial], and commanded that *they* should be put to death [executed]. 20 And he went down from Judea to Cesarea, and *there* abode [tarried]. *And Herod [He][9] was highly displeased with [exceedingly hostile towards][10] them of Tyre and Sidon [the Tyrians and Sidonians]: but they came with one accord to him, and, having made Blastus the king's chamberlain[11] their friend [having gained over B. etc.], desired [sued for] peace; because their country was nourished [supplied with provisions] 21 by the king's *country*. *And [But] upon a set [on an appointed] day Herod, arrayed in royal apparel [having put on a royal garment], sat upon his throne [seated himself 22 on the tribunal], and made an oration [address] unto them. *And [But] the people gave a shout [cried out to him], *saying* [*om.* saying], It is the voice of a god [of 23 God], and not of a man.[12] *And [But] immediately the [an] angel of the Lord smote him, because he gave not God the[13] glory: and he was eaten of [by] worms, and gave up the ghost [worms, and in consequence thereof died].

24, 25 *But the word of God grew and multiplied. *And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry[14], and[15] took with them [also taking with them] John, whose surname was Mark.

[1] Ver 1. [For the words: *stretched forth his hands* (Cranmer), the English Bible offers in the margin the less exact word: *began*. "It should be: *laid hands on*, etc." (Alf.).—Tr.]

[2] Ver 3. The article *αἱ* [before ἡμέραι] is omitted in the *text. rec.* [with B (e sil). G. H, etc.], but is sufficiently attested [by A. D. E. It had been omitted by Tisch., but was subsequently adopted by him, as well as by Lach. and Alf.; but it is not found in Cod. Sin.—Tr.]

[3] Ver. 5. a. Lach. and Tisch. read ἐκτενής [but the former appears to have afterwards preferred ἐκτενῶς]: the earlier editions gave the preference to the adverb, but Tisch. has, in his most recent edition, restored the adjective, which is far better supported [by E. G. H.] than the adverb. [The adverb in A. originally, and in B.; it was substituted as better suited to γινομένη, according to Meyer and Alf.; the latter accordingly adopts the adj., but the adverb occurs in Cod. Sin.—Tr.] - - - [For the words: *prayer - - - ceasing* (Wiclif; Tynd.; Cranmer; Geneva), the margin of the Engl. Bible offers: *instant and earnest prayer was made*. In the latter, the words *instant and earnest* represent the single Greek word ἐκτενής, which, in the text, is rendered *without ceasing*. Wahl's definition of the adj. is: "*extensus*, metaph. *assiduus*, *ardens*," and of the adverb: "*intense*, *impense*." Robinson: "ἐκτενής, 'stretched out, strained'; trop. *intent*, *earnest*, *fervent*.—ἐκτενῶς, *intently*, *earnestly*."—Tr.]

[4] Ver. 5. b. περί [adopted by Lach. and Tisch.] is preferable, both for external and internal reasons, to ὑπέρ; the latter, whichis both more definite and more usual [with προσεύχεσθαι (Mey.)], seems to have been substituted by several copyists for περί. [περί, in A. B. D., and Cod. Sin.; ὑπέρ (of *text. rec.*, and adopted by Alf., who regards περί as a correction from viii. 15), in E. G. H.—Tr.]

[5] Ver. 8. The simple verb ζῶσαι [of A. B. D. and Cod. Sin.], is, at least, as well supported as the compound περίζωσαι [of *text. rec.* and E. G. H.], and is, *for that reason*, preferred by Lach. and Tisch. [and Alf.], since the compound verb could more easily have been substituted for the simple, than *vice versa*.

[6] Ver. 9. αὐτῷ after ἠκολούθει [of *text. rec.* and E. G. H.], is wanting in important MSS. [A. B. D. Cod. Sin.], and is, in accordance with the opinion of Lach. and Tisch., to be regarded as a later addition. [A later hand inserted αὐτῷ in Cod. Sin.—Tr.]

[7] Ver. 13. a. αὐτοῦ [before τὴν θ. instead of τ. Πετ. of *text. rec.*] is sufficiently attested [by A. B. D. Cod. Sin.; Syr. Vulg

etc., and is adopted by recent editors]; τοῦ Πέτρου [of *text. rec.* from E. G. H.] was substituted for the pronoun, as a pericope [an ecclesiastical reading lesson] began at ver. 12.

[8] Ver. 13. b. [For *to hearken*, (Tynd.; Cranm.; Geneva) the margin offers the less appropriate paraphrastic version: *to ask who was there*; see Wahl, Robinson, etc., *ad v.* ὑπακούω.—Tr.]

[9] Ver. 20. a. [The *text. rec.* inserts before θυμομ. the words, ὁ Ἡρώδης, with E.; the article and name are omitted in A. B. D. Cod. Sin.; Syr. Vulg. etc., and by recent editors. The addition was made here, says Meyer, as a special section, (describing the death of Herod,) began at ver. 20.—Tr.]

[10] Ver. 20. b. [For the words: *was highly displeased*, the margin offers: *bare an hostile mind, intending war*; see the Exeg. note below.—Tr.]

[11] Ver. 20. c. [For *the king's chamberlain* (Wiclif; Tynd.; Cranmer; Geneva), the margin offers the more literal version: *that was over the king's bed-chamber*. (Rheims: *chief of the king's chamber*.)—Tr.]

[12] Ver. 22. [Cod. Sin. has here the peculiar reading: ανθρώπων, for which a later hand substituted ἀνθρώπου.—Tr.]

[13] Ver. 23. The article τήν before δόξαν, is wanting, it is true, in several ancient MSS. [D. E. G. H., but inserted in A. B. and Cod. Sin.]; but as the phrase δόξαν δοῦναι θεῷ is the established reading, without any variations of the MSS. in Lu. xvii. 18; John ix. 24; Rom. iv. 20, it may be conjectured that the article, which is found in A. B., and some other manuscripts, is the genuine reading; it has, therefore, been adopted by Tisch. [and Alf. but is omitted by Lach.].

[14] Ver. 25. a. [The margin substitutes *charge* for *ministry*. Lechler translates the word, διακονίαν, somewhat freely: *Liebesdienst, i. e., office of love*; comp. Rom. xv. 31. It here designates the *administration* of the gifts which B. and S. had carried to Jerusalem.—Wiclif; Rheims; *ministry*; Tynd., Cranmer, Geneva: *office*.—Tr.]

[15] Ver. 25. b. καί after συμπαραλαβ. is wanting, indeed, in several manuscripts [A. B. D. (a prima manu); Cod. Sin.; Syr. Vulg. etc.], but is, probably, genuine, rather than spurious, as it could have more easily been dropped as superfluous, than have been added to the original text. [Such is also the opinion of Meyer. The word occurs in D. (as a later addition), E. G. H., and is adopted by *text. rec.*, but is omitted by Lach., Born. and Alf., and recently by Tisch.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* **About that time**, that is, when Barnabas and Saul were sent from Antioch to Jerusalem; it is, at least, evident from ver. 25, that Luke assigns their return to Antioch to a later period than that of the execution of James, and the arrest and miraculous deliverance of Peter.

b. **Herod the king**; he is Herod Agrippa I., the son of Aristobulus and Berenice, the grandson of Herod the Great, and the nephew of Herod Antipas. He was born about ten years before the Christian era, and was educated at Rome. After many adventures, some of which were by no means of an honorable character, he received as a gift from Caius Caligula, soon after the accession of the latter to the throne, the tetrarchy of Philip (Batanea, Trachonitis and Auranitis), which had been vacant for several years, and also the tetrarchy of Lysanias, together with the title of *king*. Soon afterwards he obtained also the tetrarchy of Herod Antipas (Galilee and Peræa), when the latter was banished by Caligula to Gaul. And, lastly, the emperor Claudius, soon after the commencement of his reign (A. D. 41), gave him, in addition, Samaria and Judea, so that, like his grandfather at an earlier period, he ruled over all Palestine; his annual revenues amounted, according to Josephus (*Antiq.* xix. 8. 2) to twelve millions of drachmæ. Comp. Ewald's *Gesch. d. Apost. Zeitalt.*, 1858, p. 288 ff; p. 318 ff. [History of the Apostolical Age].

c. After Judea had been granted to this prince, he usually resided in Jerusalem. The Christian congregation of that city was now exposed to his persecutions. He *laid on hands* with violence, or, in a hostile manner (ἐπέβαλε τὰς χεῖρας, not ἐπεχείρησε, (Kuinoel) [who so understands the original phrase, *i. e.*, in the sense of *cœpit, conatus est*]), so that he maltreated some of the members. Thus several of them were at first compelled to endure severe punishments, probably corporeal chastisements. He afterwards caused one of the apostles, James the elder, the brother of John, to be executed with the sword. [This James, the son of Zebedee, was probably *older* than the other apostle who bore the same name, James, the son of Alpheus, who is called "the less," that is, the *younger*, in Mark xv. 40; μικροῦ; the comparative, in very nearly the same manner, is employed in Rom. ix. 12.—Tr.]. It appears that when he perceived how well this course pleased the Jews, he continued to pursue it, and now arrested Peter. This circumstance occurred during the Passover week, when, according to the Mosaic law, unleavened bread was eaten. Hence the execution of James the elder probably occurred a short time before the passover week of the year 44, since Agrippa soon afterwards died (ver. 19 ff.). Without doubt, however, the procedure adopted in the case of Peter, as well as the punishment of certain members of the church, and the execution of James, originated in the consideration which was paid to the sentiments of the people and their most influential leaders. The increased imperial favor which Agrippa enjoyed, and the additions which were made to his power and his honors, had imparted new strength to the national feelings of the Jews, and new confidence to their hierarchical chiefs. And although Agrippa was a patron of heathen games, musical festivals, and gladiatorial contests, he, nevertheless, observed externally at least, the Mosaic institutions, and personally represented, as well as vigorously protected the Israelitic religion in its external relations. It may, hence, readily be conceived that a new impulse was given to the fanatical sensitiveness and the intolerant arrogance with which Israel treated the Christians, who were gradually recovering from the earlier persecutions. (Comp. Ewald, *loc cit.* p. 316 ff.). Agrippa yielded the more readily to this spirit of the times, in proportion as he perceived that he could secure the popular favor by adopting violent measures against the Christians, and promote his personal interests at their expense. He had, indeed, at a much earlier period, acquired the art, principally in Rome, of directing his course successfully amid the conflicts of hostile parties of every description, and of availing himself of events in such a manner, as to advance his own selfish interests.

Ver. 2. **And he killed James**, etc.—It is, under all circumstances, somewhat surprising that Luke mentions the execution of James so very briefly, employing only two words: ἀνεῖλε—μαχαίρᾳ. He had furnished all the details of the martyrdom of Stephen, who was, nevertheless, only one of the Seven. But when one of the Twelve, for the first time, meets with a bloody

death, (and he, too, is the only apostle whose death is mentioned in THE ACTS,) the account is, nevertheless, given with such laconic brevity! Tradition supplies the circumstance which is here apparently wanting: viz., the accuser of James was converted while listening to the defence of the latter, and was then beheaded with him (*Clemens Alex.*, quoted by EUSEBIUS, *Eccl. Hist.* II. 9.). But how is this singular brevity to be explained? Was it intentionally chosen, or unconsciously adopted? Attempts have been made to assign a particular motive to Luke; he had, for instance, in order to adhere to his plan of giving a history of the development of the church, omitted all notices of the death of an apostle (Lekebusch). But it would have been quite consistent with such a plan to have added a few words to those which he does employ. Baumgarten supposes that Luke's account corresponds precisely to the reality, since James suffered that bloody death in total silence (I. 282 ff.). But he himself (p. 284) describes the whole event with considerable fulness, and, if his description is correct, Luke would have approached still nearer to the reality, if he had also related the details. Meyer conjectures that certain considerations, not known to us, may have influenced Luke; he may, for instance, have intended to compose a third historical work, in addition to the Gospel and THE ACTS. But nothing that is positive can be ascertained on this point, and it is our most candid course to say at once that the reason does not appear.

VER. 3, 4. **And because he saw**, etc.—After James had been slain, and Agrippa had observed how acceptable his course was in the eyes of the people, he at once caused Peter also to be apprehended. (Προςέϑετο συλλαβεῖν is obviously a Hebraizing mode of expression [fully illustrated in WINER's *Gram. N. T.* § 54. 5; and see SCHLEUSNER's *Thes.* etc. *Vet. Test. ad v.* προςτίϑημι, and ROBINSON's *Hebr. Lex. ad v.* יָסַף, No. 8.—TR.]; it suggests the existence of an original Hebrew account of these transactions.). Agrippa apprehended or *held* Peter *fast* (πιέζω, *stricta manu tenere*), and put him in prison, delivering him to four quaternions of soldiers, that is, to four companies, (each company consisting of four men), which regularly relieved one another, according to the Roman usage [the night being divided into four watches, each continuing three hours.—TR.]. The Jewish rule: *Non judicant die festo*, did not allow Peter's trial to take place, until after the expiration of the passover-week, which had already commenced, ver. 3. Agrippa, who was exceedingly fond of theatrical shows, intended to convert that trial into an exhibition for the amusement of the people. • ('Αναγεῖν is applied to the act of conducting any one before the public on an elevated stage.)

VER. 5. **Peter therefore was** [Now Peter was indeed], etc. This verse very graphically describes the contrast presented, on the one hand, by the unremitted watchfulness of Peter's guards, and, on the other, by the unceasing intercessions offered to God by the church in his behalf; it is introduced with eminent propriety between the account of his apprehension and that of his deliverance. Luke evidently intends to convey the thought that the rescue of the apostle from imprisonment and the danger of death, was the result of the prayers which were heard and accepted.

VER. 6–11. *a.* **And when Herod.**—The time was the night which preceded the day on which Peter was to be exhibited to the people. He slept between two soldiers, to each of whom he was attached with a chain, although the Romans usually chained a prisoner only to *one* sentinel (Jos. *Antiq.* xviii. 6. 7.). [Meyer supposes that the additional precaution was adopted, as it had already been decided that Peter should be executed.—TR.]. Two sentinels, accordingly, occupied the interior of the cell, and the prisoner was tied to them; the others stood before the door, and thus the four men composing the company were all on guard at the same time. Then an (not *the*) angel of the Lord suddenly stood at the side of the sleeper, and celestial light shone in the place (οἴκημα means the chamber or cell of the prison occupied by Peter, and not, as Meyer supposes, the entire prison.). ["Οἴκημα, in the special sense of *the place in which prisoners are kept, i. e. prison*, a delicate designation of the δεσμωτήριον, frequently employed, especially in Attic Greek; Dem. 789, 2; 890, 13; 1284, 2; Thuc. 4. 47. etc." (Meyer).—TR.]. The angel awakens the sleeper by smiting him on the side, and the chains at once fall from the hands of the latter. The angel now commands him to resume, first of all, the articles of clothing which he had laid aside in order to sleep more comfortably—the girdle, sandals, and upper garment, and then directs him to follow. Thus Peter, walking behind the angel, first passes beyond the door of his prison-cell, without as yet being conscious that all that occurred was real, since it appeared to be a vision seen in a dream, ver. 9. Both passed through the first and second guard; and here the term διελϑεῖν suggests that each station was occupied not merely by one man, but by several, so that it was possible to pass through or *between* them. [Hackett is also disposed to adopt this view, and Robinson, too, (*Lex. N. T.*) understands φυλακή to mean here, collectively, the persons, the *guards*, not a *watch-post*, or *station*. But this explanation would imply that at least one or two other quaternions were also on duty during the same watch. Meyer says: "Two soldiers of the τετράδιον which kept guard, were *in the interior* of the prison, chained to Peter, and two were stationed on the outside as guards (φύλακες), at a certain distance from each other, forming the πρώτην φυλακὴν καὶ δευτέραν of ver. 10." Alexander takes φυλακή in the sense of "ward, or subdivision of the prison, which," he adds, "is much more natural than to understand it of a first or second guard or watch."—TR.]. They reached, at length, the iron gate, which conducted them from the precincts of the building into the city; after it had opened spontaneously to them (consequently, without being either unlocked or broken), they entered an open place, and continued to walk together along one street; but then the angel suddenly disappeared from the side of the apostle. 'Επέστη in ver. 7, and ἀπέστη in ver. 10, are parallel terms; the verbs express the suddenness of the appearance and disappearance of the angel.

b. **And forthwith** [suddenly] **the angel departed from him.**—Hitherto it had seemed to Peter as if he were dreaming, ver. 9. But now, when he stood alone in the midst of the city, his consciousness first returned fully and distinctly (γενόμενος ἐν ἑαυτῷ, ver. 11,), and he said: 'Now I perceive in truth—and I am sure that I do not deceive myself—that the Lord has sent his angel, and delivered me from the power of Herod and the eager expectation of the Jews, which shall now not be fulfilled.' Hence Peter, as soon as he had fully recovered his consciousness, gladly and gratefully recognized alike the author and the design of his recent experience. It is the Lord, my God—said he—who has sent his angel to me, and *He* has delivered me from the power of Herod who sought my death, and from the expectation of the Jews.—The manner in which Peter views the whole occurrence, and which Luke, throughout the entire narrative, represents as alone correct, is precisely the opposite of that adopted by those interpreters, who explain the whole as a *natural* process. It has been, for instance, alleged that Peter had been freed from his chains by a flash of lightning (Hezel), or that the jailer himself, or others, at whose proceedings he connived, had liberated Peter, who did not himself understand the manner in which his escape was effected (Heinrichs). The event is indeed most graphically described, and exhibits no features that can embarrass any one who believes in the interposition of the living God in the real world, and who admits the actual existence and the operations of the angels. Hence, no sufficient reason is apparent which could induce those who admit the miraculous character of the historical facts, nevertheless to assert that legendary matter has been commingled with the pure historical elements. (Meyer). For ver. 9, οὐκ ᾔδει - - ὅραμα βλέπειν, is psychologically so true, that it furnishes no opportunity for transferring the whole appearance of the angel exclusively to the *inner* world of Peter, and converting it into a mere process of his soul.

Ver. 12–16. **And when he had considered** [had become aware of this.]. (Συνιδών, from συνορᾷν is not equivalent to συνειδώς, as Kuinoel appears to take it: the *usus loquendi* would rather authorize the interpretation: *considerare*, thus: *re apud se considerata, scil. quid agendum esset.*). Peter reached the house of a member of the church, a certain Mary, the mother of John, who was surnamed Mark; the latter went with Barnabas and Saul from Jerusalem to Antioch, ver. 25, and, according to tradition wrote the second Gospel. ["His mother Mary was perhaps the sister of Barnabas: see Col. iv. 10." (Alf.).—Tr.]. Many Christians were at the time assembled in that house, offering prayer to God, and the congregation had, indeed, according to ver. 5, been continually engaged in prayer in behalf of Peter, since his arrest. When Peter knocked at the door of the gate ["or rather of the *porch*, the front or street-door." (Alex.); see Exeg. note on x. 19–21.—Tr.], a maid-servant, Rhode, came forward from the interior, in order to listen (ὑπακοῦσαι, *i. e.*, to ask for the name of the person who knocked). When Peter mentioned his name, and she also recognized him by his voice, she forgot, in her extreme joy, to do the most obvious act, namely, to open the door, and hastily ran to the inner apartment in which the Christians were assembled, in order to bring the intelligence that Peter was standing before the door. It is a touching instance of the genuine fraternal equality existing between masters and servants in the primitive church, that this servant, who was doubtless also a Christian, was filled with such delight when Peter, whom she had believed to be a prisoner, appeared, that she omitted the simple act of opening the door, in her eagerness to make all the others partakers of her joy. It is easy to conceive that the assembled Christians began to fear that she had lost her senses, when she affirmed that Peter was standing before the house. But the meaning of their language is less clear, when they said: ὁ ἄγγελος αὐτοῦ ἐστίν, on receiving the repeated assurances of the girl that the fact was as she had stated. It is not credible that they should have supposed the person to be a *messenger* [ἄγγελος, *e. g.*, Mt. xi. 10] sent by Peter; for how could they assume that he had sent a messenger from the prison, whose voice, moreover, had a deceptive resemblance to that of the apostle? And another conjecture has been offered, which is also entirely unsupported, viz.: the Christians surmised that an angel had intended to announce by the voice and by knocking, that Peter's death was now at hand, or, in other words, that it was a so-called presentiment. On the contrary, the most probable supposition is the following: the Christians believed that Peter's guardian angel had assumed his voice, and was standing before the door. But when Peter continued to stand there, and to knock, all the brethren approached, and opened the door, in order to ascertain the nature of the fact; and when they really saw him, they were filled with astonishment. [Alexander remarks: "Their wonder has been sometimes represented as a proof of weak faith, since they could not believe the very thing for which they had been praying. But their prayers may not have been exclusively for Peter's liberation; or they may, to use a natural and common phrase, have thought the tidings too good to be true."—Tr.]

Ver. 17. **But he, beckoning unto them with the hand, to hold their peace** [to be silent].—(Κατασείσας τῇ χειρί, *i. e.*, moving the hand downward.) He was apprehensive that the brethren might express their astonishment so loudly, as to expose him to danger. [The expression, κατασ. τ. χ., here means that the speaker designs to utter remarks to which he desires those who are present to listen in silence and with attention; comp. xiii. 16: xix. 33; xxi. 40. (Meyer).—Tr.]. He at once stated the direct mode in which God had effected his deliverance, requested his hearers to communicate the fact to James and the other brethren, then left the city on the same night without delay, and withdrew to another place. Whither did he proceed? Every attempt to ascertain, has been made in vain. The Romish theologians naturally suppose that Rome is meant; but Luke himself does not appear to have known the details. Meyer even thinks that it is an error to suppose that this ἕτερος τόπος lay beyond the limits of Jerusalem, since, according to the context, ἐξελθών cannot mean *relicta urbe*, but *relicta domo*. How-

ever, we do not learn from the context that Peter had actually entered the house; the terms of the narrative allow the interpretation that, when the door was opened, Peter at once, and in brief terms, related the facts, and gave the directions respecting James, without entering the interior of the house. But even if he did actually enter it, the whole narrative conveys the impression that he immediately retired from the city. For he could easily understand that God had not led him forth from the prison solely for the purpose that he should remain in the city, in which his life was threatened; comp. ver. 19; and it was, unquestionably, more dignified that he should repair to another place, if he was at liberty, than to hide himself in any secret spot in the city. The James mentioned in ver. 17, is, as we are convinced, not the apostle, the son of Alpheus [the other James, the son of Zebedee, (Mt. x. 2, 3), having already been slain, ver. 2, above.—TR.], but [a third James], the Lord's brother [Gal. i. 19; ii. 9, who presided over the church in Jerusalem, Acts xv. 13; xxi. 18. (de Wette).—TR.]

VER. 18, 19. **Now as soon as it was day.**—It may easily be imagined that the soldiers who had been commanded to guard the prisoner, and who were responsible for his safe-keeping, were greatly embarrassed when it was day, as they knew not what had become of Peter. And when the diligent search which was instituted, led to no results (ἐπιζητεῖν, when used in reference to the chase, designates the act of tracking), Herod subjected the guards to a trial before a military court (ἀνακρίνας), and directed that they should be executed (ἀπάγειν is the judicial term applied to the act of conducting a criminal to the place of execution). After these transactions he did not feel disposed to remain in the city; he was ashamed that he could not fulfil the eager expectations of the Jews in reference to Peter, and immediately withdrew from Judea, taking up his residence in Cesarea (Palestinæ) [the city mentioned in viii. 40; ix. 30, above.—TR.].

VER. 20-23. a. **And Herod was highly displeased** [exceedingly hostile].—Luke describes in these verses the circumstances attending the death of Herod Agrippa, which soon afterward occurred; he evidently regards it as a judgment of God occasioned by sins which the king had committed against Christ and His apostles. He describes the first attack of illness of Herod as having occurred at a public and solemn audience which the latter had granted to the ambassadors of the Phenicians. It appears that Herod was θυμομαχῶν with the people of Tyre and Sidon. This word is found only in the later Greek writers (Polybius, Plutarch, Diodorus Siculus), and seems to have always been employed in the sense of actual, and, indeed, imbittered warfare, or literal fighting (STEPH. *Thes.*). But as it is improbable in itself that Agrippa should have actually commenced hostilities with these Phenician cities, which, like himself, were in alliance with Rome, and as no trace of such a war is found in history, the word is probably here used in a modified sense. Herod was imbittered against the Tyrians and Sidonians (θυμο–), and warred against them (–μαχῶν) as far as the circumstances allowed, possibly, by not allowing them to enter his territory, as the facts that are subsequently stated, seem to indicate. The people of the two cities now appear, by their representatives, in the presence of Herod **with one accord** [ὁμοθυμαδὸν may possibly imply that they had previously been at variance among themselves, (Alex.).—TR.], and sue for peace ["*i. e.*, sought to avert a rupture of it." (Hackett).—TR.]. They were influenced by the circumstance that their territory derived its supplies of food (τρέφεσθαι) from that of Agrippa, that is, the Phenicians imported grain from Palestine, and, besides, the exportation of their products to that country was a source of profit to them. [These commercial relations existed at a very early period; comp. 1 Kings, v. 9, 11; Ezra iii. 7; Ezek. xxvi. 17.—TR.]. In order to attain their object the more certainly, they endeavored to gain over an officer of high rank at the court of Agrippa, named Blastus. (The term ὁ ἐπὶ τοῦ κοιτῶνος is, probably, not to be taken in the original sense of *præfectus cubiculi*, but rather in that of *treasurer*, or, minister of the royal finances, since the treasure belonging to the court and the state was usually deposited for the sake of security in the king's private cabinet.). Herod granted the ambassadors an audience on a day which had previously been appointed, and appeared in state, arrayed in a royal garment, and sitting on the tribunal. (The βῆμα was not a throne, but the *suggestus* or tribune, which the judge or orator occupied at public meetings). Here he delivered an address to the people (ἐδημηγόρει). The latter applauded him aloud, and exclaimed with heathenish flattery that they heard the voice of God, and not a human voice. And immediately an angel smote him, as a punishment for receiving this idolatrous honor in silence, and not giving to God, to whom alone it belonged, the honor which the people were willing to pay to him. The stroke which the king so unexpectedly received, is described not only as a divine punishment, but also as one inflicted by an invisible messenger of God, an angel of the Lord. In consequence of this sudden attack of sickness, Agrippa was consumed by worms, and thus he died. Does Luke intend to say that his death occurred on the spot? The terms employed in ver. 23, could not possibly be understood in any other sense, if the three words: καὶ γενόμενος σκωληκόβρωτος, had not been introduced. But these words certainly imply that there was an interval between ἐπάταξεν and ἐξέψυξεν, during which the worms in the entrails performed their horrible work.

b. Let us compare with this report of Luke (ver. 20-23), the narrative which Josephus furnishes of the death of Herod Agrippa (*Antiq.* xix. 8. 2). According to the latter authority, this king came to Cesarea, and there instituted shows in honor of Cæsar (Claudius), which were witnessed by large numbers of his officers and other men of high rank. On the second day of these shows, he arrayed himself in a magnificent robe, wrought entirely of silver, and of a wonderful texture, and at the break of day proceeded to the theatre. When the first rays of the sun fell on the silver, the latter reflected a dazzling light; his flatterers in every direction exclaimed in language which deified him [ἀνεβόων θεὸν προσαγορεύοντες]: "Be thou propitious to us! If

we have hitherto feared thee as a man, we shall henceforth own thee as superior to the nature of mortals." The king did not by a single word decline to receive this impious flattery. Soon afterwards, on looking up, he saw an owl sitting on a rope that was extended over his head, and recognized in it a messenger of evil, in accordance with a prediction which he had received at an earlier period. He was at once seized with unutterable anguish, and was racked by violent pains in his bowels. He forthwith said to his friends that his death was now inevitable, although they had, a moment before, declared that he was immortal [ὁ θεὸς ὑμῖν ἐγώ, φησίν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον κ. τ. λ.]; and he added that he yielded to this inevitable dispensation of God, since his life had been happy and brilliant. In the mean time his pains increased in severity, and he suffered torture, so that it was necessary to carry him to the palace with the utmost speed. After five days of agonizing pains in his bowels [τῷ τῆς γαστρὸς ἀλγήματι διεργασθείς], he died, in the fifty-fourth year of his age.

The narrative of Josephus agrees with that of Luke, which is much shorter, in the following points:—(*a*) The sudden sickness and the death of Agrippa occurred in *Cesarea*, where he had arrived not long before; (*b*) the first attack of illness coincided with the king's *public appearance* at a solemn assembly, on which occasion he wore a magnificent *royal robe;* (*c*) immediately before the first attack of the fatal malady, certain acclamations in honor of the king were heard, which not only flattered but *deified him*, and these he did not decline, but received in silence; (*d*) on this he was *suddenly* attacked by a *disease* of the bowels, in consequence of which he soon died.

The two reports differ, on the other hand, in the following particulars:—(*a*) *Josephus* makes no mention either of the *embassy* of the Phenician cities, suing for peace and a friendly intercourse, or of the *address* of the king, to which the idolatrous shouts of the hearers referred. This circumstance can create doubts only in the mind of a reader who ascribes to Josephus a most perfect knowledge of all the events of that period, and of the connection between them; while the statement of Luke, considered in itself, contains nothing whatever that is improbable. The flattering terms, moreover, in which the king was addressed, may be far more easily explained, if we assume that, according to Luke, they were preceded by a public discourse of Agrippa, than if, according to Josephus, these acclamations were due solely to the splendor of the royal robe; Luke, indeed, also refers to that robe.—(*b*) *Luke*, on the other hand, does not mention that an owl appeared as the precursor of death, and that at the sight of it, the king was filled with terror. The statement of such an incident is due to a purely heathenish and superstitious source. Josephus, namely, relates (*Antiq.* xviii. 6. 7) that at an earlier period, when Agrippa was in Rome, a certain German informed him that the presence of an owl, to which he pointed, was then a sign of good fortune, but that if this bird appeared to him a second time, it would be a sign that he must die. It was this prediction which Agrippa is said to have remembered on the present occasion. Instead of such circumstances, Luke mentions simply the stroke which the king received from an (invisible) angel, and with which his malady commenced. Eusebius, who in other points adopts the narrative of Josephus (*Hist. Eccl.* ii. 10), has here, however, attempted to reconcile it with that of Luke, by substituting an angel for the owl, and implying that the king saw only the former. This is an unfortunate attempt to reconcile the two accounts, while the miraculous punishment inflicted by the angel precisely corresponds to the miraculous deliverance by an angel of Peter, whose life Agrippa had sought.—(*c*) While both accounts essentially agree in regarding the bowels as the seat of the disease, the two descriptions differ in so far, that Josephus speaks only of violent and torturing pains. Luke's account, which specially mentions worms (not lice, φθειρίασις [as Kühn, Elsner, Morus, etc. erroneously interpret (Meyer)—Tr.]), may, however, be easily combined with that of Josephus. While the former more fully describes the *nature* of the disease, the latter states with greater precision the *time* of its continuance, namely, five days; this statement is not in conflict with the terms employed by Luke.—Accordingly both accounts agree in very important features, and in others are complementary to one another, while in the main points in which they differ, Luke merits the preference.

Ver. 24, 25. **But the word of God grew.**—At this point Luke resumes the history of the church of Christ, with which the events recorded in ver. 19-23, were only indirectly connected. And yet the remark that the word of God **multiplied** (namely, by accessions to the number of those who received it), seems to imply that this increase was related to the death of the persecutor Agrippa as the effect is related to the cause: after this prince was removed by a divine judgment, the Gospel made the greater progress. Barnabas and Saul now returned from Jerusalem (which city was not expressly stated in xi. 29, 30, to be their ultimate destination), and established themselves permanently in Antioch, after having fully discharged the duty assigned to them; they also brought an assistant with them, John, surnamed Mark, who is mentioned in ver. 12 in connection with his mother. The place at which this notice respecting Barnabas and Saul is introduced, when compared with ch. xi. 30, implies that all the events mentioned in ch. 12, (the execution of James, the imprisonment and deliverance of Peter, and the death of Herod Agrippa) occurred during the interval between the departure of these two men from Antioch, and their return, so that perhaps they did not reach Jerusalem until after the departure of Agrippa from that city, and his death. We thus obtain a fixed chronological date, since it distinctly appears from Josephus, *Antiq.* xix. 8. 2, compared with ver. 21 ff., that Herod died in the year 44 A. D., and indeed, soon after the Passover of that year.

DOCTRINAL AND ETHICAL.

1. Whatever the circumstances or reasons may have been, which induced the historian to mention the death of the apostle James in such brief terms, it is still certain that the wisdom of the Holy Ghost, by whose inspiration this history was written, is specially revealed precisely in the adoption of these concise terms. We are furnished with a very full account of the martyrdom of Stephen, while that of James is mentioned with extraordinary brevity; and yet the latter was one of the Twelve, and, indeed, one of the three favored disciples—the first, too, who was permitted to glorify the Redeemer by his death. If we desired, even with anxiety, to ascertain all the details respecting that scene, when one of the sons of Zebedee drank of the cup of which his Master drank before him, and received the baptism of blood which Christ had promised (Mt. xx. 22, 23), we would still be completely disappointed. This holy silence is a sign given to us, that *that* which is most exalted and acceptable in the eyes of God, is not necessarily the subject of which men, even devout believers, are always competent to speak and judge, but that our 'life is hid with Christ in God.' (Col. iii. 3). That which constitutes the true life and the most holy death, is hidden with Christ in God—hidden, not only from the world, but often, too, from the children of God, and yet it is very precious before God; it is a work which follows the soul into eternity (Rev. xiv. 13).

2. This deliverance of Peter from prison is one of the most remarkable facts on record, as an illustration of *the hearing of prayer.* Two powers are, as it were, struggling with each other, ver. 5—the one, secular power, attempting to hold the apostle fast, and slay him; the other, the Church of Christ, desirous of rescuing him, and preserving his life and liberty. The former has all material instruments at its disposal—a prison, chains and fetters, soldiers and weapons; the latter has none of these, but in place of them, *prayer*—united and fervent prayer. Faith in God, who was in Christ, love to one another for Christ's sake, Christian hope—indeed the whole inner life that proceeds from redemption, infuses itself into such intercessions, and thus prayer lays hold on the omnipotence of God in faith. This united prayer in the name of Jesus Christ is heard; it accomplishes more than all the power of the world can attempt to do.

3. This twelfth chapter offers fuller testimony concerning the *angels*, than any other in the ACTS. An angel of God appears in the prison, awakens the apostle, and, by leading him forth and restoring him to liberty, effects his deliverance from impending death. When Peter presents himself before a house occupied by his friends, and the believers receive the tidings, they suppose that it is his angel who appears. It is, lastly, an angel of God who smites Herod, when the latter has reached the summit of prosperity and honor, and he, consequently, soon afterwards dies. The first and the third incident may be regarded as connected with each other; the angels are, on both occasions, the servants and agents of the holy and righteous Providence of the almighty God who governs the world. God interposes both times in the course of events by sending an angel who executes his commands. In the first case, the angel is a ministering spirit, sent for the sake of a human being who was an heir of salvation (Hebr. i. 14); in the second, an angel inflicts a just punishment on an impious man, who assumed divine honor, and tormented and slew the children of God. The word of God affords us a glimpse of the hidden springs on which the movements of Providence in the government of the world depend, but which the eye cannot perceive. Thus the angel mentioned in ver. 23, was invisible, and, according to ver. 10, 11, it was only after the angel had departed, that Peter fully came to himself and perceived that the Lord had sent His angel in order to deliver him. But the intermediate case, in which an angel is mentioned, ver. 15, is of a different character. The Christians, who cannot yet believe that Peter himself is actually standing before the house, only *say* here that it must be his angel. They were in fact, in error, as it was Peter himself who appeared. This circumstance alone is sufficient to cause us to refrain from attempting to establish a doctrinal point on the language employed by these believers. And, specially, the opinion that there are guardian angels, who are assigned to individuals, finds a very frail support in this passage.

4. These occurrences furnish the evidence in a visible form that Christ extends and protects his Church, as its Lord and King, even though hell should rage. Herod Agrippa, the grandson of Herod the Great, whom he resembled in disposition, and whose entire kingdom he inherited, takes pleasure in harassing the Christians, ver. 1, and even puts the apostle James to death. He proposes to adopt the same course in the case of Peter, for the sake of gaining popular favor, imprisons him, and places a guard over him in strict accordance with the Roman system. This procedure pleases the Israelites who eagerly await a scene that will afford full gratification to their fanatical desires. It is the first occasion on which the civil government and the people of Israel with their hierarchical rulers, combine against the Church of Christ. At an earlier period the hierarchy alone assumed a hostile attitude in reference to the servants of Jesus Christ (iv. 5, 17 ff.); subsequently, they acted in concert with the mass of the people, whom they had artfully inflamed (vi. 12 ff.). But now Herod, in whom the whole political power was concentrated under the Roman sovereignty, unites with the people, whose passions were already aroused, in assailing the Church of Christ. Sufficient grounds were thus afforded for entertaining the most serious apprehensions. But Christ always abides with his people, and all power is given unto him in heaven and in earth (Mt. xxviii. 18, 20). He protects his church, and, when the believers intercede for Peter, miraculously delivers the latter through the instrumentality of the angel; not only are the hopes of the people frustrated, but the military power also is confounded, and Herod himself suffers a most painful humiliation; his vengeance falls on the guiltless guards, and he forsakes the city in which he had been so openly put to shame. He arrives in Cesarea, where the

highest conceivable honor is paid to him, and where his flatterers even deify him; but at the very moment in which he reaches the summit of glory, he receives the stroke of the angel, and his death is the result. The power of the world, which attempts to resist God and Christ, suffers a most ignominious defeat, while the Gospel and the Church of Christ advance with power. *Christ* is king; and yesterday, to-day, and evermore, he enlarges his kingdom, and the gates of hell shall never prevail against his Church.

HOMILETICAL AND PRACTICAL.

We might appropriately prefix the words occurring in Prov. x. 25, as the title of this entire chapter:—"As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." Or: "The righteous man is a pillar which sustains the world, and he is designed by the counsel of God for such lofty ends, that his unobtrusive and humble labors are of far more importance than the noisy efforts of the wicked, which assume large proportions, but, like the whirlwind, are destructive in their results, and soon pass away." Herod is a whirlwind that attempts to destroy, before it passes away; Peter and James are pillars which stand forever, in union with the divine word, for which their sufferings open an avenue. (Rieger).—This entire chapter places before our eyes a glorious sketch of the wonderful and blessed government of God in his Church. We here behold a Church that is persecuted, and that, nevertheless, increases amid its trials—two upright servants of Jesus, of whom the one is abandoned to the sword of the enemy, while the other is miraculously rescued—a furious enemy, who is as malignant and cruel when he persecutes, as he is despicable and wretched when the judgment of God overtakes him. He who beholds these ways of divine Providence with an eye of faith, will not only be cheered, but also be encouraged to follow the leadings of eternal love with confidence and joy; he may look forward, with an assured hope, to a happy issue of the trials which the Lord sends, however obscure their purpose may now seem to be. (Ap. Past.).

VER. 1. **Now about that time.**—An affliction seldom comes alone; at first, the famine; now, the persecution. (Starke).—The vicissitudes which the church experiences, resemble the changes of the weather in April, when, at one moment the sun shines, and then rain and snow succeed. The sun shone brightly, when the disciples in Antioch were called *Christians* [xi. 26]; but a dark cloud soon arose, when Herod began to persecute the church. (id.).—**The king stretched forth his hands**, etc.—The conversion of emperors and kings could not be effected, until the prayers and the blood of martyrs had been poured forth during three centuries [Constantine died A. D. 337]. (Quesn.).—The family of Herod, like that of Saul, might be termed a "bloody house" [2 Sam. xxi. 1], and the Herods, bloody men. The grandfather ordered the massacre of the children of Bethlehem, when Christ was born; an uncle caused John the Baptist to be beheaded; the grandson now sullies his hands with the blood of James, and would willingly have committed other atrocious acts. (Rieger).

VER. 2. **And he killed James**, etc.—The petition of James is now granted, Mt. xx. 20 ff. Although the Scriptures mention his death in very brief terms, it is precisely such a simple account which gives him the noble testimony that he suffered in *silence*, with calmness and holy joy, and thus demonstrated his entire self-renunciation, and his devotion to Christ. (Leonh. and Sp.).—Although the death of the Lord's saints is precious in His sight (Ps. cxvi. 15), the Scriptures employ but few words in describing it, and thus distinguish in this mode also the meritorious sufferings and the atoning death of Jesus from any other case in which an individual dies. (Rieger).—*The noble end of James*, or, "Precious in the sight of the Lord is the death of his saints": I. In the sight of men it was a sad and melancholy death; (*a*) bloody and cruel—the noble head of the apostle falls under the sword of the executioner; (*b*) premature and sudden—before he could accomplish a great work in his apostolic vocation, he is called away from this earthly scene; (*c*) unhonored and obscure—he dies without receiving honor from the world, or praise even from the word of God. Nevertheless, II. His death was precious in the sight of God, and his end was glorious; (*a*) he had obeyed his call on earth—the great point is, not *how long*, but in *what manner* we have lived; (*b*) he died in the service of his Master—his blood preaches as successfully as the word of his fellow-apostles (see the tradition to which reference is made above, EXEG. note on ver. 2); (*c*) he hastens forward to his heavenly home—he is the first of the brethren who receives the crown of martyrdom, and to whom a seat at the right hand of Christ is assigned, in accordance with the petition which his youthful enthusiasm had offered at an earlier period [Mark. x. 37].—*The witness which the disciples of the Lord bear unto him even by their silence:* I. If not by splendid deeds, at least by a gentle and humble spirit, which is precious in the sight of the Lord; II. If not by mighty works, at least by patient suffering and a holy death; III. If not by occupying a place in the annals of the world, at least by their position in the fraternal circles of the children of God.—*The happy lot of those who die at an early period:* I. They ripen early for a higher life; II. They are soon delivered from the sorrows of this world; III. They are affectionately embalmed in the memory of their friends.—*The wishes of youth, and the experience of life:* I. The former are often painfully disappointed by the latter; but, II. They receive through it a salutary purification; they are thus, III. Most gloriously fulfilled (illustrated in the case of James, in accordance with Matth. xx. 20 ff., and Acts xii. 2.).

VER. 3. **And because he saw it pleased the Jews.**—Herod, who often acted in opposition to the wishes of the people, was fickle enough to gratify them at least on this occasion, since it was at the expense of Christianity. How often such scenes are still repeated in the world! How much is done to please others, in order to gain their assistance in return! (Rieger).—**Then were the days of unleavened bread.**—It

was precisely at this season [Luke xxii. 1 ff.] that Peter's remembrance of his denial of the Lord, and also of the sufferings and resurrection of Jesus, might be expected to strengthen him in the patient endurance of evil, in fidelity, and in confessing his Master. He who thus bears the cross after the Lord, will, like the Lord, find his sufferings converted into victories; for if we are planted in the likeness of his death [Rom. vi. 5], we shall be also in the likeness of his resurrection and glory. (Leonh. and Sp.).—That "Hereafter" of which the Lord spake to Peter [John xiii.], has now drawn nigh both to Peter and to the church. (Rieger).

Ver. 4. **Delivered him to four quaternions of soldiers, to keep him.**—The extreme rigor with which Peter is guarded, is an evidence both of the evil conscience and excessive rage of the enemies of Christ, and also of the force of character which the servants of Jesus manifest even in their deepest afflictions; they inspire the devil and his adherents with terror, even when they seem to be altogether in the power of the latter. (Ap. Past.).—**Intending**, etc.—God permits the enemies of his kingdom, indeed, to adopt certain counsels and to form their plans, but the execution of such plans is controlled by His blessed government. Herod intended to slay Peter; but it was the Lord's will to preserve Peter and slay Herod, (ib.).

Ver. 5. **Peter therefore** [Now Peter was indeed] **kept in prison: but prayer was made.**—A most happy expression! "Indeed - - - but." [*μὲν οὖν - - - δὲ, indeed therefore, then - - - but.* Robinson's *Lex.*—Tr.]. Herod, make thy preparations, if thou wilt, but they cannot be of avail; they are opposed by a powerful *But*, which thou canst not overcome.—What is this *But?* Apparently less than nothing—mere prayers! And yet, a single word of believing prayer can overthrow all the power of hell. Why may it not then prevail against Herod and his sixteen soldiers? (Williger).—God can refuse nothing to a praying congregation. (Chrysostom).—By the blood and the prayers of Christians, Herod's arm was paralyzed, and his sceptre broken, yea, the Roman Empire destroyed.—Brotherly love remembers the prisoner; never let us cease to offer devout prayer for those who are in bonds and suffer from oppression, as well as for those who are soldiers fighting in the holy war! (Leonh. and Sp.).

Ver. 6. **That same night was Peter sleeping between two soldiers.**—*Peter in the prison, sleeping between two soldiers*—a beautiful image, I. Of Christian faith, which even in the gloom of the prison, and amid the terrors of death, can peacefully repose on the bosom of God; II. Of divine love, which watches day and night even over its sleeping and imprisoned children.

Ver. 7. **And, behold, the** [an] **angel of the Lord**, etc.—The angels are faithful ministers of Christ and companions of his servants. In the case of James, they were employed to convey his soul to glory; in that of Peter, they were the agents by whom he was freed from his bonds; in that of Herod, they effected his destruction. (Ap. Past.).—The servants of God are in duty bound to acknowledge that a sovereign Lord rules over them, who has power to send them life or death, sufferings or repose. The Lord allows James to be killed. But in the case of Peter, he performs a miracle, and sends an angel to deliver him. It is one of the greatest mysteries of Providence, that God removes many of his faithful servants at an early period, and allows others to experience the most severe afflictions; some, again, are preserved, in place of being overwhelmed by their trials. It here becomes our duty to refrain from judging our fellow-servants, and, in our own case, to submit with humility to all the dispensations of the Lord. We all have one Lord, and one treasure, but neither our lot, nor our guidance in life, is the same. "For whether we live, etc." Rom. xiv. 8. (ib.).—**And a light shined in the prison** [chamber].—"Unto the upright there ariseth a light in the darkness, etc." Ps. cxii. 4. (Starke).—O how many gloomy chambers of affliction have been made bright and cheerful, at one time by consolations which opened heaven to the heart, and, at another time, by external aid! And how often a messenger of heaven, like him who came to Peter, is sent to us! Surely, if our internal eyes were opened, we would often see bright forms near us, and would then dismiss all care and fear. But even when we see nothing, while we walk by faith, not by sight [2 Cor. v. 7], we nevertheless know that angels are still the ministering spirits of eternal love, sent forth to minister for them who shall be heirs of salvation [Hebr. i. 14], so that we may confidently say with David: "The Lord is my light, etc." Ps. xxvii. 1. (Kapff).—**Saying, Arise up quickly. And his chains fell off from his hands.**—Thus the word of the Lord is stronger than iron, stones, and bolts. But then the preacher who desires to apply the divine word to the hard heart of a sinner, must proceed like an angel or messenger of God, not employing the chaff of man's wisdom, but speaking and acting in the name of Jesus, in demonstration of the Spirit and of power [1 Cor. ii. 4]. (Ap. Past.).

Ver. 8. **And the angel said unto him, Gird thyself**, etc.—The angel is not satisfied with the rescue of Peter's person, but, with great fidelity and condescension, provides for every want of the sleeping man. He first awakens the latter, and then, as it were, hands him the girdle, sandals and mantle—offices which might almost seem too mean to be performed by an angel. (Kapff.).—None of his effects are to be left behind in the hands of his enemies, so that his departure may not resemble the flight of a criminal. "There shall not a hoof be left behind." Exod. x. 26. Such events afford very great comfort to a faithful servant of Jesus; he may be assured that neither the world nor Satan can touch a thread of his garment, or a hair of his head, or a latchet of his shoes, without the will of his Father. What a faithful Saviour, and a watchful guardian of his people, Jesus Christ is! How were Herod and the soldiers terrified, when they found that with all their rigor, they could not retain in their hands even a thread belonging to Peter! (Ap. Past.).

Ver 9. **But thought he saw a vision.**—Peter seemed to be dreaming when the Lord delivered him from great danger. And such is still

the experience of the people of God, when he hastens to afford them relief, and grants them a wonderful deliverance from great distress. The sacred poet says: "When the Lord turned again the captivity of Zion, we were like them that dream." Ps. cxxvi. 1.—May the Lord grant us such grace, and deliver us from the prison of this tabernacle, especially in our last struggle, so that we may enter as joyfully into eternity as Peter here throws off his bonds. (Ap. Past.).

VER. 10. **When they were past the first and the second ward.**—Then the words were fulfilled that are recorded in Isai. xlv. 2: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."—**They came unto the iron gate that leadeth into the city.**—Peter is delivered from the prison, but is, nevertheless, again led into the city, in order, I. That his faith might be exercised; "even when the contest has been successful, the end is not yet gained"; II. That his deliverance might be made known to the Church, and thus strengthen the faith of many others. (Ap. Past.).—**And forthwith the angel departed from him.**—Extraordinary dealings of Providence continue no longer than they are necessary. (Starke).

VER. 11. **Now I know of a surety, that the Lord hath sent his angel.**—He who looks back on the way in which God had led him, will, with wonder and adoring gratitude, see many divine purposes, which he did not understand before he reached the end. (Quesn.).—Thus God desires to be acknowledged as our help in time of need, so that the honor may not be given to men, but to Him alone. (Starke).

VER. 12. **And when he had considered the thing, he came to the house - - - where many were gathered together, praying.**—The issue is always favorable in the kingdom of Jesus; Peter is conducted, for his own consolation, from the gloom of the prison and the company of rude soldiers, to a band of praying brethren; these distressed believers, on the other hand, suddenly see Peter in their presence, whom they had already supposed to be lost to them. Thus their faith is strengthened, and they receive new and cheering evidence that 'the effectual fervent prayer of a righteous man availeth much.' [Jam. v. 16].—"But were not these meetings held in secret? Were they not secret conventicles? So the world then called them, and so it still calls them. And yet those are blessed meetings, when the worshippers of God assemble in spirit and in truth." (Gossner).—However, when believers are under no such necessity, and are free from persecution, religious assemblies should be held, as far as possible, in the day-time. (Starke).

VER. 13. **A damsel - - - named Rhoda.**—How many lofty titles and dignities will hereafter be hidden in the dust! How many names which once glittered in the eyes of the world, will be consigned to eternal oblivion, or even to dishonor! But the names of those, on the other hand, who truly love Jesus—of those who give to His people only a cup of cold water, although they may scarcely have been known to the world, or may have seemed to be insignificant, will be crowned with eternal honor. (Ap. Past.).

VER. 15. **And they said unto her, Thou art mad.**—They prayed for the deliverance of Peter, but that it should be effected in such a manner, was not expected by them, and seemed to be incredible. (Rieger).—"When the proper time arrives, thy help will come with power; and, that thy fears may be put to shame, it will come unexpectedly." Such is always the experience of praying believers; a certain leaven of unbelief is constantly mingled with their faith, so that they have reason to pray: "Lord, I believe; help thou mine unbelief." [Mark ix. 24]. (Williger).

VER. 17. **But he, beckoning to them,** etc. —It was Peter's first thought, after he had been delivered, to give praise to God. Hence he does not merely describe his escape, but also declares *how the Lord* had delivered him. If the divine grace which we have experienced, is to be profitable to the souls of others also, it becomes necessary to explain to them the way in which the Lord had led us. Unconverted teachers dwell only on the ὅτι, and pass over the πῶς in silence, because they have never themselves trodden the ways of conversion. (Ap. Past.).—**And went into another place.**—The Lord himself permitted and directed his apostles to flee, as Peter does on this occasion, Mt. x. 23. It is our duty to walk with humility in the way prescribed by Providence. (Rieger).—The Lord took away Peter from the Church, precisely at a time when it was most severely tried, in order that it might learn to sustain itself without his aid. At this very time, when the church had recovered him in a miraculous manner, it may have been most of all exposed to the danger of regarding his presence as indispensable. (Williger).—But persons like ourselves, should be able to furnish as many proofs as Peter could produce, of fidelity and firmness, before we appeal to his flight as an example for ourselves. (Ap. Past.).—The mission of the twelve apostles to the twelve tribes of Israel, was now accomplished. "For the earth which drinketh in the rain, etc." Hebr. vi. 7, 8. Peter knew by the Holy Ghost that the other ten apostles had, like himself, been directed to depart from Jerusalem, and he consequently sends the assembled believers, not to any other apostle, but to James, the Lord's brother [see EXEG. note above]; the latter occupied the first position among the elders who had previously, with great wisdom, been invested with office. (Besser.).

VER. 18. **Now as soon as it was day,** etc.—When the world rejoices, the servants of Jesus are in sorrow; but when the disciples of Christ rejoice, his enemies are troubled. (Ap. Past.).—These unhappy soldiers had not really been guilty of any offence in this case, but they well knew the wrath of Herod. Happy would it have been for them if they could have found the true way, like the keeper of the prison in Philippi on a similar occasion, ch. xxvi. 29 ff. (Williger).

VER. 19. **And when Herod had sought,** etc.—He acted like his grandfather, who, when he could not find the child Jesus, shed the blood of the innocent children of Bethlehem. (Williger). —**And he went down from Judea to Cesarea.**—He had not gained many laurels in Je-

rusalem; Peter had escaped, and the death which he inflicted on James, was, plainly, not only an act of injustice, but also shed an additional lustre on the holy character of the apostle. (id.).—Great lords resort to means of every kind for freeing themselves from annoyances and vexation, 1 Sam. xvi. 14, 16. (Starke).—Herod occupied himself elsewhere, and thus some relief was afforded to the people of God. So the invasion of the Philistines withdrew Saul from the pursuit of David, 1 Sam. xxiii. 27. So, too, the Turkish war, and the help which thus became necessary, and also the rupture between France and Austria, materially aided the cause of Protestantism. (Rieger).

ON THE SECTION, VER. 1-19.—*Seasons of trial, viewed as blessed seasons:* I. They exhibit the power of faith in suffering and dying, ver. 1-3; II. They exercise brotherly love in watching and praying, ver. 5; III. They manifest the believer's peace of soul in his external calmness, ver. 6; IV. They reveal the power of God in granting help and deliverance, ver. 7-11. (Florey).—*The weapons employed by the Church in its contests with enemies:* I. Undaunted courage in bearing witness; II. Unresisting patience in suffering; III. Unwearied perseverance in prayer. (Leonh. and Sp.).—*The communion of saints:* I. A communion of love among brethren, ver. 5; II. A communion of aid with the angels, ver. 8, 9; III. A communion of grace with God, ver. 11. (id.).—*The kings of the earth arrayed against the Lord and His Anointed* [Ps. ii. 2]: I. The manner in which their hostility is expressed; II. The manner in which the King of all kings protects his people. (Lisco).—*The miraculous deliverance of Peter:* I. The peculiar circumstances; II. The impressions which these produced. (id.).—*The Lord, the helper of his people:* I. In their greatest dangers; II. By wonderful means. (id.).—(On the festival of the Reformation [Oct. 31]): *The deliverance of the Church from bondage by means of the Reformation;* I. The bondage of the Church, ver. 1-6: (*a*) Many faithful members and teachers were tortured and slain; (*b*) all Christians lay in bonds (what were the "two chains" (ver. 6) in which Christendom was sleeping?). II. The deliverance of the Church, ver. 7-11: (*a*) The manner in which it was effected: Luther smote her on the side, and led her through the iron gate; (*b*) The manner in which the evangelical Church gradually became conscious of her deliverance, and of her duty to retain that consciousness. (From Lisco).—*The manifestations of the wisdom and love of the Lord in the guidance of his people:* I. His wisdom: (*a*) The church, invigorated by a long-continued period of repose, needs persecution; (*b*) James is slain, since, in the counsel of God, the church as well as the world, now needs a martyr, taken from the number of the apostles; (*c*) Peter is imprisoned, his self-confidence is humbled, and his future lot (John xxi. 18, 19) is placed before his eyes. II. His love: (*a*) James receives the crown of eternal life; (*b*) to Peter the unexpected grace of deliverance from death is granted; (*c*) the praying congregation again obtains by a miracle that teacher whom their prayers had delivered from the danger of death. (From Lisco).—*Human sorrow, and divine aid.* (id.).—*The help of the Lord produces,* I. Holy joy among his people; II. Impotent wrath among His enemies.—*The connection between the deliverance of Peter and the prayers of the Church, viewed as an illustration of the connection between prayer and the hearing of prayer.* (id.).—*God, giving above all that we ask or think* [Eph. iii. 20]. (id.)—*James dying, Peter saved,* or, God conducts his people by different paths to the same end: I. By different paths: (*a*) The short period of labor assigned to James, and the long-continued labors of Peter; (*b*) the mournful end of James, and the glorious rescue of Peter; II. To the same end: (*a*) Both promote the interests of the kingdom of God—James by his death, Peter by his life; (*b*) both ultimately receive the crown of eternal life—the one after a brief struggle, the other after a long period of service.—*The rescue of the imprisoned Peter:* I. A triumph of divine omnipotence; II. A reward of apostolic faith and zeal; III. A result of the intercessions of brotherly love; IV. A defeat of proud and tyrannical power.—*God's angels of deliverance:* I. They come in the night, ver. 6; II. They raise us up from the ground, ver. 7; III. They conduct us as in a dream, ver. 9; IV. They lead us through iron gates, ver. 10; V. At length they leave us, ver. 10, 11.—*The angel who delivered Peter, an image of saving grace:* grace conducts us, I. From the bondage of sin to the liberty of the children of God; II. From nights of affliction to days of gratitude and joy; III. From the pains of death to the light of eternal life.—*Peter's escape from prison, an image of our gracious rescue from the bondage of sin:* I. The rigid confinement: (*a*) The chains; (*b*) the guards; (*c*) the sleep; II. The gracious rescue: (*a*) The heavenly messenger, with his cheerful light and awakening voice; (*b*) Peter's terror and rapture on being awakened; (*c*) the first walk, with its difficulties and its encouragements (walking as in a dream through the first and the second ward, and the iron gate); III. The glorious liberty: (*a*) Peter, standing firmly, with entire consciousness; (*b*) his joyful reception by the brethren; (*c*) the impotent rage of the world.

(On VER. 20. **They came—and desired peace**; because, etc.).—People are willing to pray for peace and fair weather, for the sake of food; they are willing, in such a case, to accept conditions to which they would never consent for the sake of God and their salvation. The world pays many compliments to Satan, but is not willing to address God in proper terms. (Gossner).

(On VER. 21. **And upon a set day**).—It was not only the day appointed by Herod for this ceremony, but also the day appointed by the Most High for judgment. (Ap. Past.).—**Sat upon his throne.**—Many an individual has already supposed that he was ascending a throne, when in truth he was mounting the scaffold on which he was to die. 1 Sam. iv. 18. (Quesn.).

(On VER. 22. **It is the voice of a god** [of God]).—O accursed flattery! How shameless and presumptuous thou art! It is an art usually practised by courtiers, but it acts like a deadly plague on princes and lords, converting them really into objects that claim our pity. (Starke).—Carnal men, like the Jews, will not have the humble Jesus to reign over them as their king, but a vain boaster like Herod suits them, and they are even willing to make a god of him. (id.).

(On VER. 23. **And immediately the angel of the Lord smote him**).—This word "immediately" is an awful appendage to the acclamations of the people, illustrating the saying: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," [Ps. ii. 4]. (Williger).—It is true that this *immediate* retribution does not always follow crime; it may be delayed, but *it will come*.—**The** [An] **angel of the Lord**.—The world says: "It is a singular disease"; physicians furnish various explanations of its origin; the Scriptures say; "An angel of the Lord smote him." (Gossner).—An angel rescues Peter; an angel smites Herod; the angels are friends or foes, according as they have the friends or foes of God before them. (Starke).—Peter, who is chained, guarded, and condemned to death, is rescued. Herod, sitting on his throne, surrounded by courtiers, and worshipped by the people, is punished. Who would not, in both cases, adore the ways of God? (Quesn.).—**And he was eaten of worms**.—The afflictions of the godly and the ungodly sometimes seem to be the same, but they are, nevertheless, *not* the same; they are, in the case of the former, trials sent by a loving Father, in that of the latter, punishments inflicted by a righteous Judge. Job, too, could say: 'My flesh is clothed with worms.' [Job vii. 5]. (Starke).—When God designs to cast down mighty tyrants, he does not necessarily employ many horsemen; worms often perform the work. (id.).—Now, indeed, after the Lord had spoken in this manner, it might be said with truth: 'It is the voice of God [Θεοῦ φωνή], and not of a man.'

(On VER. 24. **But the word of God grew and multiplied**).—Herod eaten by worms—the word of God growing or extending—what a striking contrast! Thus, too, one enemy—one Herod—after the other, will pass away, but the name of Jesus will continue to be exalted. (Ap. Past.).—Our God thus made room for his word and kingdom, by removing Herod out of the way. An angel said on an earlier occasion; 'They are dead which sought the young child's life.' (Mt. ii. 20); it might now be said: 'They are dead which sought the young child's life in his members (the youthful Church).' (Bogatzky).

(On VER. 25. **And Barnabas and Saul returned**, etc.).—This visit afforded great encouragement of heart after fiery trials had been experienced. (Williger).—How insignificant the work of Barnabas and Saul seemed to be, and yet what lasting fruits it produced! How distinguished Herod's position was, and yet, how worm-eaten and loathsome he has now become! (Rieger).

(On VER. 20–25). *The narrative of Herod's death:* I. Why has it found a place in THE ACTS OF THE APOSTLES? Not as if Herod's death had been a punishment for slaying James, but because even political events may exercise a certain influence on the interests of the Christian religion. II. What lessons does it teach us? That the public welfare is promoted, not by flattery and by submission to the lusts and passions of men, but by a firm and well-sustained determination to avoid these evils, and by devout attention to the eternal and immutable will of God. (Schleiermacher, 1832).—*The Lord is King!* I. His enemies learn this truth, when he casts them down in the midst of their pride; II. His friends learn it, when He blesses, comforts and exalts them in the midst of their afflictions. (From Lisco).—*The ways of divine Providence in the case of the primitive church of Jerusalem, a source of consolation to us:* I. Its security, effected by the destruction of Herod; II. Its extension and establishment, effected by the growth of the word, and by the relief which other believers sent [xi. 29]. (Lisco).—*To God alone be all the glory!* I. He who robs Him of it, destroys himself and others (Herod); II. He who honors God, honors himself and others (Barnabas and Paul). (id.).—*All things work together for good to them that love God* [Rom. viii. 28], *as well death as life:* illustrated, I. By the death of James; II. By the deliverance of Peter. (Langbein).—*Herod's end,* or, *Pride comes before a fall:* I. Pride; II. The fall.—*God resisteth the proud, but giveth grace unto the humble* [Jam. iv. 6; 1 Pet. v. 5; Prov. iii. 34.]: I. The proud (Herod): (*a*) how they scorn the majesty of God; (*b*) how the Almighty resists them; II. The humble (the Church): (*a*) how they humble themselves under the mighty hand of God—famine, persecution, imprisonment; (*b*) how God gives them grace—miraculous deliverance, destruction of enemies, fraternal relief [xi. 29], growth of the word.—*All things minister to the growth of the word:* I. Martyrs (James) moisten the field of the church with their blood; II. Enemies (Herod) manure it with their mouldering bones; III. The almighty God interposes by affording miraculous aid (Peter); IV. His servants do not fail to perform works of love (Barnabas and Saul).—*God, the absolute monarch in his kingdom:* demonstrated, I. By the early departure of James; II. By the miraculous deliverance of Peter; III. By the awful death of Herod.—*The angels of the Lord, ministering in his kingdom:* I. They execute his judgment in the case of the impious Herod; II. They lead Peter, the captive, out of the prison; III. They conduct James, who had finished his course, to eternal joy.—[*Peter and Herod contrasted,* or, the believer and the sinner: I. Their respective views of religious truth in general; II. Their sentiments with respect to Christ; III. Their principles of action (Herod—self; Peter—divine grace); IV. Their condition, as determined by Providence; V. The earthly results of their course of action; VI. Their condition in eternity.—TR.]

PART FOURTH.

The extension of the Church of Christ in Gentile countries through the agency of Paul, the apostle of the Gentiles; his three missionary journeys, at the termination of each of which he returns to Jerusalem, and diligently promotes union between the Gentile-Christians, and the Judæo-Christian primitive congregation.

CHAPTER XIII. 1—XXI. 16.

SECTION I.

THE FIRST MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY BARNABAS, TO THE ISLAND OF CYPRUS, AND TO PAMPHYLIA AND PISIDIA, TWO PROVINCES OF ASIA MINOR. (Ch. xiii. and xiv.)

A.—BARNABAS AND PAUL, SENT FORTH AS MISSIONARIES BY THE CHURCH AT ANTIOCH, IN OBEDIENCE TO THE DIRECTIONS OF THE HOLY SPIRIT.

CHAPTER XIII. 1–3.

1 Now [But] there were in the church [congregation] that was at Antioch certain [*om.* certain[1]] prophets and teachers; as [namely] Barnabas, and Simeon [Symeon] that was called Niger, and Lucius of Cyrene, and Manaen, which [who] had been 2 brought up with Herod[2] the tetrarch, and Saul. *As [But (δὲ) as] they ministered [offered worship] to the Lord, and fasted, the Holy Ghost said, Separate [for] me Bar- 3 nabas and Saul for the work whereunto I have called them. *And when they had [Then (τότε) they] fasted and prayed, and laid *their* hands on them, they sent [and sent] *them* away.

[1] Ver. 1. a. The *text. rec.* inserts [with E. G. H.] after ἦσαν δέ, the word τινες which is wanting in A. B. D. [Cod. Sin.], in several minuscules, and in ancient versions [Syr. Vulg.]; it is, without doubt, a spurious addition, intended to imply that the persons here named, were only *some*, but not *all* of the prophets and teachers of the Antiochian congregation. [Omitted by recent editors generally, except Scholz.—TR.]

[2] Ver. 1. b. [For the words: "which - - - Herod," (Geneva), the margin of the Engl. Bible offers the version: "Herod's foster-brother." (Rheims.). Alford says of σύντροφος, that it is "probably *collactaneus* (Vulg.), 'foster-brother'; not 'brought up with,' for, if he had been *brought up* with Antipas, he would also have been with Archelaus."—Archelaus and Antipas were brought up with a certain private man at Rome. (Jos. *Ant.* xvii. 1. 3). The original is "more concisely and exactly rendered in the margin, *Herod's foster-brother*." (Alex.). See below, EXEG. note b. on ver. 1., and comp. with *collactaneus* of the Vulg. the German equivalent *Milchbruder* *i. e.*, *milk-brother*.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. *a.* We now lose sight, during a certain period, of the church in Jerusalem, as well as of the apostles, and, in place of Jerusalem, Antioch temporarily appears as a central point of ecclesiastical history. Indeed, the two chapters (ch. xiii. and ch. xiv.) which constitute Sect. I. of Part IV., may be regarded as an independent memoir, complete in itself, and written from an Antiochian point of view. Some writers have, accordingly, maintained with a certain degree of plausibility, that Luke here availed himself of a document, and incorporated it with his book, that originated in the Antiochian congregation itself (Meyer; comp. BLEEK, *Stud. u. Krit.*, 1836, p. 1048), or that belonged to a biography of Barnabas (Schwanbeck), or that was a missionary report presented in writing by Barnabas and Saul respecting this journey. (Olshausen).

b. **Now there were in the church that was at Antioch.**—This first verse resembles in its tone one that might be employed as an introduction to a special history of the congregation in Antioch. The prophets and teachers of

the latter are mentioned to us by name: the προφῆται are the immediate organs of the Holy Spirit, and utter their sayings and make their addresses to the congregation in an exalted frame of mind [see above, EXEG. note on xi. 27, 28, and DOCT. no. 1.—TR.]; the διδάσκαλοι, more directly guided by their own judgment, after due meditation, furnished *instructions* to others. [They are "those who had the χάρισμα διδασκαλίας, 1 Cor. xii. 28; see also Eph. iv. 11." (Alf.).—Tr.]. It is fruitless to attempt to decide which of the five men here named, belonged to the former, and which to the latter class; at least the correlative particles: τε—καί—καί, and, τε—καί (Meyer) here afford no important aid. And no argument can be derived from the circumstance that Barnabas received this particular name, בַּר נְבוּאָה from the apostles [iv. 36], on account of possessing the gift of prophecy. For if he is named first in the present list, the reason must doubtless be sought in the preëminence which had hitherto been practically assigned to him, while Saul, as the one who had last of all become connected with the congregation, and who, no doubt, still modestly retired from public view, is, accordingly named the last. Of the three persons whose names occupy an intermediate position, we know nothing whatever, with the exception of the facts here stated. Symeon [Συμεὼν] was also called *Niger* ["a familiar name among the Romans." (Hack.).—TR.]. There is no certainty that Lucius is identical with the individual so named in Rom. xvi. 21. As he is here expressly styled a Cyrenian [ὁ Κυρηναῖος], it may be conjectured that he was one of the first heralds of the Gospel in Antioch, since Luke says (xi. 19, 20) that 'some of them were men of Cyprus and Cyrene.' Of Manaen (מְנַחֵם), too, no knowledge can be obtained from any other source. [Μαναήν is "a Hellenistic form of the Hebrew Menahem, 2 Kings xv. 14." (Alex.).—TR.]. The **Herod** with whom "he had been brought up", is undoubtedly *not* Agrippa II., who was only in the seventeenth year of his age when [his father] Agrippa I. died (Jos. *Antiq.* xix. 9. 1). For one of his *comrades* [taking σύντροφος in the sense of *contubernalis, companion.*—TR.] would at this period have been still too young to serve as a teacher in the church. We are hence led to assume that Herod Antipas is meant—the Herod who caused John the Baptist to be beheaded, and to whose jurisdiction [Pilate supposed that] Jesus belonged [Lu. iii. 1; xxiii. 7.—"He was now in exile on the banks of the Rhone, but though divested of his office is called *tetrarch*, because he was best known under that title." (Hack.).—TR.]. If this be the case, Menahem must have reached the age of 45 or 50 years at the present period.—Σύντροφος may signify: *cum aliquo nutritus, i. e.* nourished at the same breast; if this is the correct definition here, Menahem's mother had been the nurse of Antipas (*Vulgate* [see note 2, appended to the text, above]; Kuin.; Olsh.); but the word usually signifies *playmate, comrade;* [it is understood here by Luther; Calvin; Grot.; Baumg.; Ewald, etc. in the sense of: *one brought up with another*, as in the text of the Engl. version.—TR.]. Whichever signification of the word may be adopted, it is a remarkable circumstance that a man who had been reared at a royal court, and specially at that of Herod the Great, should have subsequently become a shepherd and teacher of the Christians.

VER. 2. **As they ministered** [But as they offered worship] **to the Lord.**—Luke proceeds to describe the directions which the Spirit gave to the Church respecting the appointment of Barnabas and Saul as missionaries. The command of the Spirit was given at a certain time when the believers were worshipping and fasting. Λειτουργεῖν designates, in the classic writers, the discharge of civil offices and duties—in the Septuagint and in Hebr. x. 11, the performance of priestly offices in the temple of Jehovah,—and here, obviously, refers to the rites of worship [τῷ κυρίῳ]. But that the subject, the pronoun αὐτῶν, does not exclusively refer to the five prophets and teachers mentioned in ver. 1, but includes the whole Christian congregation of Antioch, appears from the circumstance that the command: ἀφορίσατε, according to the tenor of the whole passage (with which compare xiv. 26, 27), is not addressed solely to the teachers, but rather to the whole congregation, so that αὐτῶν also necessarily refers to the latter. The Holy Ghost **said** (namely, through one of the prophets): **Separate** me [for my service] Barnabas and Saul (namely, for a *holy* service); ἀφορίζειν here involves the idea of sanctifying and consecrating, even as קָדַשׁ always expresses the conception that a certain object has been set apart or separated from common and daily use. The work which the Holy Ghost called these two men to perform, is not expressly stated. It was, without doubt, already known that Saul had been called to labor as a missionary among the Gentiles.

VER. 3. **And when they had fasted and prayed.**—The immediate consecration and dismission of the two men, demonstrates that the congregation had clearly understood the revelation of the Spirit. The believers, while fasting and praying, laid their hands on both, commended them—their journey, and its great object—to the protection and the grace of God (xiv. 26), and thus sent them forth.

DOCTRINAL AND ETHICAL.

1. The Redeemer has become Lord and King —the Exalted One—only as the Crucified One. So, too, His Church continually follows the sign of the cross—*hoc signo vincet.* The first assault which was made against the church, at the time when Stephen was stoned, led to the extension of the Gospel in Palestine, and it was carried even to Gentiles. And now, as a consequence of the second and more violent persecution, of which the apostle James became a victim, and from which Peter could be delivered only by a miracle, missions among pagans are regularly commenced. "By succumbing we conquer."

2. The apostolate of Paul, strictly speaking, begins on the occasion of this mission—he is now first *sent forth* (ἀπόστολος). He had not voluntarily offered his services, but received a call

(*rite vocatur*), is chosen, and is sent forth—and all is done by divine authority. Jesus himself chose the Twelve during his earthly ministry, and exercised them by a preliminary mission (Matt. ch. 10); it was, however, only after his resurrection that they received full authority from him, and were sent forth; but even then it was necessary for them to wait until they were endowed with the gifts of the Spirit [Acts i. 4, 8], before they actually commenced their labors. Saul, too, was called by Jesus Christ, but the Lord had already ascended to heaven and was glorified; at that time he was told by Jesus himself, that he should be sent to the Gentiles and to Israel. But it is only at this comparatively late period, after sufficient time had been afforded for his internal growth and his progress in the divine life, and after he had, besides, lived in retirement, that he is actually sent, and enters upon his glorious career as the apostle of the Gentiles.—It is the Holy Ghost who calls him, together with Barnabas, to his great work, but men are the agents of the Holy Ghost. It is some one of the Christian prophets in Antioch to whose soul the Spirit, who proceeds from the Father and the Son, makes a communication, and through whose mouth He says that Barnabas and Saul should be separated for the work. And it is the church that receives this command, and that, in the obedience of faith, while fasting and praying, dedicates the two men to their work by the imposition of hands, and then sends them forth. When the outward circumstances alone are considered, Barnabas and Saul were missionaries who proceeded from the Antiochian church; the latter was the society or authority that gave them their commission. But this church was, in truth, simply the agent in giving effect in public to the previous internal call proceeding from the Redeemer. It was the Lord himself who both called and sent, who, through his Spirit, made known his will to the church, and who, through the church, sent forth his messengers. The firm conviction of the latter that they had received a divine call and had been sent by the Lord, was the source whence they derived that confidence and that joy, without which they could not have successfully labored. The work of Christ gradually enters upon the ordinary course of congregational and ecclesiastical development, especially in the person of Saul. He had been directly aroused and awakened by the Redeemer, but his conversion was consummated through the agency of a disciple of Jesus, who was an ordinary member of the church in Damascus (ix. 10–19); so, too, he had originally received his call as the apostle of the Gentiles from the Lord himself, but that call was made effectual through the congregation at Antioch. Such a combination and interweaving of the Divine and the Human, and such an execution of the divine will through human agents, now occur, when men are called and dedicated to the regularly established sacred office, as well as to missionary labors. It is only under such circumstances that the "*rite vocari*" [a right or properly authorized call], within the pale of ecclesiastical order, can afford joy and confidence, and secure fidelity, in the discharge of official duties.

HOMILETICAL AND PRACTICAL.

VER. 1. **Now there were - - at Antioch - - prophets and teachers.**—A congregation is now supposed to be in an excellent condition, when it is well provided with real estate, funds, a handsome building, etc., none of which, however, were owned by the church at Antioch; but there were prophets and teachers there, and these are now generally wanting. (Gossner).—**Manaen, which had been brought up with Herod.**—Two persons may be brought up together, and even be nourished at the same breast: nevertheless, 'the one shall be taken, and the other left.' [Mt. xxiv. 40 f.]. (Starke).

VER. 2. **As they ministered to the Lord, and fasted, the Holy Ghost said.**—The Holy Ghost does not come to a full stomach and a wandering mind. The full stomach neither studies diligently, nor offers devout prayer. (Gossner).—**The Holy Ghost said, Separate**, etc. The choice of God, the endowment with his gifts, the training which was accomplished by means of various dispensations—all these preceded in the order of time, and created a willing mind; thus they constituted the inward call; the call of the church, the separation and authorization were now added, and constituted the outward call. (Rieger).—**Separate me - - Barnabas and Saul**, *i. e.* so that they may live, labor, think and desire solely in *my* service, in accordance with *my* will and good pleasure. Teachers should be God's peculiar people, chosen and separated solely to please Him. (Ap. Past.).—Why were precisely Barnabas and Saul separated? All the servants of God should be ready, whenever He needs them; but His call and command alone can authorize them to commence the work. Let not him who is called, despise him who is left; let not him who waits, envy him who receives an office. (ib.).—The most humble service which is required of us in accordance with God's call, is honorable, and worthy of being performed; the highest dignities are not worthy of being the objects of our pursuit. (Rieger).

VER. 3. **And when they had fasted.**—There was, accordingly, no farewell banquet given, but a farewell fast was observed! It is now common, even in affairs belonging to the kingdom of God, first of all to hold gay festivals; and therefore seasons of mourning follow. (Williger, who also appends the beautiful narrative of the consecration and mission of John Williams, the apostle of the South Sea).

ON VER. 1–3.—*The Lord sends forth laborers into his harvest:* I. The harvest which he has in view; II. The laborers whom he chooses; III. The mission—the manner in which it is to be effected. (From Lisco.).—*The Scriptural mode of sending forth heralds of the Gospel to the heathen:* I. By the impulse and direction of the Lord; (*a*) those who send, must be moved, not by their own spirit, but by the Holy Spirit; (*b*) those who are sent, must be chosen, not solely in accordance with the dictates of human prudence, but rather on account of the influences of divine grace on them, of which they furnish

good evidence; (*c*) their destination must not be arbitrarily determined, but be indicated by the Lord. II. With holy desires and acts; (*a*) those who send should fast, abstaining from all excess, so that they may have means for providing for the wants of the heathen; (*b*) they should pray —the united prayer of those who send, and of those who are sent, availeth much; (*c*) the heralds should receive the imposition of hands—after having been consecrated to their work in the proper manner, their labors are also to be conducted according to ecclesiastical order, unto the salvation of the heathen, and the growth of the church. (Lisco).—*The first Christian missionary meeting at Antioch:* I. The circumstances, in consequence of which the first missionaries went forth from Antioch; (*a*) on account of the peculiarly flourishing condition of the congregation in that city; (*b*) and the special indication of the will of divine wisdom. II. The solemn appointment of the first missionaries; (*a*) the men who were first commissioned; (*b*) the manner in which they were commissioned. (id.).—*That the assumption of the sacred office requires both an internal and an external call:* I. The internal; II. The external call. (id.).—*The missionary power of Christianity:* I. When the church possesses spiritual life, missions prosper; II. When missions are actively maintained, the church prospers. (From Lisco).—*The best attendants of a messenger of the faith who is sent forth:* I. The call of God, addressed to him; II. The impulse of the Spirit, within him; III. The prayers of the church, which are offered for him; IV. The sighs of the pagans, who long for him.—*The blessed bond of union between the church at home, and her missionaries abroad:* I. The blessing which extends to missionaries, from their original but distant home—spiritual and temporal gifts, support, ordination, prayer. II. The blessing which missionaries send back to their distant home—admonitions to pray, exhortations to praise God, the strengthening of faith, the increase of love.—*What gives to missions their life and power?* I. The call of God, in which they originate; II. The fidelity of the laborers who are sent; III. The prayers of the church, by which they are sustained.—*How can the church secure the divine blessing, when she engages in any work?* I. Not by being directed by human calculations, but by yielding to the impulses of the Holy Spirit; II. Not by premature rejoicings, but by humble prayer; III. Not by confiding in the names of men, even though they should be those of Barnabas and Saul, but by confiding in the name of the living God, on whose blessing all depends.—[*The manifestations of the influences of the Divine Spirit:* I. In the conversion of sinners; which is effected (*a*) through the inspired Word (Eph. vi. 17: Jam. i. 18; 1 Pet. i. 23); (*b*) set forth, in its purity, by divine aid; and (*c*) applied by the Spirit to the sinner's heart. II. In the edification of believers; which is effected (*a*) by the Spirit through the Word (1 Thess. ii. 18); (*b*) and the holy Sacraments, as means of grace, combined with prayer and self-examination; (*c*) all of which are profitable only through faith wrought by the Spirit. (Hebr. iv. 2; Eph. ii. 8). III. In the extension of the Church in heathen lands; which is effected (*a*) when the Spirit incites men to go forth as heralds of the cross; (*b*) opens the hearts of their hearers (Acts xvi. 14; Rom. x. 17); (*c*) and conveys light, life and power through their words (I Cor. ii. 4).—Tr.]

B.—THEIR JOURNEY TO CYPRUS. THE RESULTS OF THEIR LABORS IN THIS ISLAND.

CHAPTER XIII. 4-12.

4 So they[1], being [After they had now been] sent forth by the Holy Ghost, departed unto [they went down to] Seleucia; and from thence they sailed to Cyprus. 5 *And when they were [they arrived] at Salamis, they preached the word of God in the synagogues of the Jews: and they had also [but they also had] John to *their* minister [as assistant]. 6 *And when they had gone [But when they travelled] through the [whole][2] isle unto [as far as] Paphos, they found a certain [a man[3] who was a] sorcerer, a [and] false prophet, a Jew, whose name *was* Bar-jesus: 7 *Which [Who] was with the deputy of the country [with the proconsul], Sergius Paulus, a prudent [an intelligent] man; who called [man. He sent] for Barnabas and Saul, and desired [requested] to hear the word of God. 8 *But Elymas the sorcerer (for so is his name by interpretation [interpreted]) withstood them, seeking to turn away [pervert] the deputy [proconsul] from the faith. 9 *Then [But] Saul, (who also *is called* Paul,) [being] filled with the Holy Ghost, set his eyes on him [intently looked at him], 10 *And said, O full [O thou, who art full] of all subtilty [deceit] and all mischief, *thou* [*om.* thou] child of the devil, thou [devil, and] enemy of all righteousness, wilt thou not cease to pervert the right [straight] ways of the Lord? 11 *And now, behold, the hand of the Lord *is* upon [comes over] thee, and thou shalt [wilt] be blind, not seeing [and not see]

the sun for a season [until a certain time]. And immediately there fell on him a mist and a [*om.* a] darkness; and he went about seeking some to [seeking persons who might] 12 lead him by the hand. *Then the deputy [proconsul], when he saw what was done [had occurred], believed, being astonished at the doctrine of the Lord.

[1] Ver. 4. οὗτοι [of *text. rec.*, from E-gr., G, H,] is more fully supported than αὐτοί. [The latter is found in A. B. Cod. Sin., etc., and is adopted by Lach. Tisch. and Alf.—Tr.]

[2] Ver. 6. a. ὅλην before τὴν νῆσ. is wanting in *text. rec.* [and G. H.]; but is very decidedly sustained [by A. B. C. D. E., Cod. Sin. Vulg. fathers,]; it may have seemed [to some copyists] to be superfluous [" ὅλην and ἄχρι Πάφ. being supposed to be inconsistent." (Alf.). It is inserted by recent editors generally.—Tr.]

[3] Ver. 6. b. ἄνδρα before τινα, also seemed to be superfluous, and has, therefore, been omitted in *text. rec.*, in accordance with some manuscripts [G. H.]. It is, however, so well supported, that it must be regarded as genuine. [Found in A. B. C. D. E. Cod. Sin.; Syr. Vulg. etc., and inserted by recent editors generally, except Scholz.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 4–8. *a.* Luke does not specially state the reasons which induced the two missionaries to select the island of Cyprus as their place of destination, and then proceed to two provinces of Asia Minor, Pamphylia and Pisidia, rather than to any other places. They were, doubtless, influenced by circumstances, and were governed by the principle, that that which lay nearest at hand, first of all claimed their attention. Now Cyprus was not only, in a geographical point of view, in their vicinity, but also awakened their interest, inasmuch as it was the native country of Barnabas (iv. 36); and it is, besides, possible, that an opportunity for proceeding to that island rather than to any other point, was the first which presented itself. ["Moreover, the Jews were numerous in Salamis. By sailing to that city, they were following the track of the synagogues." (Con. and Hows., *Life of St. Paul*, I. 145, London. 1854.)—Tr.]. Their way conducted them from Antioch, down the river Orontes to Seleucia, a sea-port about 15 miles distant from the mouth of the river. ["Strabo (xvi. 2) makes the distance from Antioch to Seleucia 120 stadia" C. and H. *loc. cit.* p. 147. n. 1.—Tr.]. From this point they sailed to the island, on the eastern shore of which lay Salamis, a sea-port which possessed a spacious harbor. Here the two messengers of the Gospel disembarked; a third person accompanied them, who occupied a subordinate position (ὑπηρέτης), namely, John, whose surname was Mark, and whom they had brought with them to Antioch from Jerusalem, (xii. 12, 25). ["He came as their *assistant*, affording aid to the apostles in the discharge of their official duties, by various external services, attending to commissions, etc., probably also by baptizing; (x. 48; 1 Cor. i. 14." (Meyer).—Tr.]). After leaving Salamis, they travelled through the whole island, ver. 6, which is of considerable size [about 70 leagues in length from East to West; its greatest breadth from North to South, is 30 leagues.—Tr.], and, at that period, contained a number of populous and wealthy cities. They ultimately paused in Paphos (*Nea Paphos*), a sea-port at the west end of the island, ["not more than 100 miles from Salamis." (Conyb. and H. *loc. cit.*).—Tr.], which was at that time the residence of the Roman Proconsul. It was at this point that they afterwards departed from the island, ver. 13. [See below, Homil. etc. on ver. 6.—Tr.]

b. Luke describes merely three features which marked the labors of Barnabas and Saul on the island: (*a*) the preaching of the Gospel in the Jewish synagogues; (*b*) the collision with the sorcerer Bar-jesus; (*c*) the conversion of the Roman proconsul Sergius Paulus.—He states in a very summary manner, ver. 5, that they preached the word of God in the synagogues of the Jews. Where? We may naturally suppose that Salamis itself is meant, but we cannot restrict the application of the language to this city exclusively; even if it was of considerable extent, it can scarcely have contained more than *one* synagogue. Moreover, as Barnabas himself was a Cyprian Israelite by birth, it is natural to believe that he, together with Paul, preached the Gospel of the Messiah and Redeemer who had appeared, first of all, to the children of Israel, who were very numerous in the island.—The collision with the sorcerer **Bar-jesus** occurred in Paphos, ver. 6 ff. [This name is an Aramaic form, meaning the *Son of* (Jesus) *Joshua*: comp. Barabbas, Bartholomew, Barjonas, Bartimeus, etc. (Alex.).—The different forms which this name assumes in the (manuscripts), fathers, and versions, originated in the reverence which was entertained for the name *Jesus;* hence, even *Barjeu*, *Barsuma*, (*Bar-jehu*), etc. occur. (Meyer).—Tr.]. This man, as it appears from ver. 8, appropriated to himself the title of *Elymas*, an Arabic word, from the same root as the Turkish title *Ulema* [which signifies *learned men*, and is applied to "the college or corporation composed of the three classes of the Turkish hierarchy, etc." (Brande's *Dict. ad verb.*)]; he thus styled himself the "wise man" or *sage*, that is, an Oriental Magian. ["While the verbal root in Arabic means *to know*, the corresponding root in Hebrew means *to hide*, both which ideas (*occult science*) are included in the term by which Luke here explains it, *Magus*." (Alex.).—Tr.]. The true character of this man is described by the term in ver. 6, **false prophet**. He had gained influence over the Proconsul, and was near his person, ver. 7. When the latter invited Barnabas and Saul, for the purpose of hearing them. this man was apprehensive of losing the confidence of the Roman officer, and denied the truth of their words, attempting at the same time to confuse (διαστρέψαι) Sergius Paulus, and withdraw him from the faith. ["**From the faith**, may either mean from the Christian faith, the new religion, which these strangers preached: or, from the *act* of faith, *i. e.*, believing the new doctrine thus made known to him." (Alex.).—Tr.]. Then Saul was filled with the Holy Ghost, that is, the Holy Ghost enabled him at once to understand the true character of the man before him, and discover the hidden thoughts of his soul. He

was thus filled with a holy zeal, which manifested itself, first, in a penetrating look (ἀτενίσας εἰς αὐτόν), and then in terms of stern rebuke. His language, primarily, unveils the true spiritual state of the man (Ὦ --- δικαιοσύνης); the latter was full of deceit and of frivolous or wanton sentiments of every kind, and an enemy of all righteousness, that is, of all that is right and acceptable in the eyes of God, a child of the devil. (The appellation υἱὲ διαβόλου is the antithesis to his name Bar-jesus, implying that the sentiments which predominated in his soul, had been engendered by the arch-enemy of all that is divine and good). The language of Saul, further, rebukes the sorcerer's resistance to God, of which his present conduct made him guilty (οὐ παύσῃ—εὐθείας); the ways of God are straight, leading directly to salvation, but he attempts to cross them or change their course, so that the Proconsul might not believe the word of God, and not reach the point to which they conducted, that is, salvation. Saul, lastly, announces, ver. 11, that the divine punishment of temporary blindness shall be inflicted on Elymas. (Χεὶρ κυρίου is here the chastising power of God). Saul declares that he shall be blind only for a certain period, and not permanently. His words were at once fulfilled; the vision of the man was immediately obscured, and he was soon involved in total darkness.

c. The *conversion* of the Proconsul *Sergius Paulus*. Barnabas and Saul met this man in Paphos. ["From the time when Augustus united the world under his own power, the provinces were divided into two different classes," the senatorial, governed by *Proconsuls* (which the Greeks translated by ἀνθύπατος, the word occurring in ver. 7), and the imperial provinces, governed by *Proprætors* or *Legati*. Subordinate districts of the former, were under the authority of *Procurators*. See a full statement of the whole subject in CONYB. AND H.: *Life*, etc. *of St. Paul*, I. 153–157. Lond. 1854; the appropriate passages of Dio Cassius (who lived at the beginning of the third century, was twice Roman Consul, and wrote a History of the Romans) are there given in the original, and a wood-cut is furnished representing a coin which distinctly exhibits a *Proconsul* of Cyprus, of the reign of Claudius, during which Paul made this visit to the island.—TR.]. Cyprus had belonged to the imperial provinces for a certain period during the reign of Augustus, and its affairs were administered by a Prætor; but Augustus subsequently restored it to the people (*Strabo*, XVII. 810; *Dio Cass.* L. 3. 12), and it was afterwards governed by *Proconsuls*, like all the other senatorial provinces. Hence the incidental remark of Luke that an ἀνθύπατος was the chief ruler of the island, precisely agrees with other historical accounts, and is sustained by coins still remaining, which belong to the reign of Claudius. It had long been assumed, before the authorities just mentioned were properly considered, that Luke had employed the title of *Proconsul* erroneously, or had not been precisely acquainted with its true meaning; see HACKETT: *Comment.* 209. [Second edition. 1863.]. —The classic writers do not mention Sergius Paulus, who was the Proconsul at that time, but he is here described as ἀνὴρ συνετός; this term may have been strictly applicable to him, even if he listened for some time to the words of the Jewish sorcerer. ["For many years before this time, and many years after, impostors from the East, pretending to magical powers, had great influence over the Roman mind. - - Unbelief, when it has become conscious of its weakness, is often glad to give its hand to superstition. The faith of educated Romans was utterly gone." (Conyb. and H. *loc. cit.* p. 157. — TR.]. The proconsul, indeed, evinced that he possessed an intelligent mind, by voluntarily seeking an acquaintance with Barnabas and Saul. He was ultimately conducted to the true faith, partly by having himself witnessed the direct divine punishment inflicted on Elymas, ver. 12, and partly by the deep impression made on him by the doctrine of Christ, which filled him with wonder. [*Miraculo acuebatur attentio ad doctrinam.* (Bengel)].

VER. 9–12. **Then Saul - - Paul.**—The name **Paul**, in addition to that of *Saul*, occurs for the first time in ver. 9, and the latter is not again introduced. While the apostle constantly receives the Hebrew name *Saul* [signifying *asked for*, or, *desired*], from ch. vii. 58 to ch. xiii. 7, he, as constantly, from this point of time, receives the Roman name of *Paul*. We cannot, with Heinrichs, regard this circumstance as merely accidental; he supposes that when Luke mentioned Sergius Paulus, it occurred to him that Saul likewise bore the name of *Paul*. The change in the name, is, on the contrary, made intentionally by the historian, who was here reflecting on the relation of a cause to its effect. But interpreters differ widely in their views respecting the cause, the effect of which was this permanent change of the name. The following opinion was originally adopted at a very early period, and has, quite recently, been re-adopted:—Luke introduces the name precisely at this point because the apostle received his name of *Paul* in consequence of the present occurrence, as a memorial of the conversion of Sergius Paulus. This was the opinion of Jerome: "[*Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit - - ita et Saulus*] *a primo ecclesiæ spolio, proconsule Sergio Paulo, victoriæ suæ tropœa retulit, erexitque vexillum, ut Paulus diceretur e Saulo.* (*De viris ill.* 5). The same view is expressed by Laur. Valla; Bengel; Olsh.; Meyer; Baumg., and Ewald. They assume either that the apostle, from this period, applied the name to himself (Jerome), or that other Christians had given it to him in memory of this remarkable conversion of his "first-fruit." (Meyer).—If such, however, had been the case, we might have reasonably expected that Luke would have given an intimation to that effect, at least, by a single word. But in place of adopting this course, he does not even mention the name in immediate connection with the conversion of the Proconsul; he rather connects it with the rebuke which was addressed to the sorcerer. And, further, Luke mentions the fact in intimate connection with a circumstance which does not usually receive due attention, viz. that a new era, as it were, begins with the precedence which the apostle henceforth takes of Barnabas. For Luke had hitherto (the last time in ver. 7) exhibited the latter as the chief

personage; but now it is Saul, and not Barnabas, who takes the lead alike in words and in acts; see also ver. 16 ff. So, too, in ver. 13, the whole company of travellers is named after Paul as the chief personage (οἱ περὶ Παῦλον), and, afterwards, the regular order of the names is: "Paul and Barnabas" (ch. xiii. 46, 50. etc.), and it is merely an exceptional case [xv. 12] when this order is subsequently reversed. Hence it appears that the name of Paul (like the effect and its cause) is connected with the independent personal action and the prominence that are henceforth observable in the case of this apostle. Nor can it be regarded as an unmeaning and accidental circumstance that at the very moment when Luke first of all mentions the new name, he remarks that Paul was **filled with the Holy Ghost**. Hence, at this critical moment, an internal progress and a decisive elevation of Paul's whole character were effected by the Holy Ghost. It was by virtue of this influence that Paul came forward and commenced an independent course of action, taking precedence of Barnabas, who had, in this case, refrained from personal interference. It is in connection with *this* circumstance, and not precisely with the conversion of the Proconsul that Luke henceforth employs *that* name which was the only one which the apostle of the Gentiles applied to himself [and by which he is designated in 2 Pet. iii. 15.—Tr.]. —It is, at the same time, true, that these considerations do not enable us to decide at what time, and from what source, the apostle received his Roman name. It is possible that, as a Roman citizen [ch. xxii. 27, 28], he received it at his birth, but, during the Pharisaic period of his life, and even during the first years which followed his conversion, employed the Hebrew name *Saul* alone; when he afterwards commenced his career as the apostle of the Gentiles, he may have preferred the Roman name of *Paul*.

DOCTRINAL AND ETHICAL.

The resistance of the apostle Paul to the sorcerer Bar-jesus proceeded from *the fulness of the Holy Ghost*.

a. His ability to glance into the deepest recesses of the soul of that man, was a gift of the the Spirit of God. As he had never, previously, seen the latter, how could he, after a brief interview, have thoroughly comprehended his character, without being divinely enlightened? The charges which he advanced, were well founded. If the man had been a pagan magian, his spiritual state and his guilt could not have been exhibited in the dark colors which the apostle employed. But the greater the amount of knowledge was, which the sorcerer, as an Israelite, could have acquired of the true God and his ways, of his counsel and his commands, the more decidedly he must have become an enemy of the kingdom of God, when he exhibited such cunning and sophistry in obstructing the ways of God.

b. Further, the Spirit of God and Christ reveals Himself in the announcement by the apostle of the divine punishment. We do not here discern the spirit of an Elijah, who calls down fire from heaven, and slays the prophets of Baal, nor that carnal zeal which so easily mingles with a righteous indignation. The course adopted by the apostle exhibits moderation, and a tendency to pity and to spare. He announces to the misguided man, that he would become blind, but that he would remain in that condition only during a certain period, and not until his death. Thus he indirectly speaks of a termination of the punishment, provided that the offender should cease to resist the will of God (comp. οὐ παύσῃ, etc. ver. 10). This is the spirit of Christ, who "is not come to destroy men's lives, but to save them." (Lu. ix. 56).

HOMILETICAL AND PRACTICAL.

Ver. 4. **So they, being sent forth by the Holy Ghost.**—The statement that they had received a divine mission, is repeated in this form, as the fact itself explains the divine guidance, the blessed results, and the miraculous deeds which are subsequently described. (Ap. Past.).—**Departed unto Seleucia - - - sailed to Cyprus.**—All the steps of the true servants of God are not only remarkable, but are also attended by the divine blessing. The eyes of God watch over them and direct their course when they proceed from one place to another. It is not the celebrity of the spots which they visited, but their own character as faithful and obedient servants, who had obeyed the call of God, yielded to the guidance of the Holy Ghost, and finished their work in uprightness, which insures the honorable and enduring remembrance of their deeds. The divine blessing attends the labors of faithful servants of Christ, even when they are merely sojourners in any place, or, possibly, deliver only an occasional sermon on the road. So, too, Jesus always left a rich blessing behind, whenever he travelled, and, indeed, on every occasion. (Ap. Past.).

Ver. 5. **They preached the word of God in the synagogues of the Jews.**—For, was not salvation of the Jews? [John iv. 22]. The public synagogues furnished the most favorable opportunities for delivering addresses. It is important that we should enter every door which may be opened to us, and work while it is day. (Rieger).

Ver. 6. **The isle, unto Paphos.**—Paphos was noted for the wantonness and vice which attended the worship of Venus. ["Paphos was, indeed, a sanctuary of Greek religion: on this shore the fabled goddess (the Paphian Venus) first landed, when she rose from the sea (Tac. *Hist.* II. 2, 3).—The polluted worship was originally introduced from Assyria or Phœnicia, etc." (Conyb. and H. I. 168.—Tr.]. It was precisely into such a stronghold of Satan [Rev. ii. 13] that the messengers of Christ at the very beginning effected an entrance. The prince of this world attempts, indeed, to offer resistance, and, in the person of the sorcerer, Bar-jesus, utters the language of reproach and defiance: "I was here before you!" (Rieger).

Ver. 7. **Which** [who] **was with - - - Sergius Paulus, a prudent** [an intelligent] **man.**—Prudence and godliness most happily accord

with one another. The truth of God. set forth in the Gospel, asks for the investigation of those who are wise. (Rieger).—The desire to become acquainted with God's word, is a mark of an intelligent mind. (Starke).—Sergius was a man of understanding, and, nevertheless, allowed himself to be influenced by the sorceries of Bar-jesus: not only are the eyes of reason already weak, but the enchantments of impostors really consist in the success with which they also blind the eyes of reason. We accordingly perceive that many powerful minds are enslaved by a love of darkness. (Ap. Past.).

VER. 8. **Seeking to turn away the deputy from the faith.**—Men who occupy high positions, are always attended by persons who desire to turn them aside from the path of duty and suggest evil designs; they are not always warned and protected by apostles; comp. 1 Samuel x. 1-8. (Quesnel).

VER. 9. **Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him.**—He who is a *Paul*, that is, feeble and mean [Lat.] in his own eyes, is a *Saul*, that is, desired and beloved [see above EXEG. ver. 9-12] by others. Prov. xxix. 23. (Starke).—As military leaders derive honorable titles from the places in which they gained victories, so Saul obtained the name which he bore as an apostle, from the first victory which he gained for Christ. He himself took the more pleasure in this change of his name, as *Paul* signifies *little, mean;* Eph. iii. 8; 2 Cor. xii. 9. [See HOM. and PR. on ch. xix. 21.—TR.]. His Hebrew name was the same as that of the king of his own tribe, who was taller than any of the people [1 Sam. ix. 2; x. 23]: and as the latter persecuted David, the man after the Lord's own heart [1 Sam. xiii. 14], so Saul, who surpassed all others in Pharisaic dignity [Gal. i. 14], persecuted Jesus, the Son of David. He now writes the epitaph of the Saul who once was: "Paul—I live; yet not I, but Christ liveth in me." Gal. ii. 20. (Besser).—We hear no loud and noisy reproaches, such as a hot temper utters. Even when a teacher's office and conscience require him to employ the language of rebuke, he should carefully consider whether he is in the right frame of mind, and can speak and act in the presence of God out of *the fulness of the Holy Ghost.* (Ap. Past.).

VER. 10. **And said, O full of all subtilty - - - child of the devil,** etc.—Paul inflicts one blow after the other, tears the mask from the deceiver's face, and exposes to him the true state of his heart: "child of the devil," the opposite of his name, "Bar" (son of) "Jesus;" "full of subtilty and mischief," the opposite of "Elymas" (*a sage*); "enemy of all righteousness" —"perverting the ways of God"—the opposite of the title which he assumed, *i. e.*, a prophet of God (ver. 6), a title belonging to him alone who teaches the true way of salvation. (Williger).

VER. 11. **The hand of the Lord is upon thee.**—It came upon him, not as in the case of the true servants of God, in order to enlighten and strengthen, but to blind and paralyze him. Nevertheless, the punishment was intended to be only temporary, since it was, in an evangelical sense, designed to be a chastisement unto righteousness, and not unto condemnation and reprobation.—The *punishment* was, I. Suited to the offender—he who blinded others, is struck blind himself; II. Adapted to impress and convince the spectators; III. Designed, with all its severity, to lead to the reformation of the offender, by Paul's indirect reference to divine mercy ["for a season"]. Paul himself had been blind for a season, when he was converted, and his own experience had taught him that this darkness was exceedingly salutary, since it enabled the sufferer to collect his thoughts and examine his spiritual state. (From Ap. Past.).

VER. 12. **Then the deputy, when he saw what was done, believed.**—The fall of one leads to the rising again [Lu. ii. 34] of another. (Starke).—The judgment which overtook Elymas, delivered Sergius from his corrupt influence, but, strictly speaking, it was the doctrine of the Lord which supplied the seed and root of his faith. (Rieger).—The soul of the meanest slave in Paphos was not less precious, it is true, than that of the ruler of the country; still, it was an important circumstance in the eyes of the apostle, that the first fruit of those who were called by his preaching, was one of those few "noble" ones (1 Cor. i. 26), who obeyed the call of God. He had been commissioned to bear the name of Jesus Christ before kings (ch. ix. 15), and Sergius Paulus was the representative of kingly power in that country. (Besser).

(On VER. 4-12). *The first missionary ship:* I. The fearless crew—the great apostle Paul, the noble Barnabas, the youthful Mark; II. The favorable wind—the east wind filled the sails; and the Holy Ghost, the teachers; III. The blessed anchorage—the celebrated island of Cyprus, with its natural beauties, and its moral deformity; IV. The first prizes—the defeated sorcerer, and the converted ruler.—*The first missionary report, the type of all that have succeeded it:* it is an image of the missionary work in general; I. Of its manifold ways; (*a*) external—Seleucia and Cyprus, the land and the sea; (*b*) internal—Jews and pagans; II. Of its painful struggles (*a*) with pagan vices—the worship of Venus in Paphos; (*b*) with pagan superstition—the sorcerer Elymas; III. Of its glorious victories; (*a*) the powers of darkness are overthrown (Elymas;) (*b*) souls are won (Sergius Paulus).—*Paul in Paphos,* or, *The preaching of the cross, revealed in its all-conquering power:* I. It subdues the sensual desires of the world (in the voluptuous groves of roses and myrtles dedicated to Aphrodite, the apostle erects the cross of Christ as an emblem of repentance and the mortification of the flesh); II. It defeats the spurious wisdom of the world (the delusions of the sorcerer Elymas vanish before the light of evangelical grace and truth); III. It prevails over the weapons of the world (the Roman Proconsul surrenders as a captive to the word of God).—*The heavenly light of the Gospel, dispersing the magical delusions of the world:* I. The magic of worldly lust (Cyprus with its vineyards and altars of Venus): II. The magic of worldly wisdom (Elymas with his frauds); III. The magic of worldly power (Sergius Paulus, the Roman Proconsul).—*Sergius Paulus, the first trophy of the great apostle of the Gentiles:* I. He was taken from the midst of the enemies (a Roman, a man

invested with power, a man of a cultivated mind); II. He was wrested from the hands of an artful adversary (Elymas, the representative of science falsely so called) [1 Tim. vi. 20]; III. The victory conferred permanent honor on the apostle (a badge of honor attached to the name of Paul, which he ever afterwards bore, whether first assumed on this occasion, or now first deserved).—*The Gospel, a savour of life unto life for some* (Sergius Paulus); *a savour of death unto death for others* (Elymas) [2 Cor. ii. 16].—*In what manner does a genuine servant of Christ rebuke sin?* I. Not with carnal impetuosity, but in the fulness of the Holy Ghost, (ver. 9); II. Not with carnal weapons, but with the sword of the word [Eph. vi. 17], which pierces [Hebr. iv. 12] the evil heart (ver. 10), and announces God's judgment (ver. 11); III. Not with a view to consign to death and damnation, but in order to warn, and to save the souls of men. (ver. 11).—[*The various forms of sin which Paul encountered in the island of Cyprus:* I. Worldliness (Sergius Paulus); II. Gross vice (the worship of Venus); III. Superstition (Elymas); IV. Infidelity (unbelieving Jews, ver. 9).—Tr.]

C.—THE JOURNEY CONTINUED; ACTS AND SUFFERINGS IN THE PISIDIAN CITY OF ANTIOCH.

Chapter XIII. 13–52.

The journey through Pamphylia to Antioch; and Paul's missionary address in that city.

Chapter XIII. 13–41.

13 Now [But] when Paul and his company [and they who were about him] loosed [had sailed] from Paphos, they came to Perga in Pamphylia: and [but] John de-
14 parting from them returned to Jerusalem. *But when they departed [continued their journey] from Perga, they came to Antioch in Pisidia, and went into the syna-
15 gogue on the sabbath day, and sat down. *And [But] after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any [a[1]] word of exhortation for the people, say on [then speak!].
16 *Then Paul stood up, and beckoning with *his* hand said, [Ye] Men of Israel, and ye
17 that fear God, give audience [hearken]. *The God of this people of Israel [*om.* of Israel][2] chose our fathers, and exalted the people when they dwelt as strangers [were sojourners] in the land of Egypt, and with a high arm brought he them out of it.
18 *And about the time of forty years suffered he their manners [he bore and cherished
19 them][3] in the wilderness. *And when he had destroyed seven nations in the land of Chanaan [Canaan], he divided their land to [among] them by lot [as an inheritance][4].
20 *And after that he gave *unto them* judges about the space of four hundred and fifty
21 years, until Samuel the prophet. *And afterward [thenceforth] they desired [asked for] a king: and God gave unto them Saul the son of Cis, a man of the tribe of Ben-
22 jamin, by the space of [during] forty years. *And when he had removed him [And after he had set him aside], he raised up unto them David to be [as] their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man
23 after mine own [my] heart, which shall fulfil [who will do] all my will. *Of this man's seed hath God, according to *his* promise, raised [brought][5] unto Israel a Sa-
24 viour, Jesus: *When John had first [previously] preached [,] before his coming [his entrance (on his office),] the baptism of [unto] repentance to all the [the whole]
25 people of Israel. *And as [But when] John fulfilled [finished] his course, he said, Whom think ye that I am [do ye deem me to be]? I am not *he*. But, behold, there cometh one [he cometh] after me, whose shoes of *his* feet [whose sandals] I am not worthy to loose.

26 [Ye] Men *and* brethren, children [sons] of the stock [race] of Abraham, and who-
27 soever among you feareth God, to you is the word of this salvation sent.[6] *For they that dwell at [the inhabitants of] Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him* [rulers did not recognize him, and by their sentence,
28 fulfilled the voices of the prophets which are read every sabbath]. *And though

they found no cause of death *in him* [And without finding in him any guilt worthy of death], yet desired they Pilate that he should be slain [desired of Pilate that he
29 might be executed]. *And when they had fulfilled all that was written of him,
30 they took *him* down from the tree [wood], and laid *him* in a sepulchre [grave]. *But
31 God [has] raised him from the dead: *And he was seen [appeared] many days of [to] them which [who] came up with him from Galilee to Jerusalem, who are [now][7]
32 his witnesses unto the people. *And we declare unto you glad tidings, how that the
33 [you the tidings of the] promise which was made unto the [our] fathers, *[That] God hath fulfilled the same unto us their[8] children, in that he hath raised up Jesus again [*om.* again]; as it is also written in the second [first[9]] psalm, Thou art my
34 Son, this day [to-day] have I begotten thee. *And as concerning that [But thereof, that] he raised him up from the dead, *now* no more to return to corruption, he said on this wise [thus], I will give you the sure mercies [the faithful holy things][10] of David.
35 *Wherefore he saith also in another *psalm* [place], Thou shalt [wilt] not suffer thine
36 Holy One to see corruption. *For David, after he had served his own generation by the will of God [after he had, in his time, served the counsel of God][11], fell on sleep
37 [fell asleep], and was laid unto his fathers, and saw corruption: *But he, whom God
38 raised again, saw no [raised, did not see] corruption. *Be it known unto you therefore, [ye] men *and* brethren, that through this man [this one] is preached unto you
39 the forgiveness of sins: *And by [that in] him all that believe are [every one that believeth is] justified from all things, from which [wherein] ye could not be justified
40 by [in] the law of Moses. *Beware [See to it] therefore, lest that come upon you,
41 which is spoken of [said] in the prophets; *Behold, ye despisers, and wonder, and perish: for I work [do] a work in your days, a work which[12] ye shall in no wise [ye could not] believe, though a man [if any one should] declare it unto you.

[1] Ver. 15. [τίς, before ἐστι, is omitted in the *text. rec.* in accordance with D (corrected). E. G. H., but is found in A. B. C. D (orig.)., Cod. Sin., Syr., Vulg. It is dropped by Alf., but adopted by Lach. Tisch. and Born.—Meyer, who receives it, remarks that it could easily have been omitted, as it occurs between two words each of which begins with E.—Tr.]

[2] Ver. 17. τοῦ λαοῦ τούτου, without Ἰσραήλ, is probably the original reading. [Ἰσραήλ is introduced in the *text. rec.* in accordance with A. B. C. D. Vulg., and occurs also in Cod. Sin.; it is adopted by Lach. and Born., but is omitted in E. G. H. and by Tisch. and Alf. De Wette regards it as an ancient gloss.—Tr.]

[3] Ver. 18. [a. The margin of the Engl. Bible presents the following critical note on the words in the text: "suffered he":—"Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse beareth or feedeth her child;* Deut. i. 31, according to the LXX.; and so Chrysostom." (Wiclif, Tynd., Cranmer, and Geneva exhibit: "suffered he their maners."—Tr.]

b. The authorities are decidedly in favor of ἐτροφοφ. rather than of the reading of *text. rec.*, which is ἐτροποφ; the former is also supported by Deut. i. 31, which passage the apostle no doubt had in view, and in which, according to the probable reading, the LXX. also had ἐτροφοφ. [In Deut. i. 31, the reading of Cod. Alex., and edit. Aldina of 1518, is ἐτροφοφ; that of the Compl. Polygl. of 1517, with Origen, is ἐτροποφ. The MSS. vary.—In Acts xiii. 18, A. C (orig.). E. Syr. read ἐτροφοφ., which is adopted by Lach. Scholz, and Alf., while B (e sil)., C (corrected). D. G. H. Cod. Sin. Vulg. (*mores sustinuit*) read ἐτροποφ., and so Tisch. and Born.—"Ἐτροφοφ. *i. e.*, ὡς τρόφος ἐβάστασεν (2 Macc. vii. 27, where the word refers to a mother). The authorities --and also the sense, which corresponds to the Hebrew (in Deut. i. 31), decide in favor of ἐτροφοφ." (de Wette).—Meyer remarks that, as the image in Deut. is taken from *a man* ("as a man"), the word is derived from ὁ (not ἡ) τροφός (comp. 1 Thes. ii. 7), and that erroneous views subsequently led to the adoption of another word, by changing a single letter, as if from τρόπος.—Tr.]

[4] Ver. 19. [The *text. rec.* reads κατεκληροδότησεν, on the authority of many minuscules, but κατεκληρονόμησεν is found in A. B. C. D. E G. H. Cod. Sin. and many minuscules, and has accordingly been generally adopted by recent editors. Both words are alike defined, by Wahl and Robinson: *to distribute by lot.* The latter word, now generally recognized as the correct reading, is used by Greek writers only in the sense: *to inherit* from an ancestor, but it occurs in a transitive sense (*i. e.*, *to bestow* an inheritance) in the LXX. in Numb. xxxiv. 18, Deut. iii. 28.—Tr.]

[5] Ver. 23. ἤγαγεν [adopted by Lach. Tisch. and Alf.] is far better supported [by A. B. E. G. H. Cod. Sin. Vulg.] than ἤγειρε [of *text. rec.*], which is found in but few MSS. [C. D.], and seemed [to copyists] to be an easier and more appropriate reading.

[6] Ver. 26. Recent critics have, on account of the greater weight of evidence, preferred ἐξαπεστάλη to the simple and more usual form ἀπεστάλη, of the *text. rec.* [The former, in A. B. C. D. Cod Sin.: the latter in E. G. H.—Tr.]

[7] Ver. 31. νῦν [after οἵτινές] is wanting, it is true, in the greater number of the uncial MSS. [B (e sil). E. G. H., and is dropped by *text. rec.*], but seems to have been omitted simply because the apostles had long before been witnesses, and had not *now* only become such. It is to be retained as genuine. [Found in A. C. and Cod. Sin., Syr. Vulg. (*usque nunc*), and inserted by Lach. Tisch. and Alf.—Tr.]

[8] Ver. 33. a. Many copyists did not understand αὐτῶν ἡμῖν [after τέκνοις], and hence changed the second word to ἡμῶν, omitting αὐτῶν altogether. Both are genuine. [A. B. C (orig.). D. and Cod. Sin. Vulg. read simply ἡμῶν, and so Lach.; C (second correction). E. G. H. read αὐτῶν ἡμῖν; the latter is adopted by Alf.—Tr.]

[9] Ver. 33. b. Griesbach, Lachmann and Tischendorf, have very properly preferred πρώτῳ [to δευτέρῳ of *text. rec.*; Scholz also reads δευτέρῳ, on the authority of A. B. C. E. G. H. Cod. Sin. Vulg. (*secundo*)]. Πρώτῳ is supported by Cod. D., but principally by church fathers, such as Origen, Hilary, and others (some of whom expressly speak of this singular mode of stating the number of the Psalm. [Alf. who also adopts πρώτῳ, regards, with Meyer and others, the reading of the *text. rec.* as an alteration to suit the ordinary arrangement of the Psalms. Bengel, Kuinoel, and others, suppose that both numeral words are later additions, and that the reading was simply ψαλμῷ, and this view is supported by the different position of δευτέρῳ in different manuscripts.—"Even admitting it (πρώτῳ) to be the true text, it is not a lapse of memory, but a relic of the old opinion that the first Psalm is a preface to the whole collection." (Alex.). The present first and second Psalms are still found written together in some manuscripts, as if the two constituted the *first* Psalm. (Meyer.)—Tr.]

[10] Ver. 34. [The English version furnishes the following critical note in the margin:—"Mercies: Gr. τὰ ὅσια, *holy*, or, *just things;* which word the LXX. both in the place of Isaiah lv. 3, and in many others, use for that which is in the Hebrew, *mercies*."—"τὰ ὅσια is the LXX. rendering of חַסְדֵי, Isai. lv. 3, which in 2 Chron. vi. 42 (and in Ps. lxxxix. 2, 'mercy', ver. 49, 'loving-kindnesses,' Ps. cvii. 43 'loving-kindness',), they have translated τὰ ἐλέη. The word *holy*

should have been preserved in the Engl. version, as answering to τὸν ὅσιόν σου below (ver. 35): 'the *mercies of David, holy and sure*,' or, '*my holy promises which I made sure unto David*,'" (Alf.).—(Geneva: *holy mercies;* Rheims: *holy things*.—Tr.]

[11] Ver. 36. [The margin of the Engl. Bible here offers the following:—"After he - - - of God; or, *after he had in his own age served the will of God*."—— "Ἰδίᾳ γενεᾷ - - - βουλῇ admits of a twofold translation; γενεᾷ may depend on ὑπηρετήσας: *having served his own generation* (been useful to it), *according to the purpose of God* (dative of norm or rule). Our English translators, Calvin, Doddridge, Robinson, and others (Alex.), adopt this construction. Olshausen, Kuinoel, de Wette, Meyer, and others, refer βουλῇ to the participle: *having in his own generation* (dative of time), or *for it* (dat. comm.) *served the purpose, plan of God*, *i. e.*, as an instrument for the execution of his designs; comp. ver. 22. Γενεᾷ, if connected with the participle, secures to it a personal object, and in that way forms a much easier expression than βουλῇ with the participle." (Hackett).—"ἰδίᾳ γενεᾷ, casus sextus, construendus cum ὑπηρετήσας, *postquam sua generatione ministravit.* Davidis partes non extendunt se ultra modulum ætatis vulgaris, 2 Sam. vii. 12. Huic brevi tempori opponitur perpetuitas Messiæ, c. viii. 33." (Bengel).—(Tynd. and Cranmer: *in his time*.)—Tr.]

[12] Ver. 41. ἔργον ὃ [before οὐ μὴ] is to be preferred, on account of numerous authorities, to the reading ᾧ [of *text. rec.*] which is found in *no* uncial MS. [but in many minuscules], and this second ἔργον [inserted in the *text. rec.*] should be retained. [The second ἔργον is omitted in D. E. G. Syr., some fathers and versions, but is inserted in A. B. C. The reading ὃ is sustained by A. B. C. D. E. G.; Cod. Sin. reads ἔργον ὃ, and this lection is adopted by Lach. Tisch. and Alf.—In Hab. i. 5, the reading of the Sept. is ὃ without ἔργον, which is another reason, as Meyer thinks, on account of which the latter word was omitted by some copyists.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 13. Paul and Barnabas continued their journey by sea: after leaving **Paphos**, they proceeded, in a north-westerly direction, to **Pamphylia**, a province of Asia Minor extending along the shores of the Mediterranean, and then visited **Perga**. This city lay on the river Cestus, about seven miles above its mouth. It appears that at this point John (Mark) withdrew from them, for the purpose of returning to Jerusalem. The language employed in ch. xv. 37–39, indicates that this separation did not occur altogether in a pacific manner, but was occasioned by a motive which was reprehensible in a moral point of view: even afterwards, Paul continued to be dissatisfied with Mark on account of it, insomuch that Barnabas himself, who was a relative of the latter (Col. iv. 10), was induced to separate from Paul. It is not now possible to explain the nature of the difficulty. Baumgarten assumes that Mark had been incapable of submitting to the self-denial which was needed in the work of establishing an independent congregation consisting of those who had originally been pagans, and had, on that account, returned to Jerusalem. But the cause of the difficulty may as easily be traced to a certain want of firmness of character, in consequence of which Mark was not willing to submit any longer to the privations and labors which were connected with that missionary journey. ["Mark was afterwards not unwilling to accompany the Apostles on a second missionary journey, and actually did accompany Barnabas again to Cyprus (xv. 39). Nor did St. Paul always retain his unfavorable judgment of him, but long afterwards, in his Roman imprisonment, commended him to the Colossians, as one who was 'a fellow-worker unto the kingdom of God,' and 'a comfort' to himself (Col. iv. 10): and, in his latest letter, just before his death, he speaks of him again as one 'profitable to him for the ministry' (2 Tim. iv. 11)." (Con. and H.: *Life*, etc. *of St. Paul*, I. 174.)—Tr.].—The phrase οἱ περὶ Παῦλον, distinctly exhibits Paul, according to its classic usage, as the principal person, the central point and soul of the company.

Ver. 14, 15. *a.* **But when they**, etc.—Paul and Barnabas proceeded alone to the interior of the country, on leaving Perga, and came to the populous city of **Antioch**, about one hundred and fifteen miles distant from the former, in a northerly direction. It was situated in the central region of Asia Minor, and, according as dynastic races and their respective territories underwent changes, belonged, at one time to Phrygia, at another, to Pamphylia, and, again, to Pisidia. The designation here employed, Ἀντ. τῆς Πισιδίας, assumes, in Strabo (XII. 12), the form: Ἀντ. ἡ πρὸς τῇ Πισιδίᾳ. Luke describes with great fulness the labors and experiences of the missionaries in this city.

b. **Went into the synagogue on the sabbath day.**—Here, too, as in the island of Cyprus, they met with many Israelites, who also possessed a synagogue in the city. Paul and Barnabas visited it on the sabbath, and listened to the customary reading of a section of the Torah or Law (Paraschah), and of one of the Prophets (Haphtarah); they were then requested by **the rulers of the synagogue** (the רֹאשׁ הַכְּנֶסֶת, together with the elders, as assessors) to speak, in case that they had a discourse or exhortation in their mind (ἐν ὑμῖν). Wetstein and Kuinoel suppose that the two men were requested to speak, in consequence of having taken their places on the seat occupied by the rabbins (ἐκάθισαν). But this latter word certainly does not involve such a sense; it simply implies that they seated themselves in order to listen. As this incident, however, scarcely occurred as early as the first day of their abode in the city, it is probable that they had previously shown themselves, in many private conversations, to be men who were well acquainted with religious truth, and learned in the Scriptures, and that the request was addressed to them in consequence of this fact.—As the words ὕψωσεν, ἐτροφοφόρησεν, κατεκληρονόμησεν, which are employed by Paul in his discourse, seldom occur in the Bible (the first in Isai. ch. 1, the second and third in Deut. ch. 1.), Bengel has, by an ingenious combination, drawn the inference, that, on the sabbath in question, precisely these two chapters, which, even now constitute the Paraschah and the Haphtarah of the same sabbath, were read in the synagogue, that is, in the Greek version [LXX.], and that Paul had taken these two sections as the foundation of his discourse. The analogy, however, between the two chapters and the discourse of Paul, is too slight to authorize any conclusion founded on those few words. [The modern Paraschioth and Haphtaroth are of a later date, so that the conjecture of Bengel, to which Kuinoel and Baumgarten assent, is not

well supported. See ZUNZ: *Gottesd. Vortr. d. Juden*, p. 6; HUPFELD: *Stud. u. Krit.* 1837. p. 848. (Meyer, and de Wette).—TR.]

VER. 16, 17. **Then Paul stood up.**—He commenced to speak, after making a gesture indicating his wish to be heard in silence, and addressed partly the Israelites themselves, and, partly, the numerous proselytes who were also present. ver. 42, 43. In ver. 26, he again addresses, in addition to the descendants of Abraham, the proselytes before him, that is, Gentiles or pagans who were not yet incorporated by circumcision with the people of Israel, but who had acquired a knowledge of the true God, and learned to worship Him, in common with the Jews.—After a brief but significant review of the history of Israel, from the age of the patriarchs to that of David, the discourse refers to the history of Jesus Christ, and to the doctrine of the forgiveness of sins through Him. The words: ὁ θεὸς τοῦ λαοῦ τούτου, referring directly to the Israelites who were present, are very distinctly addressed to such hearers as were *not* Jews by birth. But the main theme is obviously the following:—*God chose* the founders of the nation (Abraham, etc.)—the nation is indebted for the position which it held, not to itself, but to God's free election (to be his peculiar people). ["The leading thought of this introduction of the address (ver. 17-22), is not *the free grace of God* (Lechler), which, in that case, would have been prominently mentioned, but, in general, the divine Messianic guidance of the people, previously to the actual appearance of the Messiah." MEYER: *Com.* who refers, not to this passage, but to one in an earlier work, viz., Lechler's *Apost. u. Nachap. Zeital.* 2d. ed. p. 150. n.—TR.]. So, too, the exaltation of the people during their sojourn in Egypt (ὕψωσε), that is, their increase, until they became a numerous and powerful people, and also their deliverance from Egypt **with a high arm,** (that is, accomplished by an irresistible, miraculous power,) were operations solely and exclusively of *God's grace.* It is not accurate to interpret ὕψωσε as also referring to the glory gained by the deliverance *from Egypt* (Meyer), since this ὑψοῦν is represented as having occurred during the sojourn *in* that country, and is distinguished, in the narrative, from the fact that the people were **brought out of it.** [Meyer fully adopts this view in his last edition, and now interprets ὑψοῦν as referring partly to the increase of the numbers of the people, and partly to the miraculous works wrought through Moses previously to the Exodus.—TR.]

VER. 18, 19. **And about the time of forty years.**—The speaker now assigns a prominent position to the truth that the people of Israel were indebted to God, and *to Him only*, both for the faithful, cherishing, provident, and protecting care enjoyed during forty years in the wilderness (comp. Deut. i. 31, "as a man doth bear his son" [see above, note 3. b. appended to the text, TR.]), and also for the possession of the land of Canaan; for it was God who **destroyed** or extirpated the seven nations of Canaan (Deut. vii. 1).

VER. 20-22. **And after that, he gave unto them judges,** etc.—Paul proceeds to mention *the rulers of the people until David,* referring, throughout the whole statement, to the fact that it was *God* who alike appointed and deposed them at his will. After the seizure and division of the territory, God gave the people judges during a period of about 450 years, until Samuel. The number of years which Paul here assigns to the period of the Judges, is the result of a computation which cannot be reconciled with 1 Kings vi. 1. We are there informed that there was an interval of 480 years between the Exodus, and the fourth year of Solomon's reign, which would leave 331 years for the period of the Judges. [This latter number is obtained by deducting from 480, the sum of the following periods, or 149 years, namely "40 years in the wilderness, 25 for the administration of Joshua (*Ant.* v. 1. 29, not stated in the Old Test.), 40 for Saul's reign (see ver. 21), 40 for David's, and 4 under Solomon (1 Kings vi. 1)." (Meyer and Hackett). —TR.]. But Paul's statement very nearly agrees with that of Josephus (*Ant.* viii. 3. 1), according to whom 592 years intervened between the Exodus and the building of the temple, leaving 443 years for the period of the Judges [by again deducting the 149 years just mentioned; the difference of 7 years in the two statements of Paul and Josephus is readily explained by ὡς, "about the space of."—TR.]. Comp. MEYER: *Com.* [where the different attempts already made to remove the difficulty, are examined and pronounced to be unsatisfactory, and the following view is expressed, to which Hackett assents: "Paul here conforms to a certain computation which differs entirely from the one recognized in 1 Kings vi. 1, but which Josephus also has adopted."—TR.]. We are therefore obliged to assume that Paul has, in this case, received a chronological system which was generally adopted by the learned Jews of his day.—[κἀκεῖθεν, *and from that time.* "This is the only passage in the N. T. in which ἐκεῖ refers to *time,* but even here time is viewed as an extension of space." (Meyer).—TR.]. And from that time, *i. e.*, from the time of Samuel the Judge, the Israelites asked for a king, and it was *God* who gave them Saul as their king, for 40 years. The words ἔτη τεσσαράκ. plainly state the duration of the reign of Saul, and not of that of Samuel and Saul conjoined (Beza, Bengel, and others). The length of the reign of Saul is nowhere specified in the Old Testament; Josephus (*Ant.* vi. 14. 9) assigns to it 18 years during Samuel's lifetime, and 22 additional years after the death of the latter, and we have thus another evidence that Paul follows in his chronological statements an extra-biblical tradition.—When he refers to the rejection of Saul and the elevation of David to the throne, he employs expressions (ver. 22) which give prominence specially to the uncontrolled and free action of God: μεταστήσας, *he set him aside.* This term does not refer to the death of Saul (Meyer), but to his deposition by the sentence of God. The circumstance that his reign actually continued even afterwards, until 40 years were completed (ver. 21), is not here taken into consideration.—The pronoun ᾧ depends, without doubt, on μαρτυρήσας, and not on εἶπε.—When Paul adduces the divine declaration, he transmutes and fuses together certain words which Samuel had addressed to Saul (1 Sam. xiii. 14), and others which had been pronounced in

reference to David (Ps. lxxxix. 20), and the whole appears as a *single* address of God directed to David. It is the main object of this testimony to show that the sentiments of David were acceptable to God, and that he would certainly obey the divine commands, whatever their nature might be. [Plural, θελήματά, "*voluntates*, multas, pro negotiorum varietate." (Bengel).—Tr.]

Ver. 23–25. **Of this man's seed.**—After giving this comprehensive view of the history of Israel, and reaching the age of David, Paul speaks of Christ, as the descendant of David according to the promise. God brought Jesus as a Saviour to the Jews, (ἤγαγε) [in place of the reading of the *text. rec.;* see note 5 above, appended to the text.—Tr.], like הֵבִיא, Isai. xlviii. 15. To this ἄγειν there is a correspondence in the term (ver. 24): ἡ εἴσοδος αὐτοῦ, that is, his solemn entrance as the σωτήρ, as well as in the word προκηρύσσειν, which represents John as a herald who goes before, and announces aloud *Him who is to come.* [πρὸ προσώπου, a Hebraism (לִפְנֵי, Rob. *Lex.* p. 854 f., equivalent to *before* (*in front of*).—Tr.]. The **course** (race) which John was on the point of completing (*imp.* ἐπλήρου), is, precisely, his course or race as a herald hastening on in advance.—Τίνα is not equivalent to the relative ὅντινα, but is an interrogative pronoun, so that εἶναι must be followed by a note of interrogation; the whole of the language of John here indicates animation or excited feeling, and is, therefore, uttered in short sentences. Οὐκ εἰμὶ ἐγώ; the predicate, according to the context is—the Messiah. [τίνα, as an *interrogative*, Engl. vers., de Wette, Mey., Alf. Alex., Hack.; as a relative, Vulg. Luth. Calv. Grot. Kuin. Buttm. Winer (Gram. § 25) says that the former punctuation is admissible, but that the latter (τίνα for ὅντινα) cannot be rejected as inaccurate.—Tr.]

Ver. 26–31. **Men and brethren.**—Here Paul makes a still more direct appeal to his hearers, and offers to them the grace of God in Jesus Christ; he explains, at the same time, and establishes the truth that salvation is to be sought by them in and through Christ, the Crucified and Risen One. He begins again, as it were, and addresses his Israelitic hearers in terms still more affectionate ("brethren") than those which he had at first employed, ver. 16; the word of this salvation—he says,—is sent specially to them by God, through the two missionaries before them. This direct "application" is subsequently repeated with increased earnestness, ver. 32, 38, 40 ff. Paul primarily unfolds the nature of the λόγος τῆς σωτηρίας ταύτης, by adducing the following considerations, ver. 27–29:—The inhabitants of Jerusalem condemned, crucified, and buried Jesus, whom they did not recognize, although, at the same time, the prophecies were thus fulfilled. He proceeds to say, ver. 30 ff.:—God, however, raised him from the dead, and his disciples saw him after his resurrection. Meyer refers γάρ, ver. 27, to a supposed distinction made between Paul's present hearers (ὑμῖν, ver. 26) and the inhabitants and rulers in Jerusalem, as if the sense of the apostle's words were the following:—The *latter* rejected the Saviour, and therefore the message of salvation is sent, not to them, but, in their stead, to *foreign* Jews—to the Jews of the dispersion (diaspora), such as ye are. Now it is certain that Paul cannot have intended to say that the message of salvation should now be withheld from the Jews dwelling in Jerusalem, and yet, such a thought would essentially constitute the distinction which Meyer represents as being here made. There is undoubtedly a distinction here assumed as existing between the inhabitants of Jerusalem and the Antiochian hearers of Paul, but it consists simply in the circumstance that the former alone, and not the latter, had personally contributed their share to the sufferings of Jesus; the apostle by no means intends to assert that salvation would be offered solely to his hearers, and no longer to the people of Jerusalem. Γάρ refers, on the contrary, principally to ὁ λόγος τῆς σωτ. τ., which is in the process of being explained; it is, hence, not causal, but explicative [not: "to *you*, for it (the word of this salvation) is no longer sent to them," but, "it is now sent to you with reason, for the sufferings, death and resurrection, being a fulfilment of the prophecies, demonstrate that he is indeed the true and long-expected Messiah.—Tr.]. The people of Jerusalem and their rulers—Paul continues—did not recognize Jesus, and therefore also (καί) pronounced sentence on him, by which course they fulfilled, in opposition to their own intentions, the voices of the prophets, although these are read to them on every Sabbath. [Both the Engl. and the German (Luther's) vers. interpret φωνάς, ver. 27, as being governed, like τοῦτον, by ἀγνοήσαντες, and Calv. Grot. Kuin. Alex. Hack. concur. Lechler, in his translation above, regards φωνάς as governed by ἐπλήρωσαν, and this is also the opinion of Beza, de Wette and Meyer. Alford, who concurs with the latter, accordingly translates: "*in their ignorance of Him* (not only rejected His salvation, but) *by judging Him, fulfilled the voices of the prophets,* etc."—Tr.].—The word εὑρόντες, ver. 28, implies that they had made every effort, but had failed to find **a cause worthy of death in him.** In ver. 29, the act of removing the body from the cross, and that of depositing it in the grave, are both ascribed to the inhabitants of Jerusalem and their rulers. Although these acts were not, like the condemnation, etc., those of enemies, but rather those of friends of Jesus, the language is, nevertheless, appropriate, since both Joseph of Arimathea and Nicodemus belonged to the order of the ἄρχοντες, and the latter, moreover, was an inhabitant of Jerusalem. [Mark xv. 43; John iii. 1].—Paul contrasts, in ver. 30, the acts of God with those of men; *He* raised Jesus from the dead, whereof the disciples who came from Galilee, ver. 31, and who saw the Lord after his resurrection, were eye-witnesses. By employing this language, Paul unequivocally excludes himself and Barnabas from the number of the original disciples and eye-witnesses.

Ver. 32–37. **And we declare unto you,** etc.—The apostle furnishes the proof in these verses that the promises made to David, were fulfilled when Jesus appeared on earth, and when

he rose from the grave. The words ἡμεῖς εὐαγγελιζόμεθα distinguish the two missionaries from μάρτυρες αὐτοῦ, and assign them, not to the class of eye-witnesses, but to that of Evangelists. The words ἀναστήσας Ἰησοῦν are interpreted by de Wette, Meyer, Baumgarten [Schott, Stier, Hengstenberg, Tholuck, Lange, Hackett, etc.—Tr.], after the example of Luther and other earlier interpreters, as referring to the resurrection. They are in error, for the context shows that these verses, (ver. 32 ff.), are by no means to be restricted to the resurrection of Jesus, but exhibit both the mission of Christ in general and also his resurrection in the light of a promise and its fulfillment [ἀναστήσας, according to this view, being equivalent to הֵקִים *prodire jubens, exhibens*, comp. iii. 22; vii. 37. (Meyer), —Tr.]. Further, although the same word [participle, and verb] occurs both in ver. 33 and ver. 34, its meaning in the latter, as its connection with δὲ shows, is not identically the same as in the former verse. Ἀνέστησεν—ἐκ νεκρῶν, in ver. 34, undeniably indicates the resurrection, whereas ἀναστήσας, in ver. 33, without this addition, *might* possibly be understood of the resurrection, but can, when the context is consulted, mean only *praesentem exhibere*. This explanation has very justly been preferred by Calvin, Beza, Grotius, [Calovius] and also Bengel (to whom Meyer now, 3d edition, assigns his true position), and, among more recent commentators, by Kuinoel, Olshausen, Hoffmann, [Heinrichs, Alexander ("incarnation"), etc. Alford, who adopts the former, says: "The meaning '*having raised him from the dead*' is absolutely required by the context: both because the word is repeated with ἐκ νεκρῶν, (ver. 34), and because the apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the final fulfilment (ἐκπεπλήρωκεν) *of God's promises regarding Jesus.*"—Tr.]. The passage in Ps. ii. 7, ff., which speaks of the theocratic Ruler, whom God has made his Son, is here explained as referring to the Sonship of Jesus, as the perfect King; and only in this way is that declaration of God fulfilled. It also seems more natural to take this view, than to suppose that the resurrection of Jesus is meant. It is now only (ver. 34–37,) that Paul proceeds to speak of the promises of God which were fulfilled in the resurrection of Jesus, by virtue of which the whole power of death and corruption ceases forever in his case. He appeals to two prophecies: (*a*) Isai. lv. 3, where he quotes from the Alexandrian [LXX.] version; here he presents τὰ ὅσια Δ. as the translation of חַסְדֵי דָוִד. [See crit. note 10, appended to the text, above.—Tr.]. The sense is the following:—God has promised sure, or trustworthy holy things of David, that is, gracious gifts of permanent value; that immortality, on which this perpetuity of grace depends, as its essential condition, is the resurrection-life of Christ.—(*b*)Ver. 35; see Ps. xvi. 10, where David in his prayer, triumphantly expresses the hope which his experience inspired. Λέγει, ver. 35, may easily be referred to David, who had just been named, but cannot possibly refer to God (Meyer) for it is to Him that this supplication, which expresses so much confidence, is addressed. As an evidence that this prophecy was fulfilled solely in Jesus, Paul reminds his hearers of the fact that David had died, after having, during his own age, been obedient to the counsel of God, comp. ver. 22.—Τῇ ἰδίᾳ γενεᾷ [see crit. note 11, appended to the text, above.—Tr.] cannot, with Meyer, be taken as *Dat. comm.*, since a dative, θ. βουλῇ, already presents itself; neither is it by any means feeble and superfluous [terms employed by Meyer.—Tr.], if the following be assumed as the sense:—David was not appointed to be an eternal servant of God; he was required to serve God only *in his own day*, as he also did, with uprightness of heart.—David's death is described as a falling asleep, in consequence of which he **was laid unto his fathers**, and his body was subjected to decay. But He, on the contrary, whom God raised from death, ver. 37, was not subjected to decay. These statements, ver. 34–37, forcibly remind us of Peter's course of argument in ch. ii. 24–31, where the same words of the Psalm are exhibited as a prophecy of the resurrection of Jesus. The only difference which is found, is occasioned by the fact that, in the two cases, the points of view were different. Peter designs to demonstrate that, on account of the prophecy, Jesus *could* not have been "holden" of death, or, in other words, that Jesus *must* have (necessarily) risen from the grave. But Paul shows that the promises of God were *really* fulfilled in Jesus, and especially the promise which referred to life and to the *abiding* grace of God. ["That one discourse is not compiled or copied from the other, is sufficiently apparent from the difference of form, Paul quoting a single verse, and that only in part, of the four which Peter had made use of, and connecting that one with a passage in Isaiah, not alluded to by Peter, while he passes by the latter's kindred argument derived from Ps. cx. All this goes to show the independence of the two Apostles and their two discourses, but at the same time their exact agreement in the exposition of a Messianic prophecy." (Alexander).—Tr.]

Ver. 38–41, *a*. **Be it known unto you therefore.**—Paul now draws the inference which the foregoing statements furnish, and applies the whole subject to his hearers in a very earnest and impressive manner. He announces to them that forgiveness of sins is offered in Christ, the Crucified and Risen One (ἄφεσις ἁμ. διὰ τούτου); "every one," he adds, "that believeth is justified (and absolved) in Him (Christ [ἐν τούτῳ]), from all that, from which ye could not be justified (and absolved) in the Mosaic law;" see below, Doctr. etc. No. 4.—The hearers are, lastly, warned, and urged to be on their guard lest the prophetic threatening of God come upon them, namely, an amazing and annihilating humiliation; for they would see a work of God, the tidings of which, (without the personal knowledge and experience of it) would have been deemed incredible. (Ἐν τοῖς προφ. *i. e.*, in the Book of the prophets). The quotation (Habak. i. 5) is from the LXX. [In place of בַגּוֹיִם of the present Hebrew text, "among the heathen," the Seventy probably read בֹּגְדִים, "treacherous dealers," Rob. *Lex.* p. 111, as they render the

word by καταφρονηταί, which Paul accordingly employs. (de Wette; Meyer).—Tr.]

b. This discourse, the first of any extent which the apostle Paul delivered and Luke has preserved. has been the subject of very unfavorable critical remarks. It has, for instance, been said that its characteristic features are not those which might be expected in an original Pauline discourse, but that it is rather a mere echo of those of Stephen and Peter: and, again, that it is merely a production of the author of the book before us (Schneckenburger, *Zweck d. Apgsch.*, p. 180; Baur: *Paulus*, p. 101.). Some writers, who could not perceive the object of the historical portion of the discourse, especially ver. 17–22, have conjectured either that Paul merely desired to exhibit his knowledge of the Old Testament (Roos: *Abh. verm. Inh.* 1804, p. 421), or that this portion was intended to attract the attention, and gain the confidence of the hearers (Neander); it has even been asserted that the whole was an unmeaning enumeration of Jewish historical records (Schrader: *Paulus*. V. 546). But it is very obviously Paul's purpose, in that historical portion, to exhibit the *free grace* of God, and His unmerited election, by which Israel was made His people, and David His servant and a king, as contradistinguished from the rejection of those who resisted His will. Further, the language employed by Paul respecting Jesus, bears a peculiar impress, in so far as he connects every circumstance with David. Thus, his review of the Old Testament history is continued to the age of David; Christ is introduced as a descendant of David; king David is represented as a highly significant type, all the promises connected with him having been fulfilled when Christ appeared. The doctrinal intimation, moreover, respecting the justification in Christ of those who believe in Him, as distinguished from the insufficiency of the Law, bears the genuine Pauline impress, and nothing that is analogous to it occurs in any of the previous discourses. And, lastly, when this address is compared with the Epistles of the same apostle, it should not be forgotten that the former is a missionary address, not intended to be a profound discussion suited in form and matter to persons who were already converted. When all these circumstances are duly considered, we can discover no reason for doubting the genuineness and historical originality of this discourse.

DOCTRINAL AND ETHICAL.

1. The election of the patriarchs, the elevation of their descendants to the rank of the people of God, the deliverance of the latter from Egyptian bondage, and their establishment in Canaan, as the land of their possession, the appointment of judges and kings of the people—were all acts of God alone, depending solely on his uncontrolled purpose and election of grace [Rom. xi. 5], and not on human merit or coöperation. Indeed, the original introduction or foundation of such honors and dignities, depends entirely on the course taken by the divine action. The first sketch of the doctrine of God's *free election of grace* (afterwards more fully developed and established by the apostle Paul), is presented in this place, and, indeed, chiefly in reference to the Israelites who were among the apostle's hearers. Human pride and vain conceptions of merit produce a disposition to advance claims, which, in reference to God, are altogether unfounded and false, and which unfit the soul for the acceptance of grace. The Mosaic law, with its promises and its threatenings, viewed as an economy of retribution, could easily produce such sentiments. And there is, indeed, in every human heart, a certain tendency to advance such claims on God. But the grace of God in Christ requires a different soil, if it is to thrive and bear the fruits of righteousness unto the praise of God. The soil in which the grace of redemption can take root and bear fruit, is humility. Such views now guide the apostle, whose own self-righteousness had been crushed by the Redeemer, and who was then first guided by the light of grace, and enabled to understand God's election of grace in the old economy. *In novo Testamento vetus patet.* "In thy light shall we see light." Ps. xxxvi. 9.

2. While God's election of grace is thus recognized as unconditional, and as the foundation of all that is great and good, the freedom of the will and man's personal accountability are by no means denied. Saul was not rejected and set aside (μεταστήσας, ver. 22) by any divine caprice, after having been actually placed on the throne, but simply on account of his disobedience, as it distinctly appears from 1 Sam. xiii. 14, (which passage Paul, by a change of form, connects with David). And David himself is described, first, as a man after God's heart, and then, as one who fulfilled His will, ver. 22. These two expressions are not identical: first of all, let the tree be good, and then the fruit will be good: let the state of the heart and its sentiments be sound, and good deeds, performed in the obedience of faith, will follow. Hence the apostle appeals, in his discourse, with ardent and winning love, to the hearts of his hearers (ver. 16, 26, 32 ff.), in order to guide their will to an obedient reception of the word, and to sincere repentance, ver. 40 ff.

3. The more we accustom ourselves to consider the history of revelation in its internal connection, and as *a whole*, the more distinctly will Christ appear to us as the central point of all revelation; and the more fully the heart learns to know Jesus as a Saviour, the more clearly will we understand sacred history and its internal connection.

4. *Justification* by faith in Christ. A proposition is, first of all, introduced in ver. 38 ff., which is not as peculiarly and exclusively Pauline in its character, as many others, viz.: 'The forgiveness of sins through Christ is announced to you.' The ἄφεσις ἁμαρτιῶν had been previously promised by Peter also, to those who repented and received baptism (ch. ii. 38; iii. 19.). It is only the immediate and close connection of the forgiveness of sins with the Person of Jesus Christ, as the medium of forgiveness, that is prominently set forth in the Pauline discourse, in a different manner from that which Peter adopts. But as it is at present the apostle's purpose merely to bear witness in general to the fact, without entering into a full and complete discussion of the doctrine, the mode and the means (διὰ τούτου) by which Christ became the organ and mediator of

the forgiveness of sins, are not explained. The most obvious thought is, that His resurrection is the essential fact on which that mediation depends, since that fact had been specially considered in the verses which immediately precede. There is, at least, no other and more distinct reference made here to the death of Jesus on the cross, as the foundation of the atonement and the remission of sins. Still, we have no reason to assume that this discourse represents the resurrection exclusively, and not also the death of Christ on the cross, as the main ground on which forgiveness through Him depends.—But, on the other hand, all that now follows: *καὶ ἀπὸ πάντων—δικαιοῦται*, is, as was intimated above (EXEG. etc. ver. 38-41. *a.*), decidedly *new*, both in thought and in expression. The words contain a negative and a positive declaration; the negative is: the law is insufficient with respect to our justification; the positive: in Christ, every one that believeth is justified. In both declarations the main conception involved in the predicate is expressed by the one word *δικαιωθῆναι*. This word necessarily must (on account of its connection with the proposition that precedes, viz.: *διὰ τούτου ἄφεσις ἁμαρτιῶν*, as well as on account of the words *ἀπὸ πάντων*), refer both to a deliverance from sins, and to a release from guilt and punishment; it includes, however, also, in accordance with its root (*δίκαιος*), the idea of integrity, or, of acceptableness in the sight of God. All men need forgiveness, the blotting out of sins, a release from guilt and punishment; the Israelite seeks these in the law of Moses; the apostle offers these in Christ. But he says, in one part of the statement, that these were in vain sought in the Mosaic law—it is *impossible* (*οὐκ ἠδυνήθητε*) to obtain forgiveness and justification in the law.—'Απὸ *πάντων ὧν* [*ὧν* for *ἀφ' ὧν*, WIN. Gram. § 50. 7.] *οὐκ*, etc.; these words do not mean (SCHWEGLER: *Nachap. Zeitalt.* II. 96 f.) that forgiveness in Christ could be obtained *also with respect to those sins*, as to which justification was not attainable in the law, that is to say, that in the law a real, although only partial, but in Christ a complete justification could be found. This interpretation is not suggested by the context, nor by the Pauline doctrine elsewhere, nor, in general, by scriptural truth, all of which set forth the opposite view. Paul implies here only in indirect, but still in unmistakable terms, that the Mosaic law and the observance of it could furnish absolutely no means for obtaining in truth and reality the forgiveness of sins and justification.—Consequently, the apostle here bears witness to the following truths:—1. Justification is not merely a negative, but also a positive benefit; 2. Jesus Christ is the only mediator of justification; 3. Christianity is universal in its design, or, specially, justifying grace in Christ is accessible to all *in common* (*πᾶς ὁ πιστ.*); 4. Faith is the sole condition of justification on the part of man (*πιστεύων*); 5. the conflicting opinion is distinctly rejected—the law is *not* able to secure man's justification. All these are truths which became clear to the mind of the apostle Paul, in consequence of the peculiar manner in which he was guided to the Redeemer; and this is the first occasion on which they are publicly set forth.

HOMILETICAL AND PRACTICAL.

VER. 13. **And John, departing from them.**—"No man having put his hand to the plough, etc." Lu. ix. 62.—The Scriptures do not pass over the errors of the saints in silence; it affords us consolation to learn that none of them finished their course, without making the confession: "My foot slippeth; (but) thy mercy, O Lord, held me up." Ps. xciv. 18. (Besser).

VER. 14. **They departed** [continued their journey]. If any one who labored with us in the service of the Lord, should forsake us, we should not be discouraged, but continue the work. (Quesnel).

VER. 15. **If ye have any word of exhortation, say on.**—When we preach as strangers in a congregation, on suitable occasions, we act in the spirit of the apostles; we practically bear witness to our agreement in doctrine, and we encourage the hearers, who desire to hear such sermons; the manifold gifts of the Spirit are exhibited to them. But no teacher should intrude with his sermons; he should wait for an invitation to deliver them. (Starke).—The apostles could easily preach *ex tempore*, for they were filled with the Holy Spirit, and their hearts derived life and warmth from the Gospel. (Ap. Past.).

VER. 16. **Then Paul stood up**, etc.—This is the first discourse delivered by a man of learning, which the book of THE ACTS furnishes. It is a model, showing how true grace can sanctify all the gifts and powers of nature, as well as all knowledge and learning, and employ them in the service of Jesus Christ; it teaches us how to prepare sermons that are both profound and also edifying, or, rather, that may convince the mind, and penetrate the heart. (Ap. Past.).

VER. 17-24. **The God of this people - - - chose our fathers**, etc.—The apostle endeavors to exhibit the course of sacred history in such a light, that the undeserved mercy of God, the free election of grace, the long-suffering and patience of the Lord, even though the Israelites were continually disobedient, may deeply move the hearts of his hearers. Hence, before he speaks of the divine threatenings and punishments, he lays an evangelical foundation, in order that the patient love of God may melt their hard hearts. (Ap. Past.).—Paul exhibits to the Jews the divinely appointed times and seasons which prominently appear in the history of their fathers. He has a twofold object: he shows, first of all, that God acted with undivided authority, and regulated all things according to *His own* wisdom; he then explains that, after the lapse of the appointed years, the period of the new covenant had arrived. (Ap. Past.).—**After that, he gave unto them judges.**—Every form of government is of God, as well an aristocracy as a monarchy [Rom. xiii. 1]. (Starke).—**And when he had removed** [set Saul aside].—It is possible that God may choose a man for his service, and yet afterwards set him aside. It is very sad when a man who had been a chosen instrument of God, afterwards, like Judas or Demas, again loves this present world. (Ap. Past.).—**I have found David - - - a**

man after mine own heart, who shall fulfil all my will.—He alone is a man after God's heart, who does His will in all things. (Quesn.).—**John - - - preached - - - the baptism of repentance.**—John's preaching in the wilderness was, in its whole character and tendency, a preaching of repentance. He placed the people again, as it were, by his peculiar mode of action, on the road to Canaan; he showed them that they, with their kings and prophets, were still in the wilderness, and not yet within the bounds of the promised land. The time had now arrived, in which they were to be conducted in the right way out of the wilderness. (Williger).

Ver. 25. **I am not he. But, behold, there cometh one after me,** etc.—The pastor's office requires him to bear witness of Christ, to whom alone, and not to himself, he should direct the attention of men. (Starke).—When Paul designs to magnify Jesus before the people of Israel, he calls their attention away from all the distinguished men of former ages, so that they may fix their eyes on the Saviour alone. Hence he turns away from the patriarchs, from David, and from John, and points to Jesus alone. All these holy men were only servants of God in their respective ages. Jesus is, and continues eternally to be, the Saviour, to whom alone the eyes and hearts of men should be directed. How blessed are the labors of a teacher, who rightly exercises the gift of exhibiting Jesus alone to the souls of his hearers. (Ap. Past.).

Ver. 26. **Men and brethren - - - and whosoever among you feareth God.**—The pagans who feared God, are specially addressed. They, too, belong to the covenant which God made with Abraham. (Williger).—**The word of this salvation.**—Receive *this* word into thy heart, that Christ has sent to thee the gospel message of salvation, and therein giveth thee redemption and the victory over sin, death, the grave, corruption, hell, and the devil. When, therefore, Paul glorifies the preaching of the word concerning Christ, which he here terms the *word of salvation*, he exalts it more highly, than if he had described to his hearers all the power, the treasures, and the glory on earth or in heaven. For what aid could all these afford me, if I had not received *this* word of salvation and eternal life? For when I feel the burden of my sins, or when I am in danger of death, I am still compelled to say: Depart from me, all ye treasures and joys of this world, so that I may hear and retain nothing but *this* preaching and word of salvation which Christ has sent. (Luther).

Ver. 27-29.—**For they that dwell at Jerusalem - - - laid him in a sepulchre.**—Paul well knew that the death of Jesus on the *cross*, was a grievous offence to the Jews. He therefore endeavors to obviate their prejudices by reminding them, first, that the innocence of Jesus was evident, and had been publicly established, and, secondly, that all that had been written of him, had been fulfilled in his death. These two considerations are sufficient to remove the whole offence occasioned by the death of Jesus. (Ap. Past.).—There is a council of higher rank than that to which the rulers in Jerusalem belonged, namely, the council of the holy prophets; to the latter the apostle appeals, when he is obliged to tell his brethren in Antioch that Jerusalem had not recognized the Saviour of Israel. Thus he covers the shame which Jesus suffered, with the shield of the prophetic word. Let no one take offence at a Saviour to whom Jerusalem could give nothing better than the accursed tree, and a grave which the civil authorities sealed. Thus it is written, and thus it must needs be. [xvii. 3]. (Besser).

Ver. 30-37. **But God raised him - - - he saw no corruption.**—Paul preaches not only the cross, but also the resurrection of Jesus. The two belong together, if we desire to obtain full and complete righteousness in Christ. [Rom. iv. 25].—The resurrection is proved by the testimony of the apostles (ver. 31), and the predictions of the prophets (ver. 32). Both are here adduced by Paul.—To the former he adds his own. What a blessing it is, when our own experience enables us joyfully to unite with the cloud of witnesses of Jesus!—The apostle selects three passages, when he designs to prove the resurrection from the writings of the prophets. The first [Ps. ii. 7 ff.] establishes the truth respecting the eternal generation of the Son, and his office as the Saviour of the world; the second [Isai. lv. 3] declares that the promises of grace are inviolable, and shall be fulfilled; and the third [Ps. xvi. 10] distinctly sets forth that the Messiah shall not be subject to corruption. Thus the truth respecting the resurrection of Jesus is demonstrated by the eternal decree of God, by the inviolability of his covenantal grace, and by an express promise. (Ap. Past.).—**After David had served his own generation** [after he had, in his day, served, etc.; see note 11, appended to the text, above.—Tr.].—David obeyed the will of God *in his own day*. It was an evil time, and yet this servant of the Lord continued to obey the will of God. Our own times, too, are controlled by God, and our task is assigned to us by Him. Our times may be unfavorable, and evil-minded men may surround us: still, the great object of our life must ever be the performance of the will of God. (ib.).—When those who survive, can declare with truth, after the death of an individual, that, although the days of his pilgrimage may have been few and evil, he had always fulfilled the will of God as far as his ability extended, they could not inscribe a more honorable epitaph on his tomb-stone, or pay a nobler tribute to his memory. (Starke).

Ver. 38-41. **Be it known unto you, therefore - - - though a man should declare it unto you.**—Paul had thus furnished full explanations; he now proceeds to make a direct and animated application; the two belong together.—The strict law of Moses was designed to awaken and maintain a desire for a Saviour. It is, therefore, well, when a pastor, under the new covenant, frequently institutes a comparison between free grace in Jesus and that ancient yoke of bondage [Gal. v. i]. Thus Jesus becomes still more precious to the heart.—The teacher who desires to glorify the exceeding riches of the grace of God in Christ Jesus, will very diligently show that the blood and merits of Jesus are of far greater efficacy than nature, morality, and Law, since Jesus delivers sinners from that uncleanness and that misery which

no other means can remove.—To those Jews who were attracted by the preaching of Paul, and who sought further intercourse with him (ver. 43), he more fully unfolded the leading theme of revealed religion, namely, justification by faith. We now possess these explanations in his Epistles, which are, in truth, only full statements of the doctrine of which he gave merely a general sketch towards the close of his first discourse. (Besser).—The apostle deems it wise to append a legal *pondus* to his evangelical testimony, so that he might, by a stern warning, inspire those who despised the grace of Jesus, with a salutary fear. The free Gospel of Christ, in its widest extent, does not render the law useless. (Ap. Past.). (Compare the sharp rebuke with which Stephen's discourse closes, ch. vii. 51 ff.).—Thus Paul completes his task; he has demonstrated that, to receive Jesus as Christ, as David, as the King, and, to be the people of God, are one and the same thing. (Williger).

ON THE WHOLE SECTION.—(VER. 13-25).—"*I will make you fishers of men,*" [Mt. iv. 19], ver. 13-15. The apostles, in obedience to this saying, I. Cast the net in different places, ver. 13; II. Were not discouraged in their labors, even when others forsook them, ver. 13; III. Regarded every season as suitable for labor, ver. 14; IV. Found every place adapted for it, ver. 14; V. Neglected no opportunity which was presented for testifying to the grace of God in Christ Jesus, ver. 16 ff. (Lisco).—*That every work which is of God, will advance, even when individual laborers withdraw from it:* I. This truth set forth; II. The course of conduct which it teaches us to pursue. (Lisco). *The history of Israel, an encouraging illustration of the dealings of divine Providence with the human race:* I. The dealings of Providence, as manifested (*a*) in the history of Israel; (*b*) in the history of the kingdom of God in general. II. The influence which our assurance that Providence thus deals with men, should exercise upon us: (*a*) to convince us that the issue will always be most happy; (*b*) to urge us to perform our part, so that the divine plan of salvation may be the more completely carried into execution. (ib.).—*The hours of the clock of the world:* I. Slowly advancing, as hours (*a*) of the eternal God, with whom a thousand years are as one day; (*b*) of the long-suffering God, who patiently bore with a perverse world, even as he had patience with Israel during forty years in the wilderness. But, II. They are also hours that are uninterruptedly advancing, until the divinely appointed time arrives, (*a*) of the redemption of the world; (*b*) of the judgment of the world.

(VER. 26-41.) *Jesus Christ, the subject of all the prophecies* (ver. 26-37): especially, I. As the Crucified One; II. As the Risen One. (Lisco).—*Eternal salvation in Christ Jesus alone:* I. In Him, salvation—the forgiveness of sins; justification by faith, ver. 38, 39; II. Without Him, not salvation, but judgment, ver. 40, 41. (ib.).—*Christ, the Saviour of the world:* I. Promised in the Old Testament. ver. 16-25; II. Rejected by his people, ver. 26-29; III. Preached as the Saviour of believers, ver. 30-41. (ib.).—*How the goodness of God should lead thee to repentance* [Rom. ii. 4]: I. Consider what the Lord has done for thee. (The gracious dealings of the Lord with his chosen people, from the days of the patriarchs to the mission of Christ, ver. xvii. 25; the application to the manifestations of God's love to us). II. Consider the return which thou hast made to God. (Israel's ingratitude, ver. 24-29, and our own). III. Accept the grace which he still offers thee. (There is yet time: the crucified Lord is risen. Sin is now no insurmountable obstacle in the way of salvation. Even the murderers of Christ were unconsciously employed as agents, when *His* redeeming work was performed. But delay not! Unbelief will ultimately be judged and condemned!). (ib.).—*To you is the word of this salvation sent* (ver. 26)! It urges you, I. To consider devoutly the wonderful ways of God, when he prepared this salvation, ver. 17-26: II. To receive with faith this salvation in Jesus Christ, the Crucified and Risen One, ver. 27-39; III. To guard conscientiously against that spirit of ingratitude which rejects the grace of God, ver. 40, 41.

(VER. 27-41.) *It is a triumph of the divine government of the world, that even those who resist God, are nevertheless employed in executing his decrees,* ver. 27-29: I. Illustrated at the cross of Jesus; II. Confirmed in the history of the world; III. Applied to the heart and life.—*Saul chosen, but afterwards set aside* (ver. 21, 22)—*a warning to men, not to finish in the flesh, after having begun in the Spirit* [Gal. iii. 3].—*Christ, the Son of David, but more than David:* I. In spiritual strength; David, a man after God's own heart, fulfilling all his will, ver. 22—Christ, the beloved Son of God, in perfect obedience, completing the Father's work. II. In His experience; David raised from obscurity and distress to a royal throne—Christ humbled, even unto the death of the cross, exalted to the right hand of the Father, ver. 27-37. III. In his work; David, as the king of Israel, the protector of his people, the terror of his foes—Christ, as the Saviour of the world, an everlasting Prince of peace unto his people, an awful Judge of those who despise him, ver. 38-41.—*The way of salvation:* I. Slowly and painfully prepared; (*a*) slowly—during the preparatory period of the old covenant (ver. 17-25); (*b*) painfully—by the sufferings and death of Jesus (ver. 27-29); nevertheless, II. Short and easy: (*a*) short—faith conducts at once to the cross of Jesus, (ver. 39); (*b*) easy—for, the remission of sins, life and salvation, are found in it (ver. 38, 39).—*Paul's introductory sermon at Antioch, a type of his whole subsequent personal history:* it exhibits him, I. As a profound interpreter of the Scriptures, ver. 17 ff.; 33 ff. II. As the noble-minded apostle of the Gentiles, ver. 16, 26. III. As a truly evangelical preacher of the faith, ver. 38, 39. IV. As a fearless witness of the truth, ver. 40, 41.—[*Paul's discourse at Antioch;* I. The circumstances under which it was delivered; (*a*) by a man properly qualified and commissioned; (*b*) and directed to his field of labor by Providence, ver. 2. II. The character of the hearers; (*a*) Jews by birth, educated to worship the true God; (*b*) Pagans by birth, originally total strangers to God, (Eph. iv. 18)—ver. 26, 43. III. The choice of the topics, (*a*) determined by the great Gospel theme of Justification by faith alone, and (*b*) by the spiritual wants of the hearers. IV. The impressions which it made; (*a*) many were deeply affected, ver. 43; (*b*) others were hardened, ver. 45.—TR.]

D.—PAUL AND BARNABAS ARE EXPELLED FROM THE CITY BY THE JEWS, WHEN THE LATTER SEE THAT THE GENTILES GLADLY RECEIVE THE GOSPEL.

CHAPTER XIII. 42–52.

42 And when the Jews were gone out of the synagogue[1], the Gentiles[2] [But when they went out, they] besought that these words might be preached [spoken] to them 43 the next sabbath[3]. *Now when the congregation [synagogue] was broken up [dismissed], many of the Jews and religious [devout] proselytes followed Paul and Barnabas; who, speaking to them, persuaded [exhorted] them to continue[4] in the grace 44 of God. *And [But on] the next [following][5] sabbath day [*om.* day] came almost the 45 whole city together to hear the word of God. *But when the Jews saw the multitudes, they were filled with envy [jealousy], and spake against [contradicted] those 46 things which were spoken by Paul, contradicting and[6] blaspheming. *Then Paul and Barnabas waxed bold [spake boldly], and said, It was necessary that the word of God should first have been [first be] spoken to you, but seeing [as] ye put [thrust] it from you, and judge yourselves unworthy [not to be worthy] of everlasting life, lo, we turn 47 to the Gentiles. *For so hath the Lord commanded us, *saying*, I have set thee to be [for] a light of the Gentiles, that thou shouldest [mayest] be for [serve unto] salva-48 tion unto the ends [end] of the earth. *And [But] when the Gentiles heard this, they were glad [rejoiced], and glorified the word of the Lord: and as many as were ordained [and all that were arranged (*Germ.* '*geordnet*,' ordered, arrayed)] to eternal 49 life believed. *And the word of the Lord was published [carried abroad] throughout 50 all [the whole] region. *But the Jews stirred up [excited] the devout and[7] honourable women, and the chief men of the city, and raised [a] persecution against Paul and Barnabas, and expelled them out of their coasts[8] [drove them beyond their bor-51 ders.]. *But they shook off the dust of their[9] feet against them, and came unto Ico-52 nium. *And [But] the disciples were filled with joy, and with the Holy Ghost.

[1] Ver. 42. a. Instead of αὐτῶν, the *text. rec.* [following G.], reads: ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων; these words were probably inserted in order that the church lesson, which began at this place, might be more clearly understood [and a subject be supplied to παρεκάλουν, (Alf.)—TR.]; the single word αὐτῶν, however, is sufficiently attested by MSS. [A. B. C. D. E.] and versions [Vulg. etc.], and also by [Cod. Sin. and] the text of Chrysostom. [Lach., Tisch., and Alf. read simply αὐτῶν, and the last translates thus: "*As they* (the congregation) *were going out, they* (the same) *besought*, etc."—TR.]

[2] Ver. 42. b. The reading τὰ ἔθνη, after παρεκάλουν [of *text. rec.* from G.], is undoubtedly spurious, [omitted in A. B. C. D. E. Cod. Sin.], and, besides, in point of fact, involves an error [the Jews having united with the others in making the request, according to EXEG. note on ver. 42, 43. Lach. Tisch. and Alf. omit τὰ ἔθνη, and Meyer concurs.—TR.]

[3] Ver. 42. c. [In place of: *the next sabbath* (Cranmer, Geneva), the margin of the Engl. vers. offers: "*in the week between*, or, *in the sabbath between*." See EXEG. note, below.—TR.]

[4] Ver. 43. [The *text. rec.* reads ἐπιμένειν, in accordance with G.; in place of it recent editors introduce προσμένειν, which is found in A. B. C. D. E. Cod. Sin.—TR.]

[5] Ver. 44. ἐρχομένῳ [of *text rec.* from B (e sil). C (original). D. E (corrected). G. and Cod. Sin.], instead of ἐχομένῳ, is a correction, and is spurious, ["the sense of ἐχομ. not being perceived", says Alf., who, with Lach. and Tisch., reads, in accordance with A. C (corrected). E (orig.)., ἐχομ., as in Lu. xiii. 33; Acts xx. 15; xxi. 26.—TR.]

[6] Ver. 45. ἀντιλέγοντες καὶ [in *text. rec.*] has been cancelled by Lachmann, in accordance with A. B. C. G. [Cod. Sin. Syr. Vulg.]; it is, nevertheless, genuine [found in D., most of the cursive mss., fathers, etc.], as it was dropped only because it seemed to be tautological. [Defended by de Wette as emphatic ("not only contradicting, but also blaspheming," as ἐξηρεύν. and ἐρευν. in 1 Pet. i. 10, 11), and inserted by Alf.—E. reads, in place of it, ἐναντιούμενοι; Mey. and Alf. regard both this word, and the omission of ἀντιλ., as unsuccessful attempts to improve the style.—TR.]

[7] Ver. 50. a. [καὶ after γυναῖκας, of *text. rec.* is dropped in Stier's N. T., as well as by Lach. Tisch. and Alf., in accordance with A. B. C. D. Syr. ("the eminent devout women"); but it is found in E. G. Vulg. Chryst.; it was originally written in Cod. Sin., but was cancelled by a later hand. Meyer regards the words as inappropriately inserted.—TR.]

[8] Ver. 50. b. ["coasts." This word is the version in the Engl. Bible, of μέρος, Mt. xv. 21; ὅρια (frequently, as here); χώρα (Acts xxvi. 20); τόπος Acts xxvii. 2. It is applied to the side, border, or *boundary* of a country, as in Deut. xix. 8; Judg. xi. 20. It was then employed to designate the region itself which was confined within certain limits or borders. It was, subsequently, applied specially to a boundary line running along the *sea-shore*. It refers here, in the former sense, to the country immediately surrounding Antioch.—TR.]

[9] Ver. 51. [αὐτῶν after ποδῶν, is found in D. E. G. Vulg. etc., but is omitted in A. B. C. Cod. Sin., and by Lach. Tisch. and Alf.—TR.]

EXEGETICAL AND CRITICAL.

VER. 42, 43. **And when - - were gone out**, etc.—The persons who went out [αὐτῶν, see note 1, appended to the text, above.—TR.], were not Jews (as the *textus receptus*, which Bengel also adopts, states) who could not patiently listen to Paul any longer, but simply Paul and Barnabas. As these were guests, they withdrew after the conclusion of the discourse of the former, while the members of the synagogue remained until they were formally dismissed (λυθείσης τ. συναγ.). Before Paul and Barnabas, however, had actually left the building, they were requested to deliver another discourse on the suc-

ceeding sabbath. (Μεταξὺ, that is, the sabbath lying between other days; σάββατον does not here mean *week*, that is, the intervening week, for τῷ ἐχομένῳ σαββ., ver. 44, implies, that the request was made in the former sense. ["But" says Alexander, (Com. *ad. loc*), the marginal version, *the sabbath between* "appears to be unmeaning, as no points can be assigned, between which this sabbath is described as intermediate." He, like Hackett, Alford, etc. adopts the view advocated by de Wette, Meyer, and others, according to which μεταξὺ here alone in the N. T. is equivalent to ἑξῆς. which is, indeed, the reading in Cod. D. It is found in this sense in the later Greek, *e. g.* Jos. *B. J.* v. 4. 2; KREBS, *Obss.* p. 220; KYPKE, II. 67 f.; WYTTEMB, *ad. Plut. Mor.* p. 177. c. In this sense of *next in order, following* (ROB. *Lex. N. T. ad verb.*), the text of the Engl. vers. takes the word.—TR.].—Who were the persons that **besought that these words**, etc.? They were, without doubt, those assembled in the synagogue, possibly, the rulers, comp. ver. 15. But after this religious assembly had been dismissed in the customary manner, a considerable number of Jews and proselytes followed the two strangers to the abode of the latter, and were again addressed, in a still more unconstrained and familiar manner. They were urged to adhere with constancy and fidelity to the grace of God, by which they had already been influenced.

VER. 44, 45. **And the next sabbath.**—On this day the crisis came. In the first place, the extraordinary *readiness* with which the pagan inhabitants of the city received religious impressions, was distinctly manifested, as well as the *depth* of the impressions which Paul had made on them, partly by the above discourse, and partly by the instructions which he, conjointly with Barnabas, continued to furnish in private. On this occasion almost the entire population of the city assembled, partly, in the interior of the synagogue and, partly, before it, in order to listen to the preaching of the Gospel.—But, in the second place, when the Jews saw these masses of hearers, the envy and jealousy which had already been enkindled in them, increased in intensity. They envied Paul on account of the extraordinary eagerness with which he was sought, and, possibly, their Israelitic national feeling was deeply wounded, when the thought spontaneously presented itself that the pagans would be authorized to share as fully as Israel in the great salvation that was offered. They were irritated by such considerations, and began to interrupt and contradict the apostle. (There is here a Hebraistic repetition: ἀντέλεγον—αντιλέγοντες καὶ βλ. [De Wette and Meyer (with whom WINER, *Gram. N. T.* § 45. 8 appears to agree,) deny that this is a Hebraism, and regard ἀντιλέγ. as intended to give an additional emphasis to βλασφ. See note 6 above, appended to the text.—TR.]). The opposition of the Jews assumed more and more a violent and passionate character, so that they were ultimately impelled to utter blasphemies (the objects of which were, probably, Jesus himself, his messengers, and those who believed in him.) [Βλασφημέω, 1. *to speak evil of, to rail at*; 2. Spec. of God and his Spirit, or of divine things, to *blaspheme*, ROB. *Lex.*—TR.]

VER. 46, 47. **Then Paul and Barnabas waxed bold** [spake boldly].—They did not permit their own passions to become inflamed, neither did they revile their assailants; but they very plainly told the latter that they would thenceforth turn away from them, and offer the saving word of God to the Gentiles. It had, unquestionably, been necessary (ἀναγκαῖον)—they said—that the word of God should be proclaimed to them (the Jews), first of all. The necessity proceeded from the command of Christ (i. 8; iii. 26; Rom. i. 16), and from the whole plan of the divine economy. But these fanatical Jews had now rejected the Gospel, as the apostle emphatically declares, and had thus virtually pronounced the sentence themselves, that they were not worthy of receiving that everlasting life which had been offered to them in Jesus Christ. In view of this fact, Paul and Barnabas do not attempt to refute the objections and blasphemies of the Jews, nor do they cast their pearls before swine [Mt. vii. 6], but simply pronounce the words: 'Lo, we now turn to the Gentiles.' They do not act in a capricious spirit, when they adopt this course, but strictly obey the will of God (ἐντέταλται). The passage from which Paul quotes, Isai. xlix. 6 [comp. xlii. 6], sets forth that the Messiah was appointed not only to render services to Israel, but also to be the light and salvation of the whole heathen world. These messengers and organs of Christ apply the words to themselves, and thus justify by the Scriptures the purpose which they avow, of henceforth devoting their labors exclusively to the Gentiles. They both departed from the synagogue, doubtless, immediately after having made this declaration. ["They view the Messianic fulfilment which was to follow this declaration of God (referring to his "servant," ver. 1), as being virtually an ἐντολή for exercising the apostolic office, since it was through this office that the Messiah who is addressed (σε), would become the "light to the Gentiles, etc.", which he was appointed to be." (Meyer).—TR.]

VER. 48, 49. **And when the Gentiles heard this**, they received the Gospel with still greater joy and reverence; as many of them became believers, as were appointed by God unto the possession of salvation (τεταγμένοι; Chrysostom: ἀφωρισμένοι τῷ θεῷ). Luke does not here mean to say that the entire mass of the pagan inhabitants who presented themselves, (ver. 44 ff.), had now been converted, but only a part of them, and, indeed, that part which had been chosen and ordered by God for that purpose; see DOCTRINAL etc. No. 8, below.—The brief remark in ver. 49, shows that this *Pisidian* Antioch became the central point of a system of evangelization, the influence of which was widely extended in the surrounding region.

VER. 50–52. **But the Jews stirred up.**—There were certain females in Antioch who were originally Gentiles, but who had become proselytes of the Jews. They occupied a high position in society ["εὐσχήμονας refers to their rank, (xvii. 12; Mark xv. 43) as the wives of the *first men of the city*." (Hack.).—TR.], but had not been influenced by the Gospel, and were hence the more easily excited and induced to sustain the Judaism which they had embraced. Through

their influence and that of the "chief men of the city," the Jews succeeded in raising a **persecution** against Paul and Barnabas. This διωγμός however, probably consisted not so much in any personal injuries inflicted on the two men, as, rather, simply in their banishment by the civil authorities from the city and its territory, as ἐξέβαλον implies. ["This seems to have been no *legal* expulsion; for we find them revisiting Antioch on their return, ch. xiv. 21, but only a compulsory retirement for peace, and their own safety's sake." (Alf.).—TR.]. But they shook off the dust of their feet against them, in accordance with the command of Jesus (Mt. x. 14), not as an expression of contempt (Meyer), but as a declaration that they henceforth renounced all intercourse with such persons, and desired to escape the consequences which the conduct of the latter would deservedly bring upon them. They then proceeded to Iconium, a populous city at the foot of Taurus, [about ninety miles from Antioch], in a south-easterly direction; it belonged, at successive periods, to Pisidia, to Lyconia, and to Phrygia [but was, at the time of the visit of Paul, the chief city of Lycaonia (*Meyer*, who gives the authorities).—TR.]. It still bears the name of Konia [Konieh.]. **The disciples**, that is, the Christians at Antioch, were not, however, depressed and discouraged by the departure of their teachers, but were, on the contrary, filled with joy and the Holy Ghost. [Their joy arose from a consciousness of the happiness which had become their portion as Christians. (Meyer).—TR.]

DOCTRINAL AND ETHICAL.

1. The exhortations addressed to the Antiochians (ver. 43), *i. e.*, that they should persevere with fidelity and constancy in the *grace of God*, is worthy of special notice, since the specific idea expressed by χάρις τοῦ θεοῦ, is here presented for the first time in THE ACTS, and, indeed, precisely by Paul and Barnabas. In ch. iv. 33, mention had been made of the kindness and grace of God which all the members of the church enjoyed; but the language which was there employed, was intended to describe the communion of love that continued to exist between God and the souls of the believers. Here, however, χάρις τοῦ θεοῦ obviously designates the grace of reconciliation and redemption, which is imparted in Christ to sinners—the grace of God, as contradistinguished from sin. Χάρις occurs, in this sense, for the first time in THE ACTS, in this passage, but is afterwards repeatedly introduced in the same sense, *e. g.*, ch. xiv. 3, λόγος τῆς χάριτος; ch. xv. 11, χάρις κυρίου 'I. X. This circumstance can with the less reason be regarded as accidental, since the missionary discourse of Paul, which immediately precedes, already exhibits traces of that more profound knowledge of the truth in Christ which was granted to the apostle Paul [see DOCTR. etc. No. 4, on ver. 13–41, above.—TR.], and which the Church has received through him.

2. The indwelling divine power of the Gospel manifests itself not only by leading to the conversion of those who believe, and by filling them with holy joy and happiness (ver. 48, 52), but also by not permitting those who reject it to remain as they are, since it incites them to exhibit an unholy zeal and violent passions, as well as to utter blasphemous words, ver. 45. To some, the Gospel is a savour of life; to others, a savour of death, 2 Cor. ii. 15, 16.

3. Ver. 48, ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. What do these words, when closely surveyed, imply? [See EXEG. etc. on ver. 48, 49, above.—TR.]. They mean, according to Calvin, that those became believers, whom God had, by virtue of his unconditional decree, ordained unto salvation,—whom he had determined to convert, and not to harden. ["Ordinatio ista nonnisi ad æternum Dei consilium potest referri," see his COM. *ad loc.*, and INSTIT. III. 24. 2 and 13, τεταγ. "ordinati."—Τεταγ. is "*ordained*, ordered or appointed—not *disposed*, *arrayed*, etc." (Alex.).—"*appointed*" (Hack.).—TR.]. But the free self-determination of the human will is as little denied as it is asserted, in this passage; a *decretum absolutum* is by no means involved in τεταγμένοι. But, on the other hand, the assertion rests on equally unsubstantial grounds, that ἦσαν τεταγμένοι must be taken in a middle sense: *quotquot se ordinaverant ad vitam æternam* (Grotius) [which does not essentially differ from the explanation in HOFM. *Schriftbew.* I. p. 238, ed. 2. (Meyer, note)]. This assertion is philologically inaccurate, or assumes, as the definition of the word: *apti facti* (*oratione Pauli*) *ad vitam æternam adipiscendam* (Bretschneider), or explains it in an analogous manner: *qui juxta ordinem a Deo institutum dispositi erant* (Bengel), so that τάσσειν is taken as a designation of the order of salvation. ["*Ordo salutis*, or *œconomia salutis* is the title of that part of Dogmatic (Systematic) Divinity, in which the topics referring to the subjective realization of salvation, are discussed, usually: Calling (vocation), illumination, regeneration and conversion, repentance, sanctification, mystical union, and, often, also, justification and faith, as well as, finally, glorification." (HERZOG: *Real-Encyk.* V. 684.—Bengel says *ad loc*, "*Homo ordinare se* (*si modo sic loqui fas est*) *ad vitam æternam non potest, nisi credendo;—ergo ordinatio divina. Non tamen de æterna prædestinatione agit Lucas - - - eam ordinationem describit Lucas, quæ ipso auditus tempore facta est - - -. Ipsum verbum* τάττω, *ordino, nusquam dicitur de æterna prædestinatione*, etc."—Τεταγ. has often been taken in its military sense, and been thus explained: *qui de agmine et classe erant sperantium vel contendentium ad vitam æternam;* Meyer here observes: "the context affords no grounds for adopting the *sensus militaris*." For this frequent sense of the word, see PASSOW (Herod. 9. 69, etc. Xen. Mem. 3. 1. 8 and 11) and 2 Macc. xv. 20.—Dr. Wordsworth, (quoted by Hackett, *ad loc.*) explains the word thus: "Those who had set or marshalled themselves to go forward in the way to eternal life, professed their faith boldly in the face of every danger." —TR.]. The words bear no other sense than that all those, and those alone, were really converted, who were ordered, appointed, by God to eternal life. It is not the result of accident, nor of the unconditional caprice or whim of men, when any one, or, any particular individual, attains to saving faith; this result depends, on the

contrary, on the providence of God, which orders all things even before the decisive moment arrives. For, in matters pertaining to salvation and eternal life, not even the most inconsiderable circumstance can occur, without being ordered, guided and arranged by the will and power of God. This is a truth which humbles as well as strengthens and comforts us. And, on the other hand, nothing occurs in matters pertaining to salvation, unless man exercises the power of self-determination, and resolves, with freedom of the will. This truth is, indeed, recognized in the context, ver. 46, in the case of unbelievers; and, in a thousand other cases, the Scriptures bear witness to the freedom and independent action of man. This is not here, ver. 48, expressly stated, only because it is Luke's chief purpose at present to teach us to regard the work of conversion as dependent on the divine direction of the course of events. ["If the reason why these men believed were only this,—that they were men ordained to eternal life, the reason why the rest believed not, can be this only,—that they were not by God ordained to eternal life; and if so, what *necessity* would there be, "that the word should be first preached to them"? as we read,—ver. 46, etc.—The apostle gives this reason why he turned from the Jews to the Gentiles,—because 'the Jews had thrust away the word, etc,' ver. 46, whereas, according to this supposition, that could be no sufficient reason of his going from them to the Gentiles. For it was only they among the Jews whom God had not ordained to eternal life, who thus refused, &c. - - - - As many as were *disposed* for eternal life, believed; for the word *τεταγμένος*, which we here render 'ordained,' is used in this very book (ch. xx. 13) to signify a man, not outwardly ordained, but *inwardly disposed*, or one determined, not by God, but by his own inclinations, to do such a thing; as when it is said, St. Paul "went on foot from Assos, *οὔτω γὰρ ἦν διατεταγμένος, for so he was disposed;*" the son of Sirach says (Σοφ. Σει. or Ecclus. x. 1) that the conduct or government of a wise man is *τεταγμένος* (*ἡγεμονία συνετοῦ τεταγμένη ἔσται*), not, *ordained by God*, but 'well ordered or disposed by himself,' etc." (WHITBY, *Disc. on Elect.* etc. ch. III. § 6.).—TR.]

4. The **joy** with which the Antiochian Christians were **filled**, even after Paul and Barnabas had been constrained to depart from them, is a bright evidence of the gracious operations of the Holy Spirit. Nothing but the communion of that Spirit could have fully compensated them for the loss which they sustained, when their intercourse with the two missionaries and teachers entirely ceased. They were converted, not to these men, but to the Lord, and He continued to dwell with them, even as he dwells with all His people, unto the end of the world. Indeed, even sufferings and persecution cannot diminish this holy joy, for they are among the signs of the Crucified One, and were foretold by Him to his disciples, before they came to pass [John xvi. 2–4].

HOMILETICAL AND PRACTICAL.

VER. 42. **And when - - - gone out - - - besought.**—The Gospel is never proclaimed in vain; although many may despise it, there are always some, whose hearts are touched by it. (Starke).

VER. 43. **Followed Paul and Barnabas.**—They followed, as sheep follow the shepherd [John x. 4], for they had received many spiritual blessings through them. (Starke).—**Persuaded** [exhorted] **them to continue in the grace of God.**—Beginners most of all need such exhortations, for they are still tender grafts, and may be easily broken off from Christ amid the storms of temptation. (ib.).—'Continue in the grace of God!' This is a text well suited to all awakened persons. (Williger).

VER. 44. **And on the next sabbath day,** etc.—Blessed is the sabbath which is thus devoted to the word of God, and not to worldly joy; blessed is the city, the people of which thus proceed to the house of God, and not to places of amusement; blessed is the pastor, who can thus address a congregation that is earnestly seeking salvation, and not see empty benches before him. —And yet, how many Christian cities there are, which have reason to be ashamed of their Sundays, in view of this observance of the sabbath in pagan Antioch!

VER. 46. **But when the Jews saw the multitudes, they were filled with envy.**—The envy of the arrogant Jews, who pride themselves on the privileges which divine grace had bestowed on them, and who had already, on former occasions, taken offence when Jesus held intercourse with publicans and sinners, does not now allow them to survey, without displeasure, either the attention which the people give to the apostles, or the privilege which is granted to the pagans, of entering the kingdom of God. That envy will not consent that favor should be shown to the prodigal son, if *their* religious ceremonies, and *their* observance of the law should thereby become less prominent. All opposition to the word of truth flows from this impure source—an envious pride, which refuses to bow in submission before the mysteries of the Gospel. (Leonh. and Sp.).—**Contradicting and blaspheming.**—They might exercise the right of contradiction with a certain degree of plausibility, but when their opposition assumed the form of blasphemy, it was plain that their tongue was really 'set on fire of hell.' [Jam. iii. 6]. (Rieger).

VER. 46. **Then Paul and Barnabas waxed bold.**—How often we are lacking in such bold speech! (Williger).—**It was necessary that the word of God should first have been spoken to you**—not on account of your worthiness, but for the sake of the promises of God, who cannot deny himself, and who abideth faithful [2 Tim. ii. 13], even when we are unfaithful. (Leonh. and Sp.).—**But seeing ye put it from you,** etc.—It is very profitable when we can convince men who despise divine grace, that they do wrong and are unmerciful, not to God, not to Jesus, not to their teachers, but to themselves. (Ap. Past.).—Despisers of the divine word judge themselves unworthy of everlasting life, not that they actually entertain this opinion, but their conduct implies it. (Starke).—**Lo, we turn to the Gentiles!**—Buy, while ye are in the market; gather in, while the sky is clear; accept the grace and word of God, while they

may be found. For, be it known unto you, that the grace and word of God are like a sudden shower, which does not return, when it has once fallen. It fell on the Jews, but it is now over, and they retain nothing. Paul brought it to Greece, but it is over, and now they have the Turks. It fell on Rome and the Latin lands, but it is over, and now they have the Pope. And ye Germans have no reason to think that ye will perpetually have the Gospel. Therefore, let him that can, seize it, and hold it fast—the idle hand will soon be an empty hand. (Luther).

VER. 48. **And when the Gentiles heard this, they were glad.**—God be praised! The grace revealed in the Gospel, has, then, been proclaimed to all. And we will imitate these Gentiles; we will rejoice, yea, heartily rejoice, to the praise of God, and to our own eternal honor. (*Würt. Summarien*, 1786).—**And as many as were ordained to eternal life, believed.**—While the Israelites (like the elder son, Lu. xv. 26), in their self-righteous envy, exclude themselves from the festival so graciously prepared by the Father, the heathen world rejoices in the revelation of that divine, pitying love, which had given very precious promises respecting Gentiles, and now grants them the adoption of children, with all its rights and wealth. The gloom of night is falling upon Israel, while the Gentiles are cheered by the morning star which is rising over them. When the peaceful dove of the Gospel is driven away from one spot, she speedily finds another home, where she may provide for her young. Not all, however, become believers, but as many only as were appointed to eternal life, and who therefore suffered themselves to be arranged in the divine order of salvation, *i. e.*, of faith and repentance. The grace of God which elects and calls, is, indeed, the sole ground of conversion and salvation in every instance; but it is precisely the text before us, that shows, in the case of the Israelites, who robbed themselves of salvation by their own iniquity, that the damnation of men does not rest, like the appointment to salvation, on an absolute decree of God. (Leonh. and Sp.).—[The thought expressed in the last sentence, accords with the principles set forth in the *Formula Concordiæ*, according to which there is an "election (predestination) of *grace*" (Rom. xi. 5), but not one of "wrath," that is, a *reprobation*. *E. g.* "*Prædestinatio vero seu æterna Dei electio* TANTUM AD BONOS *et dilectos filios Dei pertinet, et hæc est causa ipsorum salutis*, etc." Art. xi. p. 618, ed. Rech.—TR.]

VER. 49. **And the word of the Lord was published.**—The word of the Lord carries a passport with it, which gives it access to every part of the world, and no human impediments can retard its progress. (Ap. Past.).

VER. 50. **But the Jews stirred up the devout and honourable women.**—"These were sanctimonious women, who prided themselves on their devotions, and imagined that they were pious already, before the two strangers arrived. And thus, that which is honorable and devout, is employed as a bar against Christianity. Such persons can very easily be stirred up, and then they exclaim: 'Can you expect to find better people than we are? We had long ago been respectable and pious.'" (Gossner).—"Scoffers have often blasphemed, and said that our holy religion had been extended principally by the aid of women. A fact of an opposite character is here presented." (Ap. Past.).—*Per mulieres multa saepe impedimenta vel adjumenta adferuntur regno Dei.* (Bengel).

VER. 51. **But they shook off the dust of their feet.**—The people of the world need convincing evidence that the truth is communicated to them, not for the sake of private advantage, but solely for the purpose of enabling them to obtain salvation. If they will not accept of heaven, let them retain the earth and its dust. (Starke).

VER. 52. **And the disciples were filled with joy, and with the Holy Ghost.**—If these words were applied to awakened persons, would all of the latter successfully endure the test? There are many awakened little flocks, which are dispersed, as soon as the agents by whom they were awakened, are taken from them. Or, if such be not actually the result, they nevertheless grow lukewarm. Believers say: 'The religious state of the flock is not now what it once was;' unbelievers say: 'The tumult has ceased.' (Williger).

ON THE WHOLE SECTION.—VER. 42–52. *How shall we obtain eternal life?* I. By regarding it as the sovereign good, and earnestly seeking it; II. By judging ourselves, (as indeed we are by nature), to be unworthy of such a gift; III. By believing that the grace of God will, nevertheless, bestow it; IV. By submitting willingly to the gracious plans which the Lord has chosen. (Langbein).—*The calling of the Gentiles.* (id.).—*The pilgrimage of the Gospel:* I. Illustrated (*a*) in the text; (*b*) in the history of the kingdom of God in general; II. The solemn lessons which it teaches. (Leonh. and Sp.).—*The various sentiments with which men listen to the preaching of the Gospel:* I. Open hostility; II. Calm indifference; III. Willingness to believe and obey. (id.).—*Wrath and grace, ruling in the kingdom of God:* I. Man's choice excludes from it, ver. 46; II. God's choice introduces into it, ver. 48. (C. BECK, *Hom. Rep.*).—*The word of God, the means by which the thoughts of many hearts are revealed* [Lu. ii. 35]: I. Of Gentiles, that is, of such as had hitherto been unacquainted with it, ver. 48, 49; (*a*) they rejoice on hearing the message; (*b*) they glorify the grace of God; (*c*) they receive the word in faith; (*d*) they experience the blessedness of believers. II. Of Jews, that is, of the self-righteous, who are not willing to be saved by grace, ver. 50; (*a*) they are filled with anger on hearing the Gospel message; (*b*) they prejudice others against it; (*c*) they persecute the messengers of salvation. III. Of believers, who have personally experienced the power of the word; (*a*) their faith is not shaken by afflictions, ver. 51; (*b*) they are filled with holy joy, ver. 52; (*c*) they grow in grace, through the Holy Ghost, ver. 52. (Lisco).—*The first shall be last, and the last shall be first* [Mt. xix. 30]: I. The first, as the last. (*a*) Who are the first? Those who had at the earliest period experienced the love of God, and been most richly endowed with its gifts. (*b*) Why are they afterwards the last? Because they did not faithfully apply the divine love that had

been bestowed, and earnestly seek salvation, but indulged in pride on account of their gifts. (*c*) How do they become the last? Either by receiving a lower position in the kingdom of God, corresponding to the limited measure of their fidelity (Mt. xx. 10), or by being entirely excluded from the blessings of the kingdom of God, as a recompense for their absolute unfaithfulness, ver. 46, 47. II. The last as the first. (*a*) Who are the last? Those who had been called at a later period, and were endowed with less precious gifts. (*b*) Why are they afterwards the first? Because their knowledge of their wants urges them to seek salvation, ver. 44, 48. (*c*) How do they become the first? By faithfully endeavoring, after they have themselves been admitted into the kingdom of God, to extend its blessings to others, ver. 49, 52. (Lisco).—*The enemies of the Gospel injure themselves alone:* I. They betray the secrets of their evil hearts, ver. 45; II. They judge—and make—themselves unworthy of everlasting life, ver. 46; III. They dishonor themselves by the vile weapons with which they contend, ver. 50; IV. They cannot check the triumphant progress of divine truth, ver. 48, 49, 51, 52.—*The envy which the success of the Gospel awakens:* it bears witness, I. Against the envious—exposing their secret arrogance, their bad conscience, the wretchedness of their internal life; II. In favor of the cause to which they are unfriendly—that cause must be well sustained, the excellence of which cannot be actually disproved—which is a goad that cannot be successfully resisted—and which confers blessings that no scoffs can prove to be unsubstantial.—*The solemnity of the words pronounced by faithful witnesses of the truth: 'We turn away:'* I. They are prompted, not by timidity or the fear of man, but by a firm determination to obey the divine will. II. They express, not pride and contempt, but sorrow and compassion for those who reject the salvation of God. III. They are dictated, not by indolence, but by a zeal which seeks a new field of labor.—*When is it time for a servant of Christ to shake off the dust of his feet?* (ver. 51): I. When he has not only knocked at the door with friendly purposes, but also waited with patience and fortitude; II. When he has been directed, not only by men, but also by the Lord, to proceed further; III. When he not only finds the door closed to him here, but also sees another great and effectual door [1 Cor. xvi. 9] opened to him.—*Israel's temporal rejection:* I. Richly merited by pride, ingratitude, and wickedness; II. Righteously determined by the holiness and truth of the Lord; III. Converted into a blessing for the whole world, to which the Gospel is now sent [Rom. ch. xi.]; IV. Designed to be a warning to Christendom, as well as an urgent appeal to believers, to go and search out, with tender love, the lost sheep of the house of Israel [Mt. x. 6].—[Ver. 47. *Christ, revealed as the light of the Gentiles:* I. The sense of the prophecy; II. The manner of its fulfilment; III. The present duties of the Christian church, with respect to it.—Tr.]

E.—OCCURRENCES IN ICONIUM AND LYSTRA. THEIR RETURN, AND THE TERMINATION OF THEIR JOURNEY.

Chapter xiv. 1–28.

§ I. *Their successful labors in Iconium, until ill-treatment compels them to flee from the city; they proceed to Lycaonia.*

Chapter. xiv 1–7.

1 And [But] it came to pass in Iconium, that they went both [*om.* both] together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and
2 also of the Greeks believed. *But the unbelieving[1] Jews stirred up the Gentiles, and made their minds evil affected [Jews excited and imbittered the souls of the Gentiles]
3 against the brethren. *Long time therefore abode they [Now they abode there a considerable time,] speaking boldly [openly with confidence] in the Lord, which [who] gave testimony unto the word of his grace, and[2] granted signs and wonders to be done
4 by their hands. *But the multitude of the city was divided: and part [some, οἱ μὲν]
5 held with the Jews, and part [others, οἱ δὲ] with the apostles. *And when there was an assault [a movement] made [on the part] both of the Gentiles, and also of the Jews
6 with their rulers, to use *them* despitefully, and to stone them, *They were ware [became aware] of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the
7 region that lieth round about: *And there they preached the gospel.

[1] Ver. 2. ἀπειθήσαντες is far better sustained [by A. B. C. Cod. Sin., and adopted by Lach., Tisch., Born., Alf.] than ἀπειθοῦντες [of *text. rec.*, from E. G.—Tr.]

[2] Ver. 3. [καὶ before διδόντι, found in C. G. and inserted in *text. rec.*, is omitted by Griesb., Lach., Tisch., Alf., in accordance with A. B. D. E., Vulg., thus making the clause which begins with διδ. epexegetical of the preceding, *i. e.*, *by granting*, etc.; Cod. Sin. omits καὶ but reads διδόντος, as if αὐτοῦ expressed its subject, and the two words were in the *gen. absolute*.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 1–3. **And it came to pass.**—Κατὰ τὸ αὐτό, that is, *simul* [as in Vulg.; ὁμοῦ, Hesych.; comp. ἐπὶ τ. α. ch. iii. 1. (de Wette).—TR.]. **They so spake** (οὕτως), that is, in such a manner, and with such success, that large numbers of the Jews and of the Greeks became believers; the latter are to be supposed as also being present in the synagogue and are, therefore, proselytes, in the wider sense of the term. But those Jews who, at that time, remained unbelievers, and were disobedient (ἀπειθήσαντες) to the saving will of God, endeavored to excite the animosity of the pagans **against the brethren**, that is, not merely against the two missionaries, but also against the newly converted Christians in the city. They did not, however, immediately succeed, but Paul and Barnabas were, on the contrary, enabled during a comparatively long period, to continue their labors in Iconium without interruption. ["The μὲν οὖν, as usual (see ch. xi. 19) takes up the narrative which had been interrupted." (Alf.)—TR.]. They boldly proclaimed the Gospel ἐπὶ τῷ κυρίῳ, sustained by the Lord, that is, by the protection and blessing of Christ [*boldly in the Lord*, "which boldness was grounded on confidence in the Lord" (Alf.). For ἐπί with the dat., see WINER: *Gram. N. T.* § 48 c.—TR.]. They thus spake, in so far as the Lord bore witness by acts to the word of his grace which they proclaimed, and enabled them to perform both miracles of healing and also other signs.

VER. 4–7. **But the multitude of the city was divided.**—That seed of distrust and malice, however, which the Jews had sown, had germinated in the mean time, and begun to bear fruit. It led to the formation of parties in the populous city, and while some of the inhabitants adopted the views of the imbittered and hostile Jews, others attached themselves to the apostles. The opposition of the Jewish party assumed a distinct character, and, at length, its members united with the rulers and those Gentiles whose passions they had excited, in secretly devising violent measures against the two strangers who had preached to them. (Ὁρμή cannot here signify *an assault actually made*, for, according to ver. 6, the two men retired before the storm burst forth; the interpretation of the word, on the other hand, as *a plot*, is not sustained by the *usus loquendi*, whereas ὁρμή, in the sense of *impetus*, explained as a *strong impulse*, very frequently occurs). ["Dicitur etiam de *impetu animi*, *consilio, proposito*." (Kuinoel). Numerous references to passages in the classic writers, are furnished by Kuinoel and Meyer. See also James iii. 4.—TR.]. The ἄρχοντες αὐτῶν cannot be the civil authorities of the city (EWALD: *Ap. Zeitalt.*, p. 425), for they would not have sanctioned tumultuary proceedings (ὑβρίσαι κ. λιθοβολῆσαι), but would have adopted legal measures, such as banishment, etc. But λιθοβολῆσαι perfectly accords with the Jewish mode of thought [rather than with that of pagan magistrates.—TR.], and would therefore conform to the views of the rulers and elders of the *synagogue*. The apostles fortunately obtained intelligence of the purpose of their enemies, and deemed it proper to flee before an outbreak occurred. They took refuge in the cities of Lycaonia, which constitutes a whole only in an ethnographical, and not in a political aspect. ["The district of Lycaonia extends from the ridges of Mount Taurus and the borders of Cilicia, on the south, to the Cappadocian hills, on the north." (CONYB. AND H., I. 199.—TR.]. These cities were **Lystra**, in a south-easterly direction from Iconium, and **Derbe**, which was still further to the south-east. The latter was a small town at the foot of the Isaurian range. Both lay north of Mount Taurus, and to them the apostles retired, with the intention of preaching the Gospel at those points and in the vicinity.

DOCTRINAL AND ETHICAL.

1. Paul and Barnabas were not deterred by the circumstance that the malice and intrigues of the Jews had driven them from *Antioch*, from proceeding *to another spot* and again entering a synagogue immediately, in order to preach the Gospel to the children of Israel. For the divine *necessity* (ch. xiii. 46) is not brought to naught by the opposition of men. God "abideth faithful; he cannot deny himself." 2 Tim. ii. 13; Rom. iii. 3; xi. 29.

2. Here, too, we see that it is really the exalted *Redeemer* who performs all things. Paul and Barnabas are his messengers and instruments; they convey *his* Gospel; they speak the word of *his* grace (ὁ λόγος τῆς χάριτος αὐτοῦ, *præclara definitio evangelii* (Bengel); and it is *he* who gives testimony to their words, as a faithful witness, by signs and wonders. Even as Jesus himself taught and imparted life, so, too, he enables his messengers to infuse life into others, and perform miracles of healing: it is *the Lord*—the word is the *Lord's* word. These miracles are wrought διὰ τῶν χειρῶν αὐτῶν, **by their hands.** They impose their hands, and the sick are restored to health, but they are not the authors of these works, and this miraculous, healing, and life-giving power, does not reside in them. It is *He* who performs the works; they are simply his instruments.

HOMILETICAL AND PRACTICAL.

VER. 1. **And it came to pass in Iconium,** etc.—The persecution which the apostles suffered in Antioch, effected simply a change of place, not of purpose. The same work which they commenced in that city, they resume in Iconium. The sentiments and the labors which occasioned them so much suffering in Antioch, continue to be precisely the same. (Ap. Past.).—Nor do they now refrain from visiting the synagogues; neither their love to their people, nor their courage, has been diminished by their painful experiences among the Jews.

VER. 2. **But the unbelieving Jews,** etc.—He who is not willing to obey the truth himself, is easily tempted to seduce others from it. The words: "Ye entered not in yourselves, and them that were entering in ye hindered," [Lu. xi. 52], were ever afterwards applicable to the envious Jews. (Rieger).—Pilate and Herod, Jews and

Gentiles, soon come to an understanding, when the object is—to persecute Jesus and his truth. (Starke).—**Against the brethren.** Luke here applies this endearing name of "brethren" to the Christians, because nothing was more hateful to the unbelieving Jews, than that believing Jews, and believing Gentiles, should constitute *one* holy brotherhood in Christ. (Besser).

Ver. 3. **Long time - - - by their hands.** —When the servants of God honor Him by boldly bearing witness to His truth, God often honors them in return, by extraordinary manifestations of His divine protection and blessing. 1 Sam. ii. 30. (Starke).—The Lord always possesses the means to put his enemies to silence. Even if the Jews succeeded in casting suspicion on the words of the apostles, all men now beheld works—signs and wonders—which were wrought in public, and which powerfully appealed to the judgment and the hearts of the Gentiles whom the Jews had stirred up. (Williger).—The apostles were not eager to work miracles, for we see that the blessings which their office conferred on the people of Iconium, proceeded simply from the preaching of the Gospel; a large number had been converted, before any miracle was performed. They continued to preach, and God wrought the miracles in order to affix a sign to the preached word of his grace. (Ap. Past.).—The Book of The Acts is not a chronicle of miracles, but a mirror of grace. (Besser).

Ver. 4. **But the multitude - - - was divided.**—Such a division is by no means wholly unacceptable to a faithful teacher; the Lord Jesus, indeed, says that he came into the world in order to produce such a division [Lu. xii. 51]. The Lord fulfils that saying, whenever he convulses the kingdom of darkness through the agency of his servants, creates a salutary disturbance, and teaches men to depart from iniquity. He will hereafter, on the day of judgment, exercise his awful authority, and make that division complete. (Ap. Past.).

Ver. 5. **And when there was an assault made,** etc.—After sufficient time had been granted to the apostles for scattering the seed in Iconium, God permitted a storm of persecution to burst forth, doubtless with the design that the seed should be carried further, and be wafted to Lystra and Derbe. (Ap. Past.).—How wonderful are the ways of God, both when his people conquer, and when they succumb! Even when they seem to succumb, they are not defeated. Here, the apostles regard the intelligence concerning the plan devised by their enemies, simply as a divine passport that enables them to continue their journey. (Williger).

Ver. 6. **And fled.**—We should not always quietly submit to shame and disgrace; still, we must learn to distinguish which course will most of all promote the honor of God. (Quesnel).

Ver. 7. **And there they preached the gospel.**—The apostles did not spend their time in uttering complaints respecting the wrong which they had suffered, but, with a cheerful spirit, resumed at once the work which God had assigned to them. (Rieger).

On ver. 1–7. *The word of God does not return unto him void* [Isai. lv. 11]: for, I. It is always received by many in faith, ver. 1, when it is proclaimed with boldness and in purity, ver. 3, and is accompanied by the signs of a holy walk and of self-denying love, on the part of its heralds, ver. 3; even if, II. All men do not receive it, ver. 4, since the malice of some restrains others from believing, ver. 2, and all men of an ungodly spirit combine in opposing the Gospel, ver. 5; but, III. Even such hostility becomes the means of extending the word more widely, ver. 6, 7. (Lisco).—*When they persecute you in one city, flee ye into another* [Matt. x. 23]: I. Those who preach the Gospel to pagans, should not obstinately continue their work, when the word is persecuted (that is, when renewed efforts would be equivalent to tempting God); II. Persecution should not deter them from making new attempts (id.).—*Genuine martyrdom:* I. In what does it consist? (*a*) Not in the great extent of external sufferings which man endures for the sake of faith, but in the measure of fidelity which he exhibits for Christ's sake. (*b*) The apostles discharge the duties of their office with perseverance and joyful courage, ver. 1, 3, and thus demonstrate their fidelity. (*c*) They retire from the post which they had learned to love, as soon as they understand that the Lord no longer called for their services there, ver. 5, 6. II. Why is it so painful to endure? (*a*) Because it exhibits no features which can gratify a carnal self-love. It lacks a halo in the eyes of the world, since fidelity assumes an ordinary and unostentatious garment. (*b*) Because it completely crushes man's own will. The apostles would possibly have preferred to die rather than to flee, even as John the Baptist might have found it easier to engage in self-sacrificing labors of the most painful kind, for Christ, than to pine away in inaction in the prison. III. Wherein does the blessing which attends it consist? (*a*) Through its means the will of God, and not that of man, is done. (*b*) Hence, it produces the richest fruits of every kind; thus, the preaching of the apostles produces faith, ver. 1; the Lord gives testimony to them, ver. 3; their flight is a source of blessing —they carry the word to a wider field of labor, ver. 6. (Lisco).—*Divisions in the church which are salutary in their influence,* ver. 4: I. The cause that leads to them—the faithful and fearless preaching of the divine word, which is quick, and powerful, and sharper than any two-edged sword. [Hebr. iv. 12]. II. Their results—the church undergoes a sifting process; the real sentiments of the heart are manifested; it is during the struggle that truth demonstrates its value, that faith reveals its power, that love exhibits new energy, and that the church is edified.—*Under what circumstances is the flight of a servant of God allowable?* I. *After* the contest, as in the case of Paul and Barnabas (ver. 1–4), but not *previously*, as in the case of Jonah; II. In obedience to the Lord, but not in consequence of the fear of man, or of a carnal love of ease; III. With weapons in the hand; (so the apostles continued to preach, with faith and boldness, and never dropped their weapons). IV. In order to enter a new battle-field (Lystra and Derbe), but not to seek a place of rest.—*The servants of God conquerors, even when they succumb:* I. Internally (their faith and courage are firmly maintained, in the midst of external afflictions and shame);

II. Externally (the righteous cause cannot be ruined; when oppressed in one place, it finds a refuge elsewhere; even when prostrated, it arises with augmented power;) III. **Eternally (to faithful soldiers of the cross, a heavenly crown of victory is promised.)**

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§ II. *The healing of a cripple in Lystra induces the people to offer idolatrous worship, which Paul and Barnabas with difficulty repress; nevertheless, Paul is afterwards, at the instigation of Jews who came from Antioch and Iconium, nearly slain.*

CHAPTER XIV. 8–20.

8 And there sat a certain man at Lystra, impotent [powerless] in his feet, being[1] [*om.* being] a cripple from his mother's womb, who never had walked[2]: 9 *The same [This man] heard[3] Paul speak: who steadfastly beholding [looking at] him, and perceiving that he had faith to be healed, 10 *Said with a loud voice, Stand upright on thy feet. And he leaped[4] [sprang up] and walked. 11 *And when the people [But when the multitudes (ὄχλοι)] saw what Paul had done, they lifted up their voices [voice (φωνήν)], saying in the speech of Lycaonia [in (the) Lycaonic (speech)], The gods are come down to us in the likeness of men [The gods have become like unto men, and have come down to us]. 12 *And they called Barnabas, Jupiter [Zeus]; and Paul, Mercurius [Hermes], because he was the chief speaker. 13 *Then [But] the priest of Jupiter [Zeus], which [who (*i. e.*, Zeus, Διὸς τοῦ ὄντος)] was before their city, brought oxen and garlands unto the gates [before the gate], and would have done [intended (ἤθελε) to offer] sacrifice with the people. 14 * *Which* [But] when the apostles, Barnabas and Paul, heard *of* [heard this], they rent their clothes, and ran in [rushed forth][5] among the people, crying out, 15 *And saying, Sirs [Ye men (Ἄνδρες)], why do ye these things? We also [We, too,] are men of like passions [are human beings (ἄνθρωποι), of like condition] with you, and [you, who] preach unto you that ye should turn from these vanities [these unreal ones] unto the living God, which [who] made heaven, and earth, and the sea, and all things that are therein: 16 *Who in times [ages] past suffered all nations to walk in their own ways. 17 *Nevertheless [Although][6] he left not himself without witness [himself unattested], in that he did good,[7] and [from heaven] gave as rain from heaven, [*om. here:* from heaven,] and fruitful seasons, filling our hearts with food [nourishment] and gladness. 18 *And with these sayings [words] scarce restrained they [they were scarcely able to restrain] the people [multitude], that they had not done sacrifice [from sacrificing] unto them. 19 *And [But] there came thither *certain* [*om.* certain] Jews from Antioch and Iconium, who persuaded the people [the multitude], and, having stoned Paul, drew [and they stoned Paul, and dragged] *him* out of the city, supposing[8] he had been dead[9] [that he had died]. 20 *Howbeit, as [But (δὲ) while] the disciples stood round about [encircled] him, he rose up, and came [went] into the city: and the next day he departed [went out] with Barnabas to Derbe.

[1] Ver. 8. a. [ὑπάρχων, after αὐτοῦ, in *text. rec.*, from G. H. etc., is omitted in A. B. C. D. E., Cod. Sin., and by Lach., Tisch., and Alf. The latter, with de Wette and Meyer, regards the word as an interpolation from ch. iii. 2.—TR.]

[2] Ver. 8. b. In place of the pluperfect περιπεπατήκει [found in D. E. G. H., without the augment (WINER: GR. § 12. 9), while the *text. rec.* exhibits it, περιεπ.], Lach. and Tisch. [and Alf.] have adopted the aorist περιεπάτησεν [from A. B. C.; found also in Cod. Sin.]. The aorist conforms to the usual mode of expression in constructions with the relative, and was therefore substituted by copyists for the [original] pluperfect. [This is also the opinion of de Wette and Meyer.—TR.]

[3] Ver. 9. ἤκουε occurs, indeed, only in B [e sil]. and C. [adopted by *text. rec.*]., and Lach. and Tisch. therefore prefer the aorist ἤκουσε, which is found in most of the manuscripts [A. D. E. G. H. Cod. Sin.]. As the aorist, however, is constantly employed elsewhere in the narrative, the imperfect, if original, could have more easily been converted into an aorist by copyists than *vice versâ;* the imperfect may, therefore, be assumed to be the genuine reading. [Alford, with de Wette and Meyer, concurs, and translates in the imperfect: *he was listening:* see EXEG. note, ch. viii. 15–17. ult.—TR.]

[4] Ver. 10. [The *text. rec.* reads ἥλλετο, with G. H., but Lach. Tisch. and Alf. adopt ἥλατο, which is found in A. B. C. Cod. Sin. The aorist was changed into the imperfect to suit περιεπάτει (Mey.), See WINER: *Gr.* § 15.—TR.]

[5] Ver. 14. ἐξεπήδησαν [found in A. B. C (original). D. E., Cod. Sin. Syr. Vulg., (*exilierunt*) and adopted by recent editors.—TR.], is, unquestionably, preferable to the reading εἰσεπ. [of *text. rec.*]. The latter is found only in a few of the later manuscripts [in C (corrected). G. H.—TR.]

[6] Ver. 17. a. καίτοιγε [of *text. rec.* from C (second correction). G. H.] must be regarded as the genuine reading; those that deviate from it drop either τοι or γε. [καίτοι in A. B. C.; adopted by Lach. and Tisch., but not by Alf.; καίγε in D. E. —Cod. Sin. (original) had καιτοίγε; a later hand attempted to erase γε.—TR.]

[7] Ver. 17. b. [For ἀγαθοποιῶν, (of *text. rec.* from D. E. G. H.) Lach., Tisch., and Alf. substitute ἀγαθουργῶν (from A. B. C. Cod. Sin.,) as the less usual word.—For ἡμῶν after καρδίας, of *text. rec.*, from A. B (e sil). G. H. Vulg. (*nostra*), Lach. Tisch. and Alf. substitute ὑμῶν from C. D. E., fathers. The *Cod. Amiatinus* of the Vulg. reads *vestra;* the reading in *ed. Sixtina* was *eorum*, indicating αὐτῶν, which conforms to the Syr. version. 'Ημῖν after οὐρανόθεν, is omitted by Tisch. and Alf.; C. D. E. G. H. read ὑμῖν, which is adopted by Lach. The pronoun appears to have been altered in Cod. Sin. to the second person.—Tr.]

[8] Ver. 19. a. νομίζοντες, *part. pres.* is more strongly supported [by A. B. D. Cod. Sin., and adopted by Lach. and Tisch.] than νομίσαντες. [of *text. rec.*, from C. E. G. H.; Alf. prefers the latter, and regards the former as a correction by a later hand.—Tr.]

[9] Ver. 19. b. [Lach. Tisch. and Alf. read τεθνηκέναι, in accordance with A. B. C. Cod. Sin., instead of τεθνάναι of *text. rec.* from D. E. G. H., the latter being the more usual form, and hence more readily adopted by copyists than the other.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 8–10. **A certain man, at Lystra.**—[Ἐν Λύστροις, but, in ver. 7, Λύστραν; the name occurs both as a fem. sing., ἡ Λ., and as a neut. pl., τα Λ. (Meyer, and Rob. *Lex.*).—Tr.]. Luke has here furnished several details: (*a*) the healing of a cripple by Paul, ver. 8–10; (*b*) the attempt, in consequence of the miracle, on the part of the population, to offer sacrifice to the two missionaries, as to gods, which was repressed only by the most resolute acts of the latter, and by the witness which they bore, ver. 11–18; (*c*) the ill-treatment which Paul subsequently experienced, of which foreign Jews were the instigators, and which very nearly cost him his life, ver. 19, 20.—The healing of the cripple resembles the miracle wrought by Peter, ch. iii. 2 ff. The unhappy man in Lystra, like the one in Jerusalem, had been lame from his birth, had never learned to walk, and was compelled to **sit**; (ἐκάθητο, that is, *sat* there, not: *dwelt* in Lystra (Kuinoel; [Rob. *Lex.*]). He listened to Paul, whenever the latter spoke; (the imperfect, ἤκουε, which, on critical grounds, claims the preference [see note 8, appended to the text, above.—Tr.], expresses continued action, and, consequently, here, persevering and attentive listening.). Paul, whose attention was arrested by this circumstance, gazed intently upon him (ἀτενίσας), in order to ascertain his spiritual state, as far as possible, and to form an opinion of the processes which were occurring in his soul. He now perceived that the man **had faith to be healed**; (τοῦ σωθῆναι is the complement of πίστις, and expresses the object to which his reliance and faith referred. [" The infinitive depends on πίστιν; see Winer: *Gr.* § 44. 4." (de Wette).—Tr.]. It is probable that the discourse of Paul, as well as his general bearing, had gained the confidence of the sufferer, and induced him to believe that the apostle possessed both the ability and the will to relieve him. His general appearance taught the apostle that such were his sentiments. The cripple drew an inference respecting external matters from the spirit in which the apostle spoke, and accordingly hoped with confidence that his bodily infirmity would be healed. The apostle, on the other hand, formed a judgment respecting the spiritual state of the cripple, from certain external manifestations, and became convinced that the man's soul was filled with faith. ["Dum claudus verbum audit, vim sentit in anima: unde intus movetur, ut ad corpus concludat." (Bengel).—Tr.]. And here a difference is perceptible between the present occurrence, and the one which took place at the gate of the temple, ch. iii. 2 ff. The lame man, in the latter case, merely desired and hoped to receive alms, even after Peter had bidden him to "look on" him and John, ch. iii. 3–5. But the cripple of Lystra had already been an attentive hearer of Paul, had desired to be saved, and had hoped and believed that the apostle would afford him relief. Paul speaks to him aloud, and directs him to arise and stand upright on his feet. He does not, like Peter, ch. iii. 6, pronounce the name of Jesus by whose authority he issues the command, and in whose power the miracle is to be wrought, since the cripple had already been taught by the preaching to which he had listened, to receive Jesus as the Saviour; and in this respect also, the two occurrences differ. [Lachmann alone inserts between φωνῇ and ἀνάστηθι the words: Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, but the manuscripts which furnish this reading (C. D. E.), do not precisely agree; no traces of it appear in the other uncial MSS. (A. B. G. H. Cod. Sin.); and hence other editors and commentators agree in pronouncing the whole an interpolation from ch. iii. 6.—Tr.]. As soon as the man was addressed in this manner, he at once sprang up (ἥλατο, *aor.*), and walked about (περιεπάτει *imperfect*). [See above, note 4, appended to the text.—Tr.]. A third difference between the two cases is found in the circumstance, that while Peter took the lame beggar by the hand, and raised him, the cripple of Lystra was able to spring up without assistance.

Ver. 11–14. **And when the people saw,** etc.—The impression which the miracle made on the pagans who were assembled, apparently in large numbers, was peculiar, and, indeed, unparalleled. The healing of the cripple was so wonderful, and so exclusively a divine act in their eyes, that the thought occurred to them that the men who taught this heavenly doctrine, and exercised these supernatural powers, could themselves be nothing less than gods in human form. Hence, after such a conjecture had been expressed, possibly, by a few individuals, it was at once adopted as an established truth, and the multitude exclaimed aloud: "The gods have become like unto men, and have come down to us." To Barnabas they gave the name of *Zeus*, and to Paul, that of *Hermes* [the *Greek* names of Jupiter and Mercury.—Tr.]; the latter was so named, because he was ὁ ἡγούμενος τοῦ λόγου, **the chief speaker**, Hermes being regarded as the active messenger, and the eloquent herald and interpreter of the gods. Luke does not state the reason for which Barnabas received the name of Zeus; he had, doubtless, remained in a state of calm repose, and may, on this account, (perhaps as the elder of the two,) as well as on account of his dignified presence (Chrysostom says: ἀπὸ τῆς ὄψεως ἀξιοπρεπής), have appeared to be the superior god. The cause which led the people to assume that the two men were precisely Zeus and

Hermes, and not two others of the gods, was furnished by the worship which was offered in that spot specially to these two; thus, Zeus had a temple before the city, ver. 13, and the legend was widely spread, especially in those Phrygian regions, respecting appearances of Zeus and Hermes in human form; they were, for instance, said to have been there entertained, on a certain occasion, by Philemon and Baucis (OVID: *Met.* VIII. 621-726). [The explanation of τοῦ ὄντος π. τ. πολ., *i. e.*, τοῦ Διὸς, may be found in the pagan conception that the god himself was present in this temple, which stood in front of the city gates. (Meyer).—TR.]. Ewald expresses the happy conjecture (*Ap. Zeitalt.* 416, n. 1) that this legend was annually recited at the festival of Zeus in this temple, and that thus the people could the more readily form such an opinion respecting Barnabas and Paul. Luke remarks, ver. 11, that the people uttered the words aloud, which deified the two men, but spoke λυκαονιστί, in their Lycaonic mother tongue. This notice is intended to explain the cause on account of which the apostles did not at once object to the procedure, but almost allowed the people to reach the point of offering a sacrifice. They did not understand the intentions of the Lycaonians, who spoke, not in Greek, but in a provincial language, which was unknown to the apostles. [This suggestion, which appears to have been first made by Chrysostom, Hom. 30, is here fully adopted by Lechler, and, apparently, also by Alexander and Hackett, as well as by others; but it derives no support whatever from the language employed by Luke. After the healing of the man, ver. 10, the apostles withdrew from the spot, for the oxen and garlands were afterwards "brought" to the place to which the apostles had retired, ver. 13, 14. The cripple and others had remained behind, and were soon surrounded by larger numbers, who gazed with wonder on the man that had been healed. The statement that a theophany had occurred, began to circulate, and then the shouts arose, and the priest commenced to make his arrangements. All this consumed time. It was the *absence* of the apostles, not their ignorance of a certain language, which prevented them from ascertaining the intentions of the people at an earlier moment. Had they received the gift of tongues to such little advantage, and was the gift of inspiration of so little avail at a critical moment, when idolatry was gathering its forces anew, that they could witness all the previous scenes, and not suspect the purpose? Why did they "rush forth" (see note 5, appended to the text), if they had been present during the whole time, (as Lechler here seems to assume), and had heard the supposed unintelligible shouts? —TR.].—It is no longer possible to determine to which family of languages the Lycaonian belonged. The conjectures that it was a corrupt Greek, or, that it had grown out of the ancient Assyrian, etc., are entirely destitute of foundation. Although the attempt has been recently made, to represent the present notice respecting the language, as involving a fiction (Zeller), the circumstance is, in reality, very natural, since both experience and psychological investigations show, that in moments of excitement the individual's mother-tongue usually supersedes a language that had been acquired at a later period of life.—The priest of Zeus, whose temple and statue were before the city, now brought before the gates (of the city) the animals which were intended for sacrifice, as well as wreaths, which were to serve as decorations of the victims and the altar, and, with the multitude, was on the point of offering solemn sacrifices and adoration to the supposed gods who had blessed the city with their appearance. At this moment the apostles ascertained the circumstance; in the grief and indignation which were awakened in them by the sin of idolatry that was about to be committed, they rent their clothes, ran out with the utmost haste before the gate (ἐξεπήδησαν) among the people who were assembled in order to perform the sacrificial act, and, deeply moved and full of zeal, cried to them to desist. [But a different conclusion, with respect to the precise spot, is reached by Conyb. and Howson, (Life, etc. of St. Paul, I. 206. n. 4.): "Πυλῶνες does not mean the gate of the city (which would be πύλη), but the vestibule or gate which gave admission from the public street into the court of the Atrium (the procession moved to the residence of the Apostles.). So the word is used, Mt. xxvi. 71, for the vestibule of the high priest's palace; Lu. xvi. 20, for that of Dives; Acts x. 17, of the house where Peter lodged at Joppa; Acts xii. 13, of the house of Mary. - - - It is nowhere used for the gate of a city except in the Apocalypse. Moreover, it seems obvious that if the priest had only brought the victims to sacrifice them at the city gates, it would have been no offering to Paul and Barnabas."—TR.]

VER. 15-18. *a.* **Sirs** [Ye men], **why do ye these things?**—The loud and impassioned exclamations of the apostles are immediately followed by an address (λέγοντες).—Ὁμοιοπαθεῖς ὑμῖν ἄνθρ., that is: 'We are human beings, subject, like yourselves, to all manner of sufferings, disease, and even to death.' The pagans regarded the gods as ἀπαθεῖς, blessed, immortal, incapable of suffering want.—The words εὐαγγελιζόμενοι ὑμᾶς indicate the object of the coming of the missionaries, thus: 'We come, not to receive divine honor, but to convey the good tidings to you that ye should turn from these unreal gods to the living God.' (Τούτων, suggesting that the speaker pointed to the temple of Zeus with his statue, is masculine, and not neuter; [comp. 1 Thes. i. 9; 1 Cor. viii. 4]). This language grants a certain permission, and gives a gracious invitation, thus cheering and elevating the soul; hence εὐαγγελ. The living God, as contradistinguished from the lifeless images and the imaginary forms of the gods, is also the Creator of heaven, of the earth, and of the sea—the three divisions of the universe, to each of which the pagans assigned particular gods.

b. The demand that the people should **turn** (ἐπιστρέφειν) **to the living God**, assumed that the ways in which they had hitherto walked, were wrong ways. What is the sense? Paul says, with great forbearance: 'God has hitherto permitted all nations [πάντα τὰ ἔθνη, *i. e.*, all the Gentiles.—TR.] to walk in their own ways.' He does not expressly declare that these were wrong ways, but this truth is indicated with sufficient distinctness for those who are willing to under-

stand. Nevertheless, God did not leave himself unattested during this period. [De Wette thus explains the force of καίτοι, (for which see note 6, appended to the text): '*Although* (the nations were, at the same time, not guiltless, since) *he left*, etc.'—TR.]. The testimonies which God gave of himself consisted altogether in benefits (ἀγαθοποιῶν) in the natural world and in the sphere of physical life (ὑετούς, καιρ. καρπ.); but he gave all these οὐρανόθεν, in order to draw men towards heaven, which is, indeed, the habitation of God. Man's gladness, expressed in the language of gratitude, was intended to draw his heart heavenward. The statement that God had filled men's **hearts** with nourishment, assumes that the corporeal and spiritual are interwoven with each other; the heart, as the seat of all the perceptions and movements peculiar to man's psychical life, is unquestionably filled with gladness, in consequence of the contentment which an adequate supply of nourishment affords. ["Hearts - - (that is) *minds* or *souls*, as the only real seat of all enjoyment, even when afforded by the body." (Alex.).—TR.]

VER. 19, 20. **And there came thither.**—The arrival of certain Jews from the Pisidian Antioch and Iconium, (ἐπῆλθον, they came *to* the inhabitants of the city) was, undoubtedly, not an accidental circumstance, but was occasioned by the tidings which they had received of the success that attended the labors of the apostles in Lystra; here, too, they fully *intended* to cross the path of the missionaries. And it is a striking proof of the fickleness of the multitude (οἱ ὄχλοι both in ver. 18 and ver. 19), that they allowed the insinuations and representations (πείθειν) of the Jews, to produce such an amazing change in their sentiments. ["The Lycaonians were proverbially fickle and faithless. (The Schol. on Il. IV. 88, 92, says: Ἄπιστοι γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ.)." *Conyb. and Hows.* I. 208. —TR.]. They now hurl stones with a murderous purpose at those to whom they had so recently intended to offer divine honors and sacrifices. That the project of stoning the two men was devised by the *Jews*, may be readily conjectured, and the grammatical construction leads to this interpretation, although it is obviously the sense of the passage, that the people of Lystra had been excited by these Jews, and had coöperated with them. **The disciples**, ver. 20, that is, the recently converted inhabitants of Lystra, surrounded Paul, who was **supposed** to be dead, probably not for the purpose of burying him (Bengel), or, of protecting him (Ewald), but in order to ascertain whether he still lived, and was capable of receiving aid. Then Paul arose, and returned to the city, but left it on the following day, and proceeded to **Derbe**. (For *Derbe*, see EXEG. note on ver. 4-7). ["We have now reached the eastern limit of the present expedition." (Hackett).—TR.].

DOCTRINAL AND ETHICAL.

1. When Paul gazed on the lame man, it became apparent to him that the latter believed that he would obtain relief. The whole occurrence hinges on this peculiar frame of mind of the cripple. Faith comes by the hearing of the word; and as faith, or the confident expectation of obtaining aid and deliverance, proceeded, in this instance, from the hearing of the word, so, too, faith, in every case in which it exists, is wrought by the preaching of the Gospel, Rom. x. 14, 17. Even when redemption, or that which constitutes its central point, namely, the spiritual welfare or salvation of the soul, is not the direct object of faith—when faith is fixed rather on less central objects, or even on those which belong to the material world, still, if it is founded on the Saviour [comp. cases like Mt. viii. 10; ix. 22. xv. 28, etc.—TR.], it is an acceptance of salvation which meets with divine favor. For σωτηρία is not solely spiritual, as contradistinguished from that which is corporeal—it embraces the body, soul and spirit. If redemption can extend its influence from the spirit even to the body, penetrating, sanctifying, glorifying and redeeming the latter, even so this σωθῆναι, ver. 9, may begin with the body, until, in its continual advance, it extends to the soul and the spirit.

2. The act of deifying the apostles originated in a combination of heathen superstition with truth. The latter consisted in the impression that divine omnipotence and grace interposed in the affairs of men; such was, in reality, the case at that time; the healing of the cripple was a miraculous and gracious act of God. But with this truth the people immediately combined their superstitious and polytheistic delusions respecting Zeus and Hermes, and appearances of their gods in human form (after the manner of the Docetæ). Their purpose to offer sacrifice at once to the supposed gods, was the natural result of such conceptions. In what other manner could they offer thanks, divine honor, and adoration? This occurrence enables us to form a clearer view of the mode in which paganism itself originated. We are not authorized to declare that the latter is altogether a delusion, unmixed error, and sin. Pagan errors always cling to a truth for support. A pure and genuine feeling, accurate observation, or an indistinct consciousness of the existence of that which is divine, lies at the foundation. But the pagan thence draws a hasty and false inference: that which is natural and a created object, but in which the might, the goodness, the punitive power, etc. of God are revealed, is at once deified, and thus natural religion—polytheism—or paganism in its various forms, is ushered into life.

3. The peculiar character of the apostles is well sustained on this occasion. Their conduct is precisely the opposite of that of Herod Antipas in a similar case. The latter did not utter a single word for the purpose of restraining the people, when they deified him, ch. xii. 22 f. The apostles instantly protested, with grief and indignation, and as energetically as possible, in order to avert the sin of idolatry alike from themselves, to whom divine honor was to be paid, and from those who designed to offer such worship. And yet, they were exposed to a temptation of no ordinary kind. They might have thus reasoned:—'These pagan prejudices should be treated with gentleness, for a spark of truth may be discerned in them; the honor paid to us personally might subserve the cause of the Gospel;

indeed, the delusion respecting the appearances of gods on earth, might render services to the doctrine concerning Christ, the incarnate Son of God.' But they would, in that case, have really premised that the end sanctifies the means. How often such views have been carried out in practice! And, nevertheless, in place of promoting, they have always injured, the cause of truth, and impaired the honor of God. The apostles act promptly and with decision; they tear asunder the web which idolaters are weaving, in place of aiding in the construction of it, and with fidelity and success maintain the honor of God.

4. The apostles gained their object—the prevention of sin in the form of an idolatrous act—by imparting instructions of the utmost importance. As an error cannot be successfully combated, unless we oppose to it the corresponding positive truth, Paul does not confine himself to a denial of the former. (We are, probably, not in error, if we suppose that it was he especially, who expressed the thoughts here recorded by Luke). He at once proceeds to state the truths, for a distinct declaration of which, the occasion called. They are the following: (*a*) The conception of *the living God*, as contradistinguished from the *μάταια*; he doubtless here insisted on such characteristic features as reality, a real existence, an absolute power of life, and self-determination; the singular number, *ὁ θεός*, as contradistinguished from the plural, *τὰ μάταια ταῦτα*, bears testimony to the unity of God, or to monotheism. [But the author had said above, Exeg. notes, ver. 15–18 a., that *τούτων* was masculine; hence—*οἱ μάταιοι οὗτοι*.—Tr.]. (*b*) The conception of *the creation of the world*, as a free and independent act of God, by which all things that exist, were, without exception, called into being. This declaration, ver. 15, also involves a protest against the deification of a creature. (*c*) *God's revelation of Himself*, granted at all times, and to all men, namely, through the medium of benefits connected with the world of nature, ver. 17. (*d*) *The division of the times*, in the history of the human race, into two periods, namely, the ante-Christian, and the Christian; the message of the Gospel, which commands men to turn, ver. 15, (*εὐαγγελιζ.* etc.) belongs to the latter. The ante-Christian period, on the other hand, is characterized by the liberty which God had permitted all nations to enjoy, of walking in their own ways, ver. 16.—It is obvious that the words *εἴασε πορεύεσθαι* cannot be reconciled with the predestinarian view, that the aberrations of the pagans resulted from a divine and unconditional arrangement; they testify, on the contrary, with sufficient distinctness, to the freedom of man's self-determination and development, which God had permitted and conceded, in order that men might learn from experience, how far they could advance by their own efforts.

5. It is evident that all these thoughts bear a Pauline impress. That view of history, especially, which distinguishes between the period that preceded the appearance of Christ and the period of Christian revelation, is peculiar to the apostle Paul. The witness which he bears to the *one* living God, and to the creation of all things by Him, (which was so urgently demanded by the circumstances), does not, it is true, belong to the doctrinal points which distinguish Paul's preaching from that of the other apostles; still, the truth which he here inculcates, is one of those which he continually represents as essential and fundamental truths of the Gospel.

HOMILETICAL AND PRACTICAL.

Ver. 8. **A cripple, etc.**—Two miracles of a similar nature had been already recorded in The Acts, ch. iii, and ch. ix. 33 ff. The healing of precisely such sufferers is specially significant; it affords an image of the change which must take place in man's spiritual state. When his eyes are open, when he hears the Gospel with his ears, and when his heart is touched, the whole work is not accomplished. The awakened sinner must learn to *walk* in the light (1 John i. 7), to "lift up the hands which hang down, and the feeble knees." (Hebr. xii. 12). (Williger).

Ver. 9. **Who steadfastly beholding him - - - faith to be healed.**—If the apostle looked so steadfastly at the feeble spark of faith in the cripple's heart, how much more distinctly will the all-seeing eye of the Lord observe that spark in us! "O Lord, are not thine eyes upon the truth [*upon faith*, (Jerem. v. 8) as לֶאֱמוּנָה is translated by Sept. Vulg. and Luther.—Tr.]?" (Ap. Past.).—The desire that we might obtain help, and the confident expectation of obtaining it, essentially belong to genuine faith; and these features distinguish it alike from mere knowledge possessed by the mind, and from highly excited feelings of the heart. (id.).

Ver. 10. **Said - - Stand upright on thy feet. And he leaped and walked.**—It was only necessary that the apostle should say: "Stand upright on thy feet." The words: 'in the name of Jesus Christ' (ch. iii. 6), were no longer required. Christ was already present (in consequence of the discourse of the apostle, and the faith of the cripple), and had exhibited his power in the soul and the body of the sufferer. It was only necessary that the latter should furnish, by his movements, the evidence of all that the Lord had done for him. (Williger).

Ver. 11–13. **The gods are come down to us, in the likeness of men.**—If pagans recognize God as the author of universal benefits and works, what shall we think of those Christians who blaspheme that which they neither recognize nor understand? (Starke).—These heathen fables of the appearances of gods, exhibit a presentiment of the truth; they indicate an obscure remembrance of the happiness of Paradise, when God walked with men, and they point, in a manner not understood by pagans themselves, to a restoration of the fallen and miserable creature, through the incarnation of God in Christ. (Langbein).—The people observed that there was something divine in the apostles; but, in place of discerning the divine character of their doctrine and their office, they deify the apostles personally, in order to harmonize the miraculous powers of the latter with their own superstition. Such is the course of the benighted world, when it forms an opinion of divine things. (Ap. Past.).

—Carnal reason might have deemed it expedient to employ this prejudice as a means of opening an avenue for the Gospel, and of establishing the doctrine of the incarnation of the Son of God upon it. But the holy mind of the apostles contemns such vain means and foolish artifices. The Gospel can extend its influence, without walking in crooked paths. The apostles preached not only with divine power, but also with divine purity. (id.).—They could have easily taken the place of the gods whom they had overthrown, but they preferred to confess that God had deposited his treasure in earthen vessels [2 Cor. iv. 7]. There is danger, even in our own day, that many may be converted to their pastor, as to a new idol. The modern world can offer its honors with more delicacy than these people, who brought oxen and garlands, but the incense of the praise which the former offers, contains a far more virulent poison. When we cannot secure honor for the Lord Jesus, we should be content to remain also ourselves without distinction and influence. (Rieger).—The deification of the creature constitutes the fundamental principle of heathenism, both in ancient and in modern times. For it is the disgrace and the curse of all who despise the incarnate Son of God, that, in their opinions, their knowledge and their labors, they slavishly follow human guides, as if these were gods who had descended from heaven; they offer to lofty minds, to heroes, and to imaginative poets, an unchristian "worship of genius," as if these were the saviours, and the original and divine types of the human race. (Leonh. and Sp.).

VER. 14. **Which when the apostles - - heard, they rent their clothes.**—When the apostles suffer and are persecuted, they are tranquil, and, as sheep before their shearers, open not their mouth; but when a carnal superstition attempts to overwhelm them with undue honors, they resist these snares of Satan with all their strength. "This is the holy indignation which should be enkindled in the souls of God's servants, whenever He is robbed of the honor which is due to Him. That man will not readily serve God with an upright heart, who is not animated by the 'godly jealousy,' of which Paul speaks (2 Cor. xi. 2), and who does not watch over the honor of his Lord with as much perseverance and diligence, as a husband watches over the fidelity of his wife." (Calvin).—But what would these apostles do, if they should witness the honor which is now paid to their bones, the adoration of their images, and the idolatry which is at present connected with their names? Leonh. and Sp.).

VER. 15. **We also are men of like passions** [condition] **with you.**—A very salutary influence is exerted by pastors who minister about holy things [1 Cor. ix. 18], when they class themselves with the chief of sinners, and testify that they are poor, miserable creatures, even as others, and are sustained solely by the grace of the Lord. Thus they awaken the desire and the hope of deliverance in unconverted men, and prevent the awakened, who may observe human infirmities in them, from being offended. (Ap. Past.).—The Christian is never benefited by receiving the tribute of praise; Paul was even pained when a certain damsel followed him, exclaiming aloud: 'These men are the servants, etc.' [Acts xvi. 17]. The Christian never forgets that he is a mere flower of the field, a shadow—in truth, nothing at all without the grace of God. When others extol him—his good qualities, his alms, his deeds, his merits—he says: 'I, too, am a dying creature!' (Leupold).—**And preach unto you, that ye should turn,** etc.—When the apostles proclaimed such doctrines, they engaged in a direct conflict with paganism; its idols are simply the powers of nature, the adoration of which can produce no other result than that of a still wider and more mournful departure from the truth. But the Gospel, even within the pale of Christendom, is not yet delivered from its early contests with the worship of nature. The deification of it is sometimes veiled; at other times, unrestrained and bold. Nature, creation, and heaven, are lauded a thousand times, while the personal, thrice holy God, is scarcely named. The second article [of the Apostle's Creed] is first of all set aside; the first article ["I believe in God the Father, Almighty, etc."] can then no longer be retained; for he that honoreth not the Son, honoreth not the Father which hath sent him [John v. 23]. (Langbein).

VER. 16, 17. **Who - - - suffered all nations to walk in their own ways. Nevertheless he left not himself without witness.**—When God suffered the Gentiles to walk in their own ways—the ways of pride and disobedience, and, consequently, the ways of death and destruction—his punitive justice was primarily revealed; but his love and his compassion, which, although veiled, were not less active, sought by this course, which compelled men to taste the bitter fruits of sin, to awaken in their hearts an earnest desire after salvation, and to open an avenue for his grace. And even this course of 'suffering them to walk in their own ways', by no means implies that God ceased to observe these ways. While the Jews were appointed to make the effort to obey the will of God consciously and with success, the task was assigned to the Gentiles of endeavoring, by their own wisdom, to know God in his wisdom. And even as God often aided the Israelites in their feeble efforts, both by chastisements and by benefits, so, too, he permitted some rays of light to penetrate the gloom of heathenism. The blessings which God bestowed in the sphere of nature, were voices that spoke with sufficient loudness to awaken the slumbering thoughts of men, and direct their attention to the One true God, at least in the case of reflecting pagans. [Rom. i. 20.] (Williger).—**Filling our hearts with food and gladness.**—God gives us rain and fruitful seasons, not merely in order that the wants of our bodies might be supplied, but also that our hearts might be cheered by such temporal blessings, and that we might gratefully praise the Lord and confide in his goodness. (Leonh. and Sp.).

VER. 18. **And with these sayings scarce restrained,** etc.—To what severe labors and pains men submit in the service of false gods, while they do not willingly dedicate even one hour in the week to the true and living God! And how difficult it is to free them from the ob-

vious folly of their superstition, while the senseless words of a deceiver can often shake, and even destroy their faith! The reason is plain: our natural heart loves darkness rather than light. (Leonh. and Sp.).

VER. 19. **Having stoned Paul.**—How fickle the world is! They first bring garlands—then, stones! (Starke).—Every generation ultimately stones its own gods; the only difference is found in the manner in which the stones are cast. (Ahlfeld).—Those who are the most courageous in assailing the kingdom of darkness, are surrounded by the most numerous foes; it is Paul, not Barnabas, who is stoned. (id.).—The retributive justice of God extends even to His children. Paul was pleased with the stoning of Stephen—he is now stoned himself. (id.).—God had, unquestionably, wise reasons for preserving Paul from being stoned in Iconium, while he suffered that affliction to overwhelm him here in Lystra. May it not have been one of his purposes to condemn the more emphatically the divine worship which the people had intended to offer to the apostles? Thus, too, when pastors have attained undue influence, and have been inordinately honored, the afflictions with which they are visited, are often the more severe and humiliating. For the Lord does not intend to train his servants to be idols, but to be bearers of his cross. (Ap. Past.).

VER. 20. **As the disciples stood round about him, he rose up.**—When the world passes its sentence on the kingdom of Jesus, and on the sad lot of his people, it often deceives itself. Enemies rejoice, and exclaim: "Rase it, rase it [*Hebr.* Make bare, make bare (margin)], even to the foundation thereof [Ps. cxxxvii. 7]; let him never arise; let his remembrance perish from the earth [Job xviii. 17]." But the oppressed rejoice, and say: "Rejoice not against me, O mine enemy: when I fall, I shall arise. (Micah vii. 8). For they that wait upon the Lord, etc. [Isai. xl. 31]."—The Lord delivered the martyr Numidicus in Carthage, in the time of Cyprian, in a similar manner [during the Decian persecution, A. D. 249, and subsequently; CYPR. *Ep.* 18.—TR.]. He had been severely burned, and then overwhelmed by a shower of stones, so that he was supposed to be dead. But when his daughter came to bury him, he arose and went with her to the city.—**And came into the city.**—Did he then return to the city in which he had nearly been killed? Was not such a step too hazardous to be taken? The apostles had indeed fled once before, ver. 5, 6; but such a course is not expedient at all times. Circumstances may occur, which require us to return to a spot whence we had been ignominiously expelled. It was necessary to show the discouraged heathen converts, that Paul was still alive. (Gossner).

ON THE WHOLE SECTION.—VER. 8–20. *How does the Christian deal with those who offer him honors that belong to God alone?* I. He testifies that their blindness grieves and pains him; II. He humbly confesses his own infirmities; III. He boldly proclaims the majesty of God. (Leupold).—*The idolatry practised in our day:* I. Its objects; II. Its source; III. Its fruits. (Leonh. and Sp.).—*Our God, demonstrated as the* LIVING *God:* I. By the creation and preservation of the world, ver. 15, 16; II. By the redemption of the world in Christ Jesus, ver. 15 [εὐαγγελ.]; III. By his judgments, in the case of entire nations, as well as of individuals, ver. 16. (ib.).—*The sinfulness of the adoration of the saints in the Romish church:* I. The mode in which it is offered; II. Its sinfulness. (Lisco).—*The conflict between Christianity and Heathenism:* I. Christianity contends against the deification of men, while it proclaims the incarnation of God; II. It contends against the worship of nature, while it proclaims the living God as the Lord of creation; III. It contends against man's inclination to walk in his own ways, while it commands him to walk in the way of God's commandments. (Langbein).

VER. 21. **The gods are come down,** etc.—I. These words, when pronounced by heathens, proceed from folly and self-delusion: (*a*) they express, indeed, the indistinct longing of the heart of man, who seeks a condescending and compassionate God; but (*b*) they also betray man's ignorance of the unapproachable majesty of Him who alone is holy, and who is invisible; nevertheless, these words, II. Involve a precious truth relating to the kingdom of Christ: (*a*) they direct attention to the mystery of the incarnation of God in Christ; (*b*) illustrate the blessedness of the human race, when it is reconciled to God. —**Turn from these vanities unto the living God.**—*These words, considered as a solemn warning addressed to idolaters among us:* I. What are your gods? Mammon? The belly [Phil. iii. 19]? Mortals? Your own self? Nature? Art? etc. II. What aid can these afford? Can they secure your happiness in this world, or in the world to come? Therefore, III. While it is said, To-day if ye will hear his voice, harden not your hearts [Hebr. iii. 15]; turn from these vanities unto the living God! He exhibits in the visible and fleeting world a reflection of his glory, through the medium of his gifts, ver. 15–17; but it is in the Gospel of Jesus Christ that his divine majesty and his condescending grace are fully revealed. —*God revealed in nature* (ver. 15–17): I. As the almighty Creator, ver. 15; II. As the gracious Preserver, ver. 17; III. As the holy Ruler of the world, ver. 16.—*The book of the world* (nature and history), *viewed as an introduction to the Book of books:* I. By its revelations, all of which conduct to the living God of the Bible; II. By its mysteries (sin and death), the solution of which is found in the Gospel alone.—*The sacrifices with which God is well pleased* [Hebr. xiii. 16], ver. 14–18: I. Offered, not to dumb idols, or to mortal men, but to the living God, the Giver of every good gift; II. Consisting, not of the fruits of the field, or of animals adorned with garlands, that is, not of any external gifts or works; but of penitent, believing, and obedient hearts.—*Paul in Lystra*, or, *The steady progress of a servant of God through this fickle and perverse world:* I. Its garlands do not deceive him (worldly prosperity, and popular favor do not fill him with pride; he always ascribes, with an humble spirit, all the glory to God alone, ver. 8 ff.); II. Its stones do not crush him (the hatred of men, and insults offered by the world, cannot cast him down; he walks with a firm step amid all his afflictions, sustained by the power of his Lord, ver. 19 ff.).

§ III. *Paul and Barnabas, on returning to Antioch [in Syria], pass through Lystra, Iconium and the Pisidian Antioch, strengthening and encouraging the newly-formed congregations in those places, and completing their organization.*

CHAPTER XIV. 21-28.

21 And when [after] they had preached the gospel[1] to that city, and had taught many [gained numerous disciples][2], they returned again [*om.* again] to Lystra, and *to*
22 Iconium, and[3] Antioch, *Confirming [Strengthening] the souls of the disciples, *and* exhorting them to continue in the faith, and [teaching them] that we must through
23 much tribulation [many afflictions] enter into the kingdom of God. *And when they had ordained [chosen] them elders in every church, and had prayed with fasting, they commended them [congregation, they commended them with prayer and
24 fasting] to the Lord, on whom they [*plup.* had] believed. *And after they had
25 passed throughout Pisidia, they came to Pamphylia. *And when they had preached
26 [spoken] the word in Perga, they went down into Attalia: *And thence sailed [away] to Antioch, from whence they had been recommended [commended] to the grace of
27 God for the work which they [had now] fulfilled. *And when they were come [But after they had arrived here], and had gathered the church [congregation] together, they rehearsed[4] [announced] all that [how much] God had done with them, and how
28 [that ὅτι] he had opened the door of faith unto the Gentiles. *And there[5] they abode long [not a little] time [in intercourse] with the disciples.

[1] Ver. 21. a. [Lach. and Tisch. insert the participle present, from A. D. E. H., instead of the part. aor. of *text. rec.*, which is found in B (e sil). C. G. and also in Cod. Sin. The latter reading is preferred by Alf., who regards the former as a correction after ver. 7.—The original writer of Cod. Sin. omitted all the words intervening in *text. rec.* beween εἰς τὴν πόλιν in ver. 20 and ἐκείνην καὶ μαθ. in ver. 21. Tischendorf remarks here as follows, in the note, p. LXIX.: "εκεινην: punctis positis rursusque deletis C præposuit και τη επ. εξηλ. συν τω βαρ. εις δερ. ευαγγελισαμενοι τε την πολιν." This reading precisely agrees with that of *text. rec.*—TR.]

[2] Ver. 21. b. [For the words: *had taught many*, the margin of the Engl. Bible furnishes the following more literal version of *μαθητεύσαντες ἱκ.: had made many disciples.* (Wiclif, Tynd., Cranmer, Geneva, Rheims: *had taught many.*).—Alexander (Commentary) translates: *having discipled many.*—TR.]

[3] Ver. 21. c. [Lach. (and latterly, Tisch.), and Alf. with whom de Wette concurs, prefix εἰς both to Ἰκόν., and to Ἀντ., with A. C. E. and Cod. Sin. as the original reading; the preposition is omitted by *text. rec.* in accordance with B (e sil). D. G. H.—TR.]

[4] Ver. 27. [In place of the aorist of *text. rec.* from E. G. H. ("a correction to aorist as more usual." Alf.), Lach. Tisch. and Alf. insert the imperfect from A. B. C.; the latter occurs also in Cod. Sin.; the reading of D. is ἀνήγγειλον.—TR.]

[5] Ver. 28. [ἐκεῖ before χρ., inserted by *text. rec.*, from E. G. H. is omitted by Lach. Tisch. Alf. and other editors, in accordance with A. B. C. D., Vulg. It is omitted in Cod. Sin.—TR.]

EXEGETICAL AND CRITICAL.

VER. 21-23. *a.* **And when they had preached the gospel in that city**, etc.—The preaching of the Gospel in Derbe seems to have been followed by the happiest results; the statement that the apostles had made ἱκανούς disciples, permits us to assume that the converts were quite numerous. [And as Derbe is not "enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there." (Alf.). —TR.]. It is, besides, not probable that the two missionaries hastened to depart from this city, where their labors met with no opposition.—From this point they returned to Syria, without, however, taking the road which was, geographically, the nearest, namely, through the province of Cilicia, which bordered on Lycaonia on the south-east; their course at first conducted them further from Syria, through the same cities which they visited on their approach to Derbe. They can have had no other motive in proceeding in such a direction than that of visiting all the congregations which had been gathered on this missionary journey, and, of establishing them more firmly, both in their external and their internal affairs. As the circumstances seemed to impose this duty on them, they revisited, after leaving Derbe, the three cities of Lystra, Iconium, and Antioch in Pisidia, in which they had successfully founded congregations.

b. The statements in ver. 21-23 refer, summarily, to the three cities, or, rather, to the four; for, before the apostles departed from Derbe, they doubtless adopted the same course there, which seems, it is true, according to the grammatical construction, to be described only in the case of Lystra, Iconium and Antioch. Their labors assumed, partly, a direct form—words and acts; partly, an indirect form—prayer to God. In the former case, they endeavored to strengthen the souls of *individuals* by the word of doctrine and exhortation, urging them to adhere with fidelity to the faith which they had received, and to remain steadfast. They also represented to the believers (for ὅτι implies that παρακαλεῖν here includes λαλεῖν or διδάσκειν), that the way to the kingdom of God, would necessarily (δεῖ) conduct them through many trials. Such instructions and representations, which tended to strengthen their souls, were the more appropriate and necessary, as persecution and affliction might have otherwise perplexed their minds, and induced them to renounce their faith.—Paul and

Barnabas sought, moreover, to strengthen the *congregations*, as such, by adopting a certain measure of a practical character: they supplied the latter with **elders**, who might lead and direct them—πρεσβυτέρους κατ' ἐκκλησιαν, *i. e.*, not *one* elder, but *several* elders, in each congregation; the customs of the Israelitic authorities alone, without referring to other considerations, show that no other view can be entertained [comp. also ch. xx. 17; Tit. i. 5.—Tr.].—Some doubt, however, attends the *mode of presentation* indicated by the words: χειροτονήσαντες αὐτοῖς. Did Paul and Barnabas nominate suitable men solely on their own authority, and in accordance with their own judgment, or did they induce the congregations to elect these officers? Χειροτονεῖν signifies: *to raise the hands; to vote, elect, by stretching out the hands.* The expression accordingly suggests the thought that the apostles may have appointed and superintended a congregational election. And this view is supported by the circumstances related in ch. vi. 2 ff., when the Twelve directed that the election of the Seven should be held. Indeed, the very nature of the case would seem to have required that the apostles should be guided in their decision by public opinion, and by the confidence reposed by the members of the congregation in certain individuals. [The author remarks in his work, to which he refers below, that the word χειροτ. may possibly here bear the sense of: *appointing a congregational election.* "It is, however, more probable," he adds, "that the word is here used in the general sense: *to elect*, so that it neither states directly that the elders were appointed by the authority and according to the judgment (of the apostles), nor does it expressly include any active participation of the congregation. But, in any case, the confidence and the judgment of the members were necessarily taken into consideration." This explanation would be more appropriate if the participle *passive* had occurred here, *e. g.* "elders having been appointed." See below, Doctr. No. 2.—Tr.].—These congregations of Asia Minor were remote from their mother-church at Antioch in Syria, and the pressure of certain local wants began to be felt. For they were at once severed from the synagogue, and were thus reduced to the necessity of forming a society of their own, and the hostility of the Jewish population which surrounded them, imperatively demanded that they should exhibit a compact and independent organization. As a natural result, it became indispensably necessary that this congregational organization should be placed under the direction of certain officers.—Schrader (*Paulus*, V. 548) doubts the historical accuracy of the statement in the passage before us, and conjectures that an arrangement of a later date is, without reason, assigned to this early period, and ascribed to the apostles; see my [work, entitled] *Apost. und nachapost. Zeitalter* [*The Apostolic and Post-apostolic Age*], 2d ed. p. 358 ff. [The author, among other considerations, here adduces the fact that *elders* presided over the church in Jerusalem at a period *anterior* to this journey of Paul, ch. xi. 30, etc., etc.—Tr.]. On each occasion on which Paul and Barnabas took leave of a congregation, they engaged in solemn religious exercises, and while they fasted and prayed, commended the new converts to the Lord, whom these had received in faith; that is, the apostles besought Jesus Christ to grant to these converts his gracious presence, promote their growth in the divine life, and bestow his protection on them. (Παρατίθεναι is, namely, specially employed, in those cases in which an object, which is to be subsequently returned, is intrusted to the care of another, or deposited with him—*fidei alicujus committere, servandum et custodiendum tradere*).

Ver. 24, 25. **Passed throughout Pisidia.**—The apostles, on their road to the sea-coast, again visited Perga (ch. xiii. 13), in the province of Pamphylia, where they preached the Gospel, although the narrative does not state whether their efforts were successful. They finally reached the coast (κατέβησαν) at Attalia [Attaleia, with the accent on the third syllable.—Tr.], a seaport on the south-east of Perga, near the boundary line of Lycia; it received its name from its founder, Attalus Philadelphus, king of Pergamus [who ascended the throne 159 B. C.—Tr.]. Here the missionaries took ship, and, after sailing in an eastern direction, towards Seleucia and the Orontes, at length reached Antioch.

Ver. 26. **Whence they had been recommended**, etc.—At the close of this narrative, which constitutes a complete and independent whole, Luke refers to the beginning, ch. xiii. 2, 3, and connects the completion of the work of the missionaries (ἐπλήρωσαν τὸ ἔργον) with the prayers of the Antiochian congregation (xiii. 3) that the protecting grace of God might attend them (παραδεδ. τῇ χ. τ. θεοῦ). This journey, which may have occupied Paul and Barnabas during a period of two or three years (46–48 A. D.), conducted them not only to the island of Cyprus, but also through an extensive district in the south-eastern quarter of Asia Minor. The results, in addition to individual cases of conversion, were, at least, four Christian congregations, (consisting principally of converted pagans) which were organized with a fair prospect that they would continue to flourish.

Ver. 27, 28. **And when they were come** [had arrived], etc.—When Paul and Barnabas reached Antioch, they called together the congregation by which they had been sent forth and commended to the grace of God; they designed to give an account not only of all that *they themselves* had done, but also, and, indeed, primarily, of all that *God* had done, who had been **with them**; (μετ' αὐτῶν is not equivalent to δι' αὐτῶν [which occurs in ch. xv. 12.—Tr.], but signifies: *being with them, succoring them* [comp. *e. g.* ch. vii. 9; Rom. xvi. 20.—Tr.]).—The θύρα πίστεως which God opened unto the Gentiles, does not refer simply to any external opportunity or any exhortation that they should believe, such as God provided for them through the missionary journey of the two messengers; it also designates an internal *opening* through the gracious influences of the Holy Ghost—a willingness to believe, which had been awakened in them, and which God had given. [Comp. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3, and εἴσοδος, 1 Thess. i. 9.—Tr.].—The χρόνος οὐκ ὀλίγος which Paul and Barnabas passed with the **disciples**, that is, the congregation at Antioch, is an expression which allows us to con-

jecture that several years were thus spent, doubtless with great benefit alike to the two missionaries and to the congregation itself.

DOCTRINAL AND ETHICAL.

1. The conception of *the kingdom of God*, as indicated in ver. 22, obviously includes something that lies beyond the bounds of this world, and cannot refer exclusively to the latter; we are told that we can enter into the βασιλεία τοῦ θεοῦ only through many θλίψεις. These θλίψεις are the road, not the place of destination—the gate, not the house itself. And yet, those who endure these θλίψεις, are already devout and believing souls, who abide in faith (ἐμμένοντες τῇ πίστει). As long as they are passing through θλίψεις, they have not yet entered into the kingdom of God. That kingdom, therefore, as it is obvious, lies beyond these θλίψεις, and is a kingdom of blessedness. Those who walk through tribulations, already walk in faith, and are members of the church of Christ. Still, they belong to the church militant; after they have entered in, they belong to the reigning and triumphant church, to the βασιλεία τοῦ θεοῦ. "The Church" and "The kingdom of God", are not equivalent terms: the former is the court; the latter, the sanctuary, or, rather, the Holiest of all [Hebr. ix. 2, 3].

2. The wisdom of the course adopted by the apostle of the Gentiles, as a teacher and ruler in the church, and his mode of action, as taught by the inspiration of the Holy Ghost, are strikingly illustrated in ver. 22, 23, and furnish a type and a model for succeeding times. We can here perceive the happy combination, and the genuine and reciprocal influence, of teaching and ruling—of the action of man and the action of divine grace. It is the firm conviction of the apostles that the congregation which had recently been planted, could be protected and strengthened solely by the presence and grace of Christ. Hence they commend these congregations, with genuine earnestness of spirit, and with fasting and prayer, to the care of the Lord, who is the strong tower and the rock of all believers. But their trust in God is far from assuming a fanatical character; hence they labor personally, by word and deed, to strengthen and establish those newly formed congregations as firmly as their own means admit. They do not, however, primarily resort to human arrangements or plans, as if these constituted a guarantee of success, but, first of all, speak words of exhortation and instruction, of consolation and promise (παρακαλοῦντες)—all founded on the word of God. Nevertheless, the apostles do not agree with those who wish to relinquish all to the influence of the word exclusively, who assign no value whatever to forms, rights, and ordinances of the church, and who dispense with them entirely. On the contrary, they invested certain persons in every congregation with the office of *elders*, in order that these congregations might acquire that social and independent character, which the circumstances required; the means which they adopted appear to have consisted of an election on the part of each congregation. And yet, these were newly formed societies, whose Christian experience had been comparatively brief, whose Christian character had not yet been subjected to the trial of time, and whose views cannot, at that period, be supposed to have been very profound. But that these elders were exclusively, or even chiefly preachers and teachers, may be confidently denied, already for the reason that the elders of the Israelites were by no means invested with the office of teachers, and the functions of the πρεσβύτεροι who are mentioned in ch. xi. 30, are those of rulers and administrators, but not of teachers.

3. The conclusion of this section (ch. xiii. and xiv.), like other passages with which we have already met, deeply impresses us with the truth, that all the noble acts of the apostles, and all the momentous, glorious and victorious acts of believers, were, in reality, acts of God, and of the Lord Jesus Christ himself. *He* was **with them** (μετ' αὐτῶν, ver. 27)—*He* opened the door of faith unto the Gentiles. The apostles undoubtedly completed (ἐπλήρωσαν, ver. 26) the work, but they succeeded solely through the grace of God to which they had been commended. The blessing and increase, the fruit and result, the honor and glory—all belong to HIM! This is the lesson which the Redeemer teaches; this is the conviction of the apostle Paul himself, 1 Cor. xv. 10; this is now, and forever will be, the truth.

HOMILETICAL AND PRACTICAL.

VER. 21. **And when they had preached - - returned to Lystra**, etc.—With what ardent love the heart of the apostle must have been inspired, if, after having been stoned, he immediately returned to that city, and, far from surveying his enemies with imbittered feeling, could resume the preaching of the Gospel with meekness and pitying love, firmly resolved not to discontinue his labors, although the result should be his death! Ought not such earnestness of purpose, while it puts us to shame, also cheer and encourage us? (Ap. Past.).—The wounds of the apostle are still bleeding; yet he already resumes the preaching of the cross of Christ; his very wounds preach concerning the power of faith. (Leon. and Sp.).

VER. 22. **Confirming the souls**, etc.—Behold here *the work of the ministry*, in its whole extent: I. εὐαγγελίζειν, to preach Christ, ver. 21; II. μαθητεύειν, to instruct individuals, and make them disciples, ver. 21; III. ἐπιστηρίζειν, to strengthen and establish in faith and sanctification, ver. 22; IV. παρακαλεῖν, to exhort and comfort in tribulation, ver. 22. (Ap. Past.).—**That we must through much tribulation**, etc.—This truth should be diligently preached to all Christians; the Church withers away amid scenes of levity; but the more she weeps, the more gloriously she flourishes. The vine which God prunes, grows luxuriantly. (Starke).—The consolation which they left behind, when they took leave of those who had but recently become disciples, was not this: 'Our tribulation will soon come to an end,' but rather: 'Tribulation is coming—it must come; ye must make known by this badge that ye belong to the order of the

Cross.' (Williger).—That word "must" has a gloomy sound, it is true, but the necessity is not imposed by a blind and rigid fate; it proceeds, first, from the appointment of God, so that believers might in this manner be conformed to Christ (Rom. viii. 17); secondly, from the enmity which was, at the beginning, put between Christ and Satan (Gen. iii. 15), and, lastly, from the urgent need that our corrupt flesh should be crucified (2 Cor. iv. 16). (Starke).—Thinkest thou that thou wilt enter into the kingdom of Heaven without the cross and tribulation? But neither Christ, nor any one of his most beloved friends and saints had the power or the will to do so. Ask any one of the triumphant citizens of heaven whom thou wilt; they will all respond: 'We attained to the glory of God by the cross and chastisements.' Then, take the yoke of the Lord upon thee, which is light and easy for them that love him. Stand faithfully by the cross which blooms with virtues, and drops with the oil of grace. What else dost thou desire? This is the true, the holy, the perfect way, the way of Christ, the way of the righteous and elect. Carry the cross with a willing heart, and it will carry and guide thee thither, where thy sorrows will end, and where thou wilt find all for which thy soul has longed. (Thom. Aquinas).—If the head was crowned with thorns, the members cannot expect garlands of roses. (Scriver).—O how blessed we Christians are! We have the pledge of the Father's love in our hearts; we hold in our hands the cup of sorrow, which unites us with the Saviour in the fellowship of the cross. That crown is in our view, which follows after the fellowship of the cross. Who, then, can be dismayed or be sad? (Tholuck).

VER. 23. **Ordained [chosen] them elders - - - prayed with fasting - - - commended them to the Lord.**—The apostles judged that the office of teachers was needed even among believers, and therefore furnished their new congregations with elders; they did not, however, authorize the latter to exercise dominion over the faith [2 Cor. i. 24] of the members, but commended all to the Lord on whom they had believed. This is the just medium between the two extremes of an excessive exaltation of the office of the ministry, on the one hand, and of an entire rejection of it, on the other. (Ap. Past.).—When we can no longer hold intercourse personally with those whom we love, or provide for them, it becomes our duty to offer believing prayer to God in their behalf, and then dismiss all fear. (Starke).—To establish system and order in congregations that have been recently gathered, is not a less important work than that of gathering them through the medium of the Gospel. (Williger).

VER. 27. **And when they were come - - - he had opened the door of faith unto the Gentiles.**—He that hath the key of David [Rev. iii. 7], can open every door. But let no preacher presume to take the key into his own hand, nor let him entertain the vain opinion that he himself can open the hearts of men; let him beseech the Lord to do that work, and then give all the glory to Him. (Gossner).—God opens three doors, when any work that leads to the salvation of men, is performed—the door of the teacher's mouth—the door of the hearer's ear—and that of his heart. (Starke).—And the fourth and last door is that of heaven!—We should not observe silence respecting the works and wonders which God has wrought, but, in sincere humility, proclaim them aloud, so that others, besides ourselves, may praise the goodness and almighty power of God. (Starke).—**The work which they fulfilled,** ver. 26.—Such honor attended Jesus, when he went to the Father: "I have finished the work which thou gavest me to do" [John xvii. 4]. And nothing but such a faithful performance of the work assigned to us, can bear honorable testimony in our behalf, when we depart from the world.

VER. 28. **And there they abode,** etc.—The repose of faithful servants of God is, as it were, only a change of labor. (Quesnel).

ON THE WHOLE SECTION.—VER. 21–28. *A description of the labors of the apostles:* I. They permit no persecutions to arrest their progress; II. They convey the word to those who are still strangers to it; III. They strengthen the faith of new converts; IV. They organize congregations; V. They deliver an account of their labors. (Lisco).—*The blessings which flow from the preaching of the Gospel to heathens:* it bestows a blessing, I. On the messengers of the word (their faith is established by their experience of divine support in affliction, ver. 20–22); II. On those who are converted (pagan vices are succeeded by a holy life—fables yield to the divine word, ver. 23–25); III. On those who send the messengers (increase of faith—deeper love). (From Lisco).—*The return of Paul and Barnabas, an image of our return to our heavenly home:* it is an image, I. Of the varied experience of believers on the road, ver. 20–22; II. Of the great purposes of their journey, ver. 23–25; III. Of their arrival at home, ver. 26–28. (Lisco).—*The consolations derived from the saying: We must through much tribulation enter into the kingdom of God:* I. Viewed as, in truth, a prediction of Christ, it deprives tribulation of all its startling features; II. It reveals to us the state of our hearts by nature, and the design of tribulation; III. It imparts clearer views than we would otherwise entertain respecting the relation in which both the kingdom of Christ and we ourselves stand to the world. (Harless).—*The way of tribulation:* I. Those who walk in it: all true Christians—"we." (Therefore, be not alarmed). II. The necessity of walking it—"must." (Therefore, do not draw back). III. Its nature; it is rude and long, but not made by us—"through much tribulation." (Therefore, do not despond). IV. Its end: salvation—"into the kingdom of God." (Therefore, do not neglect this great salvation)! (Florey).—*The blessings which the cross conveys to us:* I. It exposes the vanity of earthly happiness, and thus urges us to seek for heavenly treasures; II. It exhibits the fickleness of human love, and thus urges us to seek our help in the Lord alone; III. It reveals to us our own weakness, and thus urges us to labor that we may be strong in the Lord. (Leon. and Sp.).—*How may we, as good soldiers of Christ* [2 Tim. ii. 3], *fight a good fight* [2 Tim. iv. 7]? (ver. 19–28). I. By accepting affliction at once, in a spirit of humility; II. By encouraging one another to hold faith and a good

conscience [1 Tim. i. 19]; III. By faithfully and perseveringly leaning on the Lord in prayer. (Langbein).—*The office of the evangelical pastor:* I. Its sorrows and dangers, ver. 19; II. Its duties and labors, ver. 20–23; III. Its victories and joys, ver. 24–27.—*The consolations of a shepherd on taking leave of his flock:* I. The good seed, which already begins to grow, ver. 21, 22; II. The faithful fellow-servants, to whom he resigns the flock, ver. 23; III. The great Shepherd [Hebr. xiii. 20], to whose care he intrusts the souls of the people, ver. 23.—"My word that goeth forth out of my mouth, shall not return unto me void" [Isai. lv. 11]—illustrated and verified by the results of the first mission among heathens.—"The Lord hath done great things for us"—such is the hymn of praise of all faithful servants of God, when they cast a retrospective glance at their pilgrimage, ver. 27. This language expresses, I. The lively joy with which they survey all that the Lord has done for them, and through them; II. The deep humility produced by the conviction that all the honor belongs unto the Lord alone.—[**From whence they had been recommended to the grace of God**, ver. 26. *The consciousness that we are walking in the path of duty:* I. Its value: (*a*) in seasons of affliction; (*b*) when stern duties are imposed; (*c*) when happiness attends us; II. Its absolute necessity: (*a*) without it, we are unfaithful to our Creator; (*b*) ungrateful to our Saviour; (*c*) unprepared to meet our Judge; III. Means by which it may be acquired and maintained: (*a*) clear views of our true position on earth; (*b*) continued self-examination and prayer; (*c*) conscientious use of the means of grace.—Tr.]

SECTION II.

PAUL AND BARNABAS, THE APOSTLES OF THE GENTILES, ARE SENT FROM ANTIOCH TO JERUSALEM, FOR THE PURPOSE OF ARRANGING MATTERS THAT CONCERNED GENTILE-CHRISTIANS; THE PROCEEDINGS IN JERUSALEM, AND THEIR RESULTS.

Chapter XV. 1–35.

A.—THE JUDAIZING DEMAND RESPECTING CIRCUMCISION PRODUCES AN EXCITEMENT IN ANTIOCH; PAUL AND BARNABAS ARE COMMISSIONED TO PROCEED TO JERUSALEM IN REFERENCE TO THIS SUBJECT; THEIR JOURNEY, AND THE OCCURRENCES WHICH FIRST TOOK PLACE ON THEIR ARRIVAL.

Chapter XV. 1–5.

1 And certain men which [who] came down from Judea taught the brethren, *and said* [*om.* and said,], Except ye [If ye do not suffer yourselves to] be circumcised[1] 2 after the manner [usage] of Moses, ye cannot be saved. *When therefore Paul and Barnabas had no small dissension and disputation [contention][2] with them, they determined [arranged] that Paul and Barnabas, and certain other [some others] of them, should go up to Jerusalem unto the apostles and elders about this question [contro-3 versy]. *And [So then] being brought [conducted] on their way by the church, they passed [journeyed] through Phenice and Samaria, declaring [relating] the conversion 4 of the Gentiles: and they caused great joy unto all the brethren. *And [But] when they were come to [arrived at] Jerusalem, they were received[3] of [by] the church, and *of* [by] the apostles and elders, and they declared [announced to them] all things that 5 [how much] God had done with them. *But [Then, δέ] there rose up[4] certain [some] of the sect of the Pharisees which believed [who had become believers], saying, That it was needful to circumcise them, and [saying, It is necessary to circumcise them, and] to command *them* to keep the law of Moses.

[1] Ver. 1. περιτμηθῆτε, instead of περιτέμνησθε [of *text. rec.*, from E. G. H.], is sufficiently sustained [by A. B. C. D. Cod. Sin.], and has therefore been preferred by all the recent critics; the *present* tense, on the other hand, appears to be less exact. [τῷ not only, as in *text. rec.*, precedes ἔθει, but is also inserted after it by Lach. and Tisch. from A. B. C. and also Cod. Sin.; it is omitted after ἔθει by D. E. G. H. and by Alf.—Tr.]

[2] Ver 2. ζητήσεως, which with καὶ [before it], is entirely wanting in one MS. (E) [as well as in the Vulg.], is far better sustained [by A. B. C. D. G. H. Cod. Sin.] than συζητήσεως [of *text. rec.*], which is not found in a single uncial MS. [The latter is a correction from ver. 7. (Meyer).—Tr.]

[3] Ver. 4. παρεδέχθησαν is supported only by a minority of the MSS., it is true [A. B. D (corrected)., Cod. Sin., and adopted by Lach., Tisch., Born., and Alf.], but it is, nevertheless, the original reading; ἀπεδέχθ. [of *text. rec.*] was substituted only because the former word is unusual. [The latter is found in C. E. G. H., nearly all the minuscules, some fathers, etc., and is regarded by Meyer as the genuine reading.—Tr.]

4 Ver. 5. [In the margin of the English Bible, the translators offer another interpretation, according to which verse 5 is not a part of Luke's narrative, but a quotation which he gives from the report of Paul and Barnabas; hence, they insert in the margin in Italics the words "*said they*" between "rose up" and "certain". See the Exeg. note on the passage, below.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. *a.* **And certain men which came down.**—The arrival of these men from Judea, and the declarations which they made in Antioch, plainly show that very serious difficulties had arisen, involving a principle of vast importance, which not only needed elucidation, but which it was indispensable that all should distinctly recognize and adopt. The men who created the confusion, which was now continually increasing, are described by Luke as τινὲς ἀπὸ τῆς Ἰουδαίας, that is, they belonged to Judea, or, they came from it. The words do not simply contain a geographical notice, but also allude to sentiments and modes of thought which were preëminently Jewish. The [later] Syriac version [in the margin], and Cod. 8 [named *Stephani ιά*, a cursive or minuscule ms. of an uncertain date, and also Cod. 137, named *Ambrosianus* 97, of the eleventh century, in the text (Alf.)—Tr.] insert after Ἰουδαίας the words: τῶν πεπιστευκότων ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων; they are, it is true, interpolated from ver. 5, as an explanation, but no doubt correctly describe the facts. Several Christians of this class came to Antioch from Judea, and probably from the city of Jerusalem. The circumstances authorize us to assume that their arrival was not accidental, but in accordance with a settled plan, and possibly, too, after they had previously had an understanding with persons who entertained the same sentiments. And the fact that the apostles and elders directed their official letter not only to Gentile-Christians in Antioch, but also to the converted pagans in Syria and Cilicia, ver. 23, allows us to infer, with some appearance of truth, that these Judaizing men did not restrict themselves in their operations to Antioch, but also attempted to influence the Gentile-Christians in Syria and Cilicia.

b. **Except ye be circumcised.**—When these intruders appeared, they proclaimed a certain doctrine in a distinct and formal manner; *ἐδίδασκον, data opera,* (Bengel); they set forth a certain proposition in a categorical form, expressed in very comprehensive terms, and with great confidence demanded a recognition and an adoption of it on the part of all. It is obvious that they did not merely express certain scruples, doubts, or apprehensions, although their first efforts may have assumed such a form. The principle which they avowed, was virtually the following: The Gentile-Christians cannot possibly be saved from destruction, and obtain salvation in Christ, unless they submit to circumcision according to the custom and usage of Moses, that is, according to the custom that was legally sanctioned by Moses. ["The doctrine in this form was nothing less than an utter subversion of the scheme of Christianity. It denied the sufficiency of faith in Christ as the only condition of pardon and reconciliation." (Hackett).—Tr.]

Ver. 2. **When therefore Paul and Barnabas had no small dissension,** etc.—As a consequence of the proceedings of these men, a στάσις or schism, as it may be easily imagined, occurred in the congregation in Antioch, which consisted principally of Gentile-Christians, and had hitherto been free from the Mosaic law. It may hence be inferred that the whole congregation did not unanimously oppose the innovators, but that their representations had produced an impression on the minds of certain individuals, and that certain members had, accordingly, united with them. At the same time, an animated ζήτησις, a debate, arose, during which Paul and Barnabas sustained the cause of Christian liberty, in opposition to the legalists. It may, however, be readily perceived, that a positive and absolute decision of the point in dispute, could not be effected in Antioch; the Judeans would not yield, by permitting themselves to be convinced that the Gentile-Christians were exempted, by a divine right, from the duty of observing the law, and Paul and Barnabas, on the other hand, could not abandon the cause of the evangelical Christians, and yield to the Judaists; the congregation in Antioch, besides, had a direct interest in the case, and could not act as judge in its own cause. It was therefore judiciously determined to transfer the decision to Jerusalem. The innovators who introduced such disturbing elements, had come from Judea, and, as we may easily conjecture, spoke in the name of many others, possibly, too, alleged that they represented the primitive congregation and the apostles themselves. It thus became necessary to submit the whole case to Jerusalem. The congregation (ἔταξαν, *scil.* οἱ ἀδελφοί, ver. 1, the Antiochian Christians) accordingly resolved that Paul and Barnabas, together with some others of their own number (the former, as missionaries to the Gentiles, in an independent capacity, the latter, as representatives of the congregation) should proceed to Jerusalem, and there submit the point in dispute to the apostles and elders, in order to obtain, if possible, a definite decision. It is true that Antioch had already become the mother church of several newly formed Christian congregations; still, Jerusalem continued to be, at that period, the metropolis of all Christendom, principally because some of the apostles were yet established in that city, and the Christians knew of no higher authority in the visible world.—When the language in ver. 1 and 2, is compared with that in Gal. ii. 1 ff., it will be perceived that the ἀποκάλυψις, in consequence of which Paul travelled to Jerusalem, is not inconsistent with the τάσσειν on the part of the Antiochian congregation, nor does the latter contradict the former. ["It may be that Paul was instructed to propose the mission to Jerusalem; or, if the measure originated with the church, that he was instructed to approve of it, and to go as one of the delegates." (Hackett).—Tr.]. It is certain that in both passages the difficulties are alike described as having originally proceeded from Judæo-Christians who were legalists in sentiment. And when Paul relates that he and Barnabas had taken Titus with them, his statement fully agrees with the remark in the present passage that καί τινες ἄλλοι ἐξ αὐτῶν went up with Paul and Barnabas.

VER. 3. **And being brought** [conducted] **on their way by the church.**—Προπέμπω may signify either *to send on before*, or, *to accompany;* the latter alone can be the meaning here: the Antiochian congregation attended them for some distance with great solemnity, thus demonstrating alike the affectionate interest with which the messengers were regarded, and also the great importance which was attached to their mission. During the journey, which conducted them through Phenice [Phenicia, see EXEG. note on ch. xi. 19. c.—TR.] and Samaria, they visited the Christians, and created great joy among them all, partly by the visit itself, and partly by the communications which they made respecting the ἐπιστροφή τῶν ἐθνῶν, *i. e.*, not the *walk* of the Gentiles (Luther), which the word never means, but their *conversion;* comp. xiv. 15; xv. 19, ἐπιστρέφειν. The missionary journey in Asia Minor, (ch. xiii and ch. xiv.) with its results, was evidently the chief subject of their ἐκδιηγήσεις; comp. διήγησις, Lu. i. 1.

VER. 4, 5. **And when they were come to Jerusalem.**—Their reception in this city like their departure from Antioch, was of a solemn and official character; ἀπεδέχθησαν, *i. e.*, they were publicly and honorably received, as ambassadors of the congregation in Antioch, by the congregation in Jerusalem, as well as by the apostles and elders, in a solemn assembly, after having, as it is obvious, previously informed some individuals of the object of their mission. It was at this congregational meeting that Paul and Barnabas made a full report of the deeds which God had performed among the Gentiles through them, and *with* them (μετ' αὐτῶν, as in ch. xiv. 27). In connection with these statements, but, at the same time, in a direct manner, they introduced the subject of the difference of opinions that had appeared at Antioch; and, at first, they avoided argument and discussion. But certain Judæo-Christians, who had, previously to their conversion, been Pharisees, instantly made objections to the reception of so many pagans into the Church of Christ without any reference to the Mosaic law. Ἐξανέστησαν, *i. e.*, at this meeting; the narrative of Luke is here regularly continued, and the words ἐξανέστησαν δέ τινες, etc. are not pronounced by the messengers who came from Antioch (Beza; Heinrichs). [See above, note 4, appended to the text.—TR.].—The assertions of the Christians who entertained Pharisaic views, although essentially the same as those made by the Judaizers in Antioch, nevertheless differ in the following particulars:—1. Those in Jerusalem demand the circumcision of the Gentiles as a duty which must be authoritatively prescribed to them, δεῖ περιτ. αὐτούς—a duty which they must be compelled to perform. Those in Antioch, had simply taught that the Gentile-Christians ought to submit voluntarily to circumcision.—2. In Antioch the claims of the Mosaic law were advocated only in so far as it sanctioned their demand respecting circumcision, and required the observance of that rite as a custom and usage (τῷ ἔθει Μωϋσέως, ver. 1); but here in Jerusalem, far more was expected; the demand was distinctly made, that the *observance of the Mosaic law in general* should be imposed on Gentile-Christians as a duty (παραγγ. τε τηρεῖν τ. νόμον M.). It is plain that the party in Jerusalem felt that it *there* appeared on its own ground, and was conscious that it possessed more power *there* than elsewhere; hence, those who belonged to it, openly recognized even the extreme inferences to which their doctrine conducted, whereas the speakers in Antioch encountered different influences in that city, and deemed it necessary to express themselves with great caution and reserve.

DOCTRINAL AND ETHICAL.

1. The difference of opinion which here assumes prominence, involves fundamental principles, and is radical in its nature. The point in dispute was this: Law, or Gospel? Evangelical liberty, or legal bondage? Moses, or Christ? The opponents undoubtedly had no intention to reject Jesus, for they would not, in that case, have been Christians in any sense of the word, whereas they were πεπιστευκότες, ver. 5; we have, indeed, no reason to assume that they did not sincerely believe in Jesus as the Saviour, or that their Christianity was a mere pretence. But all their tendencies induced them to demand an unconditional observance of circumcision, the covenantal sign of the old covenant, and, consequently, to demand the observance of the old covenant itself, and of the law of Moses, as indispensably necessary to salvation. Now, whenever aught else, except Jesus Christ Himself, and a living communion with him, is assumed to be a ground of salvation, the Redeemer and his work suffer a loss of honor and dignity. The two are at first, united, and the same rank is assigned to each, that is,—the redemption of Christ, AND the law of Moses; the grace of Christ, AND our own works; (or else—Christ, AND the saints: perhaps, too—Christ personally, AND the true doctrine). And now, another step is unconsciously taken, and that which was, in the main, only coördinate, is advanced to the highest rank, and the truth is positively displaced. The point, therefore, which was really in dispute, although not expressly stated at this early period, was, the perfection or all-sufficiency of Christ—the principle that his divine-human Person had no equal.

2. The foregoing remarks present the case in one aspect: another point of view exhibits *evangelical liberty* as endangered. Paul himself distinctly refers to this circumstance in Gal. ii. 4. The evangelical liberty of the redeemed depends on the grace of God in Christ. When limits are assigned to grace, which is all-sufficient in itself, the liberty of the conscience will be circumscribed in the same degree by the yoke of the law. The points in dispute were, accordingly, these—the exclusive dignity, and the all-sufficient merit, of Christ, as well as the dignity and inward liberty of redeemed souls—the servile, or the childlike and happy, state of the conscience with respect to God.

3. Moreover, the *universality* of Christianity (—its design to become the sole religion of the world—) was involved in the dispute. The Judæo-Christians who entertained Pharisaic sentiments, would, no doubt, have consented that pagans should be received into the church of

Jesus Christ; they could, certainly, have offered no objections, even if *all* the pagans had been converted, provided that the latter would submit to circumcision, and adopt the entire Mosaic law. They might regard such views as sufficiently liberal, and believe that they by no means restricted the influence of the Gospel, which was designed for the whole world. Nevertheless, they would have virtually erected a barrier that would, necessarily and essentially, have interfered with the vast and comprehensive design of salvation in Christ—a design which embraced the entire human race. The attempt to maintain the unconditional validity of the Mosaic law, and to establish the observance of it as necessary to salvation, was, in truth, an attempt to secure an absolute perpetuity for the old covenant, and to prevent the establishment of the new covenant—it was an attempt to maintain the distinction which had existed between Israel and the nations of the world, and to perpetuate a system of exclusiveness for the benefit of a single class of men.

4. It was for such reasons that Paul did not feel at liberty to connive at error by silence, or to yield. Peace is a blessing of very great value, and unity in the church is an important end. Yet it would be unwise to seek, or to maintain, peace *at any price*, and to regard unity as absolutely and unconditionally the sovereign good. Truth is higher than all things else. The pure word of the grace of God in Christ alone, must be maintained, or recovered, even with the loss of concord. This is the course which the apostles, and the Reformers of the church in their day, invariably pursued. But let us honestly endeavor to secure the kernel, not merely the shell—to defend the true faith itself, not merely scientific and learned statements of it—to promote the glory of God and Christ, not merely human and party interests.

HOMILETICAL AND PRACTICAL.

See below, ver. 6–21.

B.—COURSE OF THE PROCEEDINGS AT THE ASSEMBLY IN JERUSALEM WHICH DECIDED THE QUESTION.

CHAPTER XV. 6–21.

6 And [But] the apostles and elders came together for [in order] to consider of [*om.*
7 of] this matter. *And when there had been much disputing [But after a long debate had taken place], Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us [you][1], that the Gentiles by my
8 mouth should hear the word of the gospel, and believe. *And God, which [who] knoweth the hearts, bare them witness, giving [in that he gave] them the Holy Ghost,
9 even as *he did* [even as] unto us; *And put no difference [made no distinction] be-
10 tween us and them, purifying [in that he purified] their hearts by faith. *Now therefore why tempt ye God, to put [by putting] a yoke upon the neck of the disci-
11 ples, which neither our fathers nor we were able to bear? *But we believe that through the grace of the Lord Jesus Christ [*om.* Christ][2] we shall be saved, even
12 [in the same manner, καθ' ὃν τρόπον] as they. *Then all the multitude kept silence, and gave audience [listened] to Barnabas and Paul, declaring [while they related] what miracles [what great signs, ὅσα—σημεῖα] and wonders God had wrought [done]
13 among the Gentiles by [through] them. *And after they had held their peace [were
14 silent], James answered, saying, Men *and* brethren, hearken unto me: *Simeon [Simon] hath declared [related] how God at the first [at first] did visit the Gentiles,
15 to take out of them a people for his name[3]. *And to [with] this agree the words
16 of the prophets; as it is written, *After this [Afterwards] I will return, and will build again [build up] the tabernacle of David, which is fallen down; and I will build again
17 the ruins thereof, and I will set it up: *That the residue of men might [the men who are left over may] seek after the Lord, and all the Gentiles [nations], upon whom my
18 name is called, saith the Lord, who doeth all [*om.* all][4] these things. *Known unto God are all his works from the beginning of the world. [(Ver. 17)—these things
19 (ver. 18), which were always known].[5] *Wherefore my sentence is, [Therefore I judge], that we trouble not [should not trouble] them, which [those who] from among
20 the Gentiles are turned [converted] to God: *But that we [should] write unto [charge] them, that they abstain from pollutions of idols, and *from* [from the abominations of

idolatry and] fornication, and *from* things [that which is] strangled, and *from* blood.
21 *For Moses of old time hath in every city [in cities here and there, κατὰ πόλιν] them that preach him, being read in the synagogues every sabbath day [sabbath].

[1] Ver. 7. ἐν ὑμῖν, in Cod. A. B. C. [and Cod. Sin.], has justly been preferred by Lach. and Tisch. [and Alf.]; ἐν ἡμῖν [of *text. rec.* from E. G. H., Vulg., fathers], is, at all events, an easier reading. [Meyer regards the latter as the original reading, since the speaker must have necessarily included himself.—Tr.]

[2] Ver. 11. The reading τοῦ κυρίου Ἰησοῦ is, decidedly, better attested [by A. B. E. G. H. Cod. Sin., and adopted by Lach., Tisch., and Alf.], than κυρίου Ἰη. Χριστοῦ [of *text. rec.* from C. D. Vulg. and adopted by Born.—Tr.]

[3] Ver. 14. The dative τῷ ὀνόματι is undoubtedly correct, and ἐπὶ before it [in *text. rec.* from B (e sil.). G. H. and adopted by Scholz], is as undoubtedly a spurious addition. [The preposition is omitted in A. C. D. E. Cod. Sin., and is dropped by Lach., Tisch., Born., and Alf., with whom Meyer concurs.—Tr.]

[4] Ver. 17. πάντα after ταῦτα [of *text. rec.* from E. G. H.] is spurious, according to the best manuscripts [omitted in A. B. C. D. Cod. Sin. Vulg. and by recent editors.—Tr.]

[5] Ver. 18. γνωστὰ ἀπ᾽ αἰῶνος; these three words [which are all that Scholz, Tisch., and Alf. insert in the text], are [also] all that this verse contains in the two manuscripts B. and C., in 13 minuscules, and some oriental versions. To this original text some manuscripts add αὐτῷ, or, τῷ κυρίῳ, or, τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ, E. G. H. In place of the plural, A. D. and some versions [Vulg. etc.] introduce the singular: γνωστὸν ἀπ᾽ αἰῶνος τῷ κυρίῳ τὸ ἔργον αὐτοῦ, and Lachmann has preferred this reading. [Meyer, who recognizes only the three words just mentioned, regards this reading of A. D., as a later emendation. Tisch. and Alf., both of whom insert only the three words in ver. 18, attach them to ver. 17 without any point between ταῦτα and γνωστὰ. Cod. Sin. exhibits after ταῦτα the following: γνωστὰ ἀπ᾽ αἰῶνος, and omits τῷ κυρ. τ. ε. ἀ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 6. **And the apostles and elders came together.**—Συνήχθησαν; this assembly was called together expressly and solely for the purpose of considering the present matter (ὁ λόγος οὗτος), *i. e.*, the point which was in dispute. Luke speaks only of the apostles and elders; but it distinctly appears from ver. 12 and 22 ff. (πᾶν τὸ πλῆθος, ὅλη ἡ ἐκκλησία, οἱ ἀδελφοί), that the congregation was also present, not merely for the purpose of listening, but also of coöperating in deciding the question.

Ver. 7–9. *a.* **And when there had been much disputing.**—An animated debate at first occurred, and the disputants came in direct collision with each other (πολλὴ συζήτησις): opinions which were diametrically opposed to one another were expressed in the most explicit and emphatic manner. We may thence infer that the speakers represented respectively the two opposite parties, the Judaists, on the one hand, and the Antiochian Gentile-Christians, on the other. But Peter now arises, amid the confusion produced by such conflicting views and feelings, and states a leading principle, the application of which promotes a peaceful solution of the difficulty. He addresses himself directly to those who entertain Pharisaic and legal views, as the reproach which occurs in ver. 10, and which assumes an interrogative form, plainly shows; he designs, not merely to calm their excited minds, but also to convince them that they erred, that they were doing a wrong, that they committed a sin. With this view, he reminds them of a fact with which they were well acquainted (ὑμεῖς ἐπίστασθε), namely, the conversion of Cornelius and the Gentiles who were associated with him (x. 27, 44 ff.). He describes the occurrence as one that had taken place a long time ago (ἀφ᾽ ἡμερῶν ἀρχαίων), that is, at least ten years previously, if not at an earlier date.

b. **Peter rose up, and said**, etc.—He first exhibits the deep significance of that occurrence (ver. 7–9), and then applies it to the question which was under discussion. Four of its characteristic features were adduced, as evidences of *its great importance.* (*a*) *God* was, on that occasion, the direct author of the whole (θεὸς ἐξελέξατο etc.; ὁ καρδιογν. θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς etc.; καὶ οὐδὲν διέκρινε, etc.). (*b*) The preaching of the Gospel, in consequence of which those pagans had become believers, was not exclusively his own (Peter's) work, but had at that time been assigned to the whole church; God had chosen him merely on this special occasion (ἐν ὑμῖν ἐξελέξ. etc.). (*c*) The omniscient God bore witness to those pagans of his good pleasure, by giving the Holy Ghost (αὐτοῖς, *dat. comm.*). Peter here assumes that God gives the Holy Ghost to those alone who are acceptable in his sight; and, that He could not be deceived in those persons, is implied by the epithet καρδιογνώστης. (*d*) After God had purified the hearts of the pagans by faith, He no longer made any distinction whatever between them and the believing Israelites.—The words οὐδὲν διέκρινε—καθαρίσας, allude very distinctly to those which were spoken to Peter in the vision, ch. x. 15. God had cleansed the *hearts* of the pagans; their uncleanness was not, as those who entertained Pharisaical views vainly supposed, that of the body; it was, hence, not circumcision, but faith, which constituted the means of purification.

Ver. 10. **Why tempt ye God?**—In this verse Peter makes the *application* to the present controversy, by proposing a question which conveys a reproach: 'Under these circumstances (οὖν), [a divine decision having already been made in the former case (Alex.).—Tr.], why do ye tempt God, by seeking to put a yoke upon them?' (ἐπιθεῖναι, *Inf. epexeg.* in a loose connection. [The infinitive here describes the manner in which a certain purpose that is stated, is to be accomplished. (Winer: *Gr. N. T.* § 44. 1).—Tr.]). Such conduct was a tempting of God, that is, a course of action, when man undertakes, or is at least willing, to ascertain whether God will make known and execute his will by punishments, to the inquirer's own harm and ruin. The **yoke** which they wished to put on the neck of the disciples, is not exclusively the rite of circumcision, but, in connection with it, the entire Mosaic law [Gal. v. 1, 3]. But when Peter maintains that neither the fathers, nor he himself, with all the converted Israelites (including those who entertained Pharisaic sentiments, ἡμεῖς), were able to bear the yoke of the law, he undoubtedly, at the same moment, renounces the Mosaic law, viewed as an obligatory system; he declares (1) that no one had been able perfectly to fulfil it, and (2) that, precisely for this reason, it could not be the means of salvation.

Ver. 11. **But we believe that through the grace,** etc.—After having denied that the way of salvation led men through the law, he now declares that, on the other hand (ἀλλά), the grace of Jesus Christ conducted to salvation. 'Even as **they** (ἐκεῖνοι, the Gentile-Christians), we too are assured of salvation solely through the grace of Christ.' ['Ἐκεῖνοι cannot refer to πατέρες ἡμῶν, as Calvin, Calovius, and many of the older commentators suppose, since the salvation of the Jewish fathers (*servati fuerunt* being supplied) had here no connection with the question respecting the σωτηρία of the Gentile-Christians. (Meyer).—Tr.]. In both propositions, in the negative, ver 10, and in the positive, ver. 11, the Gentile-Christians are placed in the same class with those who had been Israelites. The thought which ver. 10 expresses, is the following: 'They can as little bear the law as we can'; the sense of ver. 11 is: 'We too, like them, can be saved only through the grace of Christ.'

Ver. 12–15. *a.* **Then all the multitude kept silence.**—This σιγᾶν on the part of the whole multitude shows that the πολλὴ συζήτησις mentioned in ver. 7, had been arrested by the words of Peter, and that the truth which they unfolded, had tranquillized the minds of all. At this point Barnabas and Paul began to speak, and here again, as in earlier instances [see Exeg. note on ch. xiii. 9–12.—Tr.], the name of Barnabas is placed before that of Paul. The former doubtless spoke first, as he was longer and better known than Paul to those who who were present. The remarks of both referred to their own experience during their missionary journey to the Gentiles. They related the wonderful works of God among the latter, which he had wrought through them as His servants, that is, the remarkable cases of conversion which had occurred, and the operations of the new divine life which had manifested itself in so many pagans. These reports not only confirmed, but also more fully developed all that Peter had communicated as the result of his own experience. Thus the impression of the hearers was deepened, that the conversion of the Gentiles was a work of God, and that their Christianity, even without the observance of the law, must necessarily be acceptable to Him.

b. **James answered, saying;** he spoke after Barnabas and Paul had concluded their remarks; (σιγᾶν does not here occur in the same sense as in ver. 12). There can be no doubt that this is "the brother of the Lord," (see ch. xii. 17), who stood at the head of the church in Jerusalem, and, as a strict observer of the law, had received the honorable title of "the Just." [The question respecting the identity of this James—says Neander, *Pfl. u. Leit. d. chr. K.* II. 486, *note*,—is one of the most difficult in the apostolic history.—Tr.]. He commenced by recapitulating the remarks of Peter, and confirmed the leading thought expressed by the latter, by referring to the prophecies of the Old Testament. As a Hebrew, who is addressing the Hebrews, he gives to the apostle Peter his Hebrew name Συμεών; (the more usual Σίμων is merely a different manner of representing in Greek the original name שִׁמְעוֹן [see the two Hebrew forms, both of which occur in the Talmud, in Gen. xxix. 33 and 1 Chron. iv. 20; the less usual Greek form Συμεὼν occurs in 2 Pet. i. 1.—Tr.].—'Ἐπεσκέψατο λαβεῖν, that is, God looked around, in order to accept a people, or, God resolved (for the *middle* voice occasionally signifies *considerare* in the classic writers). The antithesis in the phrase: ἐξ ἐθνῶν λαόν, is very expressive, as in all other cases ἔθνη and λαός (Israel) are contrasted with each other, while here the sense is: God hath taken a people for himself out of the Gentiles, τῷ ὀνόματι αὐτοῦ, that they might know and revere, or, that they might confess, his name. All that Peter had related and represented as facts, James now explains by means of the prophetic word, and exhibits as the fulfilment of the promises of God. He says: οἱ λόγοι, many prophecies; he adduces, however, only one of these in express terms. ["Τούτῳ, neuter: *with this* (ver. 15), viz. with the fact stated in the words λαβεῖν ἐξ ἐθνῶν, etc. *agree*, etc." (Meyer).—Tr.]

Ver. 16–18. **And will build again the tabernacle which is fallen down.**—In the original Hebrew text, Amos ix. 11, 12, the promise is given that the house of David, that had fallen, should be raised up, or restored; (it is called אֹהֶל, σκηνή, because it was decayed). [Alias dicitur *domus David, solium David:* sed hîc, *tugurium David*, quia ad magnam tenuitatem res ejus redactæ erant. (Bengel). The original word is here סֻכָּה (abs.), *booth*, *hut*.—Tr.]. The additional promise is given that the Israelites shall inherit Edom and all the nations upon whom Jehovah's name is called [margin of Engl. Bible], or who are devoted to him, יִירְשׁוּ, *i. e.* they shall subject these to their authority. The Messianic restoration is, therefore, here described in terms which imply that the heathen nations which accept the worship of Jehovah, shall also share in the blessings of that restoration; and the conversion of Gentiles to Christ is, unquestionably, a fulfilment of this prediction. The version of the Seventy, which is adopted in ver. 17, deviates here somewhat from the present Masoretic text, indicating that they follow a different reading; *e. g.*, instead of: יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם, they must have read: יִדְרְשׁוּ שְׁאֵרִית אָדָם. [Pro יירשו Græcus interpres ידרשו, pro את, אותי, pro אדום legit אדם. (*Rosenmülleri Scholia in Vet. Test. ad loc.*)—Tr.]. James himself makes some additions of his own, *e. g.*, ἀναστρέψω, and, afterwards, the words: γνωστὰ ἀπ' αἰῶνος, *scil.* αὐτῷ, or τῷ θεῷ, which latter some manuscripts have, indeed, interpolated [see note 5, above, appended to the text.—Tr.], and which are in accordance with the sense; but they are a combination of the interpretation with the original words. The meaning of the words which James adds, is the following:—That which happens in our day, God knew from the beginning, and had resolved to perform; that which we live to see,

is simply the execution of an eternal decree of God. [This is the opinion of most interpreters, but de Wette says:—The sense of γνωστὰ ἀπ' αἰ. is not: *ipsi ab æternis inde cognita*, nor: *quae ipse ab æterno præscivit*, etc., but: *it has been known from ancient times* (through the prophets,); comp. iii. 21.—Tr.]

Ver. 19. **My sentence is** [I judge]. From the facts, of which Peter had reminded them, and from the promises of God, contained in His prophetic word, respecting the reception of the Gentiles into His kingdom, James now draws the practical inference (διὸ ἐγὼ κρίνω), that those pagans who were converted to God, ought not to be burdened in connection with their conversion (παρενοχλεῖν; the preposition implies: *besides, in addition to*, their turning to God.). This is a conclusion which recognizes the evangelical liberty of the Gentile-Christians, rejects the demands of those who entertained Pharisaic views, and fully agrees with the sentiments of Paul.

Ver. 20. **That they abstain.**—But James proposes, at the same time, that they should require abstinence in certain forms, on the part of the Gentiles. (Ἐπιστεῖλαι, *mandare;* the word does not always mean: *literas mittere;* the former meaning is very frequent, and quite appropriate in this place.). James expresses the opinion that something, at least, ought to be asked of the Gentiles. But the proposal which he made, shows that he differed widely in sentiment from the Judaists. They declared that actual submission to circumcision, together with the adoption of the entire Mosaic law, constituted the indispensable condition of salvation. But James demands nothing more than an ἀπεχεσθαι, an abstinence from ἀλισγήματα. Ἀλίσγημα, (a word entirely unknown to classic Greek) is derived from ἀλισγέω, which occurs in the Septuagint [Dan. i. 8; Mal. i. 7, 12], and in still later Hellenists, in the sense of: *to pollute, to defile;* the noun, accordingly, signifies *pollution*. The four genitives which follow, specify the objects which pollute men. The first are εἴδωλα, images of the gods, together with all that belongs to the worship of the latter; πορνεία, when the word occurs without any specification, can as little as εἴδωλα, be taken in any restricted or metaphorical sense (referring, for instance, to idolatry, incest, marriage within the forbidden degrees, etc.); it can here be understood only in its own proper sense, that is, *lewdness, fornication*. The other two points have reference to food. Abstinence is required from the eating of that which is **strangled** (τοῦ πνικτοῦ), that is, of the flesh of animals killed by strangling [without shedding their blood]. Whenever "a man of the children of Israel, or of the strangers sojourning among them" (הַגֵּר הַגָּר בְּתוֹכָם), hunted or caught any beast or fowl that might be eaten, the law (Lev. xvii. 13) commanded him to pour out the blood thereof, before he used it as food. The Gentiles were, lastly, directed to abstain from blood (τοῦ αἵματος), that is, from eating it in any mode [Lev. vii. 26, 21; xvii. 10, 14], because the soul [נֶפֶשׁ, ψυχή] of every living creature is in the blood; comp. Lev. xvii. 14; Gen. ix. 4. These laws respecting food occupy, in the old covenant, even a higher position than the Levitical, since it was declared that he who transgressed them, should be cut off, Lev. xvii. 14; and they are expressly extended to the גֵּרִים [sojourners, strangers]. All that James, therefore, desires, is, that the Gentile-Christians should avoid those things which were, in their very nature, absolutely inconsistent with the true religion of the holy God, according to their ancient tradition, and which were in the utmost degree offensive to every Israelite, since he regarded them as vile and heathenish abominations.

Ver. 21. **For Moses of old time hath,** etc.—Great difficulty attends the question respecting the logical connection of the contents of this verse with the foregoing. James here remarks that, from a very early period, Moses was proclaimed here and there in cities (κατὰ πόλιν), in so far as the Law was read in the synagogues on every sabbath. ["The word *sabbath* does not mean the Lord's Day, or the first day of the week, which is not so called in the New Testament, nor by the oldest Christian writers, but the seventh day or Jewish sabbath, etc." (Alexander, *ad loc.*)—Tr.]. James does not, however, mean to say that Moses was read in the Christian, as well as in the Jewish, assemblies (Grotius), but he does, undoubtedly, assume that the Christians still remain in connection with the synagogue. That this fact is adduced as an argument, is unequivocally indicated by the word γάρ. But the *particular point* which is to be established by it, is not immediately apparent. According to some interpreters, the fact is adduced by James as a reason for demanding abstinence in the forms mentioned in ver. 20; (it is indispensable—James is supposed to say—that we should demand this fourfold ἀπέχεσθαι, for, otherwise, the regularly recurring weekly reading of Moses will perpetuate the offence which the Judæo-Christians take, when they see the practices of the Gentile-Christians; *Meyer*). Others suppose that the fact is adduced as a reason for proposing to release the Gentile-Christians from the law, ver. 19; (the sense would then be: Although the Mosaic law has already been so long proclaimed, there are, comparatively, few persons [pagans] who are willing to adopt it; as the ceremonial law is a hinderance to the universal spread of the true religion, it must be abandoned; *Gieseler*). Or, possibly, after James has stated his opinions, and, in particular, proposed to exempt the Gentile-Christians from the requisitions of the law, he designs to sustain his entire proposition by answering a certain objection that might be made to it; he accordingly says that all could unhesitatingly adopt his view of the case; for the apprehension that the Mosaic law would thus decline in influence and authority, was altogether unfounded, since this law continued to be read every week in every city. (This interpretation, in its general features, is adopted by Erasmus, Wetstein, Schneckenburger, Thiersch, Ewald: *Gesch. Israels*. VI. 487.). Of these several explanations, the last appears to correspond more fully than any other both to the actual state of affairs, and also to the peculiar Judæo-Christain sentiments and position of James.

DOCTRINAL AND ETHICAL.

1. When the important question whether Gentile-Christians were also bound to observe the Mosaic law, was to be decided for all future times, Peter produces as an argument a certain fact furnished by his own *experience*, namely, the occurrence in Cesarea, ch. x., when it was demonstrated that Gentiles as well as Judæo-Christians, received the Holy Ghost. He exhibits this fact as a significant and instructive decision on the part of God, who had thus placed the Israelites and the Gentiles in precisely the same class (οὐδὲν διέκρινε), without granting any advantage or privilege to the former, which was denied to believing Gentiles. He distinctly testified (ἐμαρτύρησε) in favor of the latter when He gave the Holy Ghost, and by his acts, demonstrated that he took pleasure in them. Such an experience, accordingly, proves the perfect equality of Gentiles and Jews in the sight of God, provided that they believed in Jesus Christ. This reasoning is conclusive, and convinces the mind. It is also, in its general features, a model, exhibiting as it does so happily, the apostle's method of treating the *history* of the Church as a source whence clear views of the truth may be derived. The whole revelation of God in both the Old and the New Testament, depends on history; it *consists*, indeed, essentially, of History. And as the life of Jesus Christ is rich in instructions which it gives, since 'he not only *lived* his own *doctrine*, but also preached his own life,' so the life and the experience of the apostles constitute a rich source of instruction. The doctrine of the apostle Paul is his own life, wrought out in consciousness and knowledge; the doctrine of the apostle Peter is, likewise, his own life, resulting in clear views and conceptions. The manner in which God governs his church in the present world, and during the lapse of centuries, or, in other words, the History of the Church, forms the doctrine, not only concerning the Church, but also concerning other points. Thus we are here furnished with a clear view of the Church, but we also receive instructions respecting the nature of grace, the *usus legis*, etc.

2. Our knowledge of the *nature of faith* has been greatly enlarged by the events described in the passage before us. How many truths are involved in that single proposition which Peter set forth, when he referred to the importance of that occurrence in Cesarea: 'God purified their hearts by faith'! It teaches, first of all, that faith does not depend directly and exclusively on man; it depends on God; it is His work, His gift; it is wrought by His grace. The apostle testifies, in the second place, that faith possesses *a purifying power*. Faith is, therefore, something that is full of life and power; it is as Luther says, "a living, mighty, busy thing"; it exercises a purifying influence, insomuch that the heart which had previously been ungodly and unclean, is now changed, consecrated to God, and morally cleansed. The proposition in ver. 9, comprehends, in the third place, the truth that *the seal of faith is in the heart*—not merely in the memory or in the thoughts—but in the very centre of the life of the soul, where all impulses and movements originate.

3. This was the first occasion on which the disciples clearly saw the essential distinction existing between *Law* and *Grace*. Paul himself, who had been personally conducted to the knowledge of the *grace* of God in Christ, by the manner of his conversion and by his peculiar religious experience, probably obtained his clearest views of evangelical liberty in the state of grace, as contradistinguished from a servile legalism, only after he had encountered opposition in the Gentile-Christian congregations. The case of Peter was similar. He, too, had been taught by his experience of the grace of Christ, that the law is a *yoke*, very heavy, and, indeed, impossible to bear. All that the law makes difficult for man, is made easy by grace. For, in the case of those who are under the law, all depends on their own strength, their personal efforts, the perfect purity of the will; whereas, when man is in the state of grace, God purifies the heart, and inspires it with a love for all that is good.

4. After Peter, as well as Barnabas and Paul, had explained the question by appeals to their own experience in the service of the Gospel, James furnishes additional illustrations derived from the *word of promise*. The apostles referred, in general, to the prophecies of the Scriptures chiefly as guides in explaining the signs of the present times, and in seeking a knowledge of the divine will. They did not employ the prophetic word as the means for becoming acquainted with the future, and discovering times and seasons, circumstances and persons in it, as in a magic mirror. Our success in ascertaining the will of God, his counsel in reference to the progress of his kingdom, and the principles according to which it is governed, will always be proportioned to the degree of attention with which we study the unchangeable, eternal, and firmly established thoughts of God (γνωστὰ ἀπ' αἰῶνος).

5. The house of David is the principal subject of the prophecy of Amos, which James quotes. David's royal *house* had decayed, had dwindled into a tabernacle, and had fallen into ruins; God purposes to raise up that which had fallen, to build it anew, and enlarge it, to extend the kingdom, which is, in truth, His own kingdom, even to Gentiles upon whom His name is called, that is, who are willing to acknowledge and serve Jehovah. God will Himself perform all these things, even as He had of old resolved to do.—This promise sheds light upon the present question. It is already a significant circumstance that the theocratic royalty, or the kingdom of God, and not the law as such, occupies a central position in the promise. It is, in the next place, important, that the only condition of incorporation into the kingdom of God consists in the invocation of His name, or the imposition of His name ["upon whom, etc." ver. 17]. And this condition was already fulfilled in the case of the converted Gentiles (ἐπιστρέφουσιν ἐπὶ τὸν θεόν, ver. 19). Lastly, the words κύριος ὁ ποιῶν ταῦτα, are decisive, *i. e.*, neither are *we* to perform the work, nor is *our* judgment to be consulted; it is *God*, the Lord; He has promised that *He* will do all these things, and, indeed, in its essential fea-

tures, He has already done the work, for He has actually taken out of the Gentiles a people for Himself, ver. 14. And *therefore*, [says James], we are not at liberty, and should not attempt, to impose an additional burden on the Gentile-Christians, which would seem to imply that the work of God had not been completely performed.

6. According to ancient accounts, which have been preserved to our day, James was a man whose personal religion was of the strictest legal type; on this account he was called ὁ δίκαιος (see my [the author's] *Apost. u. nachap. Zeitalter*, 2d ed. p. 236. ff.). [Lechler there quotes, in the course of his remarks, a passage in the writings of Hegesippus, which has been preserved by Eusebius, in *Eccl. Hist.* II. 23.—Tr.]. Now it is remarkable that it is precisely this man who advocates the principle of the exemption of the Gentile-Christians from the Mosaic law, and who expressly demands of them *nothing more* than abstinence from certain things which were offensive partly in a social, and partly in a moral and religious respect. The circumstance would be incomprehensible, and, indeed, incredible, only in case that it were impossible that the same man should be rigid with regard to himself, but indulgent toward others. We are, however, fully at liberty to consider James as possessing precisely such a character—a character which claims our highest esteem. That he did not regard Moses with indifference, may be gathered from a slight intimation in ver. 21, when the words are correctly understood. But it also appears from this verse that James hoped that the Mosaic religion would gain more respect by a wider extension and more general knowledge, as well as by a voluntary adoption of it, than by the imposition of any burden on the conscience, which could only tend to disquiet it (παρενοχλεῖν, ver. 19). That James combined with habitual and great rigor in his own case, a very sincere and tender love for others, is apparent from a fact related by Hegesippus (Euseb. *Eccl. Hist.* II. 23), viz.: he was continually in the temple, praying on bended knees for the forgiveness of his people. If he prayed with such compassionate love for his unbelieving kinsmen according to the flesh, he was surely capable of meeting the Gentiles who were converted to the Redeemer, with tender forbearance and gentleness. It is, indeed, this feature which reveals to us the image of Jesus himself, shining forth from the soul of his brother (after the flesh, and after the spirit.).

HOMILETICAL AND PRACTICAL.

Ver. 1. **And certain men - - taught.**—Paul had come to Antioch in order to find repose after the trials which he had endured; but when he and the brethren began to build themselves up on their common faith [Jude, ver. 20], this new affliction unexpectedly came upon them. It was a happy circumstance that the gracious manifestations of God among the Gentiles had already occurred, as they supplied the means for deciding the question. The blessing precedes painful experiences. (Rieger).—The adversary again attempted to arrest the progress of the Gospel, and rob believers of the comfort and joy which the conversion of the Gentiles had afforded them. The church militant should always be prepared for such sudden assaults; it may otherwise lose its treasure. (Starke).

Ver. 2. **When therefore Paul and Barnabas had no small dissension**, etc.—It is better to choose strife and retain the truth, than to choose peace and sacrifice the truth. (Starke).—**That Paul and Barnabas - - - should go up to Jerusalem.**—They might have insisted on their own claims, and refused to seek a decision in Jerusalem, as they, too, had received the Holy Spirit. The others might have maintained that these two men were not suitable messengers, and that persons whose minds were less biassed, should be sent. But all things were done on both sides with moderation and candor.

Ver. 3. **And being brought on their way by the church.**—This conduct indicated the deep interest which all took in the object of the journey. When the ambassadors of the Elector of Brandenburg were departing, in order to attend a religious disputation with the Papists, he dismissed them with the words:—"Bring me back the word *sola*," (that is, the concession that man is justified by faith *alone*), "or never return yourselves." The messengers of the Antiochian congregation did not need such an admonition; still, the love and the interceding prayers of the people afforded comfort and joy to their pastors and teachers. (Besser).—**Declaring the conversion**, etc.—With all our zeal for the orthodox faith, we ought not to neglect the work of building up the kingdom of God. (Ap. Past.).

Ver. 4. **They declared all things that God had done.**—Before they described the difficulties which had occurred, they related all that God had done with them, as an evidence that they neither discussed the point in dispute with undue heat, nor were led by it to forget other interests of the church of Jesus. They adopt the principle, on the contrary, of first exhibiting all the favorable aspects of the kingdom of God, and, then, of stating existing defects and faults, in order that appropriate remedies may be applied. Their conduct teaches us, that, although many evils still exist in the church of God, we should never banish from our thoughts the rich mercies which He is every where bestowing on men. (Ap. Past.).

Ver. 5. **But there rose up certain of the sect of the Pharisees.**—How difficult it is to cast away the Pharisaical leaven, and to cling solely to the grace of God! But faith does not at once deliver us from errors and infirmities; long continued exercise, and many struggles, precede our deliverance. (Starke).—**Pharisees, which believed.**—Hence we learn that schisms are not always occasioned by unprincipled men, but that even upright persons are sometimes their authors, when they yield too far to their fancies and prejudices. (Ap. Past.).

Ver. 6. **And the apostles and elders came together**, etc.—The divine inspiration by which the apostles were guided when they spoke and wrote, did not render their common consultations, and their meditations on the divine word, superfluous. (Starke).—How this apostolic simplicity puts to shame the pride of later times! (Ap. Past.).—This assembly exhibits the church

in a light in which she is again seen only on a single occasion in the whole history of the pentecostal church. She appears in the presence of her holy Lord and Head; she views the task before her with great perplexity, and is conscious of her own ignorance; no previous experience, no recognized principle, no word of the Scriptures, can supply the present want. But she knows that her Lord had promished her, as a collective body, *that* **strength and** *that* aid which always suffice. Hence she seeks with sincere humility, but also confesses the truth with courage and joy. (Leon. and Sp.).

VER. 7. **And when there had been much disputing**, etc.—It was not an angry dispute, but a long discussion, during which the arguments on both sides were carefully weighed. This procedure was honorable to the apostles, and bears witness alike to their gentleness, since they listened to the opinions of inferior brethren, and also to their diligence and care, since they considered divine truths not superficially, but maturely. (Ap. Past.).—**Peter rose up**.—On this occasion we hear him speak for the last time in THE ACTS. We see him extend the hand of brotherly love to Paul, and we listen to their concurrent testimony respecting the mystery of grace, the actual revelation of which constitutes the theme of THE ACTS OF THE APOSTLES. (Besser).—**That - - - God made choice**, etc.—As neither the written word of the Old Testament, nor the personal knowledge and judgment of the brethren, could conduct to a satisfactory conclusion, Peter seeks and finds a decisive argument in *experience*—in all that God had done before their eyes.—Here we see how necessary it is to study God's mode of administering the affairs of the church, and to improve our judgment by applying the lessons of experience, if we desire to distinguish successfully between error and truth. (Ap. Past.).—**Men and brethren**.—This appellation, was, at the same time, designed to give a certain character to the subsequent proceedings, indicating that they should be conducted in a fraternal spirit.—**Ye know**, says Peter, not: *Know ye!* He speaks, not as a dictator, but as a brother; he does not proclaim his will authoritatively, neither does he speak *ex cathedra*, but, with his brethren, presents himself before the throne of the sole Lord of the Church. (Besser).

VER. 8. **Giving them the Holy Ghost**.—The gracious counsel of the Lord respecting the Gentiles, was plainly and impressively revealed by acts of grace, in the case of Cornelius.

VER. 9. **Purifying their hearts by faith**.—Faith is the true circumcision of the new covenant, the only true evangelical means of purification, as it cleanses from all filthiness of the flesh and spirit [2 Cor. vii. 1], by being the medium through which the power of the blood of Jesus penetrates the soul. "Through faith, as Peter says, we obtain another, a new, and a clean heart, and God regards us, for the sake of Christ, our Mediator, as altogether righteous and holy." (*Smalcald Articles* [by Luther], III. 18.).

VER. 10. **Why tempt ye God**, etc?—With the changes of the times, the customs and ordinances of God in his church, are changed. The greater the measure of man's knowledge and faith becomes, the less is he burdened with the servile yoke of the law. Mark this truth well, that those who impose the heaviest burdens, are not the best teachers. (Starke).—To tempt God, is, to depart from his word, and to subject the order which divine wisdom has sanctified, to the control of man's impious self-will. (Gerhard).—"This grave and stern language of the apostles: 'Why tempt ye God?' which, like a clap of thunder, ought to alarm our adversaries, makes no impression whatever on their hearts; they still attempt to sustain their own inventions, which they represent as services acceptable to God, by resorting to tyrannical and violent measures." (Apology [of the Augs. Conf.], Art. 28 (14).) [The "adversaries" of whom Melanchthon here speaks (ed. Rech. 294), are the Papists, who rejected the Protestant doctrine that we are justified by faith in Christ alone, and not by "good works" devised by men.—TR.].—**Which neither our fathers nor we were able to bear**.—"When oxen have long borne the yoke, and dragged heavy weights, all that they earn by their work, beyond their daily food, is, to be struck on the head and be butchered; such is the experience of those who hope to be justified by the law. They are taken captive, and burdened with a heavy yoke, and then, after they have long and painfully labored to do the works of the law, all that they finally earn is, to remain eternally poor and wretched servants." (Luther).—**Nor we were able to bear**.—Peter intends to say: 'Men and brethren, speak the truth, and candidly tell me: have ye kept the law?' (Besser).

VER. 11. **But we believe that through the grace of the Lord Jesus Christ we shall be saved**.—This is a precious summary of the Gospel, which Peter proclaims at the first synod of the church, for the benefit of all succeeding ages. It already comprehends the confession of the Council of Nice—the confession that Christ is the true God; for Christ can confer saving grace only in case he is the Lord, to whom all power in heaven and in earth is given. The great truth: "we believe - - - saved," is still, in our day, the holy symbol and the shibboleth of all true believers. "By grace alone"—this is the badge by which the children of the family recognize each other. Hence Melanchthon declares in the Apology [of the Augsb. Conf. Art. IV. (II) p. 60. ed. Rech.—TR.] that the doctrine of justification by grace, is "the highest and most important article in the Christian creed, the only key to the whole Bible, without which the troubled conscience can find no true, lasting, and sure consolation;" and Luther says: "We cannot abandon this article, nor make any concession here, although heaven, earth, and all things else that cannot endure, should fall." (Leonh. and Sp.).—What glory, what comfort, what joy, ye who are members of the Evangelical church, can find here! Ye are one, in your faith and confession, with the primitive, apostolical church. (Apelt).—**Even as they**.—The fathers and prophets precede the triumphal chariot of Christ—we follow it. Their faith and our own, is the same; the objects of *their* faith belonged to the future—the same objects of *our* faith belong to the past. (Lindhammer).

VER. 12. **Then all the multitude kept silence**.—This is, in truth, a Council of the

Holy Ghost, at which men speak only as long as the Lord's voice is not heard; but then all are silent, and bow in submission before the word of God! Wherever the Spirit of truth finds an entrance into the hearts of men, and a foolish pride and an egotistical love of controversy offer no resistance, the unity of the Spirit composes dissensions by the bond of peace; the truth is then readily found, and unanimously acknowledged; for the decision is made by the counsel and act of the Lord. (Leonh. and Sp.).—The two words: "yoke" and "grace," burned as fire in their hearts, and they sat in silence in the presence of the Lord. (Besser).—**Gave audience to Paul and Barnabas.**—These men explained and confirmed all that Peter had stated respecting the salvation of God which had appeared to the Gentiles. This is, indeed, the right course, when one teacher resumes the subject where his predecessor had paused, and relates even greater wonders which God had wrought, and when all is set forth in such harmony, that it is obvious to every hearer that it is one God—one Spirit—who worketh in them all. In such cases, the apostolic blessing [2 Cor. xiii. 14] is bestowed in all its fulness. (Ap. Past.).—"O Lord Jesus Christ! Do thou thyself convene the true Council, and there preside! Deliver thy people by thy glorious advent!" (Luther's Smalcald Articles) [at the close of the Preface, ed. Rech. p. 303—Tr.]

Ver. 13-15. **James answered, saying - - - and to this agree the words of the prophets.**—Peter had referred in his address chiefly to the *work* of God; James now shows how fully the *word* of God in the writings of the prophets agreed with the former. (Rieger).—Even when signs and wonders occur, still the question ought to be considered, whether the Scriptures agree with them. (Ap. Past.).—The *apostles* spoke by the mouth of Peter; James, the brother of the Lord, speaks as an elder or bishop of the *church*. (Besser).

Ver. 16. **After this I will return,** etc.—It was not without the guidance of the Holy Ghost, that James was conducted precisely to this passage. For it speaks, first, of the fall of the Jewish church and the abolition of its temple service; it, next, conveys the promise that God will build a new church on the ruins of the old, and gather together in it all the Gentiles; it, lastly, sets forth that this church shall receive salvation only through the name of the Lord which should be called upon it, *i. e.*, on which it would believe. (Ap. Past.).—**And will build again the tabernacle of David, which is fallen down.**—The kingdom of Christ is not of this world; hence it is here termed a tabernacle which seems, indeed, to have fallen down, but, nevertheless, the Gentiles shall, through grace, lodge in it. The times of the New Testament are, in general, times of re-arrangement and restoration, and, indeed, all theology refers to the restoration of that which is fallen; Acts i. 6; Rev. xxi. 3, 5; Hebr. ix. 10. (Starke).—God will be the builder; He will even close up all the breaches [Amos ix. 11], and raise up that which is fallen. God Himself will do all. What a rich source of comfort we find here! Let us then be faithful servants and workers together [2 Cor. vi. 1] with the grace of God! (Ap. Past.).

Ver. 19. **That we trouble not them which,** etc.—None are so easily injured by the imposition of external religious exercises, as those converted persons who are exceedingly conscientious; they are thus either led to entertain a false confidence, or they are distressed by painful scruples of conscience. Those who are less in earnest, are also less easily affected by such things. (Rieger).—The most important resolution adopted by the apostolic Council, and the one which retains its validity at all times and in all places, refers to the release of believers who live under the new covenant, from the yoke of the ancient ceremonial law. It is an important resolution, which the church of Christ should very gratefully accept, and apply with great fidelity, as a very precious result of His meritorious work. For while the divine character, the purity, and the importance of this first Church Council were thus demonstrated, these features appeared less distinctly in succeeding times, when such Councils were held either to gratify carnal passions, or to determine trivial matters. (Ap. Past.).

Ver. 20. **That they abstain from pollutions of idols,** etc.—To abstain from idolatry and fornication, was a duty which they owed to God; to abstain from things strangled, and from blood, was a duty prescribed by fraternal love.—"It is a mark of a purified Christian, that he avoids not only evil itself, but also the very appearance of evil. To the Christian nothing can be a matter of indifference; the actions which he performs, either honor or dishonor the name of the Lord. But at that time, when Jews and Gentiles dwelt together, His name was dishonored, when any one did those things which were regarded by the world as undeniable signs of heathenism." (Williger).

On the whole section.—Ver. 1-21. *The importance of the first Church Council:* I. The question which was discussed, ver. 6; (it referred to the conditions of salvation). II. The spirit in which it was discussed, ver. 7; (a spirit of love and truth). III. The principle in accordance with which the decision was made, ver. 8, 9, 12; (the testimony of God, borne in his word, and in his acts). IV. The confession which was made the basis of the resolution adopted by the Council, ver. 11; ('We believe that through the grace,' etc.). (Apelt).—*How does the Christian conduct the wars of his Lord?* I. With courage—in order that he may retain the crown; II. With fraternal love—that love may not grow cold; III. With humility—that the Scripture may preside as judge. (Ahlfeld).—*We believe that through the grace of the Lord Jesus Christ we shall be saved:* this is a confession, I. Of penitence, which proceeds from a deep and clear consciousness of sin; II. Of humility, which testifies that no merit attaches to good works; III. Of faith, which recognizes the riches of the love of God in Christ; IV. Of joy, which is founded on the peace of the pardoned soul. (Leonh. and Sp.).—*We are saved, not by the law, but by grace:* (Lisco).—*That God purifies the heart by faith,* ver. 6-12: I. That the heart of man needs purification; II. That this

purification is effected by faith; III. That this purification of the heart by faith, is the work of Almighty God. (Langbein).—*The Confession: 'We believe that*, etc.', ver. 11; I. Its meaning; II. Its source; III. Its fruit. (id.).—*The principles according to which that which is temporary in Christianity may be distinguished from that which is enduring.* (Lisco).—*The Christian mode of conducting religious controversies:* I. Willingness to be guided by unmistakable manifestations of the power of God; II. A common desire to search the Scriptures, and make them the basis of union. (id.).—*The Church Council at Jerusalem, a model for all succeeding ages:* I. Its occasion was a vital question of the Church—a question relating (*a*) not to the faith (for on this subject, which was not at that time denied, no Council can make a decision from which there is no appeal), but (*b*) to the life and conduct (concerning the practical application of admitted doctrinal truth to ecclesiastical order and Christian practice). II. Its spirit was strictly evangelical; (*a*) a spirit of truth, sustained by the word of God and Christian experience; (*b*) a spirit of love, which sought not its own, but the welfare of all. III. Its result was a blessing for the church; (*a*) progress, by a positive and final release from antiquated external ordinances, but (*b*) a progress sanctioned by the unchanged fundamental principles of the Christian faith and practice, ver. 11.—*The issue of the first Church Council, a triumph of the Holy Spirit:* I. His triumph, as a Spirit of liberty, over the yoke of outward ordinances, ver. 10, 19; II. His triumph, as a Spirit of faith, over the delusion respecting human wisdom and righteousness, ver. 9 ff. and 15 ff.; III. His triumph, as a Spirit of love, over a haughty self-will, and a narrow-minded partisanship, ver. 1, 2, 7, 12, 19–21.—[*A maxim respecting* peace, or,] *An irenic principle* (formerly ascribed to Augustine; see HERZOG's *Encyk.* "Meldenius"), *claiming the observance of all ages:* I. *In necessariis unitas*, ver. 11; II. *In dubiis libertas*, ver. 19; III. *In omnibus caritas*, ver. 7, 18, 20. [Lücke published in 1850 an essay, which has been much admired, on the "age, author, original form, and true sense," of this celebrated maxim. After rejecting the claims of others, he ascribes it to Rupertus Meldenius, a Lutheran theologian who lived during the earlier part of the seventeenth century. Klose, the writer of the article in HERZOG's *Encyk.* (IX. 805), recently found the original work of Meldenius in the city library of Hamburg. The author, as it now appears, expressed himself in the following terms, which may be regarded as the true reading: Si nos servaremus *in necessariis Unitatem, in non necessariis Libertatem, in utrisque Charitatem*, optimo certe loco essent res nostræ. —TR.].—*The Holy Ghost, the best President of ecclesiastical synods and pastoral conferences:* I. He permits every one to speak, both men who are not distinguished in the assembly (ver. 5), and also eminent leaders (ver. 7, 12)—the timid and the bold; II. He unites all on the common ground of the divine word and a living faith. (ver. 9, 11, 15); III. He conducts the proceedings to a happy issue—resolutions discussed with wisdom, and unanimously adopted, (ver. 19 ff.).—*When brethren are engaged in deliberation, there is a time to speak, and a time to be silent:* I. Boldness of speech, when (*a*) scruples of conscience (ver. 1, 5), and (*b*) clear convictions of the mind (ver. 7, 12, 13) are to be expressed; II. Meek silence (ver. 12), when (*a*) a childlike obedience to the will and word of God, and (*b*) indulgent and pacific sentiments respecting the brethren, are to be manifested.—*'Be not entangled again with the yoke of bondage'* (Gal. v. 1)—*a warning addressed by the apostles to modern Christianity:* I. Paul pronounces it (ver. 2–4)—that great apostle of the Gentiles, who hazarded his life in the attempt to cast down the barrier of Jewish traditions by the power of evangelical liberty; II. Peter repeats it, (ver 7–10)—that rock of the primitive church, whom God himself conducted to a knowledge of the truth [Mt. xvi. 17], and whom the church that demands an implicit faith, in vain invokes as its patron saint; III. James unites with them (ver. 13)—that preacher of the law; all testify alike, that the righteousness of faith [Rom. ix. 30] is the only way of salvation.—'*We believe that*, etc.' (ver. 11)—the common watchword of our evangelical, as well as of the primitive, apostolic church.—*The confession of faith presented at Augsburg, no other than that of Jerusalem:* I. The enemy with which it contends is the same—Pharisaism: (*a*) bondage, imposed by man; (*b*) the righteousness of works; II. Its foundation is the same: (*a*) the word of God; (*b*) Christian experience; III. The spirit which it breathes, is the same: (*a*) boldness in confessing the truth; (*b*) the meekness of love; IV. The way of salvation which it proclaims, is the same: (*a*) free grace, on the part of God; (*b*) a living faith, on the part of man.—[Ver. 11. *Peter's confession of faith:* I. ("We shall be saved"). The salvation, of which Peter speaks; (*a*) *What* is implied by "being saved"? (*b*) *Who* shall be saved? ("we"). II. ("The Lord Jesus Christ"). The author of our salvation, (*a*) Christ *is* the author; (*b*) the *only* author. III. ("Through the grace of, etc."). The ground of our salvation. (*a*) Not our works or merit, but (*b*) grace. IV. ("We believe.") The faith of Peter in this salvation. (*a*) A clear and distinct faith; (*b*) expressing itself in actions.—TR.].

C.—THE DECISION, AND THE EPISTLE OF THE ASSEMBLY.

CHAPTER XV. 22–29.

22 Then pleased it [resolved] the apostles and elders, with the whole church, to send chosen [to choose and send] men of their own company [from among themselves] to Antioch with Paul and Barnabas; *namely*, Judas surnamed[1] Barsabas, and Silas, 23 chief [who were leading] men among the brethren: *And they wrote *letters* by them after this manner [And they placed in their hands the following letter]; The apostles and elders and[2] brethren *send* greeting unto [salute] the brethren which [who] are of 24 the Gentiles in Antioch and [in] Syria and Cilicia: *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law [have heard that some (persons) who went out from us, have troubled you with discourses, in that they unsettle 25 your souls];[3] to whom we gave no *such* [*om.* such] commandment: *It seemed good unto us, being assembled with one accord, to send chosen [Therefore we, being assembled with one accord, have resolved (ἔδοξεν) to choose and send] men unto you with our 26 beloved [our dear friends] Barnabas and Paul, *Men [Who (Barn. and P.) are men] that have hazarded their lives [their souls] for the name of our Lord Jesus Christ. 27 *We have sent therefore Judas and Silas, who shall [will] also tell *you* the same things 28 by mouth [things verbally][4]. *For it seemed good to [pleased] the Holy Ghost, and to [*om.* to] us, to lay upon you no greater [further, πλέον] burden than these[5] neces- 29 sary things: *That ye abstain from meats offered to idols [from idol-sacrifices], and from blood, and from things [any thing][6] strangled, and from fornication: from which if ye keep yourselves [therefore, if ye keep this], ye shall do well [it will go well with you]. Fare ye well.

[1] Ver. 22. [In place of ἐπικαλούμενον before Βαρσ., of *text. rec.*, from H., fathers, etc., recent editors agree in adopting the simple form καλούμενον, with A. B. C. D. E. G., and Cod. Sin., and regard the former as an explanatory correction. —TR.]

[2] Ver. 23. Five important MSS., A. B. C. D. and Cod. Sin., omit καὶ οἱ [of *text. rec.*] before ἀδελφοί, as well as several fathers and versions [Vulg., etc.]. Lachmann has therefore cancelled καὶ οἱ. But it may easily be conceived that the omission was occasioned by a scruple respecting the coöperation of the congregation with the apostles. [Meyer, whose opinion de Wette adopts, supposes that the omission was the result of a hierarchical feeling, and that the two words are genuine.—TR.]. E. G. H., and most of the versions and fathers, insert καὶ οἱ, and this reading is, with Tischendorf, to be received as genuine. [It is dropped by Alf. as an interpolation. Cod. Sin. (original) omitted it, but it was inserted by a later hand, marked C by Tisch.—TR.]

[3] Ver. 24. The words: λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, [of *text. rec.*, and found in C. E.] are wanting in A. B. D. [and Cod. Sin.], in several versions [Vulg. etc.], and fathers; they are a gloss from ver. 1 and 5, and have therefore been very properly cancelled by Lach. and Tisch. [But both Meyer and de Wette incline to the opinion that the words are genuine; E. even inserts δεῖ after περιτέμ.; the manuscripts vary considerably; Alf. says that the words are "manifestly an interpolation," and, like Born., omits them.—TR.]

[4] Ver. 27. [In place of "mouth," (Tynd., Cranmer, Geneva), the margin of the Engl. Bible proposes "word." (Wiclif.); διὰ λόγου is equivalent to "verbally" or "orally."—TR.]

[5] Ver. 28. Tischendorf has cancelled τούτων [of *text. rec.* from E. G.] after τῶν ἐπάναγκες, but on the authority of only one manuscript, viz. A. [The word is omitted by several minuscules and fathers.]. Lach., in accordance with B. C. D. [and H.], reads τούτων τῶν ἐπάναγκες [and is supported by Meyer.—D. omits τῶν. Alf. omits τούτων altogether, as a marginal gloss. —Cod. Sin. (original) reads: τουτων επαναγκαις; a later hand (C) here inserted των.—επαναγκαις is found also in A. C. —TR.]

[6] Ver. 29. Tischendorf [with Lach.], in accordance with A (orig.). B. C [and Cod. Sin.].reads καὶ πνικτῶν, whereas the singular, πνικτοῦ [of *text. rec.*] is found in A. (corrected), as well as in E. G. H. [Vulg.—D. omits καὶ πν. Alf. agrees with Tisch., and supposes that the singular is an "alteration for uniformity with ver. 20."—Cod. Sin. (original) exhibits the plural, for which a later hand, C, inserted the singular.—TR.]

EXEGETICAL AND CRITICAL.

VER. 22. *a.* **Then pleased it**, etc.—The resolution adopted by the assembly as the result of the proceedings which are described above, is now given. The word ἔδοξε, ver. 22 and 25, frequently occurs, in classic Greek, in the formal resolutions of a senate, a popular assembly, or other body invested with authority, and hence the resolutions themselves are termed τὰ δεδογμένα or δόγματα; com. ch. xvi. 4. The assembly consisted, according to this account, of three classes: 1. apostles; 2. elders of the congregation at Jerusalem; 3. the members of the congregation itself; all the latter were present, that is, the male members (οἱ ἀδελφοί, ver 23), without doubt, however, those only who were of full age. But the terms: σὺν ὅλῃ τῇ ἐκκλησίᾳ, and οἱ ἀδελφοί, ver. 23, show quite plainly that the customary names of this assembly, viz., "Apostolic Council," "Convention of the Apostles," are not altogether appropriate. Independently of the fact that the elders of the congregation had already been addressed by the congregation at Antioch, ver. 2, as well as the apostles, and, according to ver.

6, 22, 23, participated in the proceedings, it is expressly stated that the congregation itself in Jerusalem, was present at the assembly, and that the members were not merely hearers, but also assisted in framing the resolution (σὺν ὅλῃ τ. ἐκκλ.).

b. **To send chosen men** [to choose and send men]. (Ἐκλεξαμένους—πέμψαι, is equivalent to: ἵνα ἐκλεξάμενοι—πέμψωσι. [WINER: *Gr. N. T.* § 38. 4.]). The resolution to choose messengers among the members of the congregation at Jerusalem, and send them to Antioch, had not been previously proposed. It was a happy thought, although the name of the person who first suggested it, is not given. The congregation of Antioch had sent a deputation, consisting of several of its members to the one in Jerusalem (καί τινας ἄλλους ἐξ αὐτῶν, ver. 2.). It was, accordingly, a just and reasonable recognition of this congregational embassy, when the Christians of Jerusalem likewise sent messengers of its own to Antioch, in order to express, in this manner, its fraternal sentiments, and contribute its share in strengthening the bond of union which already existed. It was, moreover, a judicious measure that messengers from Jerusalem accompanied Paul and Barnabas, inasmuch as the testimony of the former fully confirmed the report furnished by the Antiochians on their return; *omnibus modis cavebatur, ne Paulus sententiam concilii videretur pro suo referre arbitrio.* (Bengel). Comp. ver. 27: καὶ αὐτοὺς—ἀπαγγέλλοντας τὰ αὐτά.

c. Two men were chosen for this purpose: the first was **Judas, surnamed Barsabas,** of whom we have otherwise no knowledge whatever; his surname has induced some learned men (Grotius, for instance) to believe that he was a brother of Joseph Barsabas, who had, with Matthias, been proposed as a candidate for the apostleship, ch. i. 23.—The other was **Silas,** well known as, subsequently, a fellow-laborer and companion of Paul in his missionary work among the Gentiles; Paul himself calls him *Silvanus* (1 Thess. i. 1; 2 Cor. i. 19). Both are here described by Luke as ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *i. e.*, they not only exercised great influence, but were also office-bearers in the congregation, whose duty it was to guide others; compare Hebr. xiii. 7, 17, where the officers and teachers of the church receive this title [ἡγούμενοι]. They were, probably, elders of the congregation in Jerusalem; Luke calls them also *prophets*, ver. 32.

VER. 23. *a.* **And they wrote** *letters* **by them** [And they placed in their hands the following letter (τάδε); for the anacoluthon γράψαντες instead of γράψαντας, see WINER: *Gr. N. T.* § 63. I. 1.—TR.]. The adoption of a resolution that a general epistle should be addressed to the Gentile-Christians, is another circumstance which had not hitherto been mentioned in the account of the proceedings, that is, if we assume that ἐπιστεῖλαι, [see EXEG. note on] ver. 20, signifies, not *literis mandare*, but, simply, *mandare.* An epistle was the most suitable means for conveying to the remote Gentile-Christians, whom the matter concerned, a knowledge of the decision and pleasure of the assembly, in the original form, and in an authentic statement. The document was placed *in their hands* (διὰ χειρὸς αὐτῶν), *i. e.*, of Judas and Silas, the two messengers sent from Jerusalem—not in those of Paul and Barnabas. It is the only congregational general letter of the apostolic age, which has descended to us, and the oldest synodical public letter (if we may use the expression), with which we are acquainted. Luke does not mention the name of the person who composed it, or acted as scribe, neither does he state the language in which it was written. But its genuine Greek epistolary form, beginning with χαίρειν, and closing with ἔρρωσθε, and the phrase εὖ πράττειν (ver. 29), which so frequently occurred in letters, render it very probable that it was originally written in Greek, and that Luke has, consequently, given us an exact copy of the original itself. We may, besides, easily suppose, as Bengel has already done, (who is sustained by Bleek, in *Stud. und Krit.*, 1836, 1837), that James, the brother of the Lord, composed the letter, in the name and by the authority of the assembly. For he exercised at that time already (comp. xii. 17), a commanding influence in the congregation, and he had himself, on the present occasion, materially assisted in conducting the assembly to a decision. And, lastly, an analogy, in more than one point, may be found between this letter and the Epistle of James, of which he is unquestionably the author.

b. **The apostles, and elders,** etc.—The letter is addressed to the Gentile-Christians as to **brethren** (τοῖς—ἀδελφοῖς τοῖς ἐξ ἐθνῶν), and thus their equality with the Judæo-Christians in rank and privileges, is unequivocally acknowledged. They are, further, described as inhabitants of **Antioch,** of **Syria,** and of **Cilicia.** The capital city, the congregation of which had originally brought the matter forward, is appropriately mentioned in the first place; the name of the whole province (Syria) succeeds, and that of Cilicia is then added. It necessarily follows that Christian congregations must, already at that time, have existed in Cilicia, [comp. xv. 41], and that they, too, had been disturbed by the efforts of the Judaists. On the other hand, the congregations which had been recently formed in the two provinces of Asia Minor, viz., Pisidia and Pamphylia, are not mentioned, although the proceedings in Jerusalem referred also to them; comp. ch. xvi. 4. It is possible that they had not yet been disturbed by the visits of Judæo-Christians, who entertained Pharisaical sentiments.

VER. 24. **As we have heard.**—The occasion of the letter is stated in brief, but expressive, terms. The assembly declares that the procedure of those who had molested the Gentile congregations by their Judaizing demands, was *unauthorized;* οἷς οὐ διεστειλάμεθα, *i. e.*, 'they received no commission, no authority, for such a course, from us.' Their conduct is described as a ταράσσειν λόγοις—conduct which created disturbances, doubts and scruples; Paul uses the same expression in Gal. v. 10; ὁ ταράσσων ὑμᾶς. The result is, further, described as an ἀνασκευάζειν τὰς ψυχὰς ὑμῶν, *evertere, destruere animas;* this verb does not occur in the Septuagint, and is found in the New Testament only in this passage. It signifies: *to break down, to destroy, a building,* and is, hence, precisely the opposite of οἰκοδομεῖν; comp. ch. ix. 31. The assembly, accordingly,

did not spare the authors of those troubles, but disapproved of their conduct and condemned it, as not only altogether unauthorized, but also as adapted solely to disturb the consciences of men.

VER. 25, 26, *a.* **To send chosen men** [To choose and send men]. The assembly, on the other hand, unequivocally sanctions, in its general letter, the course pursued by Paul and Barnabas. They are significantly styled οἱ ἀγαπητοὶ ἡμῶν. While the Judaistic emissaries had assumed a hostile attitude towards the apostles of the Gentiles, the Judæo-apostles, the elders, and the whole congregation in Jerusalem, emphatically express the ardent love with which they regard Paul and Barnabas, and declare that they were intimately united with them in spirit. Moreover, they commended the unconditional self-devotion of these two men, who were willing to sacrifice even their lives for the Lord Jesus, for the confession of his name, and for His honor. [**Men,** ver. 26, (ἀνθρώποις) in apposition with **Barnabas and Paul,** not with **men** (ἄνδρας) in ver. 25.—TR.]. (Παραδοῦναι τὴν ψυχὴν means: *to deliver up, to jeopard, the soul, the life.*). These words were intended to be a recommendation and a justification of the two men, on whom personally their opponents had doubtless thrown suspicion, but for whose integrity the members of the assembly pledge themselves.—The name of Barnabas precedes that of Paul [see EXEG. note on ver. 12–15. *a.*—TR.], as the former had been longer known to the apostles and the congregation, and this arrangement is a plain indication of the genuineness of the letter [of its "diplomatic" precision. (Bleek, Meyer, de Wette).—TR.]

b. The resolution was adopted by them γενομένοις ὁμοθυμαδόν (an adverb, where an adjective would be expected [WINER: *Gr. N. T.* § 54. 2.—TR.]), that is: "after we were of one mind"; the sense is that the resolution was not adopted by a majority, while a difference of opinion still remained, but by a unanimous vote. We must, accordingly, suppose that after those who entertained Pharisaic views, had expressed themselves in very emphatic terms, (see ver. 5 and 7), they were ultimately silenced by the decisive testimony of the apostles, and the cordial concurrence of the large congregation. Compare *Baumgarten* [*Die Apostelgesch*, etc.], II. 1, 159. It is not, indeed, implied that their Judaistic sentiments had been changed or extirpated, but simply, that, at the moment, they felt that they were defeated, and bowed before the power of the truth.

VER. 27. **We have sent, therefore.**—The two ambassadors, Judas and Silas, who had been chosen in order to proceed with Barnabas and Paul to the Gentile-Christians (ver. 25), are directed to announce διὰ λόγου, *i. e., by word of mouth,* the same things (τὰ αὐτά) which the letter contained. The expressions τὰ αὐτά and διὰ λόγου, belong together, so that the sense cannot be, as Neander supposes: 'Judas and Silas will tell you the same things that Paul and Barnabas announce.' The following words, moreover, viz., ἔδοξε γὰρ, show that the subject to which ἀπαγγέλλειν refers, can be no other than the substance of the resolution concerning the Christianity of the Gentile-Christians.

VER. 28, 29. *a.* **It seemed good to the Holy Ghost and to us.**—With regard to the grammatical construction, it may be remarked that we should not depart from the most obvious and simple sense (according to which two subjects are placed in juxtaposition, to whom the decision and the resolution are ascribed), unless an unintelligible or inappropriate interpretation of the words would be the result. But the most obvious sense is, at the same time, here appropriate in every respect; see below, DOCTRINAL AND ETHICAL, No. 4. It is, therefore, not necessary to resort to any far-fetched interpretation and assume that a hendiadys occurs here, *i. e.,* either "to the Holy Ghost in us," (Olshausen), or, "*nobis per Spiritum Sanctum.*" (Grotius). The explanation of Neander appears to be even more artificial; he assumes that the words τ. ἁγ. πνεύματι occur as an ablative, *i. e.,* "through the Holy Ghost it pleased *us also,* (as well as Paul and Barnabas)." [Neander recalled or modified his original opinion in a later edition of *Gesch. d. Pfl.* (History of the Planting, etc. I. 166, text and note 1), and explains: "We have resolved" (not "through," for then ἐν should precede, according to the N. T. *usus loquendi*) "under the guidance of the Holy Ghost, to lay, etc."—TR.]. The resolution means, in general, that the assembly did not wish to impose any further burden on the brethren among the Gentiles except "these necessary things." (Ἐπιτίθεσθαι is not passive, *imponi per quosvis doctores* (Bengel), but occurs here in an active sense, as it does in by far the greatest number of cases in which it is employed.

b. **To lay no greater burden.**—The whole assembly, accordingly, declares that the Gentile-Christians shall be exempt from any further exactions, as far as a Mosaic legality is concerned, and be required to abstain only from the four things which James had already specified. The enumeration in ver. 29, differs from that in ver. 20, merely in substituting εἰδωλόθυτα for εἴδωλα (the former: partaking of *sacrifices which had been offered to gods*), and in assigning the fourth instead of the second place to πορνεία. The words at the close: ἐξ ὧν—εὖ πράξετε, show conclusively that the term ἐπάναγκες does not refer to any unconditional and absolute necessity of a moral nature, for that language would be very inexpressive and feeble, and, indeed, altogether inappropriate, if the intention was to demand an abstinence which was absolutely and *per se* indispensable. The last sentence rather seems to give counsel, in a faithful and impressive manner. Ἐξ ὧν is not to be understood as in direct connection with διατηρεῖν, in the sense of: *abstinere a re,* for διατηρεῖν is always connected with an accusative, only *seldom* with μή, and *never* with ἐκ; ἐξ ὧν is, therefore, equivalent to "in consequence of," or, "accordingly." Εὖ πράττειν does not mean: *to do morally right,* but, *to be in a good condition;* it is against the *usus loquendi* of the New Testament, to regard it as identical with σωθῆναι (Kuinoel). [Εὖ πράξετε—says Meyer, who refers to various passages in Plato and Demosthenes,—means: "Ye shall be in a favorable condition," namely in consequence of the peace and concord which will then prevail among Christians. Ἔρρωσθε is the epistolary *Valete.*—TR.]

c. With respect to the question: How can the present report of the assembly and its proceedings, be reconciled with the statement of the apostle Paul in Gal. ii. 1 ff., see my *Apost. u. nachap. Zeitalt.* 2d. ed. p. 398, [where Lechler devotes more than 40 pages to a successful examination of, and answer to, certain difficulties proposed by Baur, Schwegler, Zeller, etc.—Tr.]

DOCTRINAL AND ETHICAL.

1. This is the first ecclesiastical assembly or *Synod* that is mentioned in the history of the Church; it furnishes an apostolical model for all succeeding ages. It was held for the purpose of considering an important question, involving essential points connected with the Christian doctrine and life—a question, too, which it was imperatively necessary to answer. The subject concerned the entire church of Christ of that age—the Gentile-Christians in a direct, and the Judæo-Christians, in an indirect manner. The decision was voluntarily submitted by the congregation of Antioch, which was immediately interested, to Jerusalem, as the mother-church. But the apostles did not assume the office of deciding, still less did Peter act alone; they did not even proceed to action with the elders as their associates; on the contrary, the whole congregation at Jerusalem was present, and rendered essential aid in the solution of the question that had been proposed. The opposite opinions which were entertained, were expressed with the utmost freedom. But truth and evangelical liberty triumphed, and, indeed, solely by the power of the Spirit—of the word of God—of His wonderful works. The decision was made, not by a doubtful majority which tyrannized over the minority, but by the assembly, with entire unanimity of sentiment. This result, moreover, had not been previously known and arranged, so that the proceedings were instituted only for the sake of appearance, or afforded simply a delusive spectacle. The views which ultimately prevailed, and the practical resolution which was adopted, were, on the contrary, the development and natural result of the preceding discussion. The resolution was not *skilfully constructed* to suit any concessions which the several parties made with a calculating spirit; it was the fruit of an honest consideration of the whole matter, conducted in the fear of God and with a desire to maintain the truth, and it proceeded from men who were guided and illuminated by the Holy Spirit; see below, No. 4.

2. The assembly addressed an *epistle* to the brethren among the Gentiles; the genuineness and authenticity of the alleged decrees of the assembly were thus established by a written instrument. The wish that the report of the proceedings should not be simply verbal, was both wise and benevolent. Although Paul and Barnabas might enjoy the confidence and love of the apostles and the congregation in Jerusalem in the highest degree, and although Silas and Judas might possess very great influence, and really be *ἡγούμενοι*, they were, nevertheless, not infallible men, whose report was necessarily and absolutely trustworthy; the sense of the assembly could be conveyed with perfect accuracy and fidelity only by writing. Our evangelical motto is: *Verbo solo.* The word of the Scriptures, as inspired by the Spirit—the word in which the Spirit lives, and through which the Spirit can, with power, fulness, and directness, influence accessible souls—is our treasure, and firm ground of faith.

3. True Christian love is not effeminate and feeble in its character, or so spiritless that it does not venture at any time to refuse its concurrence. If the Redeemer could not have pronounced a "Woe!" in the case of perverse men, of Pharisees and Scribes, his "Blessed!" would not possess that heavenly power of love, which it now exercises. If the apostles and brethren had not spoken in opposition to the Pharisees in the assembly, disapproved of their course, and uttered words of stern rebuke (ver. 24), they would not have displayed sincere love to the Gentile-Christians, and to Paul and Barnabas themselves. But they repelled the former with the utmost decision, in order to add to the freedom and cordiality with which they embraced the latter. He alone who unhesitatingly and consistently honors the truth, is capable of entertaining a genuine, Christian love in his heart, and manifesting it in his life.

4. The declaration: **It seemed good to the Holy Ghost, and to us,** is of great importance. It has, on the one hand, been often interpreted as an expression of hierarchical arrogance, and has been exposed to censure; it has, on the other, been altered in sense and softened by interpreters, with good intentions, but without due consideration; see Exeg. etc. above, ver. 28, 29. *a.* In order to ascertain the true meaning of the words, the circumstance should be carefully noted, that the letter speaks of two resolutions adopted by the assembly, only one of which is mentioned in this manner. The resolution to send messengers to the Gentile-Christians, ver. 25, is introduced only with the words: *ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν*; the other, on the contrary, according to which no further burdens should be imposed on the Gentile-Christians, and only abstinence in certain cases should be required, is thus introduced: *ἔδοξε τῷ ἁγ. πν. καὶ ἡμῖν.* It hence follows that the assembly does not ascribe all its resolutions ultimately to the Holy Ghost, but only that momentous decision which so deeply concerned the conscience alike of the brethren among the Gentiles, and of the Judæo-Christians themselves. It is solely this resolution which the assembly recognizes as one not only dictated by human wisdom, but also divinely inspired, or as one which proceeded from the guidance of the Holy Ghost himself. Can it be possible that this expression of the convictions of the assembly, contained an error or a wrong—that it originated in a fanatical self-delusion—or, that it was an attempt to deceive others, suggested by spiritual pride or hierarchical ambition? By no means! It conveys, on the contrary, a striking truth, conceived with entire sobriety of judgment, and announced in a devout spirit after calm deliberation. The assembly recognizes with humility and gratitude to God, and is not ashamed to make the confession before men, that, with regard to the best course, or the true bond of union, that is, such

a solution as neither sacrifices truth to love, nor violates love for the sake of truth—a solution which both vindicates evangelical liberty, and secures the unity of the church of Christ—they are indebted, not to themselves, but to the Holy Ghost, who guides into all truth; and thus they give the glory to God. And yet they do not deny that they, too, had labored, had carefully deliberated in common, and honestly sought after the truth—and that the result had not been obtained from above while they slept, but followed after they had themselves (καὶ ἡμῖν) made diligent and earnest efforts. This peculiar language recognizes, accordingly, both the divine and gracious operations of the Holy Ghost, and also the independent action of man in searching and laboring; it furnishes, not a partial, but a complete view of their internal convictions, and combines humility with Christian dignity.—The remark may, finally, be made, that this passage furnishes an indirect proof of *the personality of the Holy Ghost.* For it is only when this doctrine is admitted, that a δοκεῖν, in the sense in which the word here occurs, can be ascribed to the Holy Ghost, *i. e.*, an intention and determination of the will.

HOMILETICAL AND PRACTICAL.

VER. 22. **Then pleased it the apostles,** etc.—We have here a model of Christian prudence, suited to all succeeding ages; it teaches that mode of regulating the affairs of a congregation, deciding questions, and directing any institution, by which the rights of conscience, the claims of love, and the existence of personal liberty, are respected, while, at the same time, the welfare of the great majority is thus promoted. (Rieger).—**Men of their own company** [from among themselves].—The act of selecting messengers from the congregation in Jerusalem, was of service both to the Christians of Antioch, and also to Paul and Barnabas. It convinced the former that their own messengers did not, as it frequently occurs, unconsciously report their own opinion as that of the assembly; to the latter, nothing could be more welcome than a course by which their integrity, and their rightful claim to the title of apostles, would be attested by Jerusalem.

VER. 23. **And they wrote letters by them.** —A mere verbal communication, even though upright brethren should be the agents, did not appear to the apostles to be an adequate and sufficiently sure method of conveying the knowledge of doctrinal truths and ecclesiastical ordinances. They deemed it necessary to express their sentiments in writing. The circumstance shows how far the apostles were from entertaining the opinion that any individual could be infallible, although he might even be the most prominent among their brethren. We gratefully acknowledge the wisdom of God, who did not give us merely oral testimony, but furnished us with a "sure word of prophecy" [2 Pet. i. 19] in a written form. Our faith now rests on a firm foundation, since we can say: "It is written." (Ap. Past.).

VER. 24. **As we have heard - - - subverting** [in that they unsettle] **your souls.**—Observe that the Holy Ghost does not send the men who teach works and the law, but says that they confuse and distress Christians. (Luther).—The Holy Ghost does not send false teachers; they come without authority; they do not edify, but only confuse and distress. Even as sound doctrine cheers the heart, and makes it strong in God, so false doctrine unsettles the soul, and does not allow it to find true peace. (Starke).

VER. 25, 26. **With our beloved Barnabas and Paul, men that have hazarded their lives,** etc.—With the same firmness and decision with which they withdrew from the Christians of Jerusalem who entertained Pharisaic sentiments, they acknowledged Barnabas and Paul. They term them beloved friends; and, for what reason? They delivered up their lives for the name of Christ, not only by exposing themselves to bodily danger, but also by consecrating all the powers of their souls to the service of Jesus. Such a course still continues to constitute the duty and the glory of a servant of Christ. HE issues the command: "Die at the post of duty, but gain souls for the Lamb." (Williger).

VER. 27. **Tell you the same things by mouth.**—The oral and the written testimony were intended to sustain each other. It was necessary that the dead letter of the Scriptures should be made alive by the Holy Ghost who spoke through the men of God. And so, too, in our own day, it is not sufficient that the word of God should be *read;* it must also be *heard,* when it is spoken by divinely enlightened men. (Williger).

VER. 28. **For it seemed good to the Holy Ghost, and to us.**—The Holy Ghost is the arbiter and judge in matters of religion.—The decision of a case which believers have considered in the light of the Holy Ghost, may very properly be regarded as a decision of the Holy Ghost.—Our decision should not anticipate, but conform to, that of the Holy Ghost.—Let no one attempt to obtrude his fancies on others, as if they constituted the will of the Holy Ghost. (Starke).

VER. 29. **From which if ye keep yourselves, ye shall do well.**—Even when they mention those few points which they deem necessary, they employ very moderate terms ("Ye shall do well"), as compared with the violent threats of the others ("Ye cannot be saved", ver. 1). How tenderly we should deal with the consciences of men! (Rieger).—As we learn from the introductory words of the Epistle, that the command was not intended for all the congregations, so, too, we learn from these concluding words, that it was not to be of perpetual validity, but to endure only until the attachment to the Mosaic ordinances had somewhat abated. (Ap. Past. and Bengel's Gnomon).—**Fare ye well.** Through this concluding salutation, expressed in the manner of the Greeks, the Hebrews became Greeks to their Greek brethren. They could, with great propriety, say: "Fare ye well," to brethren who had found eternal life by faith in the Lord Jesus, and whose fraternal love was the rule of their conduct in all the affairs of this life. "Fare ye well", that is, Be faithful to Jesus! (Besser).

The wisdom and the love with which we should deal with errors and the erring, in the Church.—*The Church of the Lord possesses legislative powers:* I. Because the Spirit of God operates in her, ver. 28; II. Because it is her duty to decide on the changing affairs of this life with a view to the salvation of mankind, ver. 24, 29. (Lisco).—*How is that which is temporary in Christianity to be set aside?* I. When has the proper time arrived? II. By what considerations are we to be guided? (id.).—*The Epistle of the church of Jerusalem to the brethren among the Gentiles, viewed as an adequate and valid charter for mankind, now released from the bondage of the law:* adequate and valid, I. On account of the occasion which called it forth; (it concerned the question: Moses or Christ? Human traditions, or the work of God?) II. On account of its holy and inviolable source: (it was dictated by the Holy Ghost, ver. 28). III. On account of its venerable bearers; (they were heralds of evangelical grace and truth, whom God himself had accredited.) IV. On account of the incontestable truth of its contents; (exemption from the temporary ceremonial, but not from the eternal moral law, ver. 29; release from the yoke of servile obedience, but not from the service which self-denying love renders to the Lord, ver. 26).—*True evangelical liberty:* it is, indeed, I. Freedom from human ordinances and a ceremonial service, ver. 24, 28, but at the same time, II. Subjection, in love, to the Lord (ver. 26), to the eternal moral law, ver. 29.—*The written word of God, and its living bearers;* each is attested by the other: I. The Scriptures, by the character of the bearers: II. The bearers, by the character of the Scriptures.

D.—THE RETURN. THE EFFECT PRODUCED PARTLY BY THE EPISTLE, AND PARTLY BY THE REPORT OF THE MESSENGERS WHO CAME FROM JERUSALEM.

Chapter. XV. 30–35.

30 So when they were dismissed, they [These were now dismissed (μὲν οὖν), and] came to Antioch: and when they had [then they] gathered the multitude together, 31 they [together, and] delivered the epistle: *Which when they had read, they rejoiced 32 for the consolation.[1] *And [But] Judas and Silas, being [who were] prophets also themselves, exhorted the brethren with many words [discourses], and confirmed 33 [strengthened] *them.* *And [But], after they had tarried *there* a space [for a time], they were let go [dismissed] in [with] peace from [by] the brethren [in order to return, πρὸς] unto the apostles.[2] *Notwithstanding [δὲ] it pleased Silas to abide there 34 35 still [*om. the whole verse*][3]. *Paul also [But Paul, δὲ] and Barnabas continued in Antioch, teaching and preaching the word of the Lord, [in common, μετὰ] with many others also [*om.* also].

[1] Ver. 31. [Instead of *consolation* (Tynd., Cranm., Geneva, Rheims) the margin of the Engl. Bible offers *exhortation.* Παράκλησις, as well as *Zuspruch* (adopted by Lechler), admits of both versions, according to the context. Robinson (*Lex. N. T.*), regards the following as the sense: "*instruction, teaching, i. e.,* hortatory." See Exeg. note, below.—Tr.]

[2] Ver. 33. [Instead of ἀποστόλους, of *text. rec.* from E. G. H., recent editors read ἀποστείλαντας αὐτούς, with A. B. C. D. Cod. Sin., Vulg. (*ad eos qui miserant illos*), many minuscules, etc.—Tr.]

[3] Ver. 34. The words: ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, of *text. rec.* [constituting the whole of ver. 34], are unquestionably spurious, and have been rejected by Griesbach, Lachmann and Tischendorf; they are found only in two uncial MSS. [C. D. and some versions], whereas they are wanting in the other five uncial MSS. [A. B. E. G. H. and also Cod. Sin.], in 50 minuscule mss., several ancient versions, and Chrysostom and Theophylact. [The present text of the Vulg. exhibits the words with the following addition from D.: *Judas autem solus abiit Jerusalem,* but the latter is omitted in Cod. Amiatinus.] This addition to the text was doubtless made for the reason that, otherwise, ver. 40 would seem to be unintelligible. [The verse is omitted by Alford, who, with others, supposes that the interpolation is intended "to account for Silas being found again at Antioch, ver. 40."—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 30–32. *a.* **So when they were dismissed.**—Certain religious services were probably held, when the men took leave, as in the case mentioned in ch. xiii. 3. Ἀπολυθέντες, no doubt, refers primarily to the two messengers sent from Jerusalem, as the epistle was placed in their hands, according to ver. 28, compared with ver. 27, and they alone could deliver it, on their arrival at Antioch, to the congregation. Still, it may be easily conjectured that all the travellers, including Paul, Barnabas, and other Antiochians, were sent away by the congregation of Jerusalem, in a fraternal spirit, and with special religious services.

b. **Gathered the multitude together.**—As soon as the messengers reached Antioch, they discharged the duties assigned to them, at a meeting which the whole congregation attended; the epistle was delivered and read. The result was, that the Christians were conscious of no other feelings than those of joy, on account of the παράκλησις which it contained, that is, its fraternal and tranquillizing language, which completely

silenced the Pharisaic demands by which they had been disturbed (Luther: "comfort," and de Wette somewhat similarly: "tranquillizing assurance."). ["Παρεκάλεσαν, *exhorted* ("comforted," Bengel), which occurs in ver. 32, does not render it necessary to interpret the noun here: *exhortation* (Beza, Meyer), for the letter contains but little hortatory matter." (de Wette).—Tr.].—After the letter had been read, the two messengers, Judas and Silas addressed the assembly, as they too, (*καὶ αὐτοί*), as well as Paul and Barnabas, were endowed with the gift of prophecy [see xiii. 1. b., and the references there.—Tr.], and, as inspired men, could utter holy and inspiring words. They now exhorted the congregation, and strengthened the souls of the believers in their faith, by copiously speaking the living word.

Ver. 33–35. **And after they had tarried.**—The two messengers of the congregation in Jerusalem, after having spent some time in Antioch, were dismissed by the Christians of the latter city, in order to return to the apostles. They were sent away with religious solemnities and **with peace** (*μετ' εἰρήνης*, with sentiments of peace, and with good wishes, *i. e.*, with blessings). ["The allusion is to the formula that was customary at parting: *πορεύου*, or, *ὕπαγε εἰς εἰρήνην*, or, *ἐν εἰρήνῃ*, Mark v. 34; Lu. vii. 50; viii. 48; Acts xvi. 36; Jam. ii. 16." (Meyer).—Tr.]. It appears that both Judas and Silas now returned to Jerusalem; whereas, the conjecture that Silas remained behind in Antioch, was inserted in the text as early as the fifth and sixth centuries, to which Cod. Ephraemi (rescriptus), [C., see above, note 3, appended to the text.—Tr.] and Cod. Cantabrig. [or, Bezæ; D.] belong. ["There is no improbability in supposing, either that Paul sent for Silas before setting out upon his second mission, or that Silas had returned to Antioch in the mean time." (Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. Many different modes of exhibiting Christian truth have already been mentioned in the present narrative: *παρακαλεῖν* and *ἐπιστηρίζειν*, ver. 32, and comp. ver. 41; ch. xiv. 22; again, *διδάσκειν*, ver 35, and *εὐαγγελίζεσθαι τὸν λόγον τοῦ κυρίου*, *ibid.* The latter phrase, as in ch. xiv. 7, 21, means the preaching of the Gospel to those who are still unacquainted with its joyful tidings; it describes the work of missionaries. Hence the statement in ver. 35 refers to certain labors of Paul and Barnabas, partly, in the bosom of the congregation, and partly, beyond its confines, that is, in the vicinity of Antioch. *Διδάσκειν* describes, specially, the act of communicating doctrinal truth, which is designed to afford still clearer views, and to produce a still deeper conviction of the truth which had already been acknowledged. *Παρακαλεῖν*, on the other hand, designates the act of exhortation, and is applied to discourses which influence the will and the mind, and form the character of the hearer; its result is *ἐπιστηρίζειν*, that is, the actual strengthening of his soul.

HOMILETICAL AND PRACTICAL.

Ver. 31. **Which when they had read, they rejoiced.**—This short epistle created joy among them. But how much more should we rejoice that we are permitted to read so many epistles of the apostles! And what a source of joy the entire Bible should be to us, which is, in truth, an epistle of God, addressed to men! (Quesnel).—No one can so fully enjoy the comfort which exemption from the law affords, as those who had previously felt the pressure of this heavy yoke. (Ap. Past.).

Ver. 32. **And Judas and Silas - - - exhorted the brethren.**—They have no wish to be idle in Antioch. How happy the faithful teacher's heart is, when he can conduct souls to the Saviour! The slothful servant, on the other hand, imagines that he has accomplished a vast work, when he complies with his official obligations, and fulfils the public duties which are imperatively demanded. (Ap. Past.).—Even the apostolic age, although it enjoyed the ordinary means of edification furnished by the word of God, did not discard such extraordinary means of strengthening its faith. The glory of the Lord is reflected in each of his servants with a peculiar lustre; the old and well-known evangelical truth often makes a peculiar impression, when it is proclaimed in a manner to which we had not hitherto been accustomed (as at missionary festivals, ecclesiastical diets, etc.). (Williger).

Ver. 33. **They were let go in peace from the brethren.**—When we have faithfully delivered the message intrusted to us, we can return in peace to him who sent us; John xvi. 5, 28. (Starke).—We should not be discouraged, nor apprehend that a religious controversy cannot be decided satisfactorily, provided that the parties fear God, and are willing to receive instruction. (id.).

Ver. 35. **Paul also and Barnabas continued**, etc.—Remember, O my soul, the weighty saying: "Go, when Jesus calls thee; hasten, when he draws thee; pause, when he restrains thee."—When Jesus glorifies the day of his grace in any spot, then rejoice that mercy is granted to others.—But when he demands thy services, arise in strength; when his voice is silent in thy soul, make no attempts of thine own. (Zinzendorf).

The bond which unites the Christian congregations: we see it, I. In the teachers who went from one congregation to another with their message; II. In the truth, which, without change, was proclaimed to all alike. (Lisco).—*The Gospel of the free grace of God in Christ Jesus, a consolatory epistle addressed to every conscience which is burdened by the law*, ver. 31.—*The blessed journey of the messengers of peace, who carry the Gospel with them:* I. They convey peace to anxious hearts, ver. 31; II. They unite believing souls in peace, ver. 32, comp. with ver. 24; III. They depart in peace to the mother-church in the heavenly Jerusalem, ver. 33.—[*The Epistle of the church of Jerusalem*, ver. 23–29: I. Occasion; II. Contents; III. Spirit in which it is written.—*The effects*

produced by the Epistle of the church of Jerusalem, ver. 30, 31: I. Described: (*a*) it assigned a proper position to the apostle of the Gentiles (opened a wider door); (*b*) corrected the extreme views of Judæo-Christians (expelled the error concerning righteousness by works); (*c*) established the Gentile-Christians in their holy faith (free salvation in Christ). II. The circumstances which enabled it to produce such effects: (*a*) the holy source from which it proceeded; (*b*) the wisdom which pervaded it; (*c*) the important principles which it established. III. Lessons taught by these effects: (*a*) the Christian mode of conducting religious discussions; (*b*) the benefits arising from a judicious system of church government and discipline; (*c*) the value of the word of God as the source of light and grace.—Tr.]

SECTION III.

THE SECOND MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY SILAS AND TIMOTHEUS, TO ASIA MINOR, AND EUROPE.

Chapter XV. 36—XVIII. 22.

A.—COMMENCEMENT OF THE JOURNEY. PAUL AND BARNABAS SEPARATE ON ACCOUNT OF JOHN MARK; BARNABAS PROCEEDS WITH MARK TO CYPRUS, AND PAUL WITH SILAS TO SYRIA AND CILICIA.

Chapter XV. 36–41.

36 And [But] some days after, Paul said unto Barnabas, Let us go again [Up (δή), let us turn back] and visit [look after] our[1] brethren in every city where [in which] we have preached the word of the Lord, *and see* [*om.* and see] how they do [bear them-
37 selves]. *And Barnabas determined to [advised that they should][2] take with them
38 John, whose surname was Mark. *But Paul thought not good to [deemed it just not to] take him [this one, τοῦτον] with them, who departed [had fallen away] from them
39 from Pamphylia, and went not [had not gone] with them to the work. *And the contention was so sharp between them, [Hence (οὖν)[3] a sharp contention arose, so] that they departed asunder [separated] one from the other: and so [*om.* so] Barna-
40 bas took Mark [along], and sailed unto Cyprus; *And [But] Paul chose Silas [as a companion], and departed [went forth], being [after having been] recommended
41 [commended] by the brethren unto the grace of God [of the Lord][4]. *And he went [journeyed] through Syria and Cilicia, confirming [and strengthened] the churches [congregations].

[1] Ver. 36. ['Ημῶν after ἀδελφοὺς from G. H., is omitted in A. B. C. D. E. Cod. Sin., Vulg. etc., and is cancelled by recent editors generally.—Tr.]

[2] Ver. 37. 'Εβουλεύσατο [of *text. rec.* and retained by Alf.] is supported, it is true, by only two uncial MSS. [G. H; D. has ἐβουλεύετο], while four of the latter [A. B. C. E., and also Cod. Sin.], and nearly all the versions [Vulg. *volebat*] exhibit ἐβούλετο [which Lach. and Tisch. adopt]. But ἐβούλετο could have far more readily been substituted, as an easier reading, than that it, if the original word, should have been converted by a later correction, into ἐβουλεύσατο. [The latter was usually interpreted in the sense of ἐβούλετο; comp. v. 33. (Meyer).—Instead of τὸν 'Ιωάν., of *text. rec.*, from G. H., recent editors read καὶ 'Ιω., with A. C. E. Vulg.—B. and Cod. Sin. have καὶ τὸν Ιω.—Tr.]

[3] Ver. 39. [For οὖν before παροξ., of *text. rec.* from C. E. G. H., Lach. Tisch. and Alf. substitute δὲ from A. B. D. and Cod. Sin.—Tr.]

[4] Ver. 40. Κυρίου [from A. B. D. and Cod. Sin., and adopted by recent editors] is preferable to Θεοῦ [in C. E. G. H., Vulg.], which seems to be conformed to the parallel passage in ch. xiv. 26.

EXEGETICAL AND CRITICAL.

Ver. 36. The commencement of the second missionary journey of Paul is not stated with chronological precision; it took place **some days after**. Silas and Judas had, according to ver. 33, remained for some time at Antioch, and, after their departure, Paul and Barnabas **continued in Antioch**, ver. 35. (It is probable that Peter's visit to Antioch occurred during this period, Gal. ii. 11 ff.). Paul now proposed to set forth on another journey. He had undertaken the former by the direction of the Holy Ghost, who spoke by the mouth of certain prophets, ch. xiii. 2. On the present occasion, the suggestion proceeds from Paul, who exhorts Barnabas to unite in the work with him. He appears to have had originally no other purpose than that of visiting the congregations which

had been founded during the former journey. This fact is implied by the word ἐπιστρέψαντες, (*i. e.*, re-entering a road that had previously been travelled over), as well as by the language: ἐπισκεψώμεθα—πῶς ἔχουσι; that is, the primary purpose was to visit only those cities in which both had preached the Gospel. They wished to look after the brethren πῶς ἔχουσι, *i. e.*, to ascertain their present moral and religious state, and their condition in general. ['Ἐν αἷς, because πᾶσαν is used in a collective sense, WINER. *Gr. N. T.* § 21. 3. (Meyer).—TR.]

VER. 37, 38. Barnabas appears to have at once expressed a willingness to unite with Paul in visiting the congregations, but he advised (ἐβουλεύσατο, *consulere*) that they should take John Mark along, as their companion; Paul refused his consent; he could not approve of the proposition that Mark should accompany them, as the conduct of the latter on the former journey seemed to him to have been a *falling off* from them both (ἀποστάντα taken in a strict sense of the word). The term ἀξιοῖν designates a moral judgment: "he does not deserve that we should take him with us; he has made himself unworthy of it." The peculiar mode of expression, moreover, very plainly shows that Paul's indignation on account of that conduct, was avowed with warmth and energy; see ch. xiii. 13, EXEG. note; (τὸν ἀποστάντα—μὴ συμπ. τοῦτον). [Τοῦτον, at the close: "we may well believe that Paul's own mouth gave originally the character to the sentence." (Alf.)—TR.]

VER. 39-41. Barnabas did not agree with Paul in judging the conduct of Mark with such severity; the latter was, besides, his nephew, Col. iv. 10. ['Ανεψιός, *consobrinus*, Vulg.; *relative*, de Wette; *cousin*, Robinson; Meyer.—TR.]. A discussion, conducted with great warmth,—a sharp contention (παροξυσμός)—ensued, and the result was that the two men parted, and took different roads. ["There is little doubt that severe words were spoken on the occasion. It is unwise to be over-anxious to dilute the words of Scripture, and to exempt even Apostles from blame. - - - We cannot, however, suppose that Paul and Barnabas parted, like enemies, in anger and hatred. It is very likely that they made a deliberate and amicable arrangement to divide the region of their first mission between them, Paul taking the continental, and Barnabas the insular, part of the proposed visitation. Of this at least we are certain, that the quarrel was overruled by Divine Providence to a good result. One stream of missionary labor had been divided, and the regions blessed by the waters of life were proportionally multiplied. St. Paul speaks of Barnabas afterwards (1 Cor. ix. 6,) as of an Apostle actively engaged in his Master's service." (CONYB. & H.; *Life*, etc. *of St. Paul*, I. 270-272). —"Luke does not mention the re-union which was subsequently effected (Col. iv. 10; Philem. ver. 24; 2 Tim. iv. 11), which would be very surprising, (as Mark was a disciple of Peter), if the opinion of those were correct, who allege that the Book of THE ACTS was written in order to harmonize Paulinism with Petrinism." (Meyer, *ad loc. n.*).—TR.]. Barnabas adhered to his purpose, and, retaining Mark, proceeded with him to the island of Cyprus, his original home (iv. 36), while Paul chose **Silas** as his companion, who had, according to ver. 33, returned to Jerusalem [on the omission of ver. 34, see note 3, appended to ver. 30-35, and the EXEG. note.—TR.], but, as it would appear, afterwards came back to Antioch. The statement, ver. 40, that Paul was dismissed in a solemn manner, and commended in the intercessory prayers of the congregation to the grace of the Lord, does not seem to include Barnabas. It is possible that he departed suddenly, or immediately after the dispute with Paul; at least *his* journey is more directly connected in ver. 39 with that scene, than that of Paul. It is certain, however, that Barnabas, after sailing to Cyprus, performed precisely the labors which Paul had proposed, ver. 36. Paul, on the other hand, in company with Silas, travelled by land, and, primarily, visited Syria and Cilicia, so that, like Barnabas, he sought his own early home, and, at first, confined his labors to the Christian congregations which had already been established, and which he strengthened in faith and in the Christian life. ["Here we finally lose sight of Barnabas in the sacred record." (Alf).—TR.]

DOCTRINAL AND ETHICAL.

1. Paul seems, at the first view, to have merely followed an impulse of his own mind, in undertaking the second missionary journey, which was of far greater extent than the first, and conducted him even to Europe; whereas, on the former occasion, he was directed by the Holy Ghost to set forth, and was commissioned by the congregation at Antioch. Still, the second journey, which was so abundantly blessed, was not the result of human plans and individual choice. It was, without doubt, from a sense of duty with respect to the congregations in Asia Minor, which had been established during the first journey, or, in consequence of the suggestions of his conscience, which was enlightened and guided by the Spirit of God, that Paul resolved to undertake this journey, and summoned Barnabas to accompany him. He did not at that moment intend to preach the Gospel, primarily, to unconverted men—to engage in the work of foreign missions; he rather designed to inquire into the state of those who were already converted, and to encourage them—a work allied to domestic missions, or, as it were, the "inner mission". It was only during the progress of the journey that he became conscious that more extensive labors were assigned to him. The journey was intended to bear the character of an apostolic visitation; its purpose was: ἐπισκέψασθαι τοὺς ἀδελφοὺς—πῶς ἔχουσι, *quomodo se habeant in fide, amore, spe; nervus visitationis ecclesiasticæ* (Bengel)—an apostolic model of a church-visitation; comp. also ch. viii. 14, 15; ix. 32.

2. Paul practically demonstrated, in the case of Mark, all the keenness and severity of his moral judgment. He regarded the act of the latter in withdrawing from him and Barnabas, and from their common work at that time (xiii. 13), not as a matter of indifference in a moral point of view, but as one which, in his judgment, betrayed an inexcusable want of fidelity and Christian steadfast-

ness. Mark did not apostatize from Christ Himself, but from *them*,—the two messengers of Christ (ἀπ' αὐτῶν, ver. 38). Paul does not condemn him in exaggerated and passionate terms, as if he had become an infidel and an enemy of Christ. But he would not permit Mark to accompany them on the second journey, for he would otherwise have thus conferred on the latter a privilege, a dignity, a distinction (ἠξίου), of which he had rendered himself unworthy. Barnabas does not accord with Paul in pronouncing this stern sentence, but prefers to act in a mild, calm, and forgiving spirit. Each of the two men, doubtless, aided in conducting Mark to the salvation of his soul; the severity of Paul led him to repentance, humbled and warned him, while the gentleness of Barnabas preserved him from despondency. Paul did not, subsequently, remember the affair to his disadvantage, but must have forgiven him, for, otherwise, he would not have conveyed Mark's friendly salutations to the Colossians, and recommended him to the congregation (Col. iv. 10). [See Exeg. note on ch. xiii. 13.—Tr.]

8. The scene which Barnabas and Paul exhibited, ver. 39, was marked by so much heat and passion, as far as we are enabled to judge, that it cannot have left either party, at the close, free from the stain of sin. ["Jerome says: "Paulus severior, Barnabas clementior; uterque in suo sensu abundat, et tamen dissensio habet aliquid humanæ fragilitatis." *Contra Pelag.* II. 522. And Chrysostom says: "ὁ Παῦλος ἐζήτει το δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον." (*Conyb. and H.* I. 271. n. 4.)—Tr.].—Here, again, the word of God, in place of covering the sins of the most worthy servants of God with the mantle of charity, testifies with the utmost sincerity respecting them, for the sake of the truth. The case affords another proof that where sin abounds, the grace of God in Christ does much more abound [Rom. v. 20], so that, although so many temptations, and such great infirmity of the flesh may intervene, grace nevertheless preserves, sanctifies and sustains the children of God. Indeed, even this separation, which could not have occurred without sin, nevertheless produced good fruits, in the overruling providence of God, which does all things well, and conducts all to a glorious issue. Not only did Paul, no longer hindered by a companion of equal, or, originally, of superior rank, develop all his powers of action in an independent manner; but, further, the division of the work between himself and Barnabas, promoted the general interests of the cause. He had hitherto labored in common with Barnabas, in only *one* direction; but now, *two* missionary journeys were simultaneously undertaken, and, instead of a *single* pair of missionaries, *two* pairs now labor, at the same time, in different places.

HOMILETICAL AND PRACTICAL.

Ver. 36. **Let us go again and visit our brethren**, etc.—It is not enough to plant a congregation; it must also be watered and nourished; 1 Cor. iii. 6. (Starke).—A church-visitation that is judiciously conducted, is necessary, in reference to pastors, as well as to the hearers. (Quesnel).

Ver. 39. **And the contention was so sharp**, etc.—Even the most eminent saints are not without their faults, which should, however, be carefully distinguished from dominant sins. (Starke).—But why did this dissension occur, and why is it even recorded here? Will it not, during all succeeding ages, give offence? No! It is precisely in this respect that the scriptural narrative differs from human biographies. The former exhibits a good man to our view, and then proceeds to state his faults, showing, at the same time, the manner in which the overruling grace of God, nevertheless, conducts all to a happy issue. The latter usually dwell on favorable circumstances, and, nevertheless, often leave the reader in doubt respecting the true character of the individual. Mark, who is afterwards found walking in the right way (Col. iv. 10), may have, on the one hand, been deeply humbled by the rigor of Paul, and, on the other, comforted and encouraged by the indulgent love of Barnabas. The one was as necessary to him as the other. (Rieger).—Barnabas occupied the position of a kind and gentle mother, who is very willing to excuse and overlook the faults of her children. Paul acts like a thoughtful father, who applies the rod, and says: 'The spoiled child must be taught to feel.' (Gossner).—Paul appears to have entertained a correct view of the case, rather than Barnabas, and Gideon furnished him with a model belonging to the Old Testament, Judg. vii. 3. Still, it was not necessary that he should contest the point with such warmth; he might have remembered the example which Abraham gave; Gen. xiii. 8, 9. It was well, however, that the two men separated. Those whose characters are so essentially different, can seldom accommodate themselves readily to one another. Even while they remain brethren in Christ, it is better that each should stand alone. (Williger).—Let us look away from the errors and infirmities of the saints, which, however, the Scriptures never conceal, and let us rather contemplate the unerring hand of the Lord, which guides all things to a happy end. The severity of Paul did not injure Mark, but rather induced him to be more faithful; and, at a subsequent period, Paul speaks of Barnabas as his faithful associate in the work of the Lord, 1 Cor. ix. 6. (Besser).

Ver. 40. **And Paul chose Silas**, etc.—Silas, a Judæo-Christian, educated in Jerusalem, the companion of the apostle of the Gentiles! What vast and happy results the occurrence mentioned in ver. 1, had accordingly produced! (Williger).—**Recommended by the brethren unto the grace of God.**—This special attention which the congregation paid to Paul, indirectly shows that the brethren virtually approved of his course, rather than of that of the other. (Rieger).

Human weakness, even in the most experienced Christians: I. That it does exist; II. Consolatory truths of religion in reference to it. (Lisco).—*The contention of the brethren:* I. What was the subject? (*a*) Both supposed that they were contending for Christ; (*b*) each contended, unconsciously, for himself and his own will. II. Which one was in the right? (*a*) Both desired that which was right—the spiritual welfare of

the erring man, and the promotion of the kingdom of God; (*b*) neither was in the right, as each adhered to his own opinion, without fully examining that of the other; (*c*) both did right when they voluntarily separated, in order that love might not be subjected to further interruptions. (id.).—*Why do the Scriptures disclose the weaknesses of the servants of God?* I. To mortify spiritual pride, so that none may boastingly say: 'I shall never be overcome.' II. To afford comfort in the midst of human infirmities, by suggesting the encouraging thought: 'They, too, were flesh of our flesh.' III. To render honor to the divine wisdom, which can educe a blessing even from the faults of men.—*The Lord triumphs, even when his servants exhibit weaknesses:* I. Without His grace, even their virtues become failings; the mildness of Barnabas would have otherwise been a weak indulgence; the rigor of Paul, inflexible harshness. II. By His grace, blessings flow even from their faults; the humiliation which Mark endured, aided in restoring his strength and firmness; the separation of the apostles divided the full stream of the Gospel message into two branches, and thus more widely diffused the latter.—*The divisions of the children of God carry their own remedy with them:* for, I. They stand on the same foundation of faith; II. They have the same exalted aim; III. They bow in submission to the same Lord and Master.

B.—ON THE ROAD PAUL ASSOCIATES TIMOTHEUS WITH HIMSELF, AND, AFTER VISITING THE CONGREGATIONS WHICH HAD BEEN RECENTLY ESTABLISHED, TRAVELS RAPIDLY THROUGH ASIA MINOR, TO TROAS.

CHAPTER XVI. 1–8.

1 Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain [*om.* certain][1] woman, which [who] was a Jew-
2 ess, and believed; but his father *was* a Greek: *Which [Who] was well reported of by
3 the brethren that were at [brethren in] Lystra and Iconium. *Him would Paul have to [Paul desired, ἠθέλησεν, that this man should] go forth with him; and took and circumcised him because of the Jews which [who] were in those quarters [places]: for
4 they knew all that his father [for all knew of his father, that he] was a Greek. *And as they went [But as they journeyed] through the cities, they delivered[2] them the decrees for to keep, that were ordained of [delivered to them for their observance the decrees which had been made by] the apostles and elders which were at [elders in] Jeru-
5 salem. *And so [Thus, then, μὲν οὖν] were the churches [congregations] established
6 in the faith, and increased in number daily. *Now [But] when they had gone throughout[3] [through] Phrygia and the region of Galatia [the Galatian region], and were forbidden of [restrained by] the Holy Ghost to preach [from preaching] the word in Asia,
7 *After they were come to [And came towards] Mysia, they assayed to go into [they attempted to journey to][4] Bithynia: but [and, καὶ] the Spirit [of Jesus][5] suffered them
8 not. *And [Then, δὲ] they passing by Mysia came down to Troas.

[1] Ver. 1. [τινος after γυν., of *text. rec.*, from G. H., fathers, etc. is omitted by Lach., Tisch., and Alf., in accordance with A. B. C. D. E. Cod. Sin., many minuscules, versions, and fathers.—TR.]

[2] Ver. 4. [For παρεδίδουν, of *text. rec.*, Lach., Tisch., and Alf. read παρεδίδοσαν, with A. B. C. (—δουσαν). E., and Cod. Sin. The reading of D., in the whole verse, varies considerably from that of the other MSS.—See WINER: *Gr. N. T.* § 14, l. c.—TR.]

[3] Ver. 6. [Lach. and Tisch., with whom Meyer concurs, read, not διελθόντες, as in *text. rec.* from G. H. and most minuscules, but διῆλθον, with A. B. C. D. E. and also Cod. Sin., etc. Alford, with whom de Wette is inclined to concur, rejects the latter as an "emendation to avoid the repeated participial clauses." Lach. and Tisch. also insert δὲ after ἐλθόντες in ver. 7. with A. B. C. D. E. and Cod. Sin., which Alf. omits in accordance with G. H.—TR.]

[4] Ver. 7. a. εἰς τὴν Βιθυνίαν is fully attested [by A. B. C. D. E. Cod. Sin., fathers], whereas κατά τ. B. [of *text. rec.*] is supported by only two later manuscripts [G. H.—Εἰς is adopted by all the recent editors; "κατὰ is either an error of the copyists, occasioned by κατὰ τ. M. which precedes, or is an intentional explanatory alteration." (Meyer).—TR.]

[5] Ver. 7. b. The *text. rec.* has merely τὸ πνεῦμα [in accordance with G. H.], while the five oldest manuscripts [A. B. C (corrected): κυριου, (original). D. E. and Cod. Sin., with Syr. Vulg. etc.] exhibit τὸ πν. Ἰησοῦ, which is undoubtedly the genuine reading. [Ἰησοῦ is inserted by recent editors generally, and unhesitatingly acknowledged by Meyer, de Wette, etc.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. Then came he to Derbe and Lystra.—Timotheus [whose name is "sometimes written in our Bible with an English termination, *Timothy*" (Alex. *ad. loc.*)—TR.] was, without doubt, a native of Lystra and not of Derbe, for the former name is the nearest antecedent to ἐκεῖ. This view is supported by ver. 2, in which Lystra is again mentioned, along with Iconium, while Derbe is not named. This is also the opinion of de Wette, Winer, and Meyer, although, according to the usual supposition (which

Neander also entertains), Derbe was his native city.—Timotheus was already a μαθητής, when Paul, in the course of the present journey, came to this region; it may therefore be assumed that he had been converted during the first missionary journey [through the agency of Paul, who calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2, perhaps in Antioch in Pisidia; see 2 Tim. iii. 10, 11. (Alford).—Tr.]. He was the offspring of a mixed marriage, inasmuch as his mother (named Eunice, 1 Tim. i. 5), was a Judæo-Christian, while his father was a Ἕλλην, a pagan. ["Ἰουδαίας is an adjective (John iii. 22), as well as Ἕλληνος." (Meyer).—Tr.]. There is no indication whatever here found that the latter had embraced the Christian religion; it may, on the contrary, be inferred from the words: ὅτι Ἕλλην ὑπῆρχεν, ver. 3, that he was still a pagan at that time, and that he had neither become a Jewish proselyte, nor been converted to Christ, (Luther's version: 'his father *had been* a Greek, conveys a wrong sense).

Ver. 3. *a.* **Him would Paul have to go forth with him.**—Paul resolved (ἠθέλησεν) that Timotheus should leave the house of his parents (ἐξελθεῖν), and proceed with him on his missionary journey. The motives which influenced him in selecting precisely this individual, are not stated in direct terms. The connection, however, indicates that one motive, at least, was furnished by the high regard (ἐμαρτυρεῖτο) which the Christians in Lystra and Iconium entertained for Timotheus—a regard which was doubtless justified alike by his character, by his godly and upright walk, and by his gifts. Moreover, the very circumstance that, on account of his descent, he was equally allied to the Jews and to the pagans, may have aided in determining the apostle's choice. ["Supposing Timothy to have been converted during Paul's first visit to Lystra, he had now been a disciple three or four years." (Hackett, ad. loc.); see, further, 1 Tim. iv. 14; vi. 12; 2 Tim. i. 6.—Tr.]

b. **And took and circumcised him** (Timotheus).—The expression λαβ. περιέτ. seems to indicate that the apostle did it personally, and not through the agency of a third party (Neander); like every Israelite, he was fully authorized to do it. It must necessarily be supposed that Timotheus voluntarily submitted to circumcision. What was the apostle's motive in performing this act? It had a reference to the Jews of those cities, who well knew that the father of Timotheus was a pagan. Accordingly, the motive cannot be traced to any disposition to yield to *Christians* who entertained Pharisaic or Judaistic views, and still less to any belief on the part of the apostle that circumcision was *per se* necessary to salvation. He was influenced solely by considerations connected with *the unconverted Jews* of that region, who would unquestionably have taken offence, and been less accessible, if Timotheus, as the son of a pagan, and uncircumcised, had actively engaged with Paul in the work. [Paul conformed to the principle stated in 1 Cor. ix. 20. (de Wette).—Tr.]. Besides, a Jewess was not at liberty, according to strict Jewish views, to marry a pagan, and the children who were the issue of such marriages, were regarded as bastards; see Ewald, *Gesch. d. a. Z.* p. 445, and, below, Doctr. etc. no. 1. ["Intermarriage with the heathen was forbidden by the law (see Deut. vii. 3; Ezra x. 2, 44; Neh. xiii. 23); but some suppose a distinction between *strange wives* and strange *husbands*, founded on the cases of Esther and Drusilla (ch. xxiv. 24)." (Alexander, *ad. loc.*).—Tr.]

Ver. 4–6. *a.* **And as they went through the cities.**—Paul delivered the decrees of Jerusalem which were to be observed, when he revisited the cities of Pisidia, Lycaonia, and Pamphylia; he was accompanied, on this occasion, by Silas and Timotheus. These decrees and the renewed intercourse of the congregations with the apostle, strengthened the believers spiritually, and promoted their external growth. Bengel here makes the happy remark: *rarum incrementum, numero simul et gradu.*

b. The party continued their missionary journey; after leaving Pisidia, they crossed the mountain range of Taurus, and, proceeding in a northerly direction, went to the midland districts of Asia Minor. They visited **Phrygia** (the *Phrygia Major* of the ancient geographers) and **Galatia**; the latter received its name from certain Gaulish or Celtic tribes, which, during the third century before the Christian era, had left Thrace, and, after inundating Asia, had established themselves in this region. [For **Galatia**, see Conyb. and H., *Life* etc. *of St. Paul*, I. 262. London. 1854.—Tr.]. Although the narrative mentions these provinces only in a cursory manner, we can, nevertheless, assume that, during the present journey, Paul established those congregations in several Galatian cities, to which, about the year 55 A. D., he addressed his important Epistle. ["This very cursory notice of a journey in which we have reason to think so much happened (see ch. xviii. 23; Gal. iv. 13 ff.), seems to show that the narrator was not with him (Paul) during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10." (Alf.)—Tr.].

Ver. 7, 8. **But the Spirit suffered them not.**—Paul intended, as it seems, to proceed at once from Galatia and Phrygia, in a westerly direction, to **Asia**, *i. e.*, *Asia proconsularis*, or, to the western coast, namely, to Mysia, Lydia, and Caria. But he and his attendants were restrained by the Holy Ghost (by some intimation or internal direction) from entering this region, and there preaching the Gospel. When they had, therefore, reached the eastern boundary of the latter, they continued their journey in a northerly direction as far as Mysia, where this northwest angle of Asia Minor touches Bithynia and the coast of the Bosphorus and the Black Sea, intending to enter the latter district; but, here again, they were turned back by the Spirit of Jesus [see note 5, appended to the text.—Tr.], and were restrained from preaching the Gospel there. ["Under these circumstances they perceived that they were directed to proceed to the *west*, to Greece, and it was *this* course which the Spirit really indicated." (Meyer).—Tr.].—With respect to the grammatical construction, the most simple method seems to us to be that of regarding the three participles in ver. 6, 7,

διελθόντες—κωλυθέντες—ἐλθόντες, as expressing a certain sequence in the order of time; and this interpretation is also the most natural, in a geographical point of view. They were, accordingly, induced to pass along the borders of Mysia, ver. 8, *i. e.*, along the southern borders of *Mysia Minor*, and down the coast of the Ægean sea to the sea-port of Troas, on the south of the promontory of Sigæum. ["*Little* Mysia belonged to Bithynia, *Great* Mysia, on the other hand, belonged to the province of Asia." (de Wette).—"Troas - - - as a district, though geographically a part of Mysia, and politically a part of the province of Asia, was yet usually spoken of as distinguished from both. - - - Thus Ptolemy treats it as distinct from Great Mysia and Little Mysia. He calls it also by the name of Little Phrygia." (Conyb. and H. I. 300, and no. 4.)—Tr.].

DOCTRINAL AND ETHICAL.

1. The circumstance that Paul should have circumcised Timotheus, while, as he himself states in Gal. ii. 3, he would not, when he was in Jerusalem, permit his attendant Titus to be circumcised, has given very great offence to some writers. They suppose that if the statement in the present passage were true, the apostle would have betrayed great weakness and inconsistency of character, and they therefore assert that the present narrative is absolutely incredible. (Baur, *Paulus*, p. 129 ff. note; Zeller, *Apostgesch.*, p. 239 ff.). But the two cases differ so widely in their whole nature, that they cannot possibly be placed in the same category. In Jerusalem, Paul found Judaizing Christians before him, to whom he was not at liberty to yield; here, on the other hand, he had respect to the unconverted Jews of Asia Minor, whom he was apprehensive of repelling, if an uncircumcised missionary assistant had stood at his side, but to whom the circumcision of the latter might open an avenue for the Gospel. Moreover, circumcision was *demanded* in the former case, as indispensable to salvation; the language employed, admitted of no other construction. Under such circumstances, it became a duty which Paul owed to the truth of the Gospel, not to yield. But *here*, the motive which actuated him proceeded from the peculiar circumstances in which he was placed, and was not derived from any supposed religious necessity. (Comp. my [Lechler's] *Apost. u. nachap. Zeitalter*, 2d ed. p. 419. *note* 1). [This note of the author, exhibits the foregoing views, and is chiefly occupied with remarks on the objections of Baur and Zeller.—Tr.]. The *Formula Concordiæ* (p. 792, ed. *Rech.*) already explains the distinction with accuracy:—*Circumcisionem Paulus alias* (*in libertate tamen christiana et spirituali*) *observare aliquoties solebat*, Act. xvi. 3. *Cum autem pseudoapostoli circumcisionem ad stabiliendum falsum suum dogma* (*quod opera legis ad justitiam et salutem necessaria essent*) *urgerent, eaque ad confirmandum suum errorem in animis hominum abuterentur, ingenue affirmat Paulus, quod ne ad horam* [Gal. ii. 5] *quidem ipsis cesserit, ut veritas evangelii sarta tectaque permaneret.*

2. Paul was guided by the Spirit of God, when he directed his steps from the interior of Asia Minor to the sea-coast, opposite to Europe. *Πνεῦμα ἅγιον*, (ver. 6) cannot mean the holy spirit of prudence which judged correctly of the circumstances (de Wette), but designates, in accordance with the doctrine and language of the whole book, the objective Spirit of God, whose communications, however, are received within the sphere of the human spirit, and who can announce His will, His divine and holy determination, positively or negatively, to the soul. The guidance of the Holy Ghost is not, in the present case, of a positive nature—He does not command, (as, for example, in ch. xiii. 2, 4); His influence assumes a negative form—*He hinders, keeps away from*, (*κωλυθέντες—οὐκ εἴασεν αὐτούς*); the latter act seems to have been even more earnest and energetic in character than the former. —The Spirit is, in a single case, ver. 7, [see note 5, appended to the text.—Tr.], named *τὸ πνεῦμα Ἰησοῦ*. The Spirit of the glorified Redeemer, who truly lives and reigns, directly interposed on this occasion, when the Gospel was to be carried beyond the confines of one quarter of the globe, and brought to Europe; He restrained by his irresistible intimations, so that ultimately no other route remained open, except the one which conducted to the sea-coast, and thence to Europe.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Then came he to Derbe and Lystra.**—This was the soil which Paul had moistened with his blood, ch. xiv. 19; but how abundant were those fruits of his sufferings, which God afterwards enabled him to witness with joy. He here finds a number of disciples, when he revisits the spot, and among them, his own Timotheus—the trophies of his sufferings, the seals of his apostleship. (Ap. Past).—**Timotheus, the son of - - - Greek.**—Who could have expected such a blessing from this unequal marriage? It is probable that his father either was already dead or had forsaken his wife, so that the believing mother enjoyed the more freedom in bringing up her son in the knowledge of the Holy Scriptures. She had not, on the other hand, been able to effect his circumcision in his infancy. How many an orphan might be found in the world, bedewed with the tears of a devout mother, and growing up as a plant of the Lord! (Rieger).—The true disciples and servants of Jesus, are not in every case the sons of learned and devout fathers.—It was often only the prayer or blessing of a godly mother or grandmother, which first enkindled the flame of a living knowledge of Jesus in a youthful heart. (Ap. Past.).

Ver. 2. **Well reported of by the brethren.**—This is far more honorable than a *testimonium* which a candidate obtains by low arts from people of the world. (Ap. Past.).—The child Jesus increased in favor not only with God, but also with *man* [Lu. ii. 52]; so God often prepares his agents by the formal testimony which a young man receives from others, and which often exercises a great influence on his future career. (Rieger).

Ver. 3. **Him would Paul have to go forth with him.**—Besides the favorable testimony of

others, Paul must have had a presentiment "that he would find no one who was so entirely like-minded as Timotheus" [Phil. ii. 19, 20]. (Rieger).—When we deny ourselves, and consequently seem to sustain a loss, but when our motives are pure, God provides a recompense in another and a better object. Paul declined, from a pure motive, to take Mark with him; God now gives him Timotheus, who is both more competent, and more steadfast. (Starke).—**Circumcised him, because of the Jews.**—This act was not contrary to the apostolic decree of Jerusalem, for the latter only declared that circumcision should not be forced on any one, as if it were necessary to salvation. Paul acted in each case solely in the interest of the Gospel. When he had reason to apprehend that the latter would suffer injury, he resisted the attempt to enforce the law of circumcision; but when he hoped that the cause of the Gospel would be promoted by it, he could direct another to be circumcised; and in other respects also, he could become to the Jews as a Jew. The act of an individual may often seem to proceed from carnal wisdom, or provoke the charge of fickleness, and may, nevertheless, have been performed in accordance with the same principle of faith or love. (Rieger).—"Paul circumcised Timotheus, in order to abolish circumcision," that is, in order to open an avenue for the Gospel to the Jews. (Chrysostom).—"It is just as if I should now go among the Jews in order to preach the Gospel, and should find that they were weak; I might, in that case, be willing to submit to circumcision, and to eat or to abstain, even as they do. But I would do all this in no other case, and no longer than while I could be with them and labor for the Gospel." (Luther).—Thus, in our own day, Gützlaff, the missionary, became a Chinese among the Chinese.

Ver. 4. **Delivered them the decrees for to keep.**—Salutary decrees and ordinances should be diligently observed, or else they resemble a bell without a clapper. (Starke).—He became as a Jew unto the Jews [1 Cor. ix. 19 ff.], until faith was awakened in their souls; he took a deep interest in the believing Gentiles, announced their perfect freedom from the Jewish law, and directed their attention solely to the grace of the Lord Jesus, until he saw both Jews and Gentiles united in the same spirit of faith. (Ap. Past.).

Ver. 5. **And so were the churches established in the faith.**—It is often only necessary that a single difficulty should be removed, in order to see the divine blessing widely diffused.—The progress of the Gospel was checked, as long as the dread of the burdensome law of Moses prevailed among the congregations. They exhibited a vigorous growth, as soon as Paul removed this obstacle. Let us diligently watch over our congregations, and ascertain the particular false opinion, or the prevailing folly or sin, in consequence of which our sermons seem to be unattended by a blessing.—**And increased in number daily.**—A rare increase—in numbers, and, at the same time, in the measure of faith. (Bengel).

Ver. 6. **And were forbidden of the Holy Ghost.**—Although the grace of God in Christ Jesus is intended for all men, He has, nevertheless, appointed a particular day of visitation for every country, every city, every individual.—It is, consequently, our duty, to submit, in all humility and faith, the appointment of the seasons of the awakening of countries and nations, to the wisdom of God; but it is also our duty, in our particular office, to walk in the path in which God goes before us, that is, to consider whether there be not some soul near us that specially needs our aid or exhortations, and ascertain the spot in which we may labor with the greatest success. And yet we are not to be guided by our own wishes, but to obey the directions of the Spirit of God. (Ap. Past.).—He who is resolved on succeeding, in opposition to the drawing of God, and the call of his Spirit, exhibits an indiscreet activity, which may often receive the praise of men, but which is of less avail before *His* searching eye. (Rieger).—The apostle was here restrained by the Holy Ghost; at another time, he was hindered by Satan, 1 Thess. ii. 18. Hence, any unwillingness which may be felt to preach the Gospel in a particular place, cannot always be traced to the Spirit of God. (Ap. Past.).—It is very desirable that all the preachers and candidates for the ministry, should give heed to the *restraints* and to the *intimations* of the Holy Ghost; the church would then obtain the services of the right men in the right places. (Besser).

Ver. 8. **And they - - - to Troas.**—The *restraint* to which, apparently, the cause of Christ was subjected, was the means of promoting its progress anew, although the manner in which such a result would be produced, was still unknown to them. This exact statement is of special importance to us who are Europeans. It appears that the act of transplanting the Gospel to our part of the world, was not in conformity to a plan devised by men, and one which the Lord simply permitted; the apostles were, on the contrary, impelled to it against their own purpose—it proceeded in a direct manner from the authoritative will of the Lord. (Williger).—The name **Troas** (Troy) reminds us of the first famous contest between Europe and Asia, in hoary antiquity. From the places where the heroes of Greece once fought, the soldiers of Christ now go forth to the holy war, the object of which is the conquest of Greece and the whole world. (Besser).

On the whole section, ver. 1–8.—*Timotheus a model, as a youth on whom grace has been bestowed:* I. The grace bestowed upon him: (*a*) his mother, a devout Christian, ver. 1; (*b*) his associates, believing disciples, ver. 2; (*c*) his teacher, Paul the apostle. II. The change wrought in him by grace: he became (*a*) the joy and comfort of his mother, as contradistinguished from her unbelieving husband, ver. 1; (*b*) an ornament and a blessing to the Church, 1 and 2 Tim.; 2 Cor. i. 19; Phil. ii. 22; 1 Cor. xvi. 10; (*c*) the hope and support of the apostle, 1 Thess. iii. 2; 2 Tim. i. 4. Phil. ii. 20 ff.—*The blessing which attends religion in the young.*—*The elevated position of devout mothers in the kingdom of God:* (Hannah, the mother of Samuel; Salome, the mother of Zebedee's children; Eunice, the mother of Timotheus; Monica, the mother of Augustine, etc.).—

The mother's prayers, the guardian angels of her children.—Timotheus, the well trained up son, or, *The joyful harvest which follows after a mother's tears:* I. His mother's tears, no doubt, flowed (*a*) while she educated him, at a time when he was under the control of a heathen father; (*b*) when, as a youth, he departed from her in order to engage in a dangerous missionary service. But, II. A joyful harvest arrived: (*a*) the cheering progress which he made at home, (ver. 2) in his early years; (*b*) his subsequent noble ripening for the service of the Lord.—*Paul and Timotheus*, or, *The blessed bond which unites a noble teacher and a faithful disciple:* it is blessed, I. For the disciple; II. For the master; III. For the world.—*By what means can we, in the service of the divine word, be lawfully made all things to all men* [1 Cor. ix. 22]? Ver. 3. I. When we carefully consider the spiritual wants of the hearers before us; but also, II. When human considerations do not cause us to be unfaithful to divine truth. (Lisco).—*Seasons of grace in the kingdom of God* (for nations, congregations, individual souls, ver. 6, 7): I. The coming of such seasons, not hastened by the will of man; II. Not retarded by any power of man.—"*To every thing there is a season*" [Eccl. iii. 1], illustrated in the history of the kingdom of God on earth.—*Compulsion is of no avail in the kingdom of the Spirit.—Apparent obstacles in the kingdom of God, in reality the means by which its progress is promoted.*—"A man's heart deviseth his way: but the Lord directeth his steps." (Prov. xvi. 9; xxi. 2).

C.—DIVINE INTIMATIONS CONDUCT THE APOSTLE TO EUROPE. SUCCESSFUL COMMENCEMENT; HOSTILITIES AND IMPRISONMENT; BUT ALSO DIVINE DELIVERANCE AT PHILIPPI.

CHAPTER XVI. 9–40.

9 And a vision appeared to Paul in [during, διά] the night: There stood a man of Macedonia [a Macedonian man], and prayed [besought] him, saying, Come [Cross]
10 over into [to] Macedonia, and help us. *And [But] after he had seen the vision, immediately we endeavoured [sought] to go [to journey] into [to] Macedonia, assuredly gathering [as we concluded] that the Lord[1] had called us [thither, προςκ.] for to
11 preach the gospel unto them. *Therefore loosing [sailing] from Troas, we came with [by] a straight course to Samothracia [Samothrace], and the next *day* to Neapolis;
12 *And from thence to Philippi, which is the chief [the first][2] city of that part [city of the district] of Macedonia, and [*om.* and] a colony: and we were in that [this] city abiding certain days.
13 *And on the sabbath [day][3] we went out of the city [went out before the gate][4] by a river side [to the river], where prayer was wont to be made [where there was commonly a place of prayer]; and we sat down, and spake unto the women which re-
14 sorted *thither* [who had assembled]. *And a certain woman named Lydia, a seller of [dealer in] purple, of the city of Thyatira, which worshipped [who feared] God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spo-
15 ken of [by] Paul. *And [But] when she was baptized, and her household [house], she besought *us*, saying, If ye have judged me to be faithful to [judged that I am one that believeth in] the Lord, come into my house, and abide [continue] *there*. And
16 she constrained us [to enter]. *And [But] it came to pass, as we went to prayer, [to the place of prayer, that] a certain damsel [a female slave] possessed with a spirit of divination [who possessed (ἔχουσαν) a soothsaying spirit][5] met us, which [who] brought
17 her masters much gain by soothsaying: *The same [This (one)] followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew
18 [who proclaim] unto us [you][6] the way of salvation. *And this did she [for] many days. But Paul, being grieved [displeased], turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out at the same hour.
19 *And [But] when her masters saw that the hope of their gains [gain] was gone, they caught [seized] Paul and Silas, and drew [dragged] *them* into [to] the market-
20 place[7] unto the rulers, *And brought them to [before] the magistrates [commanders], saying, These men, being Jews, do exceedingly trouble our city [These men create dis-

21 turbances in our city; they are Jews], *And teach customs, which are not [which it
22 is not] lawful for us to receive, neither to observe, being [as we are] Romans. *And
the multitude rose up together [at the same time rose up] against them; and the magistrates rent off their clothes, and commanded to beat *them* [and the commanders directed that their clothes should be torn off, and that they should be beaten with
23 rods]. *And when they had laid [inflicted] many stripes [blows] upon them, they
24 cast *them* into prison, charging the jailer to keep them safely: *Who, having received
such a charge [command], thrust [cast] them into the inner prison, and made their
25 feet fast in the stocks. *And at [But about] midnight Paul and Silas prayed, and
26 sang praises unto [and praised] God: and the prisoners heard [listened to] them. *And
suddenly there was [occurred] a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands
27 [the bands of all] were loosed [loosened]. *And [But] the keeper of the prison [jailer]
awaking out of his sleep, and seeing the prison doors open, he drew out his [open,
drew a] sword, and would have killed [intended to kill] himself, supposing that the
28 prisoners had been fled [had escaped]. *But Paul cried [called] with a loud voice,
29 saying, Do thyself no harm: for we are all here. *Then he called for a light [for
light, (*φῶτα, pl.*)], and sprang in, and came trembling, and fell down before [at the
30 feet of] Paul and Silas, *And brought [led] them out, and said, Sirs, what must I
31 do to be [do, in order that I may be] saved? *And they said, Believe on the Lord
32 Jesus Christ [*om.* Christ][8], and thou shalt be saved, and thy house. *And they
spake unto him the word of the Lord, and to [together with][9] all that were in his
33 house. *And he took them [along] the same [in that] hour of the night, and washed
34 [off] *their* stripes; and was baptized, he and all his, straightway. *And when he had
brought [led] them into his house, he set meat [food] before them, and rejoiced[10], believing in God with all his house [rejoiced with all his house that he now believed in
God].

35 And [But] when it was day, the magistrates [commanders] sent the serjeants [lic-
36 tors], saying, Let these men go [Dismiss these men]. *And the keeper of the prison
told this saying [the jailer reported these words] to Paul, The magistrates [commanders] have sent to let you go [that ye should be dismissed]: now therefore depart,
37 and go in [go out, and depart in] peace. *But Paul said unto them, They have beaten us openly [publicly] uncondemned [without right or trial], being [although we are]
Romans, and have cast *us* into prison; and now do [will] they thrust [cast] us out
privily [secretly]? nay verily [No]; but let them [they shall] come themselves and
38 fetch [lead] us out. *And [Then, δὲ] the serjeants [lictors] told [reported] these
words unto the magistrates [commanders]: and they feared [were afraid], when they
39 heard that they were Romans. *And they came and besought them, and brought
40 [led] *them* out, and desired [asked] *them* to depart out of the city. *And [But after] they went out of the prison, and [prison, they] entered into *the house of* [went
to][11] Lydia: and when they had seen the brethren, they comforted [exhorted] them,
and departed [left the city].

[1] Ver. 10. ὁ κύριος [of *text. rec.*], the reading found in Cod. D. G. H., in several oriental versions, fathers, etc., is preferable to ὁ θεός, as the latter could have easily been substituted for the former. [ὁ θεος is adopted by Lach. and Tisch, from A. B. C. E. Cod. Sin., Vulg., fathers; Alf. retains κύριος, and regards θεός as a gloss.—Tr.]

[2] Ver. 12. [For *chief*, the margin offers *first*, the latter being a literal version of the original. See below, Exeg. note on ver. 11—Tr.]

[3] Ver. 13. a. [The margin furnishes the following: "Sabbath: Gr. *sabbath-day*" (Geneva); the latter is a fuller or more literal rendering of the original (ἡμέρᾳ τῶν σαββάτων), than the one which the translators inserted in the text. —Tr.]

[4] Ver. 13. b. The *text. rec.* has πόλεως [from E. G. H.] but the reading πύλης is better attested [by A. B. C. D., Cod. Sin., Vulg., etc., and is adopted by Lach., Tisch., Born., and Alf.—Meyer, on the contrary says: "τ. πύλης is a gloss, which was subsequently inserted in the text in place of τ. πόλεως."—Tr.]

[In the same verse, in place of ἐνομίζετο, Lach. inserts ἐνομίζομεν, from A (corrected). B. C. The accusative, προσευχήν, (also adopted by Lach.), occurs in A (corrected). and C., but not in B. The Vulg. (*ubi videbatur oratio esse,*) accords with D., which reads ἐδόκει προσευχή, (adopted by Born.). Meyer regards these variations as proceeding from a misunderstanding of the original text.—Cod. Sin., stands alone; it reads ἐνομίζεν προσευχήν.—Tr.]

[5] Ver. 16. [The margin furnishes the following: "of divination; or, *of Python*."—Tr.]. The *text. rec.* reads πύθωνος, in accordance with several MSS. [D. E. G. H], while the oldest MSS. [A. B. C.; Cod. Sin.; also Vulg.] exhibit the accusative πύθωνα, which those copyists [who substituted the Gen.] do not appear to have understood. [The accusative is preferred by Lach., Tisch., and Alf.—"In N. T. Acts xvi. 16, ἔχ. πν. Πύθωνος, *having a spirit of Python, i. e., a soothsaying demon.*" (Rob. *Lex. ad verb.*). So also Wahl. See below, Exeg. note on ver. 16.—(Wiclif, Geneva: *of divination*; Rheims: *a Pythonical spirit*.—Tr.]

[6] Ver. 17. [ὑμῖν is adopted by Lach., Tisch., and Born. from B. D. E. also, Cod. Sin., Vulg., etc., while Alford, in accordance with Meyer's opinion, reads ἡμῖν, as found in A. C (corrected), G. H., fathers, etc.—Tr.]

[7] Ver. 19. [The margin exhibits the following: "market-place; or, *court*."—"Ἀγορά—in N. T., *a place, market-place, forum*, etc." (Rob. *Lex. N. T.*). In the eleven passages in which the word occurs in the N. T., it is, with a single excep-

ception (Mark vi. 56, "street") translated *market* or *market-place*, *i. e.*, a place of public resort.—(Tynd. Cranm., Geneva, Rheims: *market-place*.—Tr.]

[8] Ver. 31. The *text. rec.* inserts Χριστόν, in accordance with most of the MSS. [C. D. E. G. H.]; nevertheless, the word should be cancelled as spurious, according to A. B. [also Cod. Sin., Vulg.], and this has been done by Lach., and Tisch. and Alf.]

[9] Ver. 32. σύν is supported by decidedly the greater weight of authority [A. B. C. D.; also Cod. Sin., Vulg.], and should be regarded as genuine; καί was substituted for it as a more simple reading. [σύν, by Lach., Tisch., Born., and Alf.—καί, in *text. rec.*, occurs in E. G. H.—Tr.]

[10] Ver. 34. The imperfect, ἠγαλλιᾶτο [adopted by Tisch. and Alf.] appears to have been the original reading, in Cod. C. and occurs also in Cod. Cantabrigiensis [D.], as well as in the writings of Chrysostom, Oecumenius, and Theophylact; it should, hence, be preferred to the aorist ἠγαλλιάσατο. [The aorist, however, of *text. rec.* is found in A. B. C (first correction,) E. G. H., Cod. Sin., and is adopted by Lachmann.—Tr.]

[11] Ver. 40. [For εἰς τὴν Λυδίαν, of *text. rec.*, (found only in a few minuscules), recent editors substitute πρὸς τ. Λ. in accordance with A. B. D. E. G. H. Cod. Sin.; Vulg. (*ad.*) See Winer, Gram. § 49. a.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 9. **And a vision - - - night.**—A vision in the night directs the apostle to proceed to Macedonia; (ὅραμα is not a dream, of which no trace appears, and which is by no means necessarily indicated by the words διὰ τ. νυκτός.). The appearance was of the following description: a man stood before Paul, whose words made him known as a Macedonian, and as a representative of his nation (Μακεδονίαν—ἡμῖν). Perhaps also Paul ascertained his origin from his national dress; it is true that he had never yet been in Europe, but he may have frequently seen Macedonian seamen in Tarsus, his birth-place, which was a flourishing commercial city. This man entreated him, in the vision, to cross over the sea to Macedonia, and come to the aid of the inhabitants. [The distance from Troas to Macedonia, on the opposite side of the Ægean Sea, was somewhat more than one hundred miles.—Tr.].—It cannot be maintained that an angel appeared to the apostle, in the form of a Macedonian (Grotius); it is as little necessary here to suppose that ὅραμα designates something objective or real, as it is in the case mentioned in ch. x. 11, 12, 17, 19, when Peter, while on a house-top in Joppa, saw a vision. ["It was an *unreal* apparition." (Alf.).—Tr.]

Ver. 10. *a.* **And after he had seen the vision.**—Paul and his companions at once decided, in consequence of this vision, to proceed to Macedonia, and sought (ἐζητήσαμεν, etc.) for an opportunity to sail thither; for, on considering all the circumstances of the case in their connection, they became convinced (συμβιβάζοντες, comp. ch. ix. 22) that the Redeemer called them to Macedonia in order to preach the Gospel to that nation. The considerations which, in their combination, fully established them in this opinion, were the following:—*a.* The Spirit of Jesus had restrained them from preaching the word of God in the western maritime region of Asia Minor (ἡ Ἀσία, ver. 6). *b.* They were restrained, in the same manner, from laboring in Bithynia, ver. 7. *c.* And now, on arriving at Troas, and thus reaching the coast of the Ægean Sea, the vision invites them to pass over to Macedonia. But all these circumstances, in such a sequence, cannot have been merely accidental; the help which Paul is asked to bring, is, surely, no other than that which the word of God, and the saving grace of Christ, afford. 'And therefore'—as they now conclude—'it is He himself who calls us by the vision to Macedonia, after having previously hindered us from preaching the Gospel on the borders of Asia Minor.'

b. **Immediately we endeavored** (sought).—The pronoun "we," and the verb in the first person, are abruptly introduced, from which we discover that the narrator is an eye-witness, and that he accompanied Paul from Troas as a travelling companion. It has, consequently, always been assumed that Luke had joined the company at Troas, or, rather, that Paul had, at that point, associated him with himself. Of this circumstance he makes no mention whatever, because it was, like his personal relations in general, already known to Theophilus and the original readers. This opinion is by no means directly met and disproved by the objections which have, in more recent times, been advanced against it, for the purpose of sustaining the hypothesis that one of the other attendants of the apostle was the writer of this narrative of travel (beginning at ver. 10), as well as of all the other sections of The Acts, in which "we" occurs (namely, Timotheus, according to Schleiermacher, Bleek, de Wette—or Silas, according to Schwanbeck). It would, on the contrary, be very singular, and, indeed, inexplicable, if the writer, after having been for some time in Paul's company, should *now* only employ the first person, Silas having already accompanied Paul from Antioch, and Timotheus at least from Lystra. And the only difficulty which has been specially found in the present passage—namely, that the part which the narrator personally took in the deliberations and ultimate decision, is unsuited to one who had just joined the company—is altogether imaginary. If Paul met with Luke here in Troas, and, as one who had without doubt previously been a Christian, attached him to the company of travellers, it was quite appropriate that he should counsel and decide in common with Silas and Timotheus.

Ver. 11. **Therefore loosing [sailing] from Troas.**—The second part of this missionary journey, embracing Macedonia, begins with the embarkation of the company, which now consists of four persons. After a rapid and successful voyage in a direct course (εὐθυδρομήσαντες), they reach the island of **Samothrace**, in the Ægean sea, to the north-west of Troas, and only 38 Roman miles from the Thracian coast. They proceeded, on the next day, to **Neapolis**, a sea-port of Thrace, situated on the Strymonic Gulf, the modern name of which is Kavalla [Cavallo; *Conyb. and H. Life* etc. *of St. Paul* I. 309.—Tr.]. As they were aware that duty called them to Macedonia, they continued their journey without delay, until they reached the Macedonian city of **Philippi**, about 10 miles [*Conyb.*, etc.] distant from Neapolis, to the north-west. This city was built and fortified by the father of Alexander

the Great, on the site of a village called Krenides, on the Thracian boundary, and accordingly bears his name. Luke describes it in a twofold manner. (*a*) as the **first** city of that part of Macedonia; (*b*) as **a colony**. The latter fact is confirmed by other accounts, according to which Octavianus [Augustus] established the partisans of Antony there, gave the city the character of a colony, and invested it with colonial privileges (*jus Italicum*). [On this subject see CONYB. AND H. I. 313 ff.—TR.]. But the former remark has created various difficulties. The words πρώτη τῆς μερίδος, etc., might at first suggest the thought that Philippi was intended to be described as the capital of that district of Macedonia. But the classic writers furnish the names of the capitals of the four districts into which Macedonia was divided, with great precision; Philippi is not mentioned in the list, but Amphipolis was, on the contrary, the capital of that district to which Philippi belonged (*Macedonia prima*). [Thessalonica was the "chief city" of the *whole province* of Macedonia.—TR.]. Accordingly, πρώτη cannot be taken in such a sense [as *chief city, capital*], and still less can it be supposed, with Ewald, that Philippi had been made the capital of the whole province of Macedonia, because the Roman governor perhaps resided there at that time. Further, the interpretation that πρώτη is a title of honor, referring to special privileges granted to the city (Hug; Kuinoel), can claim no consideration, as no facts are on record which sustain it. The same remark applies to the combination of πρώτη πόλις with κολωνία, *i. e.*, the first, the most eminent colonial city, of the region (Meyer); for the arrangement of the words certainly suggests that κολωνία is a second and independent predicate (*eademque colonia*, VAN HENGEL: *Comm. in Ep. ad Phil.*). We can, therefore, adopt no other method than to take πρώτη τῆς μερίδος in a topographical sense, viz., 'which is the first city of the province of Macedonia' ['to which we came in that district,' as Neapolis properly belongs to Thrace. (Alf.).—TR.]. Meyer objects to this view that Luke cannot have had any conceivable motive for departing from his usual method, by making such a precise geographical statement. But an examination of the context, beginning with ver. 8, the more carefully it is conducted, will the more successfully remove this difficulty, and also recommend our interpretation as the only one that is correct. The apostle clearly understood, after he had seen that vision in the night, that the Redeemer called him to *Macedonia*, in order to preach the Gospel there. From that moment he and his companions resolved to continue their missionary journey in a direct course to Macedonia, and they immediately sought for the earliest opportunity to proceed to that country. After they had found a ship and embarked at Troas, they rapidly proceeded, with favorable winds (εὐθυδρομήσαντες), past Samothrace, to Neapolis. ["On a later occasion (ch. xx. 6) we are told that five days were spent on the passage from Philippi to Troas. On the present occasion the same voyage, in the opposite direction, was made in two." (CONYB. AND H. I. 306.—TR.]. Now Neapolis was a Thracian city, whereas they had been directed to go to Macedonia. Hence they made no delay, but continued their journey until they reached Philippi, "which is the first city [which we reached] in the province of Macedonia." According to this interpretation ἥτις retains its sense, as indicating the motive [viz. to reach *Macedonia*, while Meyer suggests, as the motive indicated by ἥτις, the distinctive character of Philippi, as the *most important colonial city* of the district.—TR.]; and our explanation is confirmed by the fact that it is now established (since Rettig published his *Quæst. Philippensis*, p. 3 ff. 1831), that Neapolis actually belonged at that time to Thrace, and was not attached to Macedonia until the reign of Vespasian.—Erasmus had already given the following interpretation: *ea civitas colonia, prima occurrit a Neapoli petentibus Macedoniam*, and recent interpreters have adopted the same view, *e. g.* Olshausen, de Wette [also Alford; Conyb. and H. Life, etc. of St. Paul, p. 309, and 311, note 9.—TR.]

VER. 12, 13. *a.* **Philippi, which is the chief** [the first] **city** (*i. e.*, in Europe, in which the messengers of Jesus Christ paused, and preached the Gospel).—It was on a sabbath when this first occurred, and on the bank of a river, at a spot which had been assigned and consecrated by custom (ἐνομίζετο) to meetings for prayer (προσευχή, *a place of prayer*, as a substitute for a synagogue). ["There was no synagogue at Philippi, but only one of those buildings called *Proseuchæ*, which were distinguished from the regular places of Jewish worship by being of a more slight and temporary structure, and frequently open to the sky." (Conyb. and H., Life etc. of St. Paul, I. 315.)—TR.]. **This river** has hitherto been supposed to be the Strymon, and such is the opinion of Neander, de Wette, and Meyer, 2d ed. [But Meyer now says, in the 3d ed. 1861: "Not the Strymon - - - but the small stream Gangas, or some other one - - -." —TR.]. These writers are, however, in error, for the Strymon is more than a day's journey distant from Philippi, to the west ["The nearest point on the Strymon was many miles distant." (Conyb. etc., as quoted above.)—TR.]. The wide plain on which the celebrated battle was fought, in which the army of the republicans was defeated by Antony and Octavius (B. C. 42), lay between this river and the city. Another river must, consequently, be meant, which flowed past the city at a distance of, at most, five or six stadia, that is, a sabbath day's journey. It was, perhaps, the stream which Appian calls the Gangas or Gangites. Dr. Hackett, the same American divine who wrote a Commentary on THE ACTS, found, on a visit to the place, which, it is true, occurred in the winter (Dec. 13, 1858), a considerable stream flowing on the east side of the ruins of Philippi. [Dr. Hackett, without referring in the last edition, 1863, to his visit, remarks: "In summer the Gangas is almost dry, but in winter or after rains may be full and swollen." (*Com.* at xvi. 13).—TR.]. Now it was precisely on the banks of rivers, or on the seashore, that acts of worship were performed by way of preference, since the water needed for sacred ablutions, was thus furnished at the same time ["as it was customary to wash the hands before prayer." (Meyer).—Josephus (*Antiq.* xiv. 10,

23) quotes from a public decree: "they may make their proseuchæ at the sea-side, according to the customs of their forefathers."—Tr.].

b. **And on the sabbath**, etc.—The day and the place alike show that the apostle and his companions had Israelites and proselytes primarily in view. It seems, however, that there were, at that time, no Jewish men in the city. ["The number of the Jews at Philippi was small. This is sufficiently accounted for, when we remember that it was a military, and not a mercantile, city." (*Conyb. and H.*, I. p. 315.—Tr.]. Paul and his companions could speak, in that rural place of prayer, only to the women who had there assembled. And even they may have been few in number, as the speakers could not deliver addresses, but only engage in familiar conversation: *καθίσαντες ἐλαλοῦμεν*. This expression, as contradistinguished from *λέγειν*, *διαλέγεσθαι*, etc. describes a comparatively free and conversational intercourse; and the circumstance that they did not stand, but, rather, **sat**, while they spoke, indicates that they did not make their remarks in the formal and solemn manner of a public discourse. [Conyb. and H. (I. 317, and note 1) say: "Assuming at once the attitude of teachers, they 'sat down,' etc. Comp *ἐκάθισαν*, Acts xiii. 14; and *ἐκάθισε*, Lu. iv. 20."—Tr.]

Ver. 14. **And a certain woman**, etc.—There was one of the hearers who was, in a special degree, open to the influence of the truth, and who listened with earnest attention to all that Paul said. (*Διανοίγω* signifies *to open*, *to open fully and widely.*). ["Luke views this susceptibility of the woman as produced by the influence of the exalted Christ (*ὁ κύριος*), who promotes the interests of his kingdom, and who **opened** the heart of Lydia, *διήνοιξε*, that is, wrought in her inner vital action a corresponding disposition and adaptation." (Meyer).—Tr.]. She was a proselyte ["*σεβομ. τ. θεόν*, see ch. xiii. 16" (Meyer)—Tr.], and a dealer in purple, known as Lydia, of the city of **Thyatira**.—This city belonged to a district of Asia Minor called Lydia, to the north of Sardis. [Lydia was a part of the province of *Asia;* see above, ch. xvi. 7, 8, Exeg. etc., and comp. Rev. i. 11; ii. 18.—Tr.]. It is quite possible that she bore the name of "the Lydian woman" in Philippi, only on account of her original home; the name of **Lydia** was, however, very frequently given to females in ancient times.—The city of Thyatira was celebrated, at a very early period, for its purple dyes and purple fabrics, and thus the circumstance that she was a *πορφυρόπωλις*, a dealer in cloths that had received a purple dye, agrees with her descent. ["The purple color, so extravagantly valued by the ancients, included many shades or tints, from rose-red to sea-green or blue. Lydia's occupation may have been the sale of the dye itself, procured from a shell-fish (*purpura murex*), but more probably was that of cloth or clothes dyed with it, etc." (Alex.)—Tr.]. And as Thyatira itself was a Macedonian colony, (Strabo), we may the more readily understand that circumstances connected with this woman's trade, brought her at this time to Philippi.

Ver. 15. **And when she was baptized.**—Although it is not probable that the baptism of Lydia and her family was performed on the spot, it occurred, no doubt, on an early occasion. She then urgently invited the apostle and all his companions to enter her house, and remain there as her guests. *Παρεβιάσατο*, she **constrained** them to come; the same word again occurs in Luke xxiv. 29, as descriptive of friendly and repeated requests and importunities; it does not, however, justify the inference that the missionaries had at first resisted (Bengel; Baumgarten). This proffered hospitality furnished direct evidence of her love to the Redeemer, which proceeded from faith and which manifested itself by disinterested and kind attentions to His messengers. She supported her plea by appealing to the judgment which they had themselves pronounced in her case (*κεκρίκατε*), and without which they would unquestionably have declined to baptize her; they had declared that she was a believer, in reference to the Lord, *πιστὴν τῷ κυρίῳ*, which does not mean "faithful" to the Lord, for such a judgment would have been manifestly precipitate. That the messengers of the Gospel acceded to the request of Lydia, and entered her house as guests, may be confidently assumed, for *παρεβιάσατο* expresses, as in Lu. xxiv. 29, not merely the *conatus*, but also the *actus*.—[**She was baptized, and her household.**—"The real strength of the argument (viz., that as households include children, we have no right to except them from the general statement) lies not in any one case, but in the repeated mention of whole houses as baptized." (Alex.).—"Who can believe that not one infant was found in all these families, and that Jews, accustomed to the circumcision, and Gentiles, accustomed to the lustration, of infants, should not have also brought *them* to baptism?" (Bengel).—"The practice (of infant-baptism) does not rest on *inference*, but on *the continuity and identity of the covenant of grace to Jew and Christian, the sign only* of admission being altered."—(Alford).—Tr.]

Ver. 16–18. **And it came to pass**, etc.—Some days afterwards, and not on the same sabbath (Heinrichs and Kuinoel, whom Meyer has refuted), occurred the expulsion of the soothsaying spirit from a female slave [*παιδίσκη* in this sense, in the N. T.; see Robinson's *Lex.*—Tr.]. She had a *πνεῦμα πύθωνα*, and practised divination (*μαντευομένη*), and, indeed, as a ventriloquist, as it may be inferred from the word *πύθων*. *Python* was the name of the serpent at Delphi, which was killed by Apollo. The name was afterwards given to any soothsaying *δαιμόνιον*, and Hesychius specially states that *πύθων* means a ventriloquist, a soothsaying ventriloquist. Plutarch also mentions incidentally [*De def. orac.* p. 414. E.—Tr.] that, in his day, the name *πύθων* was given to one who, at an earlier period, had been termed an *ἐγγαστρίμυθος*, or *εὐρυκλῆς*. ["The LXX. usually render אֹבוֹת by *ἐγγαστρίμυθος*, *ventriloquist*, and correctly; since among the ancients this power of ventriloquism was often misused for the purpose of magic." (Robinson's *Hebr. Lex.* p. 20). Comp. Lev. xix. 31; xx. 6, 27, etc. Sept. and see Schleusner: *Thes. V. T. ad verb.* *ἐγγαστρίμυθος*.—"Augustine calls this girl 'ventriloqua foemina', *De Civ. Dei.* II. 23. (Conyb. and H. I. 322. n. 1.)—Tr.]. Those persons who placed confidence in the soothsaying of this female, probably believed that a god who prophe-

sied dwelt in her, but Paul recognized in her one who was possessed by an unclean spirit, that is, she was a demoniac. She was the slave of several joint-owners (οἱ κύριοι), who availed themselves of her soothsaying arts as a source of profit, and who derived large gains from the money paid by the people for her divinations.—This person met Paul and his companions, on a certain occasion, as they were going to the place of prayer, ran after them, and, at the same time, cried to those who passed by, that these men were servants of the most high God, who showed the way of salvation. She accordingly spoke the truth, by means of a clairvoyance and gift of divination which had been conferred upon her in a supernatural manner. [Without resorting, in this particular case, to ventriloquism and animal magnetism for an explanation, which is no more necessary here than in the analogous cases furnished by the Gospels, *e. g.*, Luke iv. 34, 35, Mr. Howson remarks: "It is enough to say that we see no reason to blame the opinion of those writers, who believe that a wicked spiritual agency was really exerted in the prophetic sanctuaries and prophetic personages of the heathen world." (*Con. and Howson's Life etc. of St. Paul.* I. 321.—Tr.]. As the woman often repeated the act, Paul felt wounded (διαπονηθείς), because he could not accept of any recommendation and support, or any honor from a spirit which was not of God. Hence, he suddenly turned to the woman who was following him, and commanded the spirit, in the name of Jesus, to come out of her.

Ver. 19–21. **And when her masters saw,** etc.—This occurrence created enemies, and even subjected Paul and Silas to corporeal punishment and to imprisonment. ["This is the first persecution proceeding from a *purely heathen* source, of which we have an account." (Meyer).—Tr.]. Ἰδόντες can scarcely imply that the owners of the slave were present at the time when the expulsion of the spirit took place, but rather refers to a subsequent time, when they became convinced that she had been restored to the ordinary psychic state, that the soothsaying spirit had departed from her, and that, consequently, no prospect of additional gains existed. (Ἐξῆλθεν [applied alike to the departure of the spirit, and to that of the hope of gain, ver. 18, 19.—Tr.], is, intentionally used in a double sense.). Self-interest now goaded them on to seek revenge, and they accordingly seized the persons of Paul and Silas in a violent manner. (Timotheus and Luke, as subordinate companions, were not molested.). The two men were dragged to the market-place before the **rulers** (οἱ ἄρχοντες, is a general term), and presented, as accused persons, specially to the στρατηγοί. The honorable title of στρατηγός, equivalent to the Roman *prætor*, was gladly accepted by the highest magistrates in Roman colonial cities, although their proper title was *Duumviri* ("cum ceteris in coloniis *duumviri* appellentur, hi se *prætores* appellari volebant." Cicero: *De Lege Agrar.* c. 34.). ["The complainants must have felt some difficulty in stating their grievance.—The law had no remedy for property depreciated by exorcism. The true state of the case was therefore concealed, etc." (*Conyb. and H.* p. 323.—Tr.]. The charge, assuming a political character, referred to political disturbances which, as it was alleged, had been created (ἐκταράσσειν, *perturbare*), and was founded on the circumstance that these men, being Jews, attempted to introduce customs which the citizens, as Roman subjects and colonists, were not permitted to adopt and practise. [For the authorities respecting the intolerance of the Romans, see *Conyb. and H.* I. 324, notes, —Tr.]. The name Ἰουδαῖοι is not merely the antithesis to Ῥωμαίοις οὖσι, as distinguishing the one nation from the other, but is, at the same time, pronounced in a bitter and contemptuous manner, and is intended to rouse the angry passions of the hearers.—Ἔθη occurs here [as in vi. 14] in a wide sense, including customs connected with public worship and the religious life.—It may be added, that these accusers had not yet learned to distinguish Christianity, as such, but still confounded it with Judaism.

Ver. 22–24. **And the multitude rose up together.**—The multitude, after having rapidly assembled, at once united with the masters of that slave, in assailing the two Christians (συνεπέστη), probably by tumultuous cries and demands. And the *duumviri*, doubtless alarmed, and anxious to appease the excited people, immediately proceeded, without any previous trial or judicial process, to inflict a corporeal punishment, by administering **many** blows on the naked bodies of the accused; (περιῤῥήξαντες τὰ ἱμάτια, comp. Liv. II. 5. 8; *lacerantibus vestem lictoribus*). The act was unquestionably not performed by the στρατηγοί personally (Bengel), but by the inferior officers of justice (the ῥαβδοῦχοι, ver. 35 and 38, the lictors), who inflicted the blows with rods (*virgis cædere*). ["*Many stripes* —there being no such merciful restriction in the Roman practice, as in that of the Jews (2 Cor. xi. 24), or rather in the law of Moses (Deut. xxv. 3)." (Alex.).—Tr.]. The punishment was, probably, ordered and inflicted with such haste and passion that no protest against it could be audibly made. After this scene, which preceded any form of trial, the two strangers were committed to prison, and special orders were given to the jailer to secure them carefully. He obeyed by consigning them, as if they were dangerous criminals, to a cell which was situated far in the interior of the prison (ἐσωτέραν), and, also, by fastening their feet in the stocks (τὸ ξύλον, *nervus*). This instrument was a heavy piece of wood with holes, into which the feet were placed in such a manner that they were widely distended; hence it was also an implement of torture.

Ver. 25–28. **And at midnight.**—*The miraculous aid.* While Paul and Silas, in this ignominious and painful situation, were nevertheless, engaged, at midnight, in praying to God, and praising him [singing hymns to his praise, ὕμνουν, —Tr.] with loud voices, insomuch that the other prisoners listened in wonder, the foundations of the building were shaken by a violent earthquake; all the doors were thrown open, and not only were their own fetters instantly loosened, but also those of all (πάντων) the other prisoners. The jailer, suddenly awaking, supposed at first, when he found the doors open, that his prisoners had escaped, and intended, amid loud cries of despair, to commit suicide. At that moment Paul called to him, and calmed him with the assurance

that all were there. ["By the Roman law, the jailer was to undergo the same punishment which the malefactors who escaped by his negligence were to have suffered." (Conyb. and H. I. 329. n. 2.—Tr.].—The other prisoners had listened to the prayers of the two men, and when the earthquake occurred, which opened the doors and loosened all bonds, they felt the power of God, and, deeply impressed by the miracle, remained motionless in their cells.

Ver. 29-34. **Then he called for a light.**—*The effect produced by the miracle, in the case of the jailer.* He hastily entered with a light into the inner prison (εἰςεπήδησε), and, filled with fear, and trembling from anguish of conscience (ἔντρομος), threw himself at the feet of Paul and Silas; for he was now thoroughly convinced that they were specially protected by the Deity. He then led them out of the ἐσωτέρα φυλακή, (ver. 24), and conducted them to the inner court of the prison (προαγ.—ἔξω); here he respectfully addressed them (κύριοι), and asked what he ought to do, in order to obtain that salvation which they preached (ver. 17). [Ἵνα σωθῶ; he refers to that σωτηρία, that ὁδὸν σωτηρίας, ver. 17, which, as he had previously heard, they showed to men; he was now convinced that they spoke the truth. (Meyer).—Tr.]. They require faith in Jesus as the Lord, and assure him that thus he and all the inmates of his house would be saved. They begin at once to proclaim succinctly to him and to all who belong to him, the word concerning Jesus Christ [καὶ ἐλάλησαν]. The result was, that he, together with his whole house (πανοικί scarcely occurs except in the later Greek), believed in God; (the expression πεπιστευκὼς τῷ θεῷ is adopted, because he had been a pagan and polytheist. **He and all his** were baptized during the same night; the rite was unquestionably administered in the court within the enclosure of the prison, at a well or tank. And we may infer from ver. 33, that his baptism occurred in immediate connection with his own act of washing the bloody marks made by the rods on the persons of Paul and Silas. [*Constructio prægnans* in Acts xvi. 33, ἔλουσεν, etc., *i. e., he washed* and cleansed them from *the blows*, that is, from the blood with which they were covered in consequence of the blows. (Winer: *Gr. N. T.* § 47. 5. b. and § 66. 2.—Tr.]. They returned that act of love by another, when they baptized him and his family at the same water. ["Nothing follows as to his immersion, since both ablutions may have been performed at the mouth of a deep well, or even with a bowl of water brought in for the purpose." (Alexander). A well or cistern may have supplied the bowl with water; facilities for an immersion could scarcely have been found in the interior of an ancient Roman prison. If, on the other hand, Paul had stealthily gone forth during the night, in order to immerse the jailer in a neighboring stream, how could he, as an honest man, have, on the next day, declared that, after having been ignominiously conducted within the prison-walls, he would not leave them, until the magistrates personally led him forth?—Tr.]. And now the jailer provided food in his own dwelling for the two men, who were exhausted by the cruel treatment which they had received, the scourging, and the severe confinement. (The expression ἀναγαγών—εἰς τ. οἶκον, does not imply, as Meyer interprets it, that the jailer's abode was a story higher than the prison, but merely that it was a story higher than the court of the prison, in which the ablution of the prisoners, and his own baptism had occurred). Παρέθηκε τράπεζαν is both a Hebrew and a Roman mode of expression; תַּעֲרֹךְ לְפָנַי שֻׁלְחָן, Ps. xxiii. 5, *apposuit mensam*, and occurs in Greek as early as the age of Homer. (Od. E. 93).

Ver. 35-40. *a.* **And when it was day.**—*The honorable dismission of the prisoners.* On the next morning, the duumviri, who had, after further reflection during the interval, perceived that they had acted with too much precipitation, and who had probably received tidings of the occurrences in the prison during the night, were willing to dispose of the whole matter at once, by dismissing the prisoners. They accordingly sent an order by the lictors to the jailer, directing him to dismiss those people; (the order is expressed in haughty and contemptuous terms, τ. ἀνθρ. ἐκείνους). The jailer communicated the message to the two men, and supposed that they would now be gratified on recovering their liberty (ἐξελθόντες), and being permitted to continue their journey without molestation (ἐν εἰρήνῃ). But Paul objected to such a course; he represented to the officials before him (πρὸς αὐτούς, i. e., the jailer and the lictors), that the whole procedure had been contrary to law. He and Silas had, in violation of every sentiment of justice, been punished without a trial and judgment (ἀκατακρίτους); besides, they had both, although as Roman citizens, they could not be subjected to such a punishment, been scourged with rods, in opposition to the Roman law, and, moreover, they had suffered in public (δημοσίᾳ), which circumstance was an additional aggravation of the injury. ["By the *Lex Valeria*, passed A. U. C. 254, and the *Lex Porcia*, A. U. C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely." (Alford, Meyer). "The violation of the rights of citizens, was regarded as treason, and, as such, severely punished." (Meyer, on ver. 38).—Tr.]. They had then—Paul continues—been imprisoned. And now the magistrates wish to terminate the affair in a secret manner (λάθρα, the antithesis to δημοσίᾳ), by driving them abruptly from the prison, as they are already doing (*pres.* ἐκβάλλουσιν), as far as it depends on them. Paul's meaning is: 'All this is wrong;' hence he peremptorily refuses to go (οὐ γάρ;—γάρ indicates that the direct negative, οὐ, contains the reason for the preceding indignant question ["and ἀλλά corresponds adversatively to οὐ." (Meyer). See Winer: *Gr. N. T.* § 53. 8. a. note 2.—Tr.]). He demands that the duumviri should come personally (αὐτοί, not merely sending the lictors), for the purpose of conducting them forth from the prison. Any other course might have suggested the thought that the prisoners had not been entirely free from guilt, and Paul's departure might, at a subsequent period, have been represented as an escape, if he had withdrawn in the informal and quiet manner which had been proposed. [Doubtless, too, he apprehend-

ed that such a stain on his own reputation, might be prejudicial to the holy cause for which he labored.—Tr.].—He therefore testifies that he and Silas were *Roman citizens* (ἄνθρωποι Ῥωμαῖοι). In the case of Silas, this fact is not known from other sources, but we are informed in Acts xxii. 25–28, that Paul possessed the privilege of Roman citizenship from his birth. But he did not acquire it as a native of Tarsus, as some have erroneously supposed (Bengel), because that city was an *urbs libera.* [That is, it was not a *colonia* or *municipium,* but had only received the right from Augustus, after the civil war, of being governed by its own magistrates, while it acknowledged the Roman sovereignty; its citizens were not endowed with the privileges attaching to Roman citizenship. (Meyer).—Tr.]. Hence his father, or one of his ancestors must have received the Roman citizenship as a reward for services rendered to the state, or have acquired it by purchase. [See Exeg. etc., notes on ch. xxii. 24–29.—Tr.]

b. **And they feared.**—When the authorities of the city received the report respecting Paul's statements, they were alarmed (φοβηθέντες), particularly as the prisoners enjoyed the rights of Roman citizens. Their illegal proceedings in the case of men invested with this character, might easily subject them to a trial and to punishment. They were consequently induced to proceed in person to the prison, and address the prisoners in terms of entreaty (παρακαλεῖν undoubtedly implies, in this connection, that they made an apology, and entreated the latter to be satisfied); they conducted them in an honorable manner beyond the prison walls (ἐξαγαγόντες), and courteously requested (ἠρώτων) that they would voluntarily leave the city. Paul and Silas complied, without, however, exhibiting great haste; they first visited the house of Lydia (ἐξελθόντες—εἰςῆλθον), and there saw, exhorted ["παρεκάλεσαν, that they should not waver in their Christian confession." (Meyer).—Tr.], and strengthened **the brethren,** *i. e.,* both their fellow-travellers, Timotheus and Luke, and also the new converts.—Ἐξῆλθον refers solely to Paul and Silas, and, as contradistinguished from the use of the first person (ver. 16 ff.), implies that at least Luke, and perhaps also Timotheus, remained for the present, in Philippi. ["Timotheus seems to have rejoined Paul and Silas, if not at Thessalonica, at least at Berœa (Acts xvii. 14). But we do not see St. Luke again in the Apostle's company till the third missionary journey and the second visit to Macedonia (Acts xx. 4–6), where the first person, 'we' re-appears." (Conyb. and H. I. 334.—Tr.]

DOCTRINAL AND ETHICAL.

1. The transition of the Gospel to Europe strikingly illustrates the work and the kingdom of Christ in their incipient state, when they were apparently feeble, and as insignificant as a mustard-seed. When the apostle became conscious that he had received a call to Macedonia, he and his companions found originally, on reaching the first city of that country, no other hearers of the saving truth which they proclaimed, except some *females.* Nevertheless, these servants of Christ did not regard such a beginning as insignificant. Jesus himself had conversed with a Samaritan woman at a well, and the act surprised his disciples (John iv. 27). The apostles of the Gentiles imitate their Master. If they cannot address *many* hearers, they are willing to speak to a *few.* Although their communications cannot assume the form of a sermon or public discourse, they are still happy that they are able to speak of Jesus, in a familiar conversation, to those few souls. And yet this apparently insignificant seed, produced a rich and precious harvest—the flourishing congregation of Philippi.

2. There was one individual among the few female hearers, who took to heart the words which Paul spoke, and listened with devout attention. Her susceptibility itself was already an effect of grace. The Lord Jesus Christ had called his messengers to Macedonia, and it was He who opened her heart. Christ has the key of David; he can so open, that no man can shut (Rev. iii. 7). The human heart is closed and barred by sin, so that divine truth cannot enter, enlighten the mind, direct the will, and renew the inner man. Grace opens the heart and converts it into good ground, in which the seed can remain, take root, and grow. The word is the same, but the hearing is twofold: when the Lord opens the heart, conversion is *possible* to man, but it is *actually effected* only when man himself also receives the word with willingness and attention. Chrysostom says: τὸ μὲν οὖν ἀνοῖξαι τοῦ θεοῦ, τὸ δὲ προςέχειν αὐτῆς, ὥστε καὶ θεῖον καὶ ἀνθρώπινον ἦν.

3. *Baptism* is administered on two occasions that are described in this chapter, and each time an entire *family* is baptized—Lydia and her household, ver. 15; the jailer and "all his", ver. 33. This is the first mention which Luke makes in his narrative of the missionary labors of Paul, of the baptism of the converted; and it is a significant circumstance, in both of the cases described in the present chapter, that *all* who belonged to the two persons named, were baptized along with them. Both passages, ver. 15 and 33, are adduced in favor of *Infant-baptism,* as an apostolical practice, on the supposition that little children were undoubtedly also counted as members of the family; and Bengel asks: *Quis credat, in tot familiis nullum fuisse infantem?* It is true that we cannot by any means maintain that this was the fact, with such confidence as to quote it as evidence. The most important feature of the whole subject, however, is not connected with the questions whether there were children in those families, or what their ages may have been. It is rather the indisputable fact, that in both cases *the whole household,* or all who belonged to the families, were baptized with the respective heads, which is here of a decisive character. It involves the conception of a *Christian family,* a Christian household. Personal self-determination is indeed a lofty privilege; still, it is not consistent with the truth to isolate the individual; the unity of the family in Christ, the consecration of the *household* through grace, the entire subjection of all to one Lord—these seem to us to be here required by the will of God.

And it is a remarkable fact that this aspect of salvation is prominently exhibited in the apostolical history, first of all, on *European ground.*

4. The apostle of the Redeemer engages in a conflict with heathenism on a Macedonico-Hellenic soil. The arts of divination had been extensively practised ever since the Peloponnesian war. Polytheism prevailed; the Pythian oracles stood in the closest connection with the worship of Apollo. Even the comparative purity of which the whole system might possibly boast, gradually disappeared, and a superstitious form of soothsaying succeeded; a calculating selfishness, and gross or artful frauds were found in company with superstition. All these features—essentially heathenish as they are—were revealed in a hideous combination, in the case of the soothsaying female slave. The most serious injuries inflicted on the apostles proceeded from men whose interests had suffered. This circumstance does not, however, justify the inference that the whole affair was nothing else than an imposition, since, on this supposition, the exclamation of the slave, recorded in ver. 17, would be altogether inexplicable. We must probably assume that the case exhibits a kind of clairvoyance. And in *that* the apostle recognizes a demoniacal power, and expels the spirit by a powerful command issued in the name of Jesus. Bengel remarks: *Erat spiritus non e pessimis; quia non citius commovit Paulum: sed tamen expelli dignus.* Any toleration of such exclamations, and, much more, any alliance with such spirits, could have had no other effect than that of dishonoring the Gospel, and hindering the grace and truth of God.

5. But the expulsion of the spirit in the power of Christ, subjects the apostles to a *political* accusation. In Jerusalem, the ostensible ground for the persecutions to which the apostles (iv. 2, 7; v. 28) and Stephen (vi. 11-14) were exposed, had been uniformly furnished by religion. The sufferers were accused of having invaded the rights of the hierarchical officers and teachers, and of having uttered blasphemies against God and Moses, the temple and the law. In Philippi, persecution assumes a political character; Paul and Silas are charged with having created disturbances, and attempted to introduce customs which were contrary to the *Roman* customs. Persecutions had been previously endured on a heathen soil (in Antioch of Pisidia, ch. xiii. 14, 50, in Iconium, and in Lystra, ch. xiv. 4, 19), but this is the first instance, in which, besides, the motives of the persecutors really proceeded from a heathenish source alone. The Roman authorities of the colonial city of Philippi, impelled by the covetousness of certain individuals who had sustained a loss, and by the excited but blind passions of the populace, hastily adopted illegal and unjustifiable measures. The whole occurrence may be viewed as a premonition of all those bloody persecutions to which the Roman empire was about to subject the Christians during two centuries (comp. BAUMGARTEN, II. 1. p. 210, 211).—Indeed, the sufferings of Christ Himself, furnish the proper type of all the persecutions which have befallen His church. This is specially the case in so far as He was himself brought before both Jewish and heathen tribunals, and condemned, by the Jewish hierarchy for irreligion, and by the Roman procurator, for a political offence. The experience of his disciples is now the same in both respects: they are accused, at first, of offences of a hierarchical and religious, and, afterwards, of those of a political nature.

6. "By succumbing, we conquer", is here again the watch-word. The two imprisoned witnesses of Christ have suffered the deepest humiliation; their feet are fastened in the stocks; their backs are lacerated with stripes; they are cast among common criminals. They are, nevertheless, so joyful and happy when they offer prayer to God, in the middle of the night, that they sing hymns of praise with loud voices. Thus the spirit prevails over the flesh; thus faith and patience prevail over tribulation. And the miracle by which their bonds were burst asunder, and the doors opened, is the answer of God to the prayers and praises which they offered to Him. The prison is converted into a church—a place suited for baptism, for gentle ministrations to the suffering (ver. 33), and for a cheerful *agape* (ver. 34).

7. The question and the answer in ver. 30, 31, are both, as it were, classical. Both strike precisely the central point at which they are aimed —the central point of the heart, and also that of the plan of salvation. The *question* proceeds from the heart, and reaches the heart. On the day of Pentecost, those Jews whose hearts had been so deeply moved by Peter's discourse, exclaimed: "Brethren, what shall we do?" (ii. 37). Here, in Philippi, the jailer, who had been powerfully affected by the occurrence that had taken place, and who was troubled in his conscience, asked, in most respectful terms: "Sirs, what must I do to be saved?" His anguish of conscience, the fear of divine punishment, and an ardent desire for salvation, combine to prompt a question expressive not only of a wish for practical instructions, but also of an inward longing to reach the goal (σωθῆναι). The latter feature is not seen in ch. ii. 37; but the pagan, whose natural way was dark and conducted neither to peace nor to knowledge, was negatively prepared by this very circumstance for asking such a question; it proceeded from the depths of a heart which was conscious of its own emptiness, and yet thirsted after God and that salvation which is in God. But he does not merely desire to receive or take—he is also willing and resolved to *do* (ποιεῖν) all that is requisite, in order to reach the goal. And thus a consciousness of his misery, a desire for salvation, a thirst after knowledge, and a willingness to do his duty, are all found in combination in his soul; and "out of the abundance of the heart the mouth speaketh." [Mt. xii. 34]. These are, indeed, the sentiments of a truly awakened soul, which is not far from the kingdom of God, which has been happily reached by preventing grace [*gratia præveniens*], and which seeks and knocks.—The *answer* of the two servants of Christ is worthy of the question. They state the means and the way to which the question referred, in brief and appropriate terms; proceeding at once to the main point, they reply: "Believe on the Lord Jesus Christ." They exhibit to this seeking soul the *Person of Christ*, in whom alone there is salvation, and add no un-

meaning phrases. They demand a faith of which *His* Person is the object—nothing more than *faith*, and nothing less. "*Fide sola*" had become the watch-word of the apostle Paul, and, in accordance with his example, was afterwards adopted by the Reformers as their own. The jailer was willing to do (*ποιεῖν*) all that should be asked; nevertheless, they demand, not multiplied services, labors, and works wrought by himself, but solely faith, that is, a cordial acceptance and appropriation of the personal Saviour Himself, and implicit confidence in *Him*. Still, the faith to which this man attained, impelled him to render all the services which gratitude and love could suggest, and which he could perform; he compassionately washed their stripes, and supplied them, in their state of exhaustion, with food.—He had desired *salvation*, and to this inquiry, too, the messengers reply. They do not detain him on the road, but at once direct his attention to the goal. In this case again, the grace of God, who is able to do exceeding abundantly above all that we ask or think, [Eph. iii. 20], transcends the desires of man. The jailer had spoken only in reference to himself (σωθῶ); the answer is: *σωθήσῃ σὺ καὶ ὁ οἶκός σου*—salvation shall come [Luke xix. 9], not to him alone, but also to his whole household. The paternal love of God in Christ is so abundant, that he can grant pardon, salvation, and peace to many at the same time, and bestow his grace on the whole family, as well as on its head. Paul and Silas accordingly continued to speak the word of the Lord to the jailer, and to all that were in his house, and then baptized him and 'all his.'

8. The change of opinion on the part of the magistrates, the release of the prisoners, and the respectful and honorable manner in which the former conducted the latter forth from the prison, are prophetic signs of the victorious and honorable termination of the humiliations and persecutions to which Christianity would be subjected by the Roman Empire. The sufferings and the crucifixion of Christ were followed by his glorious resurrection. And the Church of Christ, over which the sign of the cross is seen, may, even in seasons of humiliation, that seem to conduct to defeat and ruin, nevertheless always expect an Easter morning, and a glorious victory—provided that she follows in his footsteps, and never denies Him.

HOMILETICAL AND PRACTICAL.

VER. 9. **And a vision appeared to Paul in the night.**—Faithful servants of Jesus walk as in the presence of God continually, by night as well as by day, and conform to his will; when they awake, they are still with him. (Ps. cxxxix. 18). (Ap. Past.).—**Come over - - - and help us.**—When a teacher properly considers the mournful condition of the unconverted, or the anxious desires of awakened souls, should not his heart be deeply moved, and impel him to hasten to their relief? Had not the Lord Jesus compassion on the multitude, when he saw them as sheep without a shepherd? (Ap. Past.).—*The great missionary call: "Come over and help us"*: I. Addressed by the heathen world to Christendom, and intended (*a*) to reveal the misery of the heathen, and (*b*) to rouse our active love; II. Addressed by Christendom to heaven, imploring the Lord (*a*) to show us the right way (ver. 10 ff.), and (*b*) to open the hearts of heathens (ver. 14).—*Come over, and help us!* I. This call for help was once addressed by the pagan West to the Christian East; II. It is now addressed to Western Christianity by the East, which has relapsed into its former misery; III. This cry for relief may, possibly, be uttered at some future time by lands that still enjoy the blessings of the Gospel, when their ingratitude has caused the candlestick of the Gospel to be removed, and when the word of God ("the passing shower", as Luther terms it), shall have passed by; IV. Therefore, to-day if ye will hear his voice, harden not your hearts [Hebr. iii. 7, 8].

VER. 10. **Immediately we endeavored,** etc.—Luke introduces himself, in his narrative, in this quiet, modest, and even reserved, manner. While he gazes at the great apostle, he entirely forgets himself; and when the Lord and His cause come into view, he loses sight of all persons.—**Assuredly gathering that the Lord had called us.**—Hence the Lord was already in Macedonia, and the vision taught them that his presence there had preceded them. (Bengel).—As soon as we are assured of the divine will, let us earnestly endeavor to obey it without delay. (Quesnel).

VER. 11. **We came with a straight course.**—When the ways of man please God, the winds and the weather are often made the agents which assist him. (Starke).—The prosperous voyage increased their confidence. "Ye are truly welcome," said Europe. (Bengel).

VER. 12. **Philippi, which is the chief city.**—Great cities are frequently marked by great vices; still, we can often do good there, sooner than we could elsewhere.

VER. 13. **And on the sabbath we went out of the city by a river side,** etc.—Paul and his companions had received this extraordinary and divine call to proceed to Macedonia; but now observe the artless and simple manner in which they commence their labors. They remain alone during a few days. Then they proceed, like others, to a common place of devotion, and content themselves with speaking there to a few women: they are calm, full of faith, and willing to follow the leadings of God. They exhibit no intemperate zeal; they form no lofty design. May the Lord conduct us also in such a middle course, between an extravagant zeal (which nature, and not grace, enkindles) on the one hand, and sloth and negligence, on the other; His blessing will be granted at the proper time. (Ap. Past.).—Every place is suited for true prayer—the field, Gen. xxiv. 63; the sea-shore, Acts xxi. 5; the prison, ch. xvi. 25; the belly of a fish, Jon. ii. 1, 2; the fiery furnace, (the prayer of Azarias) [the apocryphal addition to Dan. iii. 23, entitled in the English trans.: "The Song of the three children, etc.".—TR.]; 1 Tim. ii. 8. (Starke).

VER. 14. **A - - woman named Lydia, - - which worshipped God.**—We do not see vast numbers before us here, whom the lessons of the

apostles won for the cause of the Gospel; Lydia stands alone. When the kingdom of God first comes, it resembles a grain of mustard-seed. This new convert, at first a solitary woman, soon gains associates; the number increases, and the result is, the establishment of that noble congregation at Philippi, to which Paul addresses his admirable Epistle, and which he calls his "crown". [Phil. iv. 1]. (Ap. Past.).—Lydia was in precisely that frame of mind, in which the Macedonian man seemed to be, whom Paul saw in the vision. (Ibid.).—**A seller of purple.**—She was, consequently, a woman who had engaged in trade, and who possessed a certain amount of property. We can fear God and love his word, whether we are occupied with commercial affairs, or hold any other position in society. Hence Paul does not advise Lydia to abandon her occupation. Still, our business affairs are never to be influenced by unbelief, covetousness, and the cares of this world; the word of God must be more precious in our eyes than all the wealth of the world. (Bogatzky).—**Whose heart the Lord opened.**—The teacher addresses the ear in vain, unless God opens the heart, but man must *consent* that it should be opened. (Rev. iii. 20).—When the Gospel reaches a hearer's heart, the circumstance proves, not that the speaker is an excellent preacher, but that the Lord Himself stands before the door, and has opened the internal ear. (Gossner).

VER. 15. **She besought us, saying,** etc.—All her words and acts demonstrate the genuineness of her faith: it is, I. Humble, submitting to the judgment of experienced Christians: "if ye have judged, etc."; II. Eager to learn, desiring increased power; III. Grateful to God; IV. Rich in works of love (all this is indicated in the words: "come into my house, and abide there."); V. Influential as an example: "when she was baptized, and her household."—**And her household.**—What would Lydia have said, if the preachers of the Lord Jesus had declined to baptize the little children of her household? She would have begun to mistrust her own faith —that gracious gift of God! (Besser).

(——VER. 9—15.). *The first planting of the divine word in our part of the world:* I. The manner in which it was effected, ver. 11-13; II. The success of the work, ver. 14, 15. (Lisco).—*Blessed are they that hear the word of God and keep it* [Luke xi. 28]: I. How should we hear it? (*a*) With a mind withdrawn from the affairs of the world; Lydia had retired from the city; (*b*) with a heart consecrated by prayer; Lydia had gone forth to pray; (*c*) with an earnest desire for all the grace that God is willing to bestow; the Lord opened the heart of Lydia. II. How should we keep it? (*a*) Not by being satisfied with transient emotions, but by entering into a true communion of life with the Lord; Lydia received baptism; (*b*) by endeavoring to communicate to others our newly acquired faith; Lydia's household is baptized with her; (*c*) by endeavoring to pay our debt of gratitude to the Lord in acts of disinterested love to our neighbor; Lydia constrains her benefactors to receive her hospitable services. (From Lisco).—*The earliest preaching of the Gospel in our part of the world:* I. Who sends the preacher? II. Who is the preacher? III. Who is the hearer? (C. BECK: *Hom. Rep.*).—*The guidance of God and the intelligence of man, combined in the work of extending the kingdom of God:* I. God grants the vision to Paul, and opens the heart of Lydia; II. Paul understands, and intelligently obeys the divine call, and wisely chooses the time and the place of his first discourse at Philippi. (ib.).—*Lydia, the first Christian of Europe, a living illustration of the manner in which God opens a door for his word:* I. By land and by sea. Paul's passage to Europe; the distress of the world calls him; the love of Christ constrains him; the hand of the Lord leads him. II. To the ear and the heart. Paul's first discourse in Philippi; the Lord gives him an opportunity to preach the word, gathers hearers around him, and opens a heart that receives the truth. III. To the family and the church. The fruits of Lydia's conversion. The Lord opens her mouth for a public confession of Him—the hearts of her family for a devout imitation of her example—her hand for offices of gratitude and love.—*The decisive victory at Philippi.* The bloody battle of Philippi, a century previously, had laid the foundation of the empire of Augustus; the bloodless victory of Paul now lays the foundation for the kingdom of Christ on earth.

VER. 16. **Which brought her masters much gain by soothsaying.**—It is a common vice of men that they give largely in matters which do not belong to their province, while they will not expend a farthing on the true worship of God and on useful institutions. (Starke).

VER. 17. **Cried, saying, These men are the servants,** etc.—When Satan is transformed into an angel of light [2 Cor. xi. 14], he is most of all dangerous.—The devil often preaches the article of faith concerning God, but applies it to purposes of his own. (Starke).—When the devil cannot actually arrest the progress of the kingdom of God, he endeavors, at least, to make common cause with it, and thus affix a stigma to it. But the Lord Jesus, with his servants, has always carefully guarded against such dangers. Luther, for instance, learned from his experience, that attempts are often made to insnare men by flattering words. (Rieger).—A threefold artifice of the devil is here concealed: 1. He attempted to excite the self-complacency of the apostles, and weaken their zeal for Jesus by worldly praise. Many an upright teacher has already fallen into this snare. 2. He attempted to flatter them by the words of the female slave, so that they might allow him to retain possession of her, and continue his work of deceit. 3. He designed by these means to persuade the people that the apostles were his friends, and thus impair the strength of the Christian religion. (Ap. Past.).

VER. 18. **But Paul, being grieved.**—Christ does not need the praise of the devil, either in His own behalf, or in that of his servants. True Christians should regard the praise of wicked people with suspicion, and feel that it is even a hateful thing. (Starke). (The Grecian sage asked: "What base thing have I done, that this man praises me?"). The Lord grant us purity of sentiment, as the love of praise so easily besets us!—**I command thee - - - out of her.**—The powers of falsehood, which had already

acquired such influence, the miserable condition of the slave, who might yet be saved, and a well-founded apprehension that Christianity might be regarded as also a magic art, that enveloped itself in darkness, combined to impel Paul to speak and act with such earnestness. (Rieger).

(——Ver. 16–18). *The servants of the Most High God shew the way of salvation* (ver. 17); this witness is true, although it proceeds from a lying mouth: I. Who are the servants of God? Those who serve God and his word alone, and not the false spirit of the world, self-interest, and pride, ver. 16, 18. II. What is the way of salvation which they teach? The answer in ver. 31. (From Lisco).—*The Christian's conduct with respect to that which is wonderful, when the latter neither proceeds from the power of faith, nor is connected with it:* I. The apostle's mode of action; II. The rule with which it furnishes us. (Schleiermacher).—*No alliance between the kingdom of truth and falsehood!* I. The kingdom of truth does not need it; II. It was never benefited by it.—*Distrust, O Christian, the praise of the world!* I. It desires to excite thy vanity by means of that which is not thy merit, but a work of grace; II. It desires to check thy zeal, when directed against all ungodliness; III. It desires to allure thee from the service of thy God, and consign thee to the bondage of men.

Ver. 19. **Saw that the hope of their gains was gone.**—The Gospel does, indeed, seriously interfere at times with the gains of men, since it forbids and condemns many profitable arts, and involves us in many trials and difficulties. (Starke).

Ver. 20. **These men - - - do exceedingly trouble our city.**—Those who disturb the false peace of sinners, are usually denounced as disturbers of the public peace; 1 Kings xviii. 17; Amos vii. 10. (Starke).—*Lupus in fabula!* The lamb is accused by the wolf of having troubled the water, and yet the latter drank higher up in the brook.

Ver. 21. **These men being Jews - - - teach customs - - - being Romans.**—The charge against the servants of Christ is framed with great cunning; the accusers appeal, on the one hand, to the *Roman* name, the highest badge of distinction; they arouse, on the other, the hatred of the people against the apostles, by applying to them the name of *Jews*, which was, at that time, a term of reproach. (Calvin).—The devil had borne witness that they proclaimed the way of salvation, and now their teaching is represented as of such a nature that it could not with propriety be received! Perverse world! (Ap. Past.).—*Two well-founded charges against the messengers of Christ, before the tribunal of the world:* I. They disturb the city, *i. e.*, arouse the sinner from his false repose; II. They are Jews, and teach customs which do not accord with those of the Romans, *i. e.*, they humble the pride of the natural man.

Ver. 22. **Rent off their clothes, and commanded to beat them.**—It is better to suffer for the sake of Jesus, than to be praised by the devil. (Ap. Past.).

Ver. 23. **They cast them into prison.**—Since Christ himself was numbered with the transgressors [Isai. liii. 12], it is an honor to his servants to suffer imprisonment for his sake (Starke).—Let us value the writings of the apostle the more highly, on account of the "*honorarium*" which he received. (Besser). [*Honorarium, i. e.*, the pay for the services of authors, physicians, etc. (Heyse).—Tr.]

Ver. 24. **Who, having received such a charge - - - the stocks.**—Fidelity in discharging the duties of an office, even when unwisely exhibited, does not hinder, but may, at times, promote the conversion of men. (Starke).—The limbs do not feel the stocks, when the heart is in heaven. (Tertullian).—The feet of those who publish peace, are never more beautiful [Isai. lii. 7], than when they are bound in fetters and iron. (Gossner).

Ver. 25. **And at midnight Paul and Silas prayed**, etc.—True Christians can, by their prayers and hymns, convert even a court of death, and a gate of hell, into a sanctuary and a gate of heaven. (Starke).—The place does not sanctify the person, but the person sanctifies the place. (Quenstedt).—It is no difficult art to sing praises in the external church, when it is not only tolerated, but even protected, and when money is paid for such praises; but no one, unless he is a true disciple of Jesus, and endowed with grace, can praise and sing in a prison, in bonds, and after having been scourged. (Gossner).—*The wonderful worship of God at night in the prison of Philippi:* I. The unusual hour of prayer—midnight; II. The singular temple—a prison; III. The remarkable appearance of those who conduct the services—Paul and Silas in the stocks; IV. The strange congregation—the prisoners in their cells.—*Paul and Silas, singing praises by night*, or, "This is the victory that overcometh the world, even our faith." [1 John v. 4].—*The prayer in the prison at night, and the* Amen *pronounced by heaven* (the earthquake).

Ver. 26. **And suddenly there was a great earthquake**, etc.—It was the answer to their hymns of praise. (Gossner).—The prayers of the saints move heaven and earth. (Starke).—It was a great miracle, when all the doors were opened and the bands loosed in consequence of the earthquake; but it was a still greater miracle when the hearts of the jailer and of all his household were opened. (id.).—Every deliverance that is granted at any time to the servants of God, bears a certain resemblance to the final deliverance, when, at the sound of the last trumpet, even the prisons of the graves will be opened and the bands of corruption be loosed, and when the souls of men, motionless as it were, will anxiously await the things that shall come to pass. (Williger).—*The midnight earthquake at Philippi, a miracle wrought by Him who breaks all bonds:* I. He bursts the bonds of affliction, when his elect cry day and night unto him [Lu. xviii. 7], (Paul and Silas); II. He breaks the chains of sin, when the soul that is bound, sighs after Him (the jailer); III. He opens a path for His word and kingdom, although the world may attempt to fetter them (the word of God is not bound [2 Tim. ii. 9]); IV. He bursts open the prison of the grave, when the hour of eternal redemption arrives.—*The midnight hour in the prison at Philippi, an image of the solemn hour of the Lord:* I. The world sleeps, but believers await it with

watchfulness and prayer; II. The earth trembles, but the Lord is near; III. The servants of sin stand trembling before the tribunal, but the children of the kingdom lift up their heads, for their redemption draweth nigh [Lu. xxi. 28].

VER. 27. **He drew out his sword**, etc.—God permitted this jailer, who was soon afterwards converted, to exhibit the utmost wrath, and even despair; he was thus, in truth, a brand plucked out of the fire [Zech. iii. 2], well suited to demonstrate the power of the Gospel, which can transfer sinners from the borders of hell to the life of heaven. Such cases encourage us to carry the Gospel to the rudest and most barbarous tribes, even under the most unpromising circumstances. Even the man who contemplates suicide, and whose sword is already at his breast, may yet be saved. (Ap. Past.).

VER. 28. **But Paul cried with a loud voice**, etc.—The jailer, in his fright, and in the darkness of the night, cannot see Paul, but the latter sees him, and rescues him from his great danger. While the sinner sits, as a captive, in the deepest night of sin and fear, the eyes of Jesus, who is gracious and merciful, are fixed upon him. (Ap. Past.).—**Do thyself no harm, for we are all here.**—The command and will of God bind His people more firmly than iron chains and oaken stocks.—"*We are all here*"—*a consolatory assurance given by the messengers of the Gospel to men in despair*. Not only Paul and Silas utter the words, but Peter and John, with all the apostles and prophets, unite with them in saying: "We are all here," I. With the witness of the word; II. With the example furnished by our walk; III. With the interceding prayers of our love.

VER. 29. **And came trembling.**—He did not tremble for his office, his character, or his life, since the danger had passed away, and all the prisoners were there; he trembled in the anguish of his soul, as an awakened sinner standing in the presence of an unknown God.—**Fell down before Paul and Silas.**—The jailer on his knees before his prisoners—what a wonderful change! It impressively attests the majesty of the true servants of God, and the insignificance of merely secular authorities.

VER. 30. **And said, Sirs, what must I do to be saved?**—We are told in ver. 27, that "he called for a light", in order to look for the prisoners. He now calls for the true light, in order to go forth out of his own prison.—The heart of the jailer seems to repeat, and, indeed, to his own great advantage, the words: "Come over, and help us." When we meet with such an awakened conscience, we can accomplish a great work with a few words; but it is often long before the question is seriously asked: "What must I do to be saved?" (Rieger).

VER. 31. **And they said, Believe on the Lord Jesus Christ**, etc.—The apostate emperor, Julian, said in mockery to the Christians: "*Faith!*—This is the whole of your wisdom!" Let us abide by this wisdom. (Besser).—*The most important question, and the most important answer.* (Lisco).—*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house!* For, with this faith, thou receivest, I. A divine family friend; II. A holy family discipline; III. Undisturbed family peace; IV. A secure family position; V. An infallible family remedy; VI. A heavenly family portion (*a wedding sermon*).

VER. 32. **And they spake unto him the word of the Lord**, etc.—The apostles not only promised salvation to him and his house, but also brought it to them through the preaching of the Gospel. (Williger).

VER. 33. **And washed their stripes.**—When faith enters into the heart, it transforms the individual; the stern jailer is converted into a kind physician and host. (Starke).—**And was baptized, he and all his.**—He first removed their bodily uncleanness—the blood which had flowed from their wounds; he could no longer endure the sight of those evidences of the cruel treatment which these servants of God had received; he now asked that he and "all his" might, through them, be cleansed in baptism, and be freed from spiritual uncleanness. (Williger).—The jailer has now become himself a prisoner—a prisoner of Jesus Christ; but these are blessed bonds!

VER. 34. **He set meat before them, and rejoiced**, etc.—This was a genuine marriage feast, in the joy of which the whole family shared. (Bogatzky).—All these details enable us to discern in the jailer, after he had become a believer, the cheerful spirit of Martha, which appropriately reveals itself only when it succeeds the thoughtful silence of Mary, and when the one thing needful is secured. (Williger).—In Philippi, a business-place (Lydia's house), and then a prison, were the first missionary stations; two families in that city furnished the church with a home. It was necessary that, in the pagan world, the Christian *family* should become the nursery of congregational life, each household a congregation on a small, and each congregation a family, on a large, scale. (Besser).

(——On VER. 25-34.). *The conversion of the jailer at Philippi*: I. The preparatory circumstances: (*a*) externally, the earthquake; (*b*) internally, the alternation of opposite emotions—anguish and despair, peace and joy. II. The means through which it was accomplished: (*a*) the question, which referred to the way of salvation; (*b*) the answer, which proclaimed salvation. III. The results: (*a*) active gratitude towards the apostles; (*b*) a blessing permanently abiding on the man and his house. (From Lisco).—*The miracle of the night of imprisonment* (a homily). I. The prayer, ver. 25. It is night; all are buried in sleep. A gloomy edifice; an abode of darkness—a prison. But in one of the cells a light, an internal light—the light of faith. Hence, prayer and praise. II. The convulsion, ver. 26-28. The earthquake—it convulsed not only the prison-walls, but also the heart of the keeper of the prison. At first, indeed, an agony even unto despair. But eternal love watches and rules. The comforting assurance: "We are all here." Hope revives; still, the jailer desires to obtain ocular proof, ver. 29. III. The great question, ver. 30-32. It proceeded from causes that are partially apparent: the praying apostles opened an indistinct view of a higher power; perhaps, too, earlier experiences in his gloomy calling, recurred to his mind. The convulsion brought the slumbering seed to maturity.—The

apostles had not fled; how secure and happy they must be! What must I do to be in the same state? The great and vital question receives a great and vital answer. There can be but one answer: "Without Christ, none are saved; through Him, all can be saved—thou, and thy house". IV. The first love [Rev. ii. 4], ver. 33, 34. What is it? The effort to return that which has been received—to do good to Christ in the person of His servants, the brethren. His heart cannot contain such blessedness—it is a fire enkindled in the house, which reaches all the members of the family. (From Lisco).—*The light of the grace of the Lord, arising in the middle of the night:* I. Over His friends, (Paul and Silas); II. Over His enemies (the jailer and his house).—*The miracles of grace wrought in the prison at Philippi:* I. The Lord releases those that are bound: (*a*) internally free—they pray and sing; (*b*) externally free—the bands are loosed, the doors are opened. II. He binds those that are free: (*a*) the fetters of agony and fear—the terror and trembling of the jailer; (*b*) the bands of faith and love [Hos. xi. 4]—his conversion and joy.—*The purposes to which the Lord can apply a prison;* He can convert it into, I. A peaceful chapel of prayer, ver. 25; II. An alarming place of judgment, ver. 26–29; III. A useful school of repentance and faith, ver. 30, 31; IV. A hospitable house of Christian love and mercy, ver. 32, 33; V. A blessed birth-place of the new life, ver. 34. (*Sermon for a House of correction and a prison*).

VER. 35. **And when it was day,** etc.—The apostles had not spoken in defence of themselves before the magistrates, but the Lord had awakened the conscience of the latter. When His servants suffer and are silent, He defends their cause. (Ap. Past.).—**Let those men go.**—Such words, which Jesus said to his enemies near the mount of Olives, are now our security: "If ye seek me, let these go their way" [John xviii. 8]. For now the world, death and the devil, the judgment and hell, are compelled by the power of Jesus *to let* his children and servants *go.* (Ap. Past.).—The unexpected command to dismiss Paul, was, in truth, an act of the tender mercy of God, performed in behalf of the jailer, who was only a beginner in the faith. It would have been a severe trial for him, if he had received a command to subject these servants of Jesus to additional torments. It was, therefore, with sincere joy that he proclaimed their innocence and release. We should always treat young persons and beginners with gentleness and indulgence, until they have acquired strength. (Ap. Past.).

VER. 36. **Now therefore depart, and go in peace.**—The jailer was already surprised that the magistrates should voluntarily issue such a command; but a still deeper humiliation awaited them. There are times coming when arrogant sinners will address their prayers for pardon, not only to the Lord, but also to his servants; for the saints will be their judges (1 Cor. vi. 2). (Williger).

VER. 31. **But Paul said unto them,** etc.—It is at times both wise and kind, to address, in somewhat bold terms, those who can be restrained from doing evil by nothing but by fear. (Quesnel).—We ought not to yield to malicious men in a single point, not, however, from revengeful motives, but in order that their shame may be revealed, to the honor of the name of Christ; otherwise, they will become still more presumptuous (1 Kings xviii. 17, 18). (Starke).—The world would gladly consign its past acts of injustice to oblivion, but should not always be permitted to adopt this course. The Holy Spirit teaches us that we should not be humble at an improper time, but regulate our conduct in such a manner, that it may conform to the guidance of God. It is necessary that those who are invested with civil offices, should see, at least to some extent, that the course of the Gospel is guided by a higher hand. (Rieger).—**Being Romans.**—"Our citizenship [πολίτευμα, Phil. iii. 20; 'conversation', *i. e., walk, etc.* Engl. Version.—TR.] is in heaven." Paul well knew that this privilege was of more value than that of his Roman citizenship. Comp. Phil. iii. 8. (Starke).

VER. 38. **And they feared,** etc.—The magistrates were alarmed when they heard that the prisoners were *Romans;* they did not bestow a thought on the ill-treatment which *Christians* had received from them. Thus God at times attaches some badge to the pilgrim's garb of his children, which may not indeed win the sincere love of others, but which at least avails to prevent further acts of violence. (Rieger).

VER. 39. **Desired them to depart out of the city.**—When unchristian rulers perceive that the Gospel has made a deep impression, they no doubt wish that Christ and his word could be restricted to India or Turkey, so that their repose might not be disturbed. Compare the conduct of the Gergesenes, Matth. viii. 34. (Starke).

VER. 40. **When they had seen the brethren, they comforted them, and departed.**—Such a departure of these faithful witnesses of Jesus, was honorable to them. They had accomplished the work that had been assigned to them; they had gathered brethren together; they comfort them; and now they depart. God grant that when we leave the world, we also may receive such a testimony from God. (Ap. Past.).

(——On ver. 35–40). *The unexpected issue:* I. The sudden release; II. The bold protest; III. The honorable apology; IV. The peaceful departure. (From Lisco.).—*The honorable departure of the messengers of God from Philippi:* I. The power of the Lord is revealed; II. The shame of his servants is effaced; III. Proud enemies are humbled; IV. Faithful friends are gained.—*Under what circumstances may a Christian defend the honor of his name, and insist on his rights?* I. When he is influenced, not by insults offered to his self-love, but by his sense of justice, and his zeal for the honor of God. II. When he does not depend on his own resources, but appeals to justice and to truth; III. When it is his object, not to crush, but to convince and reform the offender.

VER. 36. "*Go in peace*"—*the noblest words of farewell which could be addressed to the servants of God:* I. By their friends, to whom they had brought salvation and peace (the jailer); II. By their enemies, who could not touch God's anointed (the magistrates); III. By the Lord, who gives them the testimony: "They have done what they could." Mark xiv. 8.—[*The conversion*

of the Philippian jailer: I. The circumstances under which it occurred; (*a*) the providential visit of the apostles to Philippi; (*b*) the jailer's personal knowledge of their doctrine (apparent from ver 31, and acquired, when the divining spirit was expelled, ver. 17, 18—when they endured the scourging with constancy—when they addressed him, as he fastened their feet in the stocks—never before, *such* prisoners); (*c*) the miraculous earthquake, and its immediate effects. II. Its genuineness, proved (*a*) from the peculiar power of Gospel truth (Rom. i. 16; James i. 18; it had already impressed him); (*b*) from the divine attestation which, as he felt, the preaching of Paul received (the earthquake—to us, *e. g.*, the spread of the Gospel, etc.); (*c*) from the subsequent course of the apostles (as in Lydia's case, ver. 15; they would not have baptized him, if they had not "judged" that he was a believer). III. Lessons: (*a*) the solemn duties which the gifts of divine grace impose on us (reflection, self-examination, repentance, faith); (*b*) the adaptation of the Gospel to the spiritual wants of all men (Jews, Gentiles—the high and the low); (*c*) the practical value of the doctrine of *faith in Christ*.—Tr.]

D.—LABORS AND EXPERIENCES IN THESSALONICA AND BEREA.

Chapter XVII. 1–15.

1 Now when they had passed [journeyed] through Amphipolis and Apollonia, they
2 came to Thessalonica, where was a [the, ἡ][1] synagogue of the Jews: *And Paul, as his manner [custom] was, went in unto them, and [on] three sabbath days, reasoned[2] [dis-
3 coursed] with them out of the Scriptures, *Opening and alleging [setting forth], that Christ must needs have suffered, and risen again [that it was necessary (ἔδει) for the Messiah (τὸν Χριστὸν) to suffer and to rise] from the dead; and that this Jesus, whom[3] I preach unto you, is Christ, [that This one is the Messiah (ὁ Χρ.), Jesus, whom I
4 announce to you][4]. *And some of them believed, and consorted with [were convinced, and were allotted to] Paul and Silas; and of the devout Greeks a great multitude, and
5 of the chief women not a few. *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort [But the Jews[5] associated with themselves some base men belonging to the populace of the market], and gathered a company, and set all the city on an uproar [and excited a tumult in the city], and assaulted [placed themselves before] the house of Jason, and sought to bring them out
6 to [them before] the people. *And [But] when they found them not, they drew [dragged] Jason and certain brethren unto the rulers of the city [before the city magistrates (πολιτάρχας)], crying, These that have turned the world upside down [stirred
7 up the world] are come hither also; *Whom Jason hath received [as guests]: and these all do contrary [act in opposition] to the decrees of Cesar [commands of the emperor], saying that there is another king, *one* Jesus [that another is the king, Jesus].
8 *And they troubled [disquieted] the people and the rulers of the city [the city mag-
9 istrates], when they [who] heard these things. *And when they had taken security of Jason, and of the others, they let them go [dismissed them].
10 *And [But] the brethren immediately sent away Paul and Silas by night unto Berea [Beroea]: who coming [these having come] *thither* went into the synagogue of the
11 Jews. *These were more noble [But (δὲ) these were of a better character] than those in Thessalonica, in that they [; they] received the word with all readiness of mind [*om.* of mind], and [inasmuch as they] searched the Scriptures daily [day by day],
12 whether those things were so. *Therefore [Thus then, μὲν οὖν] many of them believed; also of honourable women which were Greeks, and of [also of the respectable
13 Grecian women and] men, not a few. *But when the Jews of Thessalonica had knowledge [ascertained] that the word of God was preached of [by] Paul [also, καὶ] at Berea, they came thither also, and stirred up[6] [came thither, and sought there also to
14 disturb][6] the people. *And [But] then immediately the brethren sent away Paul to go as it were [that he might proceed][7] to the sea: but Silas and Timotheus abode there
15 still [remained there]. *And they that conducted[8] Paul brought him unto [as far as] Athens: and receiving a commandment [charge] unto Silas and Timotheus for to [that they should] come to him with all speed, they departed.

[1] Ver. 1. [ἡ before συναγ., of *text. rec.*, from E. G. H., is omitted by Lach. and Tisch. in accordance with A. B. D. and Cod. Sin., but is retained by Alf. as genuine, and with him de Wette agrees.—Tr.]

[2] Ver. 2. διελέγετο [of *text. rec.* from G. H., many minuscules, fathers, etc.] is to be unconditionally preferred to the other readings, viz., διελέξατο [of A. B. Cod. Sin., and adopted by Lach. and Tisch.], and διελέχθη [of D. E., and adopted by Born.], since the aorist could have easily been substituted here [by copyists] for the imperfect, inasmuch as the other verbs in the narrative are in the aorist. [The Vulg. here drops the perfect, and translates *disserebat*.—Tr.]

[3] Ver. 3. a. [The margin of the Engl. Vers. proposes the insertion in Italics of *said he* after "whom." See Winer: *Gram. N. T.* § 63. I. 2. d. ult.; II. 2. and § 64. 7.—(Tynd., Cranm., Geneva, insert *said he;* Rheims omits the words).—Tr.]

[4] Ver. 3. b. [Lach. and Tisch., but not Alf., omit ὁ before Χρ., with A. B. Cod. Sin.; but it is inserted in E. G. H.—The *text. rec.* omits the comma between Χρ. and Ἰησ., as Alf. also does, with Griesb., Knapp, Tisch., de Wette, etc. Lechler inserts Ἰησ. between commas, as his translation above shows, with Lach., Stier, etc.—Tr.]

[5] Ver. 5. The shorter, and, probably, the original reading is simply Προσλαβόμενοι δὲ οἱ Ἰουδ. τῶν ἀγ., omitting the words ζηλώσαντες δὲ οἱ ἀπειθοῦντες; the latter were, without doubt, prefixed to Ἰουδαῖοι προσλαβ. [by copyists] merely to complete the picture and assign the limits of the opposition. The manuscripts, in general, exhibit very considerable variations in the whole passage. [Alf. reads: Προσλαβ. δὲ οἱ Ι. τῶν ἀγ.; Tisch. inserts οἱ ἀπειθ. after Ἰουδ.; Lach. reads Ζηλώσ. δὲ οἱ Ι. καὶ προσλαβ. τῶν ἀγ.; Tisch. and Scholz: Προσλαβ. δὲ οἱ Ι. οἱ ἀπειθ. Born., in accordance with D. and some fathers, reads: οἱ δὲ ἀπειθ. Ἰουδ. συστρέψαντες.—Meyer holds that the reading of Lachm. is sustained by external authority (A. B. minuscules; Vulg. viz. *Zelantes autem Judæi assumentesque de vulgo*, etc. Syr. etc.), but believes that all these variations are additions to the original text, viz. Προσλαβ. δὲ οἱ. Ι. He says that the latter is found only in the minuscule numbered 142, but that ἀπειθ. is wanting in A. B. minuscules, versions, etc. The Cod. Sin. reads: Ζηλ. δὲ οἱ Ἰουδ. καὶ προσλαβ.—See below, Exeg. etc. note on ver. 4, 5.—Tr.]

[6] Ver. 13. [After σαλεύοντες, Lach., Tisch. and Born. insert καὶ ταράσσοντες, from A. B. D. Cod. Sin. Vulg.—Alf., with *text. rec.*, omits the two words in accordance with E. G. H.; Meyer and de Wette regard them as transferred from ver. 8, ταρ. being a gloss on σαλ., and then, with καὶ, inserted in the text.—Tr.]

[7] Ver. 14. [Instead of ὡς, from G. H., Lach. and Tisch. adopt ἕως from A. B. E. Cod. Sin.; Meyer and Alf. suppose that this ἕως proceeded from a misunderstanding of the genuine ὡς, as if it indicated "only a *feint*," whereas it really indicates the direction in which Paul went; Vulg. *usque ad.*; D. omits the word altogether. See Exeg. note below.—Tr.]

[8] Ver. 15. [For καθιστῶντες of *text. rec.* from D (corrected). E. G. H., Lach., Tisch., and Alf. read καθιστάνοντες, in accordance with A. B. D. (original).—Cod. Sin. (original) exhibits only καθισ., and in the next line, παντες; for the latter a later hand (C) substituted -ντες. On the forms, see Winer, § 14. 1. f., and § 15: ἵστημι.—The same editors omit αὐτον after ἤγαγον with A. B. D. Cod. Sin.; the *text. rec.* inserts it with E. G. H. Vulg.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Now when they had passed through**, etc.—Paul and Silas, accompanied by Timotheus, after leaving Philippi, proceeded to **Amphipolis**, which was situated on the Strymon, by the waters of which it was surrounded. ["Not far from the coast, the Strymon spreads out into a lake; between the lower end of this lake and the inner reach of the Strymonic gulf, Amphipolis was situated on a bend of the river." (*Conyb. and H. I.* 341.). Comp. Thuyc. IV. 102. Its distance from Philippi was 33 Roman miles. —Tr.]. Without pausing in this place, they travelled 30 miles further, in a south-easterly direction to **Apollonia** ["the exact position of which has not been ascertained" (*Conyb.*, etc. p. 348). —Tr.], and, rapidly passing onward, continued their journey until they reached **Thessalonica** [37 miles distant from Apollonia]; here they remained about four weeks ["three sabbath-days," *i. e.*, in succession.—Tr.]. This city was situated on [the inner bend of] the Thermaic gulf [half-way between the Adriatic and the Hellespont]; it had become, under the Roman sway, a very populous and wealthy commercial city, was the capital of the second district of the province of Macedonia, and was also the residence of a Roman Prætor. The Jews must have established themselves, in large numbers, in this city; their synagogue appears to have been the only one that existed in northern Macedonia. The definite article before συναγ. τ. Ἰουδ., which is omitted in several manuscripts, because it was not understood by some copyists, means that no synagogue had been built in Philippi, Amphipolis or Apollonia, that the Jews who possibly dwelt in those cities possessed only a place of prayer (προςευχή), and that they belonged, as it were, to this synagogue in Thessalonica. [Grotius].

Ver. 2, 3. **As his manner** [custom] **was.**—Luke's attention is primarily arrested by a fact which he, accordingly, places prominently before our view, viz., that Paul had here, too, faithfully adhered to his custom of preaching the Gospel first of all in a synagogue, wherever he found one; (hence the unusual and somewhat abstract mode of expression is employed: κατὰ τὸ εἰωθὸς τῷ Παύλῳ εἰςῆλθε). [The construction involves an attraction, and anticipates the subject; see Winer, § 66. 4 ff. (Meyer).—Tr.]. In this synagogue he conversed, on three successive sabbaths, with the Jews. The word διελέγετο (imperfect, the act being repeated several times) usually indicates a dialogue, less frequently, an independent address. (Ἀπὸ τ. γρ., that is, deriving his arguments *from* the Scriptures). His communications consisted in the *opening* and *setting forth* of two truths to his hearers, in accordance with the Old Testament, (Bengel says: ut si quis nucleum, fracto cortice, et *recludat* et exemptum *ponat in medio*): first, that, according to the prophecies, it was necessary that the Messiah should suffer and rise again; secondly, that This One, namely Jesus, is the Anointed One. It is certainly the most simple interpretation to regard (with Luther, Bengel [and Hackett]) οὗτος as the subject, and ὁ Χριστός as the predicate, in which case Ἰησ. ὃν ἐγὼ καταγ. ὑμῖν are words that are introduced merely as explanatory of οὗτος. [See note 4 above, appended to the text.—Tr.]. It is a forced construction when the words οὗτος ὁ Χριστός are regarded as a predicate (Meyer), in the following sense: '*This* Messiah, described in the Scriptures, who necessarily suffered and rose again.' And another construction as little commends itself by any internal evidence, according to which Χριστὸς Ἰησοῦς, not separated by a comma, constitute the predicate (de Wette, Baumgarten [and Alexander]), and the sense would be: 'This is the Christ Jesus whom I preach.'

Ver. 4, 5. **And some of them believed.**—The explanations of Paul were partially successful. The arguments adduced from the Old Testament to prove the Messianic dignity of Jesus, convinced (πείθω, descriptive of the progress of the argument) **some** (a few, as it would seem), of the Jews, but also many Hellenic proselytes

[comp. xiii. 43, 50], who visited the synagogue, and not a few respectable women of Hellenic origin, who were also proselytes ["*of the first women, i. e.*, first in rank and social position." (Alex.).—Tr.]; all these were *allotted* to Paul and Silas. Προςκληροῦν means *to add by lot, sorte lectum adjungere*, or, in general, *to attach to*, and is here to be taken in a passive sense, so that God Himself appears as the author of the allotment; see below Doctr. no 2. ["In Acts xvii. 4, προςεκληρώθησαν is obviously to be taken in a passive sense." (Winer: *Gram. N. T.* § 39. 2. ult.). —Tr.]. The majority of the Jews, on the other hand, could not be induced to believe. Their course is accurately described by the readings ἀπειθήσαντες and ἀπειθοῦντες [the former in E., the latter in D. G. H.; see above, note 5, appended to the text.—Tr.]; and οἱ Ἰουδαῖοι, as the antithesis to τινες ἐξ αὐτῶν, ver. 4, shows that the believers constituted an exception, and consisted of an inconsiderable minority. Ζηλώσαντες, which is, undoubtedly, a spurious reading, is intended to state, in accordance with the analogy in ch. xiii. 45, the feeling or motive which influenced them in their actions. The unbelieving Jews excited a persecution against the messengers of the faith, after having first gained over certain unprincipled and venal idlers and loungers about the market. (Ἀγοραῖος frequently occurs in classic Greek.). ["Such men as Aristophanes calls πονηρὸς κἀξ ἀγορᾶς; Demosthenes, περίτριμμα ἀγορᾶς; Xenophon, τὸν ἀγοραῖον ὄχλον; Plutarch, ἀγοραίους καὶ δυναμένους ὄχλον συναγαγεῖν; see many other instances in Wetstein, who mentions the modern 'canaille' (*canalicolæ*). Cicero calls them 'subrostrani;' Plautus, 'subbasilicani.' (Alf.).—Tr.]. With the aid of these men, the unbelieving Jews raised a mob; and now these threatening masses collected before the house of one Jason, where the missionaries lodged. We possess no other information respecting Jason. We learn from the narrative before us that he resided in Thessalonica, that he had connected himself with the Christian congregation which had recently been formed in that city, and that he was the host of Paul and his two companions. It cannot now be determined whether he was a Jew by birth, and changed his Hebrew name Joshua or Jesus, into the Greek form **Jason** (Ewald) [after the example of the brother of the high priest Onias III. (2 Macc. iv. 7, and *Joseph.* xii. 5. 1.), which is not probable;—Tr.], or whether he was originally a Greek. The mob which assembled before his house, intended to seize the two strangers, and bring them out to the people (ἀγαγεῖν εἰς τ. δῆμον), that is, to abandon them to the passions of the excited multitude.

Ver. 6–9. *a.* **And when they found them not.**—As the principal persons had withdrawn from the house which was threatened, (perhaps in consequence of a timely warning), the Jews seized, in their place, the host himself, together with some other Christians, and dragged them before the magistrates of the city. (It is a remarkable circumstance that the somewhat rare word πολιτάρχης, which occurs here, is found in a Greek inscription referring to Thessalonica; see Boeckh: *Inscript.* II. p. 52, No. 1967). [The marble arch on which the inscription is engraved, may have existed at the time of Paul's visit to Macedonia; a copy will be found in *Conyb. and H.* I. 360. Thessalonica, as an *urbs libera*, was self-governed, and its supreme magistrates were termed *politarchs*.—Tr.]. The Jews accused Jason and his friends, amid violent and passionate outcries, of having created political disturbances, and already thrown the whole world into confusion. The exaggeration involved in the term τὴν οἰκουμένην, corresponds precisely to the excited feeling that prompted it. The words οὗτοι πάντες are intended to make all the Christians indiscriminately, the absent leaders, and these adherents, accountable for a violation of positive enactments of the emperor, namely, for acknowledging another, that is, Jesus, as king. The δόγματα Καίσαρος are those edicts which defined the penalties of high treason. (Meyer). Βασιλεύς is here a generic term, comprehending both the imperial majesty, and also the royal dignity of the Messiah. ["The Greeks applied this term to the emperor, though the Romans never styled him *rex*." (Hackett).—Tr.]

b. **These that have turned the world upside down.**—These charges produced their intended effect; both the people and the magistrates began to entertain serious apprehensions [lest political tumults should attract the vengeance of the Roman authorities. (*Conyb.* etc. I. 356.)—Tr.]. Hence, the magistrates took security of Jason and the other Christians, before they released them. Τὸ ἱκανόν, like the Latin *satisdatio, satis accipere*, was the technical term applied in law to any security, whether it consisted of a sum of money deposited in court, or of personal bail; the former is, without doubt, the meaning in the present case. The conjecture of Chrysostom that Jason himself became surety is refuted by the words ἀπέλυσαν αὐτούς.—*For what*, however, were Jason and the others required to give security? They were, doubtless, compelled to pledge themselves that they would not attempt to carry out any treasonable plans, but it is scarcely probable that Jason bound himself to refuse his hospitality thenceforward to Paul and his associates. For the motive which led to the immediate removal of Paul and Silas, seems to have been furnished solely by suspicions respecting their opponents, who, as it was apprehended, might adopt further hostile measures against the missionaries. Timotheus, who is not mentioned in ver. 10, (comp. ver. 14), probably remained at Thessalonica, and, at a somewhat later period, repaired to Berea.

Ver. 10–12. **Berea** [Βέροια, Berœa] belonged to the third district of Macedonia, of which Pella was the capital; it was situated on the southern extremity of the province, [about 45 miles] south-east of Thessalonica. The reception which the numerous Jews of this place gave to the preachers of the Gospel, was very different from that which the latter had found at Thessalonica. The resident Jews were εὐγενέστεροι than those of the latter city, that is, entertained nobler sentiments; the sense is, not *generosiores* as to their descent, but *magis ingenui*. This fact they demonstrated as well by their unconditional willingness (πᾶσα προθυμία) to receive the Gospel, as by the earnestness and perseverance of their zeal in daily (τὸ καθ' ἡμέραν, comp. Luke xix. 47) searching

the Scriptures, **whether those things were so** (οὕτως, as they were represented to them). The result (οὖν) was, that **many** of the Jews became believers (πολλοὶ ἐξ αὐτῶν, and not, as in Thessalonica, ver. 4, only τινες ἐξ αὐτῶν); and, besides, many proselytes, men and women of a high position, were converted. ["Ἑλληνίδων is constructed with γυναικῶν, but, at the same time, refers also to ἀνδρῶν; see Matthiæ ᾖ 441." (Meyer).—Tr.]. (Εὐσχήμων, as in ch. xiii. 50, is here again to be taken, not according to the classical usage, in a moral, but in a social sense, precisely like the English word "respectable.").

Ver. 13–15. **But when the Jews.**—The Jews of Thessalonica attempted to interfere with the work also in Berea (κἀκεῖ σαλεύοντες, *i. e.*, here, too, as in Thessalonica, exciting the multitude, τοὺς ὄχλους, the populace—designedly, not τὸν δῆμον.). The Christians, in order to prevent an outbreak, at once sent Paul away, whilst Silas and Timotheus (who had, in the mean time, joined them, ver. 10, 14), remained for the present in Berea. Ὡς, in the phrase ὡς ἐπὶ τὴν θαλ., is not intended to indicate a *feint*, as if Paul had only seemed to proceed to the sea [in order to elude pursuit], (Bengel; Neander), for he did really go by sea. If he had not taken that route, some mention would unquestionably have been made of the road which he took, and the cities which he visited. The word ὡς, therefore, simply expresses his purpose, *i. e.*, ἐπι τ. θαλ., to proceed in the direction of the sea. ["Erasmus correctly remarks: *Probabilius est eum navigasse - - quia nulla fit mentio eorum, quæ Paulus in itinere gesserit, cui fuerint tot civitates peragrandæ.* There is nothing in the subsequent narrative which necessarily implies that Paul travelled to Athens *by land.*" (Meyer). This view Winer adopts, *Gram. N. T.* ᾖ 66. 9.—See note 7, appended to the text, above.—Tr.]. Καθιστάνειν means *to transfer* or *conduct* any one elsewhere; ἐξῄεσαν, they **departed** from Athens.

DOCTRINAL AND ETHICAL.

1. When Paul set forth the truth to the Israelites, he invariably took the Holy Scriptures as the foundation of his remarks. "It is written", is the principle which, like the Redeemer Himself, the apostle adopted. The method which the latter pursued, is here exhibited with more distinctness, than on any other occasion. He begins with the Messiah of the old covenant, the prophecies and types, and proves that the Messiah is, essentially, one who suffers, but also one who necessarily rises again. It was his first object to convey a knowledge of the prophetic word in its true and natural connection, or, simply, to unfold the Christology of the old covenant. This part was, preëminently, a διανοίγειν. But, secondly, Paul makes the following declaration: "Jesus of Nazareth, whom I preach, is the Messiah"; he was crucified, and is risen again; the true conception of the Anointed of God, and the facts connected with his manifestation, concur in Jesus, and in Him alone. This is παρατίθεσθαι.

2. The conviction which was produced in many hearers, and their entrance into an intimate communion of faith and life with Paul and Silas, were not human works wrought by the latter, but were the work of God; the passive verb, προσεκληρώθησαν, incontrovertibly refers to God as essentially the Author of all. It may be added that the leading thought involved in this word, is that which is expressed by κλῆρος. The phrase: "associated with Paul and Silas *by lot*", cannot possibly mean: "assigned to them *as* their lot, as the portion, property, and gain, of the two men;" such a conception derives support from no source whatever. On the other hand, the term may possibly include the thought that the lines had fallen in pleasant places [Ps. xvi. 6] to the new converts themselves, and that by being associated with Paul and Silas, God himself had become their portion, and his grace their lot. (Comp. Ps. xvi. 5, 6.).

3. The experiences of the messengers of Jesus Christ in Philippi, were repeated in Thessalonica, where they were suspected of having caused political disturbances, and were subjected to the charge of high treason. On both occasions the whole power of the Roman empire appears as a barrier to Christianity, resisting it in its effort to conquer the world. The two cases differ in the following points: 1. In Philippi, public usage and the general habits of a Roman colonial city are represented as circumstances which forbid the introduction of new customs; in Thessalonica, on the other hand, the majesty of the emperor, and the imperial legislation, are represented as adverse to Christianity. 2. In Thessalonica, the Person of Jesus is opposed to that of the emperor; the proclamation of the kingdom of Jesus, as the Messiah, is represented as a crime and as treason against the emperor; this course was not pursued in Philippi. It is possible that the statements of Paul (ver. 3), which prominently set forth the true conception of the Messiah, and the Davidic royalty of Jesus, may have been so misinterpreted as to sanction these suspicions. 3. Another difference may be found in the circumstance that, at Philippi, the political accusation proceeded exclusively from a heathen source, whereas, in Thessalonica, it was prompted by the Jews; the latter, accordingly, espoused the interests of Rome and the emperor with dishonest intentions, or merely for the purpose of being furnished with a weapon against the Gospel. But, by adopting this plan, they denied the Messianic hope of Israel, and renounced Him, who is, nevertheless, their King and our own: "we will not have this man to reign over us" [Lu. xix. 14]. The whole procedure is a type of those hostile movements, the object of which has been to expose Christianity to the suspicion of being a source of political offences, and which have often injured the cause of the Gospel; Christianity has been uniformly represented, in such cases, as a kingdom of this world, and political and religious aspects have been confounded—an old stratagem of the enemies of Christ.

4. Christian *nobility of soul* (εὐγενέστεροι) consists in a sincere willingness of mind to receive the word of God, and in an unfeigned and earnest love of the truth. It exhibits the two features, first, of adaptedness to receive, and, secondly, of voluntary action (ἐδέξαντο—ἀνακρίνοντες)—humble submission, and independent inquiry. True faith is not like the "collier's faith"—it is

not a blind credulity—it does not dispense with reason, evidence, and argument. It is, on the contrary, praiseworthy—it is a Christian virtue—to prove all things with sincerity and earnestness, to investigate, to institute a thorough search. And the authority of a teacher and pastor should never prevail to such an extent, that the hearer is expected to dispense with a personal search, and with personal convictions of his own conscience, as soon as the former has spoken. In the present case, it was an *apostle* who taught; nevertheless, the people of Berea did not blindly accept his words, but first searched whether his statements were correct—whether he taught the truth. And they are not censured for having adopted this course, but are, on the contrary, commended for the noble spirit which animated them. This is liberty of conscience—the evangelical method of searching the Scriptures—the exercise of the common priesthood of believers.

HOMILETICAL AND PRACTICAL.

VER. 1. **Came to Thessalonica.**—Paul himself remarks (1 Thess. ii. 2), that although he had been shamefully entreated at Philippi, he had, nevertheless, been "bold in his God", when he came to Thessalonica. It is in such a frame of mind that a servant of God should proceed from one work to another, from one trial to another, from one victory to another. (Ap. Past.).

VER. 2. **Three sabbath days reasoned with them out of the Scriptures.**—Paul always began the preaching of the Gospel, by taking the Scriptures as the basis; his apostolical character did not free him from the control of the latter. He had already borne witness on many occasions by miracles and powers; nevertheless, he held fast to the Scriptures, and drew his testimony concerning Jesus from the prophets. May the Lord closely connect, in our day, the heart and mouth of every witness with the Scriptures. Every departure from the latter, inflicts an irreparable injury on the doctrine or Christian walk. (Ap. Past.).—For three whole sabbath days he discoursed with them, unweariedly enduring their contradictions. The fact here stated, may seem to be of comparatively little importance; but the pain which the apostle suffered during those three days, was greater than that which the scourging at Philippi inflicted. The Jewish schools, were schools of patience to him. (Besser).

VER. 3. **That Christ must needs have suffered, and risen again.**—Paul had no other theme than that of the crucifixion and the resurrection of Jesus; and now, after the lapse of so many centuries, we can find no subject that is more important and profitable than that of the sufferings and resurrection of Jesus. Still, when a subject that is so comprehensive, occupies us, we need wisdom in selecting precisely those points which are of most importance to our hearers. In the case of the Jews, the most important point was the necessity of the personal sufferings of the Messiah, (Ap. Past.).

VER. 4. **And some of them believed.**—The blessing which attends even the best teachers, is gradually developed. At first, a single hearer, then several, then many, are reached; compulsion cannot be applied. (Ap. Past).—**And of the chief women not a few.**—Grace does not give the preference to persons in high station, but neither does it repel them, 1 Cor. i. 26–28. (Starke).

VER. 5. **Took unto them certain lewd fellows of the baser sort.**—The world makes use even of the low populace in executing its plans. When those who belong to the populace accept the Gospel, they are treated with scorn, and the saying is repeated: 'It is only the ignorant multitude that follows Him' (John vii. 47–49). But when the world is successful in stirring up the populace against the Gospel, and in silencing the voice of truth by loud outcries, that populace is found to be an appropriate instrument. (Rieger).

VER. 6. **These that have turned the world upside down.**—How greatly the world fears the kingdom of God! How it dreads lest its own works, which are of clay, should be overthrown! It has vast numbers of supporters, and yet, when ten Christians assemble together, it is disquieted by the fear that they will inflict an injury upon it. (Rieger).—The apostles did, indeed, arouse the whole world; but their object was, not rebellion, but conversion—not destruction, but salvation. (Starke).—Although these bitter enemies endeavored to ruin the apostles by the foulest calumnies, their fury nevertheless impels them to bear honorable witness to the extension and power of the Gospel. Blessed are those witnesses of Jesus, whose preaching is followed by a powerful awakening and a salutary disquietude. (Ap. Past.).—*Christ came not to send peace, but a sword* [Matt. x. 34]! I. The Gospel, unquestionably, creates a disturbance: (*a*) internally, in the heart (Rom. ch. vii.); (*b*) externally, in the social relations of men (Matt. x. 34). II. But this disturbance alone can produce true peace: (*a*) peace in the heart; (*b*) peace in the world.—*The words: 'These are the men that have turned the world upside down,' comprehend a well-founded complaint against the apostles, and, at the same time, an honorable testimony in their favor:* I. A well founded complaint; for the whole internal and external world is transformed by the Gospel—the heart and the conduct; the family and the state; art and science. II. An honorable testimony; for it is their aim, in all these departments, not to subvert and destroy, but to regenerate and glorify.—*The appearance of Christianity, the greatest, but also the most righteous, revolution recorded in the history of the world:* I. The greatest, (*a*) in view of its extent (embracing the whole world in its plan); (*b*) in view of its depth (its proper field is the human mind). II. The most righteous, (*a*) on account of its aim (the salvation of the world); (*b*) on account of the means which it employs (the weapons of the Spirit).—*'It is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land!' This ancient prediction* of the shaking of the world (Hagg. ii. 7; Hebr. xii. 26; comp. the "twilight of the gods", in the Northern mythology) *is verified in Christianity:* I. Internally, (the hearts of men are shaken); II. Historically, (the world is transformed); III. Eschatologically, (the renewing of the heaven and the earth.)

VER. 7. **Saying that there is another king, one Jesus.**—To confound the *status politicus* with the cause of Jesus, and hinder the progress of his kingdom by arousing the jealousy of the civil government, is an old stratagem of the enemies of Christ. (Ap. Past.).—It is true that faithful teachers do preach another King, but it is He who rules only by humility and the cross. By Him the kings of the earth reign, and He makes kings of all His true servants—in heaven. Rev. i. 5, 6. (Quesnel).

VER. 9. **And when they had taken security of Jason.**—What a warm friend the Gospel had won for Paul in Jason, in the course of a few days! (Williger).—It is a noble act to become surety for persecuted Christians, for the whole world is ashamed of them. (Gossner).

(——On VER. 1–9).—*Paul in Thessalonica:* I. His labors, ver. 1—4; II. Their close, ver. 5–9. (Lisco). —*Evangelical preaching:* I. Its matter is at all times the same—founded on the Scriptures, culminating in the Person of Jesus. II. Its result is at all times the same—favorable in individual cases, unfavorable in most cases. (id.).—*The enemies of the Gospel condemning themselves:* I. They are compelled to pervert the truth, before they can complain of it (representing Christ and the apostles as insurgents); II. They commit precisely the sin of which they accuse the disciples (creating disturbances). (id).—*Paul and Jason, models for guests and hosts:* I. The dangerous, and yet beloved guests; II. The endangered, and yet blessed host, Hebr. xiii. 2.

VER. 10. **Who coming thither, went into the synagogue.**—The flight of a servant of God, is merely a change of place, but not of his work, of his mind, of his zeal, or of his love for the cross. (Ap. Past.).

VER. 11. **And searched the scriptures daily, whether those things were so.**—The Holy Scriptures are the true touchstone by which points of faith are to be tested, and the true and exclusive rule by which we are to be governed. (Starke).—Pearls may be found in the deep waters of the Scriptures; may God send us additional divers, who can find them! (id.).—Thou dost not accept a coin, O man, without examining it; why then shouldst thou lightly accept a creed, which, if false, will hereafter inflict an irreparable loss on thee?—That man has a truly "noble" mind, whose faith is founded, not on man, but on the word of God. (Starke).—Hence the apostles did not expect that men should be converted without light; they did not demand "the collier's faith"; they encouraged, instead of forbidding, their hearers to examine their doctrine, and compare it with the Scriptures. (Ap. Past.).—The genuine spirit of inquiry is, in general, allied to the Gospel. Serious inquirers are not easily induced to pronounce a rash judgment respecting the word of God. They refrain, at least, from making those objections to the Gospel which a superficial mind is always ready to advance. (Williger).

VER. 12. **Women - - and men.**—It may be that the women are mentioned before the men, because, as it frequently occurs, they were the first who received the faith, and the men were influenced by them. The growth of the kingdom of God depends, indeed, on the house and family, in which woman, unquestionably, finds an appropriate sphere. (Rieger, Starke, Williger).

VER. 13. **The Jews of Thessalonica—came thither also, and stirred up the people.**—Believers seldom labor with as much zeal for the truth, as the ungodly exhibit in opposing it; for the path of the former leads upward, and is difficult; that of the latter descends, and is easy. (Quesnel).

VER. 15. **Receiving a commandment unto Silas and Timotheus for to come to him with all speed.**—Paul did not wish to be alone, and did not believe that he could dispense with the aid of others; he desired fellow-laborers, who might pray, testify, contend, and suffer, in company with himself. (Gossner).

(——On VER. 10–15).—*Christian nobility of soul* (*εὐγενέστεροι*, ver. 11): it is revealed, I. In a willing and candid acceptance of the divine word; II. In an independent and personal application of the word and salvation of God.—*Searching the Scriptures:* it is, I. A blessed privilege; II. A sacred duty; III. A rare art of the evangelical Christian.—*A genuine scriptural faith, and an honest searching of the Scriptures, sustain each other:* I. A faith which condemns such searching, is blind; II. A searching which despises the faith, mistakes the true way.—*The several stages which mark the judicious use of the Scriptures:* I. A willing reception, as distinguished from levity and contempt, ver. 11; II. Diligent searching as distinguished from a blind faith, ver. 11; III. A living faith, as distinguished from a barren knowledge, ver. 12.—*The excitement of the people, produced, respectively, by the Gospel, and by a fanatical spirit;* (ver. 13, compared with ver. 16); I. The former builds up, ver. 3, 4; the latter destroys, ver. 13; II. The former controls noble minds, ver. 11; the latter governs the populace, ver. 5; III. The former contends with the sword of the Spirit, ver. 11; the latter, with carnal weapons, ver. 6.—[VER. 10. *The perseverance of Paul, as a preacher of the Gospel:* I. Described; (*a*) no labors wearied him; (*b*) no dangers alarmed him; (*c*) no failures discouraged him. II. Its source; (*a*) a living faith; (*b*) an ardent love; (*c*) well-founded hope. III. Lessons taught by it; (*a*) to Christian pastors; (*b*) to anxious inquirers; (*b*) to experienced Christians.—TR.]

B.—PAUL AT ATHENS; HIS OBSERVATIONS AND OCCASIONAL ADDRESSES; HIS MISSIONARY DISCOURSE ON THE AREOPAGUS, AND ITS EFFECT.

CHAPTER XVII. 16–34.

16 Now [But] while Paul waited for them at Athens, his spirit was stirred [moved with indignation] in him, when he saw the city wholly given to idolatry [city full of idols][1]. 17 *Therefore disputed he [He now discoursed, διελ. μὲν οὖν] in the synagogue with the Jews, and with the devout persons [Jews and proselytes], and in the market [market-place] daily with them that met [fell in] with him. 18 *Then certain philosophers of the Epicureans, and of the Stoics, encountered [But some of the Epicurean and of the Stoic philosophers entered into discourse with] him. And some said, What will this babbler[2] say [What may this babbler intend to say]? other some [but others], He seemeth to be a setter forth [proclaimer] of strange [foreign] gods: because he preached unto them [the gospel of, εὐηγγελίζετο] Jesus, and the resurrection. 19 *And they took him, and brought him unto [the] Areopagus[3], saying. May we know [Can we learn] what this new doctrine, whereof thou speakest [which thou declarest], is? 20 *For thou bringest certain strange things [something strange] to our ears: we would know therefore [we wish, therefore, to know] what these things mean [what this may be]. 21 *([*Om. parenth. marks*]. For [But] all the Athenians, and [the] strangers which were there [strangers in the city], spent their time in [were disposed to do] nothing else, but [than] either to tell or to hear some new thing [something new]).

22 *Then Paul stood in the midst of Mars' hill[4] [the Areopagus], and said, *Ye* men of Athens, I perceive that in all things [points] ye are too superstitious [very devout]. 23 *For as I passed by [through the city], and beheld your devotions[5] [sacred objects], I found [also, καὶ] an altar with this [the] inscription, TO THE [AN] UNKNOWN GOD. Whom [What][6] therefore ye ignorantly worship [ye worship without knowing it], him [that] declare [proclaim] I unto you. 24 *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth [therein, He (οὗτος) dwelleth, as he is the Lord of heaven and earth,] not in temples made with hands; 25 *Neither is worshipped with men's [Nor is he ministered unto by human[7]] hands, as though [if] he needed any thing, seeing he [whilst he himself, αὐτὸς] giveth to all life, and breath, and all things; 26 *And hath made of one blood all nations of men for to dwell on all the [And hath caused that every nation of men, sprung from one blood, should dwell over the whole] face of the earth, and hath determined the times before appointed [earth, in that he hath fixed the appointed[8] times], and the bounds of their habitation [habitations]; 27 *That they should [To] seek the Lord [God][9], if haply [perhaps] they might feel after [*om.* after] him, and find him, though he be [is] not far from every one of us: 28 *For in him we live, and move, and have our being [move, and are, ἐσμέν]; as certain also [also some] of your own poets have said, For we are also his offspring [race]. 29 *Forasmuch then as [As, therefore,] we are the offspring [race] of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device [stone, unto a graven work of the art and reflection of a man]. 30 *And the times [The times, indeed, μὲν οὖν] of this [*om.* this] ignorance God winked at [has overlooked]; but now [and now] commandeth all men every where to repent: 31 *Because [Inasmuch as][10] he hath appointed [fixed] a day, in the which [in which] he will judge the world in righteousness by *that* [a] man whom he hath ordained [appointed]; *whereof* [in that] he hath given assurance [offered faith] [11] unto all *men*, in that he hath raised [offered faith unto all, by raising] him from the dead.

32 *And [But] when they heard of the resurrection of the dead, some mocked: and [but the] others said, We will hear thee again of [concerning] this *matter*. 33 *So [And thus, καὶ οὕτως] Paul departed from among them [went out of the midst of them]. 34 *Howbeit [But, δὲ] certain men clave [attached themselves] unto him, and believed: among the which [whom] *was* [also, καὶ] Dionysius the Areopagite, and a woman named Damaris, and others with them.

[1] Ver. 16. [κατείδωλον is rendered in the English text, in accordance with the Vulg. (*idololatriæ deditam*), *wholly given to idolatry;* the margin proposes as a substitute: *full of idols*, which is regarded as a more accurate version; (Rheims: *given to idolatry*). Wahl defines the word thus: *idolis refertus* (κατά *intendendi vim habente*).—For θεωροῦντι, of *text. rec.* from D. G. H., and agreeing with αὐτῷ, Lach., Tisch., and Alf. substitute θεωροῦντος (agreeing with Παύλου, from A. B. E.; Cod. Sin. also exhibits the genitive.—Tr.]

[2] Ver. 18. [σπερμολόγος; *babbler*, in the Engl. text (Tynd., Cranmer, Geneva), but *base fellow*, less accurately, in the margin. "Babbler is (here) the very best English word." (Alf.). Wahl: *nugator, i. e.*, a trifler. See Exeg. note, below.—Tr.]

[3] Ver. 19. [ἐπὶ τὸν Ἄρειον πάγον (ἄρειος, adj. from Ἄρης. Rob. *Lex.*). *Areopagus* in the Engl. text (Wiclif, Rheims). The margin offers the following note: "Areopagus, or Mars' Hill. It was the highest court in Athens." See the next note. Alford remarks: "There is no allusion here to the *court* of Areiopagus, nor should the words have been so rendered in Engl. Vers., especially as the same Ἀρείου πάγου below (ver. 22) is translated *Mars' Hill*."—Tr.]

[4] Ver. 22. [*Mars' Hill*, in the Engl. text, is the version of τοῦ Ἀρείου πάγου. The margin furnishes the following note: "Mars' Hill, or, the court of the Areopagites." See the foregoing note on ver. 19.—Tr.]

[5] Ver. 23. a. [σεβάσματα is rendered *devotions* in the Engl. text, for which the margin proposes as a substitute: *gods that ye worship*. The latter "is more accurate, but too restricted, as the Greek word denotes every thing connected with their worship, not its objects merely, but its rites and implements, including temples, images, and altars." (Alexander).—Tr.]

[6] Ver. 23. b. ὃ—τοῦτο is the original reading, Cod. A (original hand). B. D. [Vulg. *quod—hoc*], whereas the reading ὃν—τοῦτον [of *text. rec.* from E. G. H.] is a correction intended to adapt the words to those which follow. [Lach. Tisch. and Alf. adopt the neuter gender.—Cod. Sin. (original) has ὅ—τοῦτο, which a later hand (C) changed to ὃν—τοῦτον.—Tr.]

[7] Ver. 25. ἀνθρωπίνων is sustained by weighty authorities [A. B. D. Cod. Sin. Vulg. *manibus humanis*], as compared with ἀνθρώπων [of *text. rec.* from E. G. H.—The former is adopted by Lach. Tisch. and Alf.—E. G. H. read κατὰ πάντα instead of καὶ τὰ πάντα, but recent editors reject this reading as erroneous, and are sustained by A. D. E.—Tr.]

[8] Ver. 26. προστεταγμένους is decidedly attested [by A. B. D (corrected). E. G. H. Vulg. *statuta*], whereas προτετ. [of *text. rec.*] is supported only by *one* uncial manuscript, viz., D. as originally written. [Hence, the former reading is adopted by recent editors generally, except Born., who prefers that of the *text. rec.*, which also appears in Cod. Sin.—In place of πᾶν τὸ πρόσωπον of *text. rec.* from E. G. H., Lach. Tisch. Born. and Alf. read παντὸς προσώπου, with A. B. D. Cod. Sin.—αἵματος of *text. rec.* from D. E. G. H. is wanting in A. B. Cod. Sin. Vulg.; it is omitted by Lach. and Tisch., but not by Alf.; Meyer regards the word as original, and believes that it was inadvertently dropped by copyists.—Tr.]

[9] Ver. 27. τὸν θεόν is decidedly better attested [by A. B. G. H. Cod. Sin. Vulg.] than τ. κύριον [of *text. rec.* from E. Hence, Lach. Tisch. Born. and Alf. adopt the former.—Tr.]

[10] Ver. 31. a. καθότι should be preferred, on account of the external testimony in its favor, to διότι [of *text. rec.*], which was the more usual word. [καθότι, in A. B. D. E. Cod. Sin., and adopted by Lach. Tisch. Born. and Alf.; διότι in G. H.—Tr.]

[11] Ver. 31. b. [πίστιν παρασχὼν, translated *given assurance* in the Engl. text, but *offered faith* in the margin (Tynd., Cranmer); the latter is the more literal version, and is thus explained by Alexander: "having made it (faith) possible by furnishing the necessary evidence."—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 16, 17. *a*. **Now while Paul waited.**—During the first part of this second missionary journey of the apostle, we find him in Asia, or, specially, in Asia Minor; the second and third parts already exhibit him on European soil. The second part embraced Macedonia—Philippi, Thessalonica and Berea; the third, which now commences, refers exclusively to Greece (which, at that period, was called Achaia), and embraces, indeed, simply the two principal cities of Athens and Corinth. Paul waited in the former until Silas and Timotheus, for whom he had sent, ver. 15, should join him. Although Luke does not again mention them until they meet with Paul in Corinth, ch. xviii. 5, we are authorized by the statement in 1 Thess. ii. 17—iii. 2, to assume, that Timotheus soon afterwards joined the apostle in Athens, and then received certain commissions which required him to return to Thessalonica. Luke had, in the mean time, remained in Philippi, and this circumstance explains his silence respecting the arrival of Timotheus at Athens, etc.

b. **His spirit was stirred in him** [his spirit was moved with indignation], παρωξύνετο τ. πν., his spirit was filled with indignation, suffered a moral shock [comp. 1 Cor. xiii. 5, and ὁ δῆμος—ὠργίσθη καὶ παρωξύνθη, *Dem.* κατὰ Μειδίου. p. 514. (Mey.).—Tr.]; the imperfect indicates an abiding state of mind, and not merely a sudden and transient emotion [see Exeg. note, ch. viii. 15–17 ult.—Tr.]. He had, namely, observed, after spending some time in the city, and carefully surveying it (θεωρεῖν, not simply ἰδεῖν), that it was full of images of the gods. (Κατείδωλος, a word not found elsewhere, but accurately formed, according to the analogy of other compounds, is not used in a subjective sense, as if it were equivalent to *idolis dedita*, but in an objective sense, viz., *idolis abundans;* compare κατάδενδρος, *arboribus plenus;* κατάμπελος, *vitibus abundans*). Numerous Greek and Roman writers add their testimony that this characteristic feature distinguished Athens among all the Hellenic cities; thus, Xenophon describes that city as ὅλη βωμός, ὅλη θῦμα θεοῖς καὶ ἀνάθημα, *de Rep. Ath.*, and Livy remarks: *Athenas—multa visenda habentes—simulacra Deorum hominumque omni genere et materiae et artium insignia.* XLV. 27.—The indignation of the apostle, and his desire to expose such heathenish errors (οὖν), induced him to enter into conversation both with Jews and proselytes in the synagogue, and with persons of every other class whom he encountered in the market-place; the truths of religion were the subjects of his διαλέγεσθαι. Such opportunities the market-place daily (κατὰ πᾶσαν ἡμέραν) furnished; as the same remark is not made with regard to the synagogue, it follows that the latter afforded such opportunities only on the sabbath-day.—The expression ἡ ἀγορά, seems to imply that the city possessed only one market-place; this fact was long doubted, and the conjecture was generally adopted that Paul's conversations were held in a place called *Eretria* [Potter's *Antiq. of Greece* I. 48. Edinb. 1832.—Tr.]. The usual explanation of this name, however, is erroneous, and, in general, those who have more recently furnished us with topographical accounts of Athens, are convinced that this city never contained more than *one* market-place [forum, agora], and thus the accuracy and fidelity of the narrative before us are established even with regard to a point of apparently little importance (ἡ ἀγορά). [For a very full description of this *Agora*, see *Conyb. and H.* I. 379. ff.—Tr.]

Ver. 18. **Then certain philosophers.**—It was doubtless on the occasions when such conversations were held in public places, that some

philosophers, who belonged partly to the Epicurean, and partly to the Stoic school, came in contact with Paul. (Συμβάλλω signifies in ch. iv. 15 simply *to confer together* in a friendly manner; the word does not necessarily indicate a debate or a contest). ["The Epicurean philosophy was antagonistic to the Gospel as holding the atomic theory in opposition to the creation of matter,—the disconnection of the divinity from the world and its affairs, in opposition to the idea of a ruling providence,—and the indissoluble union and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world, etc.—While the philosophy of the Stoics approached the truth in holding one supreme Governor of all, it contravened the latter, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the Gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate, etc." (Alford).—Tr.]. In consequence of these conversations, the Athenians were divided in their opinions. Some looked with contempt on Paul, as a vain babbler, who could say nothing that merited attention; (σπερμολόγος originally signified a *rook* or *crow* [Aristoph. Av. 282, 579], and was applied to any one who prated in an inflated or pompous manner.—The question: τί ἂν—θέλοι λέγειν, primarily signifies: 'We do not clearly understand what he means to say;' the interrogator, however, virtually expresses a disparaging judgment). Others were, at least, disposed to seek for more information, as Paul appeared to them to proclaim foreign divinities (ξένα δαιμόνια; similar language was employed when Socrates was accused: καινὰ δαιμόνια εἰςάγει). This opinion was suggested, as Luke explains, by the circumstance that Paul preached the Gospel concerning Jesus and the resurrection of the dead.—It is not probable that the Athenians supposed that ἀνάστασις ["resurrection"] was the name of a goddess or heroine (Chrysostom, Baur, Baumgarten); Luke appears, on the contrary, to have mentioned the resurrection in immediate connection with the Person of Jesus, solely for the reason that this subject most of all surprised the Hellenic philosophers, as a novel or strange (ξένος) conception.

Ver. 19–21. The people whose interest and curiosity had been aroused by the language of the apostle, conducted him (ἐπιλαβόμενοι αὐτοῦ, *leniter prehensum*, Grotius [comp. ix. 27]) to the Areopagus, that is, the hill of Ares [Mars—so called from the legendary trial of Mars, *Pausan.* I. 28. 5 —Tr.], north of the western extremity of the Acropolis, on which spot the supreme court of the republic usually held its sittings. But that Paul was not subjected to a formal trial before the court of the Areopagites, and that his discourse was not a judicial defence (as Adami, a divine of the Netherlands, *Observ.* 1710, conjectured, and as Baur and Zeller have recently asserted), will appear from the following considerations: first, the whole context, which leads to an opposite conclusion, specially, the courteous question in ver. 19, and the wish expressed in ver. 20; secondly, the explanatory remark of the narrator in ver. 21, according to which it was simply curiosity, and neither fanaticism nor intolerance that occasioned the scene which followed; thirdly, the whole tone of the discourse, which nowhere assumes the character of a defence or apology; and, lastly, the scene at the close, when Paul departs without molestation, and not the slightest trace of a judicial process is exhibited.—The request addressed to Paul, viz., that he should explain himself more fully, ver. 19, is exceedingly polite, and marked by Attic courtesy (δυνάμεθα γνῶναι); still, it is somewhat ironical, as the speakers undoubtedly believe that they already understand the subject, and are convinced that Paul can teach them nothing which they do not already know; and the expression in ver. 20, ξενίζοντά τινα, **certain strange things**, *i. e.*, something strange or *foreign*, is tinged with that Hellenic arrogance with which *barbarians* [persons not Greeks by language or nation (*Rob.*)] were surveyed. Luke adds by way of explanation, ver. 21, that all the Athenians, both foreigners who resided in the city, and natives, found no occupation more pleasant than that of reporting or hearing of some new thing (*εὐκαίρουν, vacabant*, for which they always had time). Bengel explains the comparative καινότερον with great felicity, in the following terms: 'nova statim sordebant, *noviora* quaerebantur.' The people not only derived pleasure from such reports, but also sought for honor and distinction by communicating their own reports of new things (λέγειν, ἀκούειν). The imperfect εὐκαίρουν describes a characteristic feature of the people at the time when the occurrence took place, without, however, implying that the remark was also applicable to a later period. ["De Atheniensium garrulitate, et curiositate nimia, seu studio novitatis intempestivo - - - plures scriptorum veterum loci loquuntur. - - Conf. *Wolfius* in Curis, et *Wetstenius* ad h. l." (Kuinoel). —Tr.]

Ver. 22. *a.* As the request is so plainly addressed to the apostle, he does not hesitate to rise before the most intelligent audience which the heathen world could furnish, even if the request did not proceed from a sincere love of the truth, and was, moreover, pronounced in an ironical tone of voice; he was conscious that he had received a call (ix. 15) to "bear the name of Jesus before the Gentiles." With all the confidence of faith he takes a position (σταθείς) in the middle of the plateau on the hill, which was about [fifty or] sixty feet high. [*i. e.*, above the valley separating it from the Acropolis. (Robinson).—Tr.]. He saw before him the Acropolis, which rose above him, and was adorned with numerous works of art; beneath the spot on which he stood, was the magnificent temple of Theseus; around him were numerous temples, altars, and images of the gods. Compare Robinson's Researches, etc., Vol. I. p. 10, 11. [American edition].

b. He begins by saying in gentle terms, well suited to make a favorable impression, and indicating his wish to recognize with candor every favorable circumstance, that the observations which he had made (θεωρῶ), enabled him to bear witness that the Athenians were indeed, in every respect, a God-fearing people. Ὡς before δεισιδ.,

imports: 'I recognize you as such—such ye appear to me to be.' The word δεισιδαίμων is undoubtedly sometimes found in the classic writers in an unfavorable sense, viz., *superstitious;* it is here taken in such a sense by the Vulgate, by Erasmus, Luther, and others. It is, however, a *vox media*, and not unfrequently conveys the idea of genuine fear of God. [Kuinoel says: 'Vocabulum δεισιδ.—duplici sensu adhiberi solet—bono sensu—malo sensu;'—he furnishes the most important references in each case.—Tr.]. The word is, without doubt, to be understood here in a good sense, although it appears to have been intentionally chosen, in order to indicate, in a mild manner, the conception of *fear* [δείδω] which predominated in the religion of the apostle's hearers, and which ultimately led to superstition. The comparative δεισιδαιμονεστέρους does not include the collateral idea of excess; the apostle simply compares the Athenians with other Greeks [*i. e.*, "more devout than others are, *scil.* ἄλλων." (Winer: § 35. 4)—Tr.]; he does not intend to flatter, but only states a fact which was admitted by the ancients. Isocrates speaks of the Athenians as τοὺς πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους. Similar testimony is borne by Sophocles, Plato, Xenophon, and, lastly, Josephus; see the passages in Wetstein, II. 562 f. [Alf. translates δεισιδ.: *carrying your religious reverence very far;* Conyb. and H.: all things—bear witness to your *carefulness in religion;* Hackett: *more religious* (*scil.* than others); Alexander: *god-fearing* (or more exactly *demon-fearing*.—Tr.]. Γάρ, in ver. 23, implies that the opinion expressed by the apostle in ver. 22 respecting the eminently god-fearing spirit of the Athenians, was founded on his own observations, since, in addition to other sacred objects (dedicated to gods whose names are known), he had noticed an altar dedicated to an unknown God. Σέβασμα is equivalent to *res sacra*, or, *quod religionis causa homines venerantur;* hence it comprehends sacred places, groves and temples, altars, statues, etc. Ἀναθεωρῶ means: *to survey several objects in succession.*

Ver. 23–25. *a.* **An altar with this inscription: "To the [an] unknown God."**—It was supposed at an early period of the Christian Church, (and the remark has since been frequently repeated), that Paul took the liberty of employing the singular number, while the inscription was expressed in the plural. Thus Jerome remarks on Tit. i. 12: 'Inscriptio autem arae non ita erat, ut Paulus asseruit: "Ignoto Deo," sed ita: "Diis Asiae et Europae et Africae, Diis ignotis et peregrinis." Verum quia Paulus non pluribus Diis ignotis indigebat, sed uno tantum ignoto Deo, singulari verbo usus est.'—While this church father assumes that the apostle here exhibits an instance of rhetorical license, the change in the number has, in more recent times, been ascribed to the historian: the singular, it has been said, is unhistorical; the inscription could not possibly have been otherwise expressed than in the plural, viz., ἀγνώστοις θεοῖς (Baur: *Paulus*, p. 175 ff). But why should the singular be deemed impossible? It is true that if the article had been prefixed to ἀγν. θεῷ, it would not be conceivable that such an inscription should appear on an altar in Athens. But why should it be impossible that an altar should be dedicated "to *an* unknown God"? Pausanias (*Attic.* I. 1.) says that there were in Athens βωμοὶ θεῶν τῶν ὀνομαζομένων ἀγνώστων καὶ ἡρώων, and Philostratus (*Vita Apollon.* VI. 2) remarks that it was prudent to speak well of all the gods, especially in Athens, οὗ καὶ ἀγνώστων θεῶν βωμοὶ ἵδρυνται. These two statements may undoubtedly be so understood, as if each of the altars mentioned, had been dedicated "to unknown gods" (plur.); still, they may also, and, indeed, with greater probability, be understood to mean that each one had been dedicated "to an unknown god", and bore this inscription. Altars with this inscription seem, indeed, to have been erected in Athens in several different places. Various opinions respecting the origin and purpose of such altars, have been entertained, which as they are all founded on mere conjectures, we forbear to notice. [See de Wette, Meyer, etc., *ad. loc.*—Tr.]

b. After these remarks, the apostle, in order to convince his hearers that he was not discussing a subject which was absolutely new to them, proceeds to state the theme of his discourse: "What ye accordingly (οὖν) worship devoutly, without knowing it, I proclaim unto you." [See note 6 above, appended to the text.—Tr.]. The object of their worship (εὐσεβεῖτε, *religiose colitis*) is intentionally designated by the neuter, ὃ—τοῦτο, in an abstract and indefinite manner, corresponding to ἀγνοοῦντες; when the apostle subsequently makes a positive statement, he introduces concrete and personal terms: ὁ θεὸς ὁ ποιήσας, etc.—The Athenians expected to hear something that was altogether new and strange (ver. 18, ξένων δαιμ. καταγγελεύς; ver. 20, ξενίζοντά τινα εἰςφέρεις); but Paul appeals to their own consciousness, and founds his remarks on the statement involved in the inscription on the altar; his meaning is the following: *ignotum*, non tamen *peregrinum*, prædico vobis.

c. He, first of all, proclaims the *true God*, ver. 24, 25, as the *only* God (ὁ θεὸς, etc.), and as the independent and absolute *Creator* and Lord of the world, who is too exalted to need any thing, such as a dwelling in temples, or the service of human hands, specially that of priests. Θεραπεύειν is a word frequently used to designate the worship of the gods. The expression προςδεῖσθαι is also happily chosen, as equivalent to τὸ ἔχειν μὲν μέρος, ἔτι δὲ δεῖσθαι πρὸς τὸ τέλειον, (Ulpian). [The pronoun τινος, after προςδεόμενος "may be either masculine (any *one*) or neuter (any *thing*)" (Alex.). "Luther (in his version) takes τινὸς as a masculine pronoun, which admirably suits both the words which precede, and also πᾶσι, which follows." (Meyer)—Tr.]. The apostle, in full view of those magnificent temples, which were adorned with all the wonders of art, and which constituted the pride of the Athenians, utters these words: 'God does not dwell in temples made with hands.' Surrounded, as Paul at the moment is, by numerous altars of sacrifice, he exclaims: 'God is not ministered unto by human hands.' The words αὐτὸς διδούς, are intended to confirm the remark which he had just made, or, rather to expose the delusion of the Athenians, and mean: 'It is He Himself, on the contrary, who gives life and breath to all men;' πνοή expresses the condition on which the *continuance* of

life depends; all that supplies the natural wants of man is indicated by *καὶ τὰ πάντα*.

VER. 26–28. *a.* Paul proceeds, in the second place, (in connection with these fundamental truths concerning God) to give a correct view *of man*. ["Observe the threefold subject of the discourse: Theology, ver. 24, 25; Anthropology, ver. 26–29; Christology, ver. 30, 31." (Mey.).—TR.]. He says, in general, that mankind is *one* by virtue of the divinely appointed propagation from *one blood*. (Αἷμα is here used not merely in the scriptural sense, involving the conception of a connection of life and generation with the blood, comp. John i. 8, but also in the strict classical sense; the word occurs, in reference to generation and blood-relationship, already in Homer, *Il.* ζ. 211; *Od.* π. 300, and afterwards, in Sophocles, Euripides, and Aristotle.). With respect to the construction, πᾶν ἔθνος does not depend on ἐποίησε as the object of the latter; the whole clause, on the contrary, (including πᾶν ἔθνος as the accusative before the infinitive κατοικεῖν) is governed by ἐποίησε, in the following sense: *instituit, ut ex uno sanguine orta omnis hominum gens—habitaret.* [De Wette, who also adopts this view, refers to Matth. v. 32; Mark vii. 37, as illustrations of an accusative with the infinitive, preceded by ποιεῖν.—TR.].—Paul here combats, not so much the opinion of the Athenians specially, who deemed themselves to be *autochthones*, as, rather, the delusion in general, which was fostered by the religion of nature in all its forms, according to which the respective origins of the different nations of the earth were all essentially distinct from one another.—The apostle also expresses another thought, viz., that the *partition of mankind* into nations, is to be ascribed to a divine appointment. God caused men—he says—to spread themselves over the surface of the earth—ὁρίσας, etc., that is, appointing and determining the times and the boundaries of the nations. The word καιροί refers, (as κατοικεῖν which precedes, and κατοικίας which follows, plainly show,) principally to the abodes of the nations, that is, to the period during which a nation may retain possession of the territory which it has occupied, and to the point of time when it shall be dispossessed. And thus the statement is also made, that God controls the history of all nations.

b. After having spoken of the life of nations, Paul refers to the life of the individual, and, in the third place, sets forth the *loftiest aim of man*, viz., to seek God, with whom he is closely and intimately connected, ver. 27, 28. According to the structure of the sentence, ζητεῖν still refers to πᾶν ἔθνος ἀνθρώπων, *i. e.*, to the nations—it was the design of the divine partition and collocation of the nations that they should seek τὸν κύριον, 'the Lord of heaven and earth,' comp. ver. 24. Ζητεῖν, however, does not indicate a seeking merely after the *knowledge* of God (Meyer), but also after a living and essential union with Him. Εἰ ἄραγε with the optative indicates that the result is doubtful; the speaker implies in a delicate manner, that mankind, as a whole, had missed the mark at which they aimed. The result of the search, if it should be successful, would be the ψηλαφεῖν and εὑρίσκειν, that is, the object sought would be reached and *touched*, and, accordingly, be actually *found*. The apostle adds: 'Although (καίτοιγε) it is not necessary to seek him long, since he is not far distant from every one'; (hence an unsuccessful search is the less excusable.). Γάρ, in ver. 28, confirms the proposition which immediately precedes; it explains the meaning of the words: 'he is not far from every one of us,' and also assigns the reason: 'we are, namely, *in God*, ἐν αὐτῷ, even as we are in space which encompasses us, or in the atmosphere which essentially surrounds us, and on which the functions of life depend.' Ἐν αὐτῷ does not mean *through Him* (Grotius; Kuinoel), nor does it mean: *on Him*, that is, reposing on Him as on a foundation; the most obvious grammatical explanation at the same time best suits the logical connection. The three words ζῶμεν, κινούμεθα, ἐσμὲν, are arranged according to a descending scale, when the objective relation of the conceptions respectively expressed by them is considered; when their subjective logical connection, on the other hand, is examined, they are arranged according to an ascending scale; that is to say, life in itself is more than movement, the latter more than mere existence; but there is a gradual rise in the following thoughts: if we were without God and entirely isolated, we would not live, not even move, indeed, not even exist (ἐσμὲν). As a confirmation of his statement, and as fully harmonizing (ὡς καὶ—εἰρήκασιν) with the proposition advanced by him (ἐν αὐτῷ—ἐσμέν), Paul quotes an expression used by certain poets who were themselves Greeks like his hearers (οἱ καθ' ὑμᾶς), the sense of which is: 'We, too, belong to *his* race.' The quotation, which constitutes the beginning of an hexameter, is taken *verbatim* from the poet Aratus, a native of Soli in Cilicia, who flourished during the third century before the Christian era. The following words occur at the beginning of his astronomical poem, entitled Φαινόμενα, ver. 4 f.:

> ——πάντη δὲ Διὸς κεχρήμεθα πάντες
> τοῦ γὰρ καὶ γένος ἐσμέν.——

Τοῦ (poetical, for τούτου [WINER § 17. 1. *init.*]) refers in Aratus to Zeus [Jupiter], but is applied by Paul to the true God. Now when Paul attributes the same thought to *several* poets (τινες—εἰρήκασι), he has probably also Cleanthes of Lycia in view, who in his *Hymn. in. Jov.* ver. 5, introduces the following words: ἐκ σοῦ γὰρ γένος ἐσμέν. The apostle may have become acquainted with such passages, and retained them in his memory, without rendering it necessary to assume that he had received a regular Hellenic education in his earlier years, or had devoted himself to the study of Greek literature; his acquaintance with the passages quoted by him may be the more readily explained, when we remember that he was reared in Tarsus, in which city Greek culture prevailed, and that Aratus was a native of the same province to which he belonged.

VER. 29. **Forasmuch then.**—From this poetical saying, involving a principle which his hearers well knew and readily conceded, Paul draws an additional conclusion (οὖν) *against the worship of images*, as well as against the pagan habit of thought (νομίζειν), which sustained that worship. However direct and unequivocal this

refutation is in principle, the language employed is exceedingly moderate and gentle, especially in the introduction of the first person, οὐκ ὀφείλομεν, whereas he might have said: 'It is foolish and senseless in *you* to yield to such a delusion!' The inference is the following: If we are allied to God, if He and we are homogeneous, it must follow that the Deity (τὸ θεῖον, conforming to the philosophical *usus loquendi* of the ancients), on the one hand, and a substance, on the other, which is nothing but a metal or a stone, cannot be homogeneous, as such a substance (the form of which is simply a work of human art) and man are heterogeneous.—The apostle makes this statement notwithstanding that, or rather, precisely because, the most costly statues of the gods, made of silver and gold, of marble and ivory, the most renowned masterpieces of ancient art, were standing on the Acropolis and other places, as well as in the temples of Athens. Χάραγμα (from χαράσσω) denotes a carved or sculptured work, a production of the skill and deliberation of a man; ἐνθύμησις does not, according to the *usus loquendi*, mean the *desire* or *motive* proceeding from an artistic inclination (Meyer), but is equivalent to *reflection, consideration*. When Paul, therefore, designs to prove that the worship of images is irrational, he directs the attention of his hearers both to the materials of which those images are made (χρυσ. ἀργ. λίθ.), and also to the way and manner in which they are constructed and completed, that is, partly by means of skilful hands (τέχνης), partly by reflection or deliberation on questions like these: "Which of the gods shall be made? Of what material? etc." Terms, that exhibit the most striking contrast, viz., ἀνθρώπου and τὸ θεῖον, are intentionally placed in juxtaposition. [Meyer].

VER. 30, 31. At this point a new division of the discourse commences, referring to the subject of *salvation*, to the Saviour himself, to repentance, and to faith. Paul had already intimated that men had hitherto failed to discover the truth—that they had gone astray. After assuming this position (οὖν), he proceeds to bear witness that God had overlooked the times of ignorance (ὑπεριδών, *i. e.*, had allowed them to pass by without any positive manifestation of grace, on the one hand, but also without a stern rebuke, on the other), whereas now, when a crisis had arrived (ταννῦν), He demands a change of mind, or repentance on the part of all men (the terms τοῖς ἀνθρώποις πᾶσι πανταχοῦ express the conception of *universality* in the most explicit manner). ["ὑπεριδεῖν, *not to look at, not to notice;* LXX. Ps. lv. 2; Deut. xxii. 1; *not to punish*, JOSEPH. *Ant.* II. 6. 8 (9)," (de Wette).—"*Hath overlooked;* it should be observed that no such metaphor as 'winked at' is to be found in the original" (CONYB. AND H. I. 407. note).—TR.]. This demand, which concerns all mankind, is now made in view of the fact that (καθότι) God has fixed a day for the righteous judgment of the world, which he will execute through a man ["ἐν ἀνδρί, *i. e.*, in the person of a man, who will be the representative of God." (Meyer).—TR.], whom he has appointed for that purpose (ᾧ ὥρισε, an attraction frequently occurring [WINER, § 24. 1]), after having offered faith in him to all men by raising him from the dead; the expression πίστιν παρέχειν means—*to make such faith possible*, or bring it near, namely, by means of the testimony borne in favor of him and his dignity by the fact of his resurrection.

VER. 32-34. *a.* The speaker had proceeded so far, without, however, having concluded, when he was interrupted by loud mockery of the resurrection; the definite article is intentionally omitted before the genitive in the expression ἀνάστασις νεκρῶν; its presence would have denoted the resurrection of *all* the dead, whereas that of only *one* who had been dead, namely, Jesus, is here meant. The other hearers, who did not actually mock, and who remarked in courteous terms that they would listen to him on this subject on a future occasion, at least implied that they, too, desired at that time to hear no more. And thus (οὕτως, *i. e.*, when so little could be expected from the manner in which his words had been received), Paul withdrew from the assembly. Still, some men attached themselves to him, and were also converted; among these, Luke mentions only *one* by name, viz., **Dionysius**, a member of the Areopagus, which was the most ancient tribunal of Athens, and universally regarded with respect. That he was a man of great distinction may be inferred from the circumstance that the court of the Areopagites consisted of the noblest and most independent men, whose integrity of character was unquestioned. Tradition represents him as having been the first bishop of Athens, and as having died as a martyr; at a later period several writings, and a peculiar system, of a mystical character, were falsely ascribed to him. [See the article *Dionysius Areopagita*, in HERZOG: *Encyk.* III. 412-418.—TR.]. **Damaris** is entirely unknown; the manner in which she is mentioned [simply, γυνὴ ὀνόματι], clearly shows that it is an error to represent her as having been the wife of Dionysius. (Chrysostom).

b. The unity of this discourse is readily seen; its theme is the inscription on that altar: ἀγνώστῳ θεῷ. The apostle gladly admits that a religious feeling of a certain character governed the Athenians, but refers to that inscription as an evidence that they were deficient in the true knowledge of God. Hence he proclaims the truth to them, first, with respect to God, ver. 24, 25; secondly, with respect to man, who is appointed to seek and to find God, and who is related to Him, ver. 26-28. After an intermediate observation, ver. 29, which rebukes the error of image-worship, Paul proclaims, thirdly, that the times of ignorance had reached their end, and demands a return to God, and faith in the Risen One, who is the Saviour and the Judge of the world. (Comp. LANGE: *Church History*, II. 222 ff.). The whole discourse is admirably suited to the time and the place, is characterized by wisdom and mature reflection, is considerate and yet frank, moderate and yet pointed, lofty in the thoughts which it expresses, and marked by genuine Pauline features in its fundamental views (respecting the unity of the revelation of God in creation, in the conscience, and in the work of redemption), as well as in the distinction between the ante-Christian and the Christian historical periods; hence we cannot believe

that any foundation exists which would sustain the doubt expressed by some writers respecting the credibility of this narrative of the appearance of the apostle in Athens, and of this report of his discourse. ["As this discourse was interrupted (ver. 32), we have no right to describe it as a mere lesson in natural theology, nor even to assume (with Calvin and some others) that it is less fully reported in the last than in the first part, &c." (Alex.).—Tr.]

DOCTRINAL AND ETHICAL.

1. The number of the masterpieces of ancient *art*, and the beauty of these productions of architecture and statuary which present themselves to the eye of Paul, afford him no æsthetic enjoyment, neither do they fill him with wonder and enthusiasm, but, on the contrary, arouse a moral indignation in his soul. On the first occasion on which the Spirit of Christ, in one of his disciples and apostles, comes in contact with ancient art in its highest stage of development, a sentence of rejection is pronounced in the case of the latter. Are then Christianity and art, when viewed in themselves, of a nature so opposite, that they repel each other? By no means; that opinion is correct only in so far that the Spirit of Christ neither recognizes nor admits an *exclusively* æsthetic or purely artistic impression derived from the creations of art, but, on the contrary, contemplates and judges art only in connection with the deep religious and moral thoughts which constitute its true foundation. And, further, the Spirit of Christ accords with classical antiquity, in so far, namely, as both reject that which is partial and incomplete, and, with entire consistency, view man in the *totality* of his nature. While Paul surveys the works of art in Athens, he cannot dissever the artistic skill with which they are constructed from the thoughts which they are intended to express, or from the purpose for which they are made; those superb temples, those noble statues, etc. are, namely, in their very nature the creations of the spirit of paganism, and are designed to sustain a polytheistical worship; the city that is so richly adorned with works of art, is, in truth, a κατείδωλος πόλις. And hence this world of art, as Paul gazes on it, leads him to think with a moral indignation of the error, the delusion, the sin against the living God, which it continues to cherish. The Spirit of Christ at no time and in no place tolerates a judgment which is divested of every moral and religious element.

2. The present is also the first occasion on which Christianity comes in contact with *philosophy*, as well as with art. Here, too, the encounter is not of a friendly nature; the only difference is found in the fact that while Paul commenced the contest in the first case, the philosophers are here the assailants. Neither the narrative in ver. 16-18, nor the discourse delivered on the Hill of Mars, contains a single expression implying that a direct attack on philosophy had been made by Paul. But both before and after his discourse, the Epicurean and Stoic philosophers speak of his doctrine partly in a mocking and contemptuous, and partly in a cold or disdainful manner. This circumstance may be readily understood, when we remember that it was precisely with the schools of *Epicurus* and *Zeno* that Paul came in contact. The systems of both were, more than others, at variance with the Christian doctrine—that of the Epicureans on account of their doctrine concerning the Deity, and pleasure as the sovereign good—that of the Stoics on account of their moral self-sufficiency. Still, this first encounter by no means justifies the inference that Christianity itself is hostile to philosophy. It may, on the contrary, be already predicted, after noticing the fruitful germs of thought which this Athenian discourse presents, that the truth in Christ Jesus will itself give rise to a Christian philosophy.

3. The very first thought expressed in this missionary discourse, is of such a character: ὃ ἀγνοοῦντες εὐσεβεῖτε—καταγγέλλω ὑμῖν. Paul begins by referring to that inscription on an altar: "To an unknown God," and sets forth more fully the deep meaning which it conveys. The worship of an *unknown* God involves a confession both of a want of knowledge, and of the pressing need of the worship of Him who is unknown. The gods who are known, mentioned by name, and worshipped as such, do not satisfy the religious wants of man, and hence these wants impel him to look beyond the limits and forms of the existing worship for relief. But the object of worship now added, is confessedly unknown and unnamed (ὃ ἀγνοοῦντες εὐσεβεῖτε, ver. 23; ἡ ἄγνοια, ver. 30.); and the worship, moreover, of *an* unknown Deity, involves a dim conception or presentiment of *the* unknown God. Religious truth, however indistinctly or dimly apprehended, nevertheless lies hidden even in the mass of pagan legends of gods, forms of worship, and superstitious practices. But that which the religious mind, groping in the dark, attempts to find (comp. ζητεῖν, ψηλαφεῖν, ver. 27), is a gift of revelation, and is now consciously and distinctly proclaimed (τοῦτο—καταγγέλλω ὑμῖν). These are the germs both of a "Philosophy of Mythology", and of a "Philosophy of Revelation."

4. Paul proclaims the *one* personal God as the *Creator of the world* and the *Lord of the world*, exalted above every creature; thus he states the truth in direct terms, without attempting to controvert and reject any opposite views. His remarks refute, at the same time, the whole system which confounds God and nature—a system which constitutes the foundation of natural religion, which is expressed in its myths, and which clings to the ancient philosophy. The Hellenic gods *had a beginning*; there was no theological system without a theogony which adopted this principle; even the philosophy of the classical period cannot yet accurately discriminate between God and the world, neither does it rise to a true conception of the creation. (Comp. Baumgarten, II. I. 249 ff., and, with regard to Plato, Zeller: *The Philosophy of the Greeks*, II. 474 ff., 2d. ed. 1859.). At all times, and in every stage of philosophic thought, the fact of the creation of the world, and the conception of the supernaturality of God as the Lord of the world, are fundamental principles of the truth, which cannot, without danger, be misunderstood or undervalued.

5. We are indebted to revelation for the true

view of man and human nature. The unity of the human *race* (ver. 26), was unknown to all polytheistic religions. All these, conforming to the theory that there are many gods, proceeded on the principle that the primordials of the various nations were also many in number, and that these nations and their respective founders were originally of different degrees of rank. This essential difference as to origin, was assumed as perpetuated in the subsequent history of the nations. The conception of unity in the *history* of mankind, was also entirely foreign to heathenism. Even those nations which had risen to the highest degree of culture and intelligence, the Greeks and the Romans, regarded themselves, respectively, as constituting the central point of the history of the world; they could form no conception of a Universal History of mankind, viewed as *one race*. (See BAUMGARTEN, II. 1. 269 ff.). That unity is exhibited solely by revelation, both in the Old and in the New Testament, in which the human race is traced back to the *one* and the true God. According to the truth of the Bible, the history of the world begins with Him, and continually points to Him; this great principle was revealed under the old covenant in facts of history which were full of promise; it was exhibited in its reality in the Person of the Redeemer, who is, at the same time, the second Adam and the Son of God.

6. The *indwelling* of man in God is asserted by the apostle in ver. 28: *ἐν αὐτῷ ζῶμεν—ἐσμέν*. This proposition has often been misunderstood and subjected to abuse; some have, very erroneously. even found Pantheism in it. For, in the first place, the apostle does not here speak of the world, of the creature, in general, but solely of man, and that, too, in connection with the proposition that man can find God and is near to Him. In the second place, it is simply asserted that we are in God and live in Him, but not even remotely that God, as it were, is lost in the world, that is, combined or identified with it, or that the world is substantially one and the same with God. In the third place, the supermundane nature of God, ver. 24, is attested with sufficient distinctness by the very conception of the creation and by the words: *κύριος οὐρανοῦ καὶ γῆς*, so that no arbitrary attempt to confound and identify God with the world, or the world with God, can be successfully made.—Nor does Paul, as it has sometimes been said, assert the indwelling of God in the world; but, on the contrary, he speaks of the indwelling of man in God, that is to say, not merely of a conditional dependence on God and His life, His power, and His existence, but of a most intimate nearness to Him who is omnipresent, and who, like space or the atmosphere, completely surrounds and sustains us.

7. *Christ, as the turning-point in the history of the world*, is placed before us in a brilliant light at the close of the discourse. The period of *ἄγνοια* preceded his appearance; with him came the light, and it abides. Before he came, God "overlooked," and exercised forbearance; henceforth, we look forward to the righteous judgment of the world, on the appointed great day. Repentance is every where preached to all men, so that they may not be subject to a sentence of condemnation. Only two features of the Person of Jesus Christ are depicted—he is described as a *man*, a member of the human race, partaking of human nature, and subject to death (*ἐκ νεκρῶν*), and as the *Judge of the world;* to this office he was appointed (*ὥρισε*) by God, who has also, by raising him from the dead, presented him to men as the object of their implicit faith. But if God will hereafter judge the world in the Person of Jesus Christ, it follows that Christ is not merely man, but also the corresponding and perfect organ of the holy and just, the omniscient and omnipotent God, and that, therefore, he himself partakes of the divine nature and dignity.

HOMILETICAL AND PRACTICAL.

VER. 16. **His spirit was stirred in him** [moved with indignation]. Thus when the Spirit of Christ first came in contact with the noblest works of human art, the judgment of the Holy Ghost was set forth as the strait gate through which they all must pass. Nevertheless, Paul did not on this account seize the axe and destroy the images of the gods, and the altars (Gossner), like the iconoclastic Puritans, who condemned art as unchristian and ungodly in its very nature.—It was his primary object, not so much to cast down the idols from the altars, as, rather, to cast them out of the hearts of men. (Leonh. and Sp.).—"When I first came to Athens," Lucian, the pagan, says, "I gazed with wonder and rapture on all the glory of the city." But Paul looked with other eyes on the city which was called "the altar and court of justice of Greece, the inventress of all the sciences." (Besser).

VER. 17. **And in the market daily with them that met with him.**—For many persons were at all times standing idle there, Mt. xx. 3. (Starke).—As the Gospel is founded on the truth, it does not hide itself, Luke xii. 3. (id.)

VER. 18. **Certain philosophers**, etc.—In Jerusalem the Sadducees and Pharisees, in Athens the Epicureans and Stoics, in our day a worldly mind and the love of pleasure, on the one hand, and the pride of reason and self-righteousness, on the other, have always been the two hereditary archenemies, between whom the preacher of the cross must force his way.—*The preaching of the cross, unto the Greeks foolishness, now as formerly* [1 Cor. i. xxiii]: I. To Epicurean frivolity; (*a*) to its unbelief; (*b*) to its carnal tendencies. II. To Stoical arrogance; (*a*) to its pride of reason; (*b*) to its self-righteousness.

VER. 19. **What this new doctrine - - - is?**—While the Gospel seems to the world to present matter that is new, or of which men never had heard, its doctrine is, in reality, older than all the wisdom of men, and it survives all the transient systems devised by that wisdom, since it is a power of God [Rom. i. 16] unto all eternity. (Leonh. and Sp.).—**Brought him unto Areopagus.**—The Lord well knows how to honor his servants. Here he furnishes the poor and despised Paul with an opportunity to appear on the celebrated Hill of Mars before a large assembly, and publicly to bear honorable witness to the truth; thus God chooses that

which is mean, in order to expose the folly of the wise. [1 Cor. i. 18 ff.]. (Ap. Past.).

VER. 21. **For all the Athenians - - - some new thing.**—The spirit of curiosity is, in general, a hinderance to the truth; still, God sometimes employs it as the means for conveying truth to the heart, ver. 34. (Quesnel).—The desire for "some new thing" is praiseworthy, when its objects are a new heart, the new man [Eph. iv. 24; Col. iii. 10], and the new Jerusalem. (Starke).—*Worldly curiosity, and the Christian thirst for knowledge:* I. The former seeks amusement; the latter, instruction. II. The object of the former is novelty; of the latter, truth. III. The former fritters away its strength among many objects; the latter finds peace in the one thing needful [Luke x. 42].

VER. 22. **Then Paul stood in the midst of Mars' Hill, and said.**—The peculiar audience, consisting of philosophers, the associations connected with the place, and the curiosity of the hearers, are alike unable to persuade the holy apostle to depart in the least degree from his Gospel, and to indulge the caprices of the Athenians. But it is also obvious that he adapts his discourse to the peculiar state of their hearts, and with great wisdom and moderation endeavors to make an impression on them. (Ap. Past.).—**That in all things ye are too superstitious** [ye are very devout].—*Why may the people of Athens hereafter rise up in the judgment* [Mt. xii. 42], *as accusers of the pagans in Christendom?* I. The Athenians were devout; a devout fear of an unknown God was the basis of their superstition. II. The pagans in Christendom are estranged from God, and, in their unbelief, reject a revealed God.—*The degree in which even pagans were prepared to receive the Christian faith.* (NITZSCH: *Wittenb. Sermons*).

VER. 23. **To the [an] unknown God.**—Alas! How many an altar of the heart bears this inscription! The Divinity is already inscribed by nature on the hearts of all men. Where is the man to be found, who does not suppose that he really offers worship? But this light of knowledge is unhappily so much obscured in most men by carnal desires, prejudices and bad examples, that the true God still remains unknown to them. 1 John ii. 3, 4. (Starke).—How necessary it, therefore, is, that a Paul should arise in every church and house, and preach to the Christians of our day, that with all their show of knowledge and adoration, they serve and build altars to an unknown God! (Gossner).—The preachers of the Gospel are men who proclaim the unknown God. (Starke).—There are many here, whose hearts resemble the market-place of Athens or the Pantheon, the temple of all the gods. One idol stands there beside another—anger, pride, lust, covetousness, sloth, the love of honor. Search thine own heart, and learn whether it contains these images! The most of us must answer affirmatively, and confess: 'The object of my worship is life, science, art, money, pleasure, my betrothed, my spouse or child, or some other earthly treasure.' And there, in a secret spot, discovered only by the painful pulsations of the conscience, stands an altar with the inscription: *To the unknown God*, that is to say: 'To the God in whose name I was baptized and confirmed, to whom I have consecrated myself, whose mercy preserves and sustains me, but with whom I maintain no living communion, and whose commandments I transgress according to my own will.' (Ahlfeld).—He is an unknown God also to those who live in the world and its lust, but not in Him. Such persons illustrate the fundamental principles of the Epicureans in their practice (and they are men not rarely found); the sole object of their life is enjoyment; they desire to forget that they possess immortal souls, and they say in secret: 'Let us eat and drink: for to-morrow we die' [Isai. xxii. 13; 1 Cor. xv. 32]. They are those (also, men not rarely found), who no longer retain an altar in the house, not even in the most obscure corner, but who blaspheme, or at least inwardly despise the altar in the house of God, since they have not God in their hearts. They have forgotten that they are "His offspring;" their life is severed from the maternal soil of the church, and is withering in the foul soil of worldly lust. To them the living God has become a strange and unknown God, whom they do not regard. (Langbein).—*To whom is the living God an unknown God?* I. To those who believe themselves to be wise; II. To those who offer an external worship, without seeking God himself; III. To those who live, not in Him, but in the world and its lust; IV. To those who do not desire to find Him in Christ. (id.).—*The believing heart, an altar of the well-known God:* I. In such a heart the presentiment of the divine nature and presence is converted by the word of God into absolute certainty; II. The painful fear inspired by the holiness of God is changed, by the redemption of Christ, into holy peace; III. The inclination to commit sin is overcome, in the service of God, by the Holy Ghost. (Florey).

VER. 24. **God that made the world**, etc.—This is the One God—Paul intends to say—who, out of nothing called into existence the world, with the whole array of its elements, bodies and spirits, by the word which conveyed His command, by the wisdom with which he arranged all things, and by the almighty power which enabled him to do all things. (Tertullian).—But Paul at the same time destroys the idols of the Athenians by these words; for while he bears witness to the glory of that God whose throne is in heaven, and whose footstool is the earth, he smites the idols that dwell in temples made with hands. God can dwell only in Himself, where he was before he made the world. He is Himself His temple. Nevertheless, he has built as many temples for Himself, as there are living hearts that love him; in these he desires to dwell, to be known, and to be adored.—Without, we have gone astray; within, in the soul, we are directed to the right way. Do thy work within thyself, and if thou desirest to find any "high and holy place," give thyself up internally to God as His temple. If thou desirest to pray in a temple, pray in thyself, for the temple of God is holy, which temple ye are. (Augustine).—*Where is the temple in which I am to seek, to find, and to worship God?* I. It is Heaven, in which the spirits made perfect stand before his throne; II. It is the visible creation, in which he has not left Himself without a witness of His power, wisdom, and

goodness; III. It is the Church, in which the unknown God is revealed in the Gospel of His Son; IV. It is my heart, in which He desires to dwell by His Holy Spirit.

VER. 25. **Neither is worshipped with men's hands, as though he needed any thing.**—God does not need us, but we have need of God. (Starke).—It is very true that idols need the services which human hands can render; there are, indeed, workshops to be found in the cities of India and China, the signs of which bear the inscription: 'Here old gods are repaired, and new ones made.' (Leon. and Sp.).

VER. 26. **And hath made of one blood,** etc. —The unity of the human race, as descended from one progenitor, necessarily follows from the unity of the Creator, and from the creation of man after his image, ver. 28, 29.—The one Adam, on whom all depends (ver. 31), points back, as the second, to a first Adam. (Stier).—We, human beings, all constitute one people! This is the new and wonderful light in which the Gospel teaches us to view the national and exclusive feeling of the Greeks, Romans, and other ancient nations. (id.).—**And hath determined the times before appointed, and the bounds of their habitation.**—What think ye, ye mighty warriors and invaders? Listen! God also has a will of his own, when kingdoms are to be divided. Numb. xxxiv. 2; Ps. cv. 5, 44. (Starke).—The holy and almighty hand of God is revealed in the government of the world as it is in the creation—in the life of men as it is in nature.—The change or the permanence of the boundaries of nations is not determined by soil, climate or nationality, but by the divine plan according to which God governs His Kingdom, and by the internal development of the human race. The people of Israel were dispersed among the nations, when the period in which they hardened themselves, had come. Athens is not an eternal city, and Rome is not an immortal Rome; the glory of both passed away, when their time was fulfilled; for the earth, in its present form, is only a temporary "habitation" of men, the ultimate purpose of which is, (ver. 27), that they might be brought back to their God. (Stier).—*God in history:* He reveals in it, I. His creative power—permitting the human mind to unfold itself in the varied forms of national character; II. His patience and goodness—granting to each nation the time and opportunity for developing its peculiar character; III. His righteous judgment—assigning limits to the power and prosperity of every nation, whether it dwell in Greece or Rome, or whether it even be His chosen people of Israel; IV. His holy love—determining the great purpose or end of the history of the world, namely, that the kingdom of God may come, and that men may seek and find Him.

VER. 27. **That they should seek - - find him.**—Paul here proclaims natural truths; he speaks of the perfections of God, and of His providence which rules over the human race. But does he introduce empty definitions and distinctions—tedious propositions and arguments? Not in the least degree; the truth which proceeds from his lips, assumes life, and his heart, which lives in God, earnestly desires the hearers to seek *that* God who is so near to them. The philosophy that can infuse such a spirit into us, is evangelical and divine. (Ap. Past.).—O that this saying were inscribed on every heart—that the great purpose for which we are placed on earth is to seek God in his works, both without us, and within us. (Quesnel).—Such seeking after God could not be unsuccessful, for 'he is not far from every one of us.' The whole universe proclaims with eloquent silence that the Lord is the exalted source of all things, so that all may feel after him, not indeed with the senses of the body, but with those of the mind. (Calovius).—And, therefore, thou canst not say: 'Who shall ascend into heaven and bring him down? or, Who shall descend into the deep and bring him up from the dead?' He is as nigh unto thee as is the law of the Holy One in thy conscience, as the desire of thy soul for salvation, as the involuntary cry for help, or as the continued sighing for peace in thy heart and mouth. (Menken). —But such seeking implies that a great loss has been sustained—that men have gone astray and chosen their own ways; it consists solely in an actual groping and seizing, indicating two distinct truths: first, that darkness had covered the nations; secondly, that He who remained near, and always is near, may be surely and easily found. (Stier).—Paul represents it as the ultimate purpose of all the great arrangements of God in the world, *that man should seek Him:* he regards man's noblest aim and perfection as consisting in such seeking after and finding. Let us consider, I. The great object of our search; II. The path which conducts to that object. (Schleiermacher).

VER. 28. **For in him we live, and move, and have our being** [and are].—So near is He to all men, if they would but believe it; but the human race would prefer that He should be far distant; it continues to imitate our first parents, who hid themselves from the presence of God in Paradise. (Gossner).—God alone possesses the true life, and is necessarily self-existent; our life and being are derived from Him. Isai. xliv. 6; 1 Cor. viii. 6. (Starke).—In the Father (of whom are all things), we *are;* in the Son (who is the life), we *live:* in the Spirit (who is the breath of all flesh), we *move.* (Cyprian).—*We are his offspring:* I. By our creation after the image of God; II. By our redemption through the incarnate Son of God.—*We are the offspring of God:* I. The truth of these words; proved from (*a*) the Scriptures, (*b*) the human heart, (*c*) the experience of man. II. The effect which they should produce: (*a*) holy humility, (*b*) holy confidence. (Tholuck).

VER. 29. **As we are the offspring of God, we ought not to think,** etc.—The pagans had not properly understood their own words. They reasoned thus: 'If we belong to the divine race, then the gods must belong to the human race, and it consequently is both in our power and becomes a duty, to make human images of them.' Paul presents to them an inference of a different kind. 'Those who belong to the divine race'—he says—'dishonor themselves, if they do not restrict their worship to their Founder and Head, but bow down before any being inferior to Him who is the Lord over all.' He could now apply the same remark to the children of this

world, who, it is true, do not worship images made by themselves, but who render superhuman honors to the inventive spirit of man, usually styled "genius;" for they, too, worship nothing else than their human thoughts. Indeed, these words of the apostle rebuke all spiritually dead Christians, who engage in a mere external worship; for their god is distant or dead, and not the living and omnipresent God, in whom we live, move, and are. (Williger).

VER. 30. **The times of this ignorance God winked at**, etc.—It was a singular incident, when Paul accused these educated men of ignorance; nevertheless, the charge was well-founded. The period of polished but ignorant heathenism embraced centuries. (Berleburger Bible).—Among the features of heathenism, Paul specifies, with great forbearance, only its ignorance. But that this ignorance had been voluntarily maintained, and was reprehensible, he immediately indicates by employing the moderate expression: "winked at" [overlooked], by preaching *repentance*, and by solemnly proclaiming the *judgment*. (Stier).—**But now commandeth - - - to repent.**—However affectionate the terms may be, in which we address our hearers, those terms in which we call them to repentance must be emphatic in a still higher degree. Every word of the apostle here takes hold of us, and shows that, in his view, no degree of ignorance, no philosophy, no official dignity, no condition whatever, can in any degree justify the neglect of the universal duty of repentance, which God himself has enjoined.—*The narrow way of repentance, the only way for all men:* nothing exempts from the duty of walking in it: I. Neither ignorance, nor knowledge; II. Neither the deepest guilt, nor the loftiest virtue; III. Neither paganism, nor the Christian faith.

VER. 31. **A day in the which he will judge the world.** (Popular paraphrase of ver. 30, 31).—God will, in his mercy, refrain from punishing all past sins, but henceforth he demands repentance before all things else, inasmuch as he has caused the coming judgment which Jesus will hold, to be proclaimed as a warning; he will inspire every one who penitently recognizes the appointed Judge, with confidence in the same man, whom he has also appointed to be the Saviour; and, since the resurrection of that Saviour, he offers to all believers the new life which proceeds from him. (Stier).—He who surveys the world with spiritual eyes, can expect nothing else than a future judgment. (Starke).—**By that [a] man.**—He is the man without form or comeliness [Isa. liii. 2], the Crucified One, before whom all the gods and demigods of Athens—Theseus and Hercules, Zeus and Apollo—with all their glory, sink into the dust; before whose foolishness of preaching, all the sages of Greece—Thales and Pythagoras, Socrates and Plato—become speechless, and whose invisible and lowly kingdom will survive the laws of Solon and Lycurgus, and the vast empire of Alexander.

VER. 32. **Some mocked; and others said,** etc.—The world is almost entirely divided into these two classes of sinners. The one consists of those who mock at saving truth, the other of those who continually postpone the effort to derive advantage from it. (Quesnel).

VER. 33. **So [And thus] Paul departed from among them.**—He did not return. The Lord himself forbade us to give that which is holy to the heathen, and to cast our pearls before swine [Mt. vii. 6]; he made no reply to the unsuitable questions of Herod [Lu. xxiii. 9]. When men have advanced to such a point that they do not even take offence at the Gospel, but either ridicule or superficially criticise it, as one of the passing topics of the day, the servants of God can no longer hope, but only remain silent. (Williger).—Thus favorable opportunities pass by, while men are deliberating; they neglect to avail themselves of good counsel, and of the presence of a man of God. He is taken from them, and does not return; they die before they are prepared in their conscience to appear before God, John viii. 21. (Quesnel).

VER. 34. **Certain men - - - believed; among the which was Dionysius.**—Only *one* man among so many philosophers? O what vast power it needs to induce the wise men of this world to bow before the cross! (Quesn.).—Large numbers do not constitute one of the essential features of the true church. Common stones are far more numerous than precious stones; but which are the more valuable? (Starke).—It seems then that the truth still gains a victory; and, as ancient writers testify, a Christian congregation was subsequently founded in Athens, which flourished in an eminent degree. Thus the Christian religion, even when it is persecuted, prevails over all academical distinctions. (Bogatzky.)

ON THE WHOLE SECTION, ver. 16–34; (comp. the foregoing sketches on each verse).—*The wisdom of the world, and divine wisdom:* I. The former investigates, it is true, but merely for the sake of intellectual amusement, ver. 21; the latter endeavors to understand with accuracy the import, and to fulfil with certainty, the great design of life on earth. II. The former is, indeed, indistinctly conscious of the nature and being of the living God, ver. 23, but offers its full worship to idols which it has itself devised; the latter, guided by the light of revelation, penetrates into the innermost depths of the Godhead. III. The former is, indeed, indistinctly conscious of the original glory of man, ver. 28, but is unwilling to acquire any knowledge respecting the redemption of a fallen race; the latter finds its own perfection in the atonement which Christ made for the world. (Leonh. and Sp.).—*The apostle's sermon before pagans, addressed also to the hearts of Christians:* I. The power of God—in the creation of the world; II. His love—in the government of the world; III. His holiness—in the judgment of the world. (C. BECK: *Hom. Repert.*).—*The exceeding glory of the divine nature, and the high rank of human nature.* (id.).—*The messenger of the Gospel, in the heathen world:* I. His feelings; (*a*) he feels himself repelled by the abominations of heathenism; (*b*) he is filled with holy sorrow, on witnessing the heathen worship of idols. II. His conduct; he avails himself of every opportunity to labor for God and Christ: he is rejoiced whenever he finds (*a*) hearers—Jews, proselytes, pagans,—or (*b*) a place where he can bear witness

to the truth. III. His hearers are (*a*) men who regard themselves as philosophers, (*b*) persons entertaining the most erroneous opinions, (*c*) inquisitive people. (Lisco).—*God, drawing men* [John vi. 44]: (Homily). I. The departure from God, ver. 16–26. Man ceases to know God, and now seeks in vain for relief in sensual enjoyments, or in human wisdom, ver. 18, or in external works of piety, ver. 24, 25. II. His communion with his own heart, ver. 26–29. What profit has sin afforded thee? None. After what does thy heart long? After the Most High. Where is He—thy God? Not far. He who appoints the times of all men, has thought also of thy weal and woe. What is thy soul? His breath. What is thy body? His temple. And thou wouldst serve sin? Thou wouldst seek the Eternal One in transitory objects? No. He dwells not in temples made with human hands. Thou wilt find Him when thou becomest even as He is—and *that* He has made possible to thee. III. The return to the Father, ver. 30, 31. He who is invisibly nigh unto thee in thy conscience and in thy experience of life, has visibly approached thee in His Son Jesus Christ. In Christ alone canst thou learn that thou art the offspring of God, and canst atone for thy fall from Him. All that is past, God will in mercy overlook, but He now commands that thou shouldst come to Him through repentance and faith. He that believeth in Him, shall not be condemned. (Lisco).—*The conduct of Paul's hearers at Athens, an image of that of modern hearers of the Gospel*, ver. 32–34; I. Some mocked; II. Some said: 'We will hear thee again of this matter'; III. Some clave unto Paul, and believed. (id.).—"Luther in Rome," "Calvin in Paris"—are impressive scenes in history, but the present is still more striking: *Paul in Athens!* Let us then approach somewhat nearer, and contemplate, I. The peculiar sentiments of the apostle, which his abode in the city of the Athenians awakened. Such a spot, this herald of the mystery of the cross had never before beheld. He does not avert his eyes from the monuments of the highest art and skill before him, but even perceives in them certain indications of the nobility of the human mind. But their magic charms neither deceive his senses, nor call him down from that still more elevated position, in which divine grace in Christ had placed him; a deep sorrow, produced by such aberrations of the human mind, fills his whole soul. II. The testimony which he there delivered. He proclaims three great truths in opposition to three great falsehoods which controlled the philosophy of that age, and from which even that of modern times is not yet freed: The creation out of nothing, as opposed to naturalism—the personality of God, as opposed to pantheism—the nature of sin, as opposed to antinomianism and rationalism. III. The result. It is, at first, not satisfactory—the word of the apostle encountered too many deep-rooted prejudices. Still, his secret hope is not disappointed. Even one convert has great weight in the balance of the kingdom of God. No one can remain strictly neutral. (F. W. Krummacher, in Trinity Church, Berlin, 1847).—"It was, in every respect, an extraordinary scene. There was a striking contrast between a discourse marked by such spirit and power, and those sophistical declamations by which precisely the topics of which Paul here treats, were obscured,—declamations, which had already been the subjects of the complaints and ridicule of Socrates. What would Socrates (whose equal Athens no longer possessed) have said, if he had heard such a discourse as Paul delivered on this occasion? He would probably have recognized in it the kingdom of God, from which he was not far, and would have been one of those who desired to hear more concerning the divinely appointed Judge of the human race, and concerning the resurrection. In the Person of the Redeemer of the world, he would have found more than that ideal of the just man described by Plato. He would rather have listened to such a discourse concerning the unknown God, than to the most eloquent orations of the sophists concerning the gods, the mere creatures of the imagination.—He would doubtless have concurred neither with the Epicurean, nor with the Stoic philosophers, when they termed Paul a babbler." (HESS: *History of the Apostles*).—(Lavater has furnished a poetical paraphrase of Paul's discourse at Athens, in his work entitled: Jesus Messiah, or the Gospels and the Acts, in verse. 1786, in the fourth vol.).—*Three books of the knowledge of God:* I. The book of the world, in two parts: Nature, and History, ver. 24–26; II. The book of the heart, in two parts: Reason, and Conscience, ver. 27, 28; III. The book of the Scriptures, in two parts: the Law, and the Gospel, ver. 30, 31.—*Paul at Athens*, or, "God hath chosen the foolish things of the world, etc." 1 Cor. i. 27; I. The sermon of Paul at Athens was foolishness in the eyes of the world; nevertheless, its contents confounded all the wise men of Greece. II. The result of Paul's labors in Athens was feeble in the eyes of the world; nevertheless, it was the beginning of the end of heathenism.—*The Christian's sentiments respecting worldly art and science;* I. He does not despise them, for he recognizes (*a*) in their noble productions a gift and a consciousness of that God who is not far from every one of us, ver. 26–28; and (*b*) even in their aberrations, the effort and struggle of the human mind that is seeking God, ver. 29, 30. But, II. He does not fear them, for (*a*) he boldly applies the holy standard of the divine word even to their most admired productions, ver. 24, 25, 29; and (*b*) he confidently expects, even in the case of their most firmly established errors, the victory of Christian truth, ver. 30, 31.—*Paul at Athens, a model as a University preacher:* I. He freely admits the human claims of every noble art and science,—proved (*a*) from the contents of his sermon, in which every academical department is noticed: Philosophy, ver. 24, 27; Natural Science, ver. 25, 26; History and Law, ver. 26; Art and Poetry, ver. 28, 29; (*b*) from the form of his sermon, which, by its highly intellectual character, and its adaptation to the place and the hearers, illustrates his desire to become a Greek unto the Greeks. But, II. He conducts all his hearers before the tribunal of divine truth; (*a*) by showing that error and sin are the foul stains which mar every merely human effort, ver. 29, 30; (*b*) by pointing, in the light of revelation, to God as the

source and aim of all spiritual life.—*Paul at Athens, brought unto Areopagus:* I. He *is* apparently *judged* and condemned by the superficial wisdom of men; (*a*) some mock, on hearing his doctrine; (*b*) others coldly decline to hear him to the end, ver. 32. But, II. In truth *he judges* and expels, in the name of the living God, (*a*) the delusion of heathenism, by proclaiming the Creator of heaven and earth, ver. 24-29, and (*b*) the sin of heathenism, by preaching repentance and faith, ver. 30, 31.—[**Whom ye ignorantly worship**, ver. 23.—*Illustrations of the act of worshipping God ignorantly:* derived, I. From Paganism; (*a*) consciousness that worship is due to a higher power; (*b*) the ignorance manifested, and its causes and effects; II. From Judaism (Pharisees, Sadducees, etc.); (*a*) the recognition of the true God: (*b*) the ignorance manifested, etc.; III. From Popery; (*a*) the adoption of the Scriptures of the Old and the New Testament; (*b*) the ignorance manifested, etc.; IV. From Protestantism,; (*a*) entire freedom in searching the Scriptures; (*b*) the ignorance manifested (*e. g.*, as to the insignificance of all worship in which the heart is not interested; the nature and absolute necessity of repentance; the nature, power, etc., of a living faith; the Person of Christ; the duty, manner, etc., of preparing for death, etc.), and its causes and effects.—Tr.]

F.—PAUL AT CORINTH; HIS ZEAL, HIS TRIALS, AND THE RESULTS OF HIS LABORS.

CHAPTER XVIII. 1-17.

1, 2 After these things Paul [he][1] departed from Athens, and came to Corinth; *And found a certain [found there a] Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to
3 depart from[2] Rome,) and came [went] unto them. *And because he was of the same craft [trade], he abode with them, and wrought [worked]: ([*om. parenthetical*
4 *marks*] for by their occupation [trade][3] they were tentmakers.) *And he reasoned [discoursed] in the synagogue every sabbath, and persuaded [sought to convince
5 both] the Jews and the Greeks. *And [But] when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit [impelled by the word[4]], and testified
6 [to testify] to the Jews *that* Jesus was[5] Christ[6] [the (τὸν) Christ]. *And [But] when they opposed themselves, and blasphemed, he shook [out, ἐκτιν.] *his* raiment, and said unto them, Your blood *be* upon your own heads [your head, κεφαλήν]; I *am* clean: from henceforth I will [head; as a clean person, I shall henceforth, καθαρὸς
7 ἐγὼ—πορεύσομαι] go unto the Gentiles. *And he departed thence, and entered into a certain *man's* house, named Justus[7], *one* that worshipped God, whose house joined
8 hard [adjoined] to the synagogue. *And [But] Crispus, the chief [*om.* chief] ruler of the synagogue, believed on [became a believer in] the Lord with all his house;
9 and many of the Corinthians hearing believed, and were baptized. *Then spake the Lord [But (δὲ) the Lord spake] to Paul in the night by a vision, Be not afraid, but
10 speak, and hold not thy peace [and keep not silence]: *For I am with thee, and no man shall [will] set on thee to hurt [harm] thee: for I have much people in this
11 city. *And he continued [sat][8] *there* a year and six months, teaching the word of
12 God among them. *And [But] when Gallio was the deputy [proconsul][9] of Achaia, the Jews made insurrection with one accord against [with one accord assaulted]
13 Paul, and brought him to the judgment seat, *Saying, This *fellow* [This person,
14 οὗτος] persuadeth men to worship God contrary to [against] the law. *And [But] when Paul was now [*om.* now] about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong [were a wrong done] or wicked lewdness [a flagitious crime], O *ye* Jews, reason would that I should [I should with reason] bear with
15 you: *But if it be a question[10] of words [concerning doctrine] and names, and *of* [*om.* of] your law, look ye [yourselves, αὐτοί] *to it;* for I will be no [I am not
16 willing to be a] judge of such [of these, τούτων] *matters.* *And he drave them
17 [drove them away] from the judgment seat. *Then all the Greeks [*om.* the Greeks][11] took [seized] Sosthenes, the chief [*om.* chief] ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things [And none of those things was matter of concern to Gallio].

[1] Ver. 1. ὁ Παῦλος after χωρισθεὶς [of *text. rec.*], is wanting, it is true, only in a minority of the manuscripts [viz. in B. D., but also Cod. Sin.; Vulg.]; this reading is, however, without doubt, spurious, and was inserted simply because a new ecclesiastical reading lesson commenced at this place. [It is inserted in A. E.; it is omitted by Lach. Tisch. and Alf. —The two former omit also δὲ after μετὰ, with A. B. and Cod. Sin., but Alf. inserts it from D. E. G. H.—Tr.]

[2] Ver. 2. ἀπὸ [before τῆς 'Ρώμης] is far better supported [by A. B. D. E. G. Cod. Sin.] than ἐκ [of *text. rec.* from H.], and has very properly been preferred by recent editors [Lach., Tisch., Born. and Alf., with whom de Wette, and Meyer (3d ed.) concur.—Tr.]

[3] Ver. 3. The reading τῇ τέχνῃ should be preferred, as far as the authority of the manuscripts is concerned, to the accusative τ. τέχνην [of *text. rec.*], which was undoubtedly the more usual form. [The acc. in H.; the dat. in A. B. E. G. Cod. Sin.; the latter is adopted by Lach., Tisch., and Alf. See Winer: *Gr.* § 32. 6. on the passage.—Tr.]

[4] Ver. 5. a. The reading τῷ πνεύματι [of *text. rec.*, after συνείχετο] is found only in *one* uncial manuscript [H.], whereas the rest exhibit, in place of it, τῷ λόγῳ, which, besides, as the more difficult reading, deserves the preference. [τῷ λόγῳ occurs in A. B. D. E. G. Cod. Sin., and is adopted by editors generally. The Vulg. has *instabat verbo*, in the received text; Cod. E. (*Laudianus*, Græco-Latin) exhibits *urgebatur verbo*. Robinson (Lex.) thus explains the received text of the Vulgate: "Paul now gave himself wholly to preaching the word," *ad verb. συνέχῶ*.—See the Exeg. note below, on the passage.—Tr.]

[5] Ver. 5. b. [Lach. and Tisch. insert εἶναι before τὸν Χρ. Ιησ., from A. B. D. (and also Cod. Sin.); it is omitted in E. G. H.; Alf. concurs with *text. rec.* in omitting it; de Wette regards it as a gloss from ver. 28.—Tr.]

[6] Ver. 5. c. [For the words: *was Christ*, the margin of the Engl. Bible presents the more accurate version: *is the Christ*, *i. e.*, τὸν Χρ., *the Messiah*, as in Mt. xvi. 20; xxvi. 63, and many other passages.—Tr.]

[7] Ver. 7. The reading Τίτου, in place of 'Ιούστου, is found only in a *single* manuscript, namely E., and deserves no consideration. [The name, as exhibited in *text. rec.*, is found in A. D (original). G. H., but E. inserts Τίτου, and B. D (corrected)., Τιτίου before Ιουσ.; the Vulg. has *Titi Justi;* Cod. Sin reads: Τίτου 'Ιούστου. The former of the two names is generally regarded by editors as an interpolation, originating in a mistake of the copyists.—Tr.]

[8] Ver. 11. [Instead of *continued* (Tynd., Cranmer, Geneva), the margin of the Engl. Bible presents the literal version: *sat* (Rheims). Comp. Lu. xxiv. 49, where καθίζω occurs in the sense of *to tarry* or *abide*. In that passage the Vulg. translates *sedete ;* here, *sedit*.—Tr.]

[9] Ver. 12. [In place of the reading of the *text. rec.* ἀνθυπατεύοντος, from E. G. H., which Alf. adopts, Lach., Tisch., and Born., substitute ἀνθυπάτου ὄντος from A. B. D. and Cod. Sin.; de Wette and Meyer, however, regard the latter reading as a gloss or a correction of the original but unusual participle.—Tr.]

[10] Ver. 15. ζητήματα is found, it is true, in three manuscripts [D (original). G. H.], and has been adopted by Tisch; the singular, ζήτημα, should, nevertheless be regarded as the genuine reading, since it would not have occurred to any one to substitute it for the plural, if the latter had been originally employed; it is much more probable that the singular would have been altered, if it were original, especially as three points of inquiry are mentioned. [Lach., Tisch., and Alf. adopt the plural from A. B. D (corrected). E.; Cod. Sin. also exhibits the plural form, and the Vulg. has *quæstiones*.—Tr.]

[11] Ver. 17. Four uncial manuscripts [D. E (G. H.?)]. insert οἱ Ἕλληνες [as in *text. rec.*] after πάντες, while some manuscripts of a later period [minuscules] read 'Ιουδαῖοι: both are interpolations, as the three oldest manuscripts, among which is Cod. Sin. [the others being A. B.], read simply πάντες. [Lach., Tisch., and Alf. omit οἱ Ἕλληνες.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **After these things, Paul [he] departed from Athens.**—The wealthy commercial city of **Corinth**, situated on the isthmus between the waters of the Ionian and Ægean seas, was at that time also the political capital of Greece, inasmuch as it was the residence of the Roman proconsul. Here Paul met with **Aquila**, who was a native of Pontus, a province of Asia Minor. It has been conjectured that Ποντικὸν τῷ γένει may possibly be an error, occasioned by a misunderstanding of the name of *Pontius Aquila* (Cicero: *Ad Fam.* X. 33; Suet.: *Caes.* 78.), whose freedman the person met by Paul may have been [and whose name he may, according to the Roman custom, have assumed] (Reiche, on Rom. xvi. 3). This supposition, however, has no other foundation than such an arbitrary combination of the passages mentioned, and is, in view of the direct statement of Luke, entitled to no consideration. His wife **Priscilla** is called Prisca [Πρισκά] in Rom. xvi. 3. ["So, in Martial, Tacitus, and Suetonius, *Livia* and *Livilla*, *Drusa* and *Drusilla*, are used of the same person." (*Conyb. and H.* I. 415. n. 8.—Tr.]. Meyer has very successfully shown, (in opposition to the opinion of Neander, Ewald, and others), that she and her husband cannot be assumed to have already been Christian converts at the time when they met Paul in Corinth; for in the first place, Luke says simply τινα 'Ιουδαῖον, without appending πεπιστευκότα or μαθητήν; secondly, the words πάντας τοὺς 'Ιουδαίους distinctly include Aquila as one of the number; thirdly, the motive which led Paul to these two persons, ver. 3, was derived from the circumstance that they were all of the same trade and not from a common faith in Jesus. Still, we must assume that they were converted at an early period after their intercourse with Paul had commenced, since both are described in ver. 26 as already actively engaged in giving religious instruction to Apollos.

Ver. 2, 3. *a.* **And found - - tentmakers.** —Aquila and Priscilla had quite recently come from Italy to Corinth (προσφάτως, *nuperrime*). They had doubtless resided in the city of Rome, as the cause of their departure from Italy is here traced to the banishment of the Jews from **Rome**. According to the passage before us, Claudius had commanded all the Jews by an edict to leave that city. This statement agrees with the well-known words of Suetonius: *Judæos impulsore Chresto assidue tumultuantes Roma expulit* (*Claud.* 25.); but it appears to be in conflict with the account given by Dio Cassius, 60. 6., viz., that Claudius did not expel (οὐκ ἐξήλασε) the Jews, as such a measure seemed, in view of their large numbers, to be hazardous, but simply prohibited their assemblies. But there is no reason to assume that the present passage and that in Suetonius refer to precisely the same period of time of which Dio Cassius is speaking, and we have, consequently, the confirmatory statement of at least one witness. [Meyer supposes that the imperial act to which Dio Cassius refers, *preceded* the edict mentioned by Luke and Suetonius.—Tr.]. We learn, however, from a subsequent chapter (ch. xxviii.), that Jews and Christians soon afterwards again established themselves in Rome.

b. **And came unto them.**—Paul visited (προσῆλθεν) these persons, who had come from Italy, and abode in their house, as his occupation was the same as that of Aquila; he accordingly worked with the latter as a σκηνοποιός, a tentmaker. It has often been supposed that this word necessarily indicated the manufacture of tent-cloth [weaving], especially of the Cilician hair-cloth,

made of goats' hair (*cilicium*), which was at that time a favorite material in the construction of tents. But the word σκηνοποιός indicates not the manufacture of the material, but the act of converting it into tents (Chrysostom: σκηνοῤῥάφος).—It may here be remarked that we are indebted to the present passage for our knowledge of an interesting fact, viz., the particular branch of trade with which Paul was acquainted, as his own Epistles (*e. g.*, 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8 [and comp. Acts xx. 34]) merely state the general fact that he was accustomed to support himself by his own manual labor. [It was a rule among the Jews, which their high respect for trade in all its forms sufficiently explains, that boys, including the sons of the Rabbins, should learn a trade. "What is commanded of a father towards his son?" asks a Talmudic writer. "To circumcise him, to teach him the law, to teach him a trade." (MEYER, *ad loc.*; CONYB. AND H. Vol. 1. p. 51. London, 1854.—TR.]

VER. 4-6. **And he reasoned** [discoursed] **in the synagogue.**—Even at this early period the apostle neglected no opportunity which presented itself for preaching the Gospel; but he restricted himself to the sabbath-days, and, with regard to the locality, to the synagogue, where, however, he was enabled to proclaim the truth in Christ, not only to Jews, but also to those Greeks who attended the public worship. He was animated by a sincere desire to convince them (ἔπειθεν). The result, however, is not yet stated *here;* the first notice of it occurs in ver. 6.—But after Silas and Timotheus had come from Macedonia (comp. xvii. 14 ff; 1 Thess. i. 1; iii. 6), a crisis occurred. Συνείχετο τῷ λόγῳ [see above, note 4, appended to the text.—TR.] may be taken either in the middle or the passive voice; in the former case, the sense would be: *instabat verbo* (Vulg.), *totus occupabatur, i. e.*, he devoted himself to, or occupied himself earnestly with, the doctrine (Kuinoel, de Wette, Baumgarten, Lange, Ewald, p. 481); if taken as a passive verb, the sense would be: he was severely tried, assailed, in reference to the doctrine (Meyer, 2d edition). The New Testament *usus loquendi* is unquestionably in favor of the interpretation which assigns a strictly passive sense to συνέχεσθαι. But συνείχετο is also taken in a passive sense, if it be thus understood: he was impelled in reference to the word, he was entirely absorbed, engrossed by, the doctrine (Meyer, 3d edition); the word συνείχετο refers, according to this interpretation, not to adversaries, but to the inward impulse of his own mind [substantially agreeing—says Meyer—with the interpretation adopted by the Vulgate, etc., as stated above.—TR.].—But the Jews now began to oppose and blaspheme, in consequence of which conduct the apostle was induced to sever all the ties which connected him with the synagogue. Ἐκτιναξ. τὰ ἱμάτια, *i. e.*, he shook the dust out of his garments, as, ch. xiii. 51, he shook off the dust of his feet—in each case the act was a sign of renunciation so complete, that not even the slightest particle should continue to adhere as a bond of union.—The brief but energetic terms of the denunciation: τὸ αἷμα—ὑμῶν [with which comp. Ezek. xxxiii. 4. Sept.—TR.], imply that the bloody end, the inevitable divine punishment, will, as he hopes, befall them personally (κεφαλήν) and not others. Καθαρός, which, as conveying the leading thought, stands first in the clause, refers primarily to these words, viz., τὸ αἷμα—ὑμῶν, in the sense: I am pure, free from guilt and responsibility, although you perish. [See the text, ver. 6, above; the punctuation in Luther's and Lechler's German translation, differs from that of the English Version. Alford prefers the former, and says: "I have adopted the punctuation of Lachmann, erasing the colon after ἐγώ, *i. e.*, *I shall henceforth with a pure conscience go to the Gentiles.*"—TR.]

VER. 7, 8.—**And he departed thence.**—Μεταβάς, *i. e.*, he passed over to another house, contiguous to the synagogue, and belonging to a Gentile proselyte, whose name was **Justus** [of whom nothing is known, except that he was a proselyte, which fact is indicated, as elsewhere, by σεβόμενος.—TR.]. This rupture of Paul's connection with the synagogue, led to an internal decision on the part of a ruler named **Crispus.** ["It may be presumed (from his office) that he was a man of learning and high character—Paul baptized him with his own hand. 1 Cor. i. 14." (*Conyb. and H.* I. 430.—TR.]. And from this period many of the pagan inhabitants of the city (for they alone can be meant by Κορινθίων), who were hearers in the new place of assembly, became believers, and were baptized.

VER. 9, 10.—**Then spake the Lord - - by a vision.**—The appearance by night of Jesus, who addressed words of encouragement to the apostle, and directed him to speak with the utmost freedom, was designed to infuse a joyful spirit into the latter, while laboring at that post. For the apostle received, on the one hand, the promise that he should be divinely protected against the hostility and ill-treatment of his enemies (ἐπιθέσθαι, *invadere, impetum facere*), and, on the other hand, it was revealed to him that Christ possessed a numerous people in the city (λαός, people of God, as contradistinguished from ἔθνη). Both here, and in the words οὐδείς—σε, a revelation of facts not yet apparent must be understood; it cannot, therefore, refer to those who were already converted, but must indicate ["proleptically, comp. John x. 16; xi. 52" (Meyer).—TR.] those alone who were yet to be converted, whom, however, the Redeemer already knew and described as His own people.

VER. 11.—**And he continued** [sat].—In consequence of this revelation Paul remained (ἐκάθισε; comp. Lu. xxiv. 49) a year and a half in Corinth, and taught the word of God **among them** (ἐν αὐτοῖς, *i. e.*, the Corinthians). Bengel says, in allusion to ἐκάθισε: '*cathedra* Pauli Corinthia, Petri Romanâ testatior.' It is usually assumed that the chronological statement in ver. 11, refers to the *entire* period of the apostle's residence in Corinth, until he left the city, ver. 18. Rückert and Meyer understand ver. 11 as referring only to the time which preceded the accusation in ver. 12 ff., first, because ver. 12 seems to them to be antithetical to ver. 11, and, secondly, because ἔτι, in ver. 18, indicates the beginning of a new period of time. But it may be replied that ver. 12 does not, in point of fact, present a contrast with ver. 11; all, on the contrary, that

follows ver. 10, to the word ἱκανός in ver. 18, is the result and fulfilment of the divine revelation described in ver. 9, 10. The command and the revelation which Paul then received, induced him to *remain* in Corinth; the promise of Christ that none should harm the apostle is fulfilled in ver. 12–17, and, after this episode, Paul may still have remained a considerable time [ver. 18] in the city. The statement of the time in ver. 11, accordingly, refers to the *entire* period of the apostle's abode in Corinth.

Ver. 12, 13. *a.* **Gallio.**—He was the proconsul of Achaia, that is, of the Roman province, which, after the conquest, 146 B. C., embraced Hellas and the Peloponnesus. Gallio was a brother of the philosopher Lucius Annæus *Seneca;* his original name was Marcus Annæus Novatus, but after he had been adopted by the rhetorician Lucius Junius Gallio, he received that of Marcus Annæus Gallio. Tiberius had converted Achaia, which was originally a senatorial province, into an imperial one, and had sent thither a procurator (Tac. *Ann.* I. 76), but Claudius restored it to the senate, (Suet. *Claud.* 25); hence, the term ἀνθυπατεύοντος precisely agrees with well established facts of history. [See Exeg. note on ch. xiii. 4–8. *c.*—Tr.]

b. **The Jews made insurrection** [assaulted] etc.—(Κατεφίστημι, *insurgo contra*). The event occurred during the administration of Gallio; the same spirit influenced all the Jews. (The very term ὁμοθυμαδόν is sufficient to refute Ewald's conjecture that the Jews dragged Sosthenes, their own ruler of the synagogue, ver. 17, together with Paul, to the tribunal, supposing him to be favorably disposed to Jesus.). The charge referred to a violation of **the law**, *i. e.*, of the Mosaic institutes; Paul was accused of influencing the people to adopt a different mode of worshipping God. Ἀναπείθειν describes the act of unsettling and eradicating a conviction of the mind, by substituting other views and arguments. The comprehensive term τοὺς ἀνθρώπους is intentionally chosen, in order to exhibit Paul in an odious light, as a man whose general purpose it was to gain partisans.

Ver. 14, 15.—**And when Paul**, etc.—Gallio refuses to investigate the case even before Paul can find an opportunity to defend himself; the matter obviously referred, not to any violation of the civil law, but to the internal religious affairs of the Jews. ["It was out of Gallio's province to take cognizance of such questions. The Roman laws allowed the Jews to regulate their religious affairs in their own way. Lysias (xxiii. 29) and Festus (xxv. 19) placed their refusal to interfere on the same ground." (Hackett.)—Tr.]. Οὖν, the inference deduced from the nature of the charge itself. Ἀδίκημα, *i. e.*, an act of injustice, a violation of private rights, constituting the ground of a legal process. Ῥᾳδιούργημα πονηρόν, *i. e.*, any malicious and reckless act, strictly speaking, a crime, subjecting the accused to a criminal prosecution. Εἰ with the imperfect, implies with sufficient distinctness, that such a case was *not* really submitted to Gallio. Κατὰ λογον, *i. e.*, according to reason, or, *reasonably, justly*. The term ἀνέχεσθαι is purposely chosen, partly, in order to indicate the granting of a judicial hearing, but partly, too, in order to intimate to the Jews that the whole matter was an annoyance, and, indeed, an intolerable burden to the proconsul (in accordance with the proper sense of the word). The supposition which the latter then expresses (hypothetically, εἰ—ἐστι, ver. 15), is, according to his opinion, well founded. He indicates already by the term ζήτημα, technically employed in scientific or theoretical matters, in the sense of *a question of the schools, a debated point*, that the present case did not belong to a court of justice. This statement is still more emphatically repeated by Gallio when he mentions as illustrative features of the case *doctrine* [λόγου, Engl. version: "words."—Tr.], *names* (ὀνόματα represents the matter as a logomachy; the accusers had doubtless occasionally mentioned the names *Messiah* and *Jesus of Nazareth*), and, "your law" (νόμος ὁ καθ' ὑμᾶς, *i. e.*, specially, the Jewish law, not the Roman law, or any law of the country). Ὄψεσθε αὐτοί, *i. e.*, ye may yourselves investigate and determine the matter. Κριτής emphatically precedes the other words of the clause; the sense is: The right to act as a judge in such cases, I have no wish to claim.—This conduct of Gallio fully agrees with his character as described by his brother Seneca, *Quæst. Nat. IV. Præf.* The latter extols not only his abilities, but also his disinterestedness, amiable disposition, and gentle manners; *e. g.*, *Cœpisti mirari comitatem, et incompositam suavitatem.—Nemo enim mortalium uni tam dulcis est quam hic omnibus.* And thus, in consequence of Gallio's purpose to confine himself to his strictly judicial functions, and of his personal kindness of disposition and humanity, the promise of the Redeemer that no harm should befall the apostle, is literally fulfilled.

Ver. 16, 17. **And he drave them**, etc.—As the result of the proconsul's refusal to act, the accusers are at once dismissed. It is possible that the act of **driving** them away was occasioned by the continued and importunate representations of the Jewish leaders, who would not yield to the proconsul's will, until the officers of justice compelled them to withdraw. The same obstinacy may also have led to the scene described in ver. 17 [for the omission of the word "Greeks" in ver. 17, see above, note 11, appended to the text.—Tr.]. Πάντες, *i. e.*, all who were present. They were unquestionably neither Jews (as Ewald supposes), nor Christians, but pagans, who were incensed on seeing the obstinacy and undisguised hostility of the accusers; encouraged, as they were, moreover, by the refusal of the judge, these pagans seized Sosthenes, the ruler of the synagogue, and the representative of the accusers, and beat him. The latter was either the successor of Crispus, who is mentioned in ver. 8, or his colleague (as, in ch. xiii. 15, several contemporaneous rulers of the same synagogue, are mentioned). It is not, however, probable that he is the Sosthenes described in 1 Cor. i. 1, as an associate of Paul (Theodoret and Ewald). The ruler was publicly beaten before the tribunal, without any interference on the part of Gallio. This was impartiality carried to an extreme, it is true, or, rather, it was undue indifference on Gallio's part, for the act was an ἀδίκημα, ver. 14, a personal injury inflicted on another. Luke, however, mentions the circumstance only as an evidence that the promise in ver. 10 was com-

pletely fulfilled; while no harm whatever was done to Paul, his accusers suffered from the blows of pagans.

DOCTRINAL AND ETHICAL.

1. However painful the parting scene described in ver. 6, may have been, it could not be conscientiously avoided. The apostle lays the whole burden of the guilt of those who opposed him and blasphemed, on their own conscience; *his* conscience—he declares—does not reproach him. It is probable that when he made this twofold declaration, the word of God in Ezek. xxxiii. 8 ff. occurred to his mind:—When the wicked man does not regard the warning, he shall die on account of his iniquity, but his blood will not be required at the hand of the watchman; his blood, that is, his bloody death, his punishment, his eternal destruction, must be considered as altogether his own work. There is a certain community of life among men, established not merely by nature, but also by the arrangement and revelation of God. He, to whom office, power and the word are intrusted for the benefit of others, is a partaker of their guilt, and is polluted by their sin, unless he delivers his testimony with all possible earnestness. Indeed, even such a judicial declaration as we find in ver. 6, may produce a profound impression, and lead to repentance and conversion; such appears to have been the effect in the case of Crispus.

2. Christ had "much people" in the city (ver. 10), although the apostle, even if he knew that some souls had been won, saw before him only a comparatively small number of converts, whom he could individually name. "Man looketh on the outward appearance, but the Lord looketh on the heart." [1 Sam. xvi. 7]. And man can see only that which the present moment exhibits, but the Lord, to whom the future and past are "an eternal *now*," also sees that which is to come. The Redeemer said: "Other sheep I *have*" (John x. 16), although these had not yet heard his voice; they did not know him, but he knew them. Thus Christ knows his people in every place, whom he has chosen, and who will do homage to him. "The Lord knoweth them that are his." 2 Tim. ii. 19.

3. The conduct of the Roman, Gallio, does not deserve the unqualified praise which has often been lavished upon it. It is unquestionably true that he did not encourage an act of injustice in the case of Paul; nevertheless, he was the calm spectator of an act of gross injustice, and did not exercise his authority either by preventing, or by punishing it. The absolute indifference which he exhibited on this occasion, even renders it doubtful whether his refusal to listen to the application of the Jews, proceeded from the purest sentiments, and was the dictate of a noble character. Possibly a certain love of ease and pleasure, and the desire to be relieved from an unwelcome task, may, in part at least, have induced him to declare that he was not a competent judge in the case.—Independently, however, of his private motives, the principle which he avowed, viz., that violations of the law alone could be legally punished, and that doctrinal questions and internal religious affairs ought not to be removed from their own sphere, is certainly sound; it should exercise a controlling influence on the relations existing between a Christian government and ecclesiastical interests, and on those between a Christian state and the adherents of creeds and confessions of faith. In all cases, however, the principle should be practically carried out with a greater degree of consistency and conscientiousness than we can discover in the present instance, ver. 17.

HOMILETICAL AND PRACTICAL.

VER. 1. **Paul departed from Athens and came to Corinth.**—How great is the mercy of God! Nineveh, Sodom, Corinth—no city is so corrupt, that He does not send preachers of righteousness to the people. (Starke).—Christ is sometimes more readily received in faith by open and avowed sinners, than by the learned, and by those who are apparently righteous. Paul accomplished a greater work in the wicked city of Corinth, than in the learned city of Athens. (id.).—Paul had the pleasure of changing these impure and sinful souls into pure brides, whom he conducted to Christ, and to whom he could afterwards say: 'Ye were thieves, covetous, drunkards, revilers, extortioners—but ye are washed—sanctified—justified, in the name of the Lord Jesus, and by the Spirit of our God.' [1 Cor. vi. 10, 11.]. Such a fact ought to strengthen our faith; it urges us to exhibit increased fidelity; it teaches us not to grow weary, even when we are dealing with the worst of men. (Ap. Past.).

VER. 2. **And found a certain Jew named Aquila**, etc.—As Paul walked faithfully in the path of duty, the paternal care of God attended him, and, even before he reached Corinth, provided a home, work, society, and an open door for the Gospel. The emperor banishes the Jews from Rome, in order that Aquila may proceed to Corinth, and there furnish Paul with an abode and support. Thus the overruling Providence of God avails itself of the plans of princes, and of the changes which occur in the world, in order to provide for His children, and extend His kingdom. (Ap. Past.).—Paul **found** Aquila and Priscilla; this word teaches us two lessons: I. That the servants and children of God very easily, and, as it were, by a secret elective affinity, find, and learn to know one another, even in foreign lands; II. That the apostle regarded these two upright persons as a precious treasure which he had found, from which he derived more real pleasure than from all the great and magnificent objects which he saw in the rich commercial city of Corinth. (From Ap. Past.).—He who has learned, like Paul, in whatsoever state he is, therewith to be content [Phil. iv. 11], can always easily find a host. (Starke).—He who has himself experienced sorrow and affliction, knows how to succor them that are afflicted. (id.).—*Paul and Aquila in Corinth*, or, "Thy ways, O Lord, are wonderful, but they are ways of blessedness:" I. The Lord had conducted each in a wonderful way to Corinth; (*a*) Paul, who retired from Athens as a despised witness of the

truth, scarcely hoping for greater success in the wicked city of Corinth; (*b*) Aquila, a son of Abraham, who was forcibly expelled from Rome, and who sought merely a temporary shelter in Corinth. II. They were led in a blessed way, and happily found each other in Corinth; (*a*) Paul, an entire stranger in that place, finds in Aquila a kind fellow-countryman [Cilicia and Pontus, both provinces of Asia Minor.—TR.] and host; (*b*) Aquila finds in Paul not only a fellow-craftsman and companion, but also a preacher of righteousness, and a guide to eternal life.—*Aquila's hospitable reception of Paul in Corinth*, or, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Hebr. xiii. 2): I. The command; II. The promise. (Examples: the angel of the Lord with Abraham; Elijah at Sarepta; Jesus with Zaccheus, etc.).—*The Lord, providing homes for his servants, even in foreign lands:* I. Their heavenly Father accompanies them; II. They find brethren and sisters; III. They soon find employment, ver. 3 ff.

VER. 3. **And because he was of the same craft** [trade], - - - **wrought.**—Let no mechanic be ashamed when he is found in the workshop, earning his bread or wages by manual labor; Paul was not ashamed of it. (Starke).—Let the teacher be as little ashamed of a trade, as Christ was ashamed that he was termed a carpenter's son, or the apostles that they were fishermen. If we could support ourselves by other means, we would neither solicit favors of the ungrateful, nor be troublesome to the perverse, who hate the Gospel and the ministry of the word, when these subject them to expense. (id.).—*Paul in the workshop:* I. His course may put preachers of the Gospel to shame; even if it is not at present suited to the sacred office, it nevertheless puts to shame (*a*) much ecclesiastial pride of office, (*b*) much carnal luxury and sloth. II. It affords an encouraging example to mechanics: (*a*) Be not ashamed before God of thy trade—every honest calling is acceptable in his eyes; (*b*) but, with thy trade, be not ashamed of thy God and thy Christianity. Even when a man performs manual labor, he can be a servant of God, a Christian, an apostle in the family.—*The Christian journeyman on his travels:* I. The dangers encountered abroad (the temptations, the voluptuousness, of Corinth); II. The acquaintances made on the road (Aquila); III. The work at the trade, ver. 3; IV. The care for the soul (the word of God, the sanctification of God's holy day, ver. 4).

VER. 4. **He reasoned** [discoursed] **in the synagogue every sabbath.**—"He that is faithful in that which is least, is faithful also in much." [Lu. xvi. 10]. Even as Paul gained a living by working diligently with his own hands, so, too, he is equally diligent in discharging the duties of his office on every sabbath. (Starke).—The narrative emphatically states that the apostle taught on *every* sabbath, addressing Jews and Greeks, *i. e.*, *all* men. Such is the close attention with which God surveys the degree of diligence and fidelity exhibited by teachers, and so precious in his eyes is that servant, who neglects not a single opportunity, and overlooks not a single soul! (Ap. Past.).—*The work of the week, and the sanctification of the sabbath—each requiring and sustaining the other:* I. The former creates a hunger and thirst for the repose and the nourishment which the latter affords; II. The latter imparts strength and pleasure in doing the work of the week.

VER. 5. **When Silas and Timotheus were come - - - Paul was pressed.**—A slothful servant is always ready to impose his portion of the work on others; when Paul, on the contrary, meets with fellow laborers, he becomes the more zealous. When a number of evangelical laborers work together in harmony, they encourage one another; for spiritual fellowship promotes the interests of the cause of God. Phil. ii. 22. (Quesnel).—**And testified that Jesus was Christ**.—As Paul's act of *teaching* on every sabbath is so plainly distinguished here from that of *testifying* that Jesus is the Christ, we may conjecture that his preliminary instructions were intended to prepare the way for an awakening among Jews and Greeks. Still, he cannot have been long occupied with the former work, as the love of Christ constrained him to proclaim with boldness the fundamental truth of the Gospel. (Rieger).—He had, doubtless, hitherto allowed the apostolical spirit to gleam forth occasionally, but had not yet ventured to discuss the main topic fully. (Williger).

VER. 6. **Your blood be upon your own heads!**—As no blood-guiltiness, in a literal sense, had been here contracted, the words must refer to spiritual self-murder. When these people rejected the life which is in Christ, they became guilty of spiritual suicide. (Starke).—Such divine severity on the part of Paul, was due, not only to the dignity of the preached Gospel, but also to these obstinate souls themselves; it might possibly make a salutary impression on them. But a carnal zeal cannot justify itself by this example. Let him who desires to say with a clear conviction, like the apostle, that he is not stained with the blood of the lost, previously examine whether he has performed all that the apostle did in the case of these hardened men. (Ap. Past.).

VER. 7. **Entered into a certain man's house, named Justus.**—Paul's zeal was not diminished by the conduct of these obstinate sinners. With the same earnest spirit with which he parted from the blasphemers, he turned to the little band of awakened souls; thus he persevered in his work, and did not cause the whole flock to suffer for the fault of which the great majority was guilty. Many teachers here pursue a wrong course, when they obey the dictates of the flesh. (Ap. Past.).—His entrance into a house which was very near to the synagogue, proves that he would gladly have continued his labors in the latter; it likewise bore witness aloud to the Jews (as the house was probably henceforth the place where willing hearers assembled) concerning the blessing which they had rejected with scorn. (Williger).

VER. 8. **And Crispus**, etc.—Crispus belonged to the number of those who enabled Paul at least to say: "*not many* wise men after the flesh," instead of: "*none* at all." 1 Cor. i. 26. (Williger).—We here have another instance of God's care of his faithful servants. When Paul

turned away with a sad spirit from the blaspheming Jews, God opened a door for him in the house of Justus, in the immediate vicinity of the synagogue, and filled his heart with joy on seeing the conversion of the ruler of the synagogue; the result was, that many of the Corinthians believed in the Lord. (Ap. Past.).

VER. 9. **Then spake the Lord to Paul in the night by a vision.**—Even the most eminent saints, and men endowed with an heroic faith, have had seasons of weakness, and hours of temptation, in which they needed encouragement and strength from above. For example: Abraham, before Abimelech; Moses, in the wilderness; David (psalms composed in seasons of affliction); Elijah, under the juniper tree; John, in the prison; Jesus, in Gethsemane; Luther, in his temptations. On one occasion Luther remarked: "Many persons, to whom I often seem to be cheerful in my outward appearance, suppose that I am always walking on roses: but God knows what my true condition is."

VER. 10. **For I am with thee - - much people in this city.**—What a glorious safe-conduct is here presented to Paul! And every faithful shepherd may avail himself of it, although he should be dragged before a judge, or great calamities should seem to impend. And therefore, O teacher, keep not silence, or the beams of the house will cry aloud, and thou shalt hereafter stand speechless before the tribunal of God. (Starke).—*The Lord's comforting words: 'Be not afraid!' addressed to His servant who trembles when assigned to a post of danger* (Installation sermon): the Lord directs the attention of his servant, I. To His own gracious presence: 'I am with thee'; II. To the powerlessness of all enemies: 'No man shall set on thee, to hurt thee'; III. To the blessing which shall attend His word, although it be not yet manifested: 'I have much people in this city.'—*The Lord's words addressed to his servant: 'I have much people in this city:'* I. They admonish him, in a solemn manner, to be faithful to the duties of his office ('Feed my lambs; Feed my sheep' [John xxi. 15, 16]); II. They comfort and sustain him, when oppressed by the burdens and cares of his office (Say not: 'I, even I only, am left.' [1 Kings xix. 10]).

VER. 11. **And he continued,** etc.—Continued prayer, much patience, great confidence in God, fervent zeal—are the means by which the interests of the cause of God are promoted. (Quesn.).—At length Paul found repose, after these words of Jesus had been addressed to him, whereas previously, at Corinth, he had always seemed to himself to be a mere stranger and sojourner waiting for the intimation: 'Now depart.' He had hitherto remained so long in no other place. (Williger).

VER. 12. **The Jews made insurrection with one accord against Paul.**—The promises of divine aid and protection in this life, are not to be understood as excluding the bearing of the cross. (Starke).—The Jews refrained from disturbing Paul during a year and a half, not because their own inclinations dictated this course, but in accordance with the divine promise, and by the special providence of God. We can never trust the world—it always remains the same. As soon as God removes the barrier, the bitter feeling that had been repressed, breaks forth anew. Let us give heed to this fact, while we enjoy the repose which God at present grants us. (Ap. Past.).

VER. 13. **Saying, This fellow persuadeth men to worship God contrary to the law.**—We can easily persuade ourselves that any act which interferes with the indulgence of our passions, is contrary to the law of God. (Quesn.).—It is nothing new that those whose errors in religion are the most grievous of all, should, nevertheless, accuse others of heresy. (Starke).

VER. 14. **And when Paul was now about to open his mouth, Gallio said,** etc.—As the Lord had promised to be Himself the protector of the apostle, the latter was not allowed to open his mouth, in order to defend himself. The divine word of promise is the most trustworthy safe-conduct; it successfully claims the respect of the world and of the most imbittered foes. God shuts the mouths of enemies, as he shut the lions' mouths in the case of Daniel. [Dan. vi. 22.]. (Ap. Past.).

VER. 15. **But if it be a question of words - - - look ye to it.**—It is wise in magistrates to refrain from judging in matters of religion which they do not understand. But they by no means exhibit a devout spirit, when they are unwilling to learn and understand what religion really is, or to protect believers, as their office requires. (Starke).—When we view Gallio as a pagan judge, we cannot forbear to commend the moderation and impartiality which are here displayed. His course puts to shame that spirit of persecution and that thirst for blood, which so many rulers who bore the Christian name, have indulged, under the pretext of religion. But when Christian rulers refer to the present case as one that justifies their indifference to all religion, the fallacy of their reasoning is easily exposed. This sinful Gallio-like spirit has unhappily extended in our day from the courts of kings (and through many judges and officers) even to the huts of the meanest peasants. (Ap. Past.). "Fulfil thy duties as a citizen, and I ask not what thy faith is"; such is the principle which political wisdom adopts at present—but is it the true principle?

VER. 17. **They beat Sosthenes before the judgment seat. And Gallio cared for none of those things.**—This incident illustrates the truth that the indifference of men to religion may easily lead them to be equally negligent in the administration of civil justice. (Ap. Past.).—*The praiseworthy and the censurable features of Gallio's conduct as a judge, a source of instruction for all magistrates:* I. The praiseworthy course adopted by Gallio on ascertaining the nature of the charge, ver. 12–15; he dismisses the Jews, as their complaint exclusively referred to a disputed point of religion. II. His censurable course, when the Greeks [see EXEG. note on ver. 16, 17.—TR.] proceeded to acts of violence, ver. 16, 17; here he betrayed indifference and unfairness. When ecclesiactical difficulties call for a decision on the part of the government, the latter is bound to distinguish between that which is above the law and that which is contrary to the

law, and to condemn the guilty party, whichever it may be. (Lisco).—*The pagan Gallio, not a suitable model for a Christian judge:* for the latter should, I. Forbear to oppress the conscience or to interfere with the religious rights of men, but he himself should have a conscience and religion; and, II. Refrain from judging in matters of doctrine and faith, but should protect men of every creed against violence and ill treatment.

On the whole section, ver. 1–17.—*The task assigned to the evangelical ministry:* "*Compel them to come in*" [Lu. xiv. 23]: it is to be performed, I. With noble self-denial; Paul supports himself by the labor of his own hands; ver. 1–3, and comp. 1 Cor. ix. 1 ff.; II. With unwearied zeal—a zeal that seizes every opportunity for doing good, ver. 4, delivers the message of salvation alike to all, ver. 4, is constantly enkindled anew by the Spirit of God, ver. 5, and exhibits Jesus to all men as the Christ, ver. 5; III. With unshaken courage in the presence of adversaries, ver. 6 ff. (Lisco).—*Solemn admonitions and divine consolations, addressed to the heralds of salvation:* I. The solemn admonitions; Speak—and hold not thy peace—even though thou mayest give offence, ver. 9; but let thy conduct agree with thy words, ver. 2–4. II. The divine consolations: I am with thee—and no man shall set on thee, to hurt thee. I have much people in this city, ver. 10. He who perseveres, shall receive a heavenly crown; comp. 2 Cor. ii. 14 ff. (Lisco).—*With what degree of confidence can we go forth and preach the Gospel to the heathen?* I. The Lord commands: Speak, and hold not thy peace; II. The Lord comforts: I am with thee, and no man shall set on thee, to hurt thee; III. The Lord promises: I have much people even in this heathen city. (id.).—*The decisive word in the preacher's mouth: 'Jesus is the Christ,'* ver. 5. It decides, I. As to the spirit in which he speaks—whether it be the spirit of man's wisdom, the spirit that prompts men to court popularity, or whether it be the Holy Spirit of the Lord; II. As to the state of the hearts of the hearers; some oppose and blaspheme, others believe and are baptized; Christ is the rock, on which those that fall, shall be broken, but which is the firm support of others, ver. 5–8; III. As to the result of his labors; Paul had previously neither borne the cross of his office at Corinth, nor experienced its blessing; he now meets with both—the cross of Christ, ver. 6, and the blessing of Christ, ver. 9–11.—*Paul in Corinth*, or, "*When I am weak, then am I strong,*" 2 Cor. xii. 10: I. The apostle was weak, (*a*) externally; he was an unknown stranger, a poor artisan, opposing with the foolishness of the preaching of the cross [1 Cor. i. 18], both the vices of the splendid city of Corinth, and the prejudices and hatred of his Jewish brethren; (*b*) internally; he was conscious of his weakness; and, possibly, still depressed by his limited success in Athens, he delays to proclaim the fundamental truth, viz., that Jesus is the Christ. But, II. The apostle is strong in the power of the Lord; (*a*) internally; the Lord renews his apostolical courage, and awakens in him the spirit of a bold witness, by the arrival of beloved fellow-laborers, and, in a still higher degree, by the consolations of His Holy Spirit, and the revelation of his personal and gracious presence, ver. 5, 9, 10; (*b*) externally: he is strong in the contest with his adversaries, whose sin the apostle throws back on their own heads, ver. 6, and whose mouth the Lord Himself shuts, ver. 10 ff.; he is, moreover, strong in consequence of the growth of the congregation, which, in increasing numbers, gathers around him, ver. 7, 8, 10, 11.—[*Paul at Corinth:* I. The difficulties which he encountered; (*a*) the notorious vices of the heathen population: (*b*) the religious prejudices of the Jews, ver. 6, 13; (*c*) his own insufficiency, 1 Cor. ii. 3; 2 Cor. ii. 16. II. The grounds of his hope of success; (*a*) the results of his previous labors; (*b*) the power of divine truth, Rom. i. 16; 1 Cor. ii. 2–4; 2 Cor. iii. 5, 6; (*c*) the special revelation and promise, ver. 9, 10. III. The result of his visit; (*a*) personal experience of the divine favor, ver. 2, 5, 7, 8, 12 ff.; 2 Cor. xii. 12; (*b*) the conversion of large numbers, ver. 8; 2 Cor. iii. 2; (*c*) the permanent establishment of a Christian congregation, 1 Cor. i. 5–7; 2 Cor. ix. 2.—Tr.]

G.—RETURN OF THE APOSTLE, THROUGH EPHESUS AND JERUSALEM, TO ANTIOCH.

Chapter XVIII. 18–22.

18 And [But] Paul *after this* [*om.* after this] tarried *there* yet a good while [considerable time], and then took his leave of the brethren, and sailed thence into [to] Syria, and with him Priscilla and Aquila; having [, after he had] shorn *his* head
19 in Cenchrea: for he had a vow. *And he [But they][1] came to Ephesus, and [he] left them there:[2] but he himself [*om.* himself, *αὐτὸς*] entered into the synagogue, and
20 reasoned [discoursed][3] with the Jews. *[But, *δὲ*] When they desired *him* to tarry
21 longer time with them, he consented not; *But bade them farewell [took leave of them (*as in ver.* 18)][4], saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you [saying, I will return unto you [*om. the*

22 *intermediate words*[5]], if God will. And he sailed from Ephesus. *And when he had landed at [And having come to] Cesarea, and gone up, and saluted the church, he went down to Antioch.

[1] Ver. 19. a. The plural *κατήντησαν* is found in four uncial manuscripts [A. B. E., and Cod. Sin.], whereas the singular, *κατήντησε* [of *text. rec.*], occurs only in two [G. H.; also Vulg.]. The singular undoubtedly corresponds to the style of the narrative in the context [verbs and participles in the singular, especially *κατέλιπεν*], but, precisely on that account, would not have been changed [by copyists] into the plural, if it had been originally employed. [D. has *καταντήσας*. Lach., Tisch., and Alf. adopt the plural.—Tr.]

[2] Ver. 19. b. [In place of *αὐτοῦ* after *κατέλιπεν*, of *text. rec.* from B. G. H., *ἐκεῖ* is found in A. D. E., and Cod. Sin., and is substituted by Lach. and Born.; Alf. retains *αὐτοῦ*, regarding *ἐκεῖ* as an alteration to the more usual word, and Meyer adopts the same view.—Tr.]

[3] Ver. 19. c. [In place of *διελέχθη*, of *text. rec.* from E. G. H., Lach. and Tisch. adopt *διελέξατο*, from A. B., and Cod. Sin., which, however, Alf. regards as a later correction to the more usual form; comp. ch. xvii. 2.—Tr.]

[4] Ver. 21. a. Not less than four uncial manuscripts [A. B. D. E.; also Cod. Sin.] exhibit [in place of *ἀπετάξατο αὐτοῖς εἰπών*, of *text. rec.*] the following: *ἀποταξάμενος και εἰπών*, according to which construction, the direct narrative is not resumed till at the word *ἀνήχθη*; only two manuscripts, of the ninth century, viz.: G. H. read *ἀπετάξατο*, which is an easier construction [and is hence regarded as probably a later correction of the original participle; the latter is, accordingly, adopted by Lach. and Tisch. Alford retains the verb of the *text. rec.* here, and also the sentence which follows (Δεῖ - - 'Ιερ.; see next note), and thinks that the variations in this place were occasioned by the omission of that sentence; Meyer (3d ed.) is also inclined to recognize the reading of the *text. rec.* as genuine.—Tr.]

[5] Ver. 21. b. The entire sentence: *Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς 'Ιεροσόλυμα*, is omitted in four important ancient manuscripts, viz.: A. B. E., and Cod. Sin., as well as in nine minuscules, and in several ancient versions [Vulg. etc.], whereas it is found in D. G. H., [and is inserted in *text. rec.*]. The whole sentence, like so many other interpolations in THE ACTS, seems to have been inserted [suggested, as some suppose, by ch. xx. 16] at a later period, because the terms: *πάλιν - - θέλοντος* [if immediately succeeding *εἰπών*] seemed to be too brief or abrupt. Mill and Bengel, and, after their day, Griesbach, Heinrichs, and Kuinoel, took exception to the sentence, believing it to be an interpolation, and Lach. and Tisch. [and also Born.] have rejected it. [The manuscripts vary considerably in the entire verse. Alford says that no imaginable reason for the later *insertion* can be assigned, and, like Meyer, believes that the *omission* may be explained by assuming that *ἀναβὰς* in ver. 22 had been misunderstood by copyists and translators; they could find no immediate and explicit mention of such a journey to Jerusalem; whereas *ἀναβὰς* really indicates (see EXEG. note on ver. 22) the journey *up* to Jerusalem, not up from the shore into the city of Cesarea, and *κατέβη* informs us that Paul went *down* from Jerusalem to Antioch.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 18. *a.* **And Paul - - - tarried - - - yet a good while.**—'Αποτάσσεσθαι τινι, *valedicere alicui.* He embarked at Cenchrea, which was the eastern port of Corinth, on the Saronic Gulf, nearly nine miles [seventy stadia] distant from the city; the western port was called Lechæum.

b. **Having shorn his head in Cenchrea.**—This act of shaving the head, and the vow connected with it, however brief the terms are in which they are mentioned, and, indeed, probably because they are so slightly mentioned, have given rise to much discussion. With regard to the first particular, the question arises: *Who* shaved his head? Paul, or Aquila? The name of the latter confessedly stands immediately before *κειράμενος*, and the circumstance attracts attention that it is placed *after* that of his wife [whereas, in ver. 2 and ver. 26, it precedes Priscilla's name.—Tr.]. Some interpreters have hence inferred that Luke adopts the order of the names found in the present verse for the purpose of more distinctly pointing out that *κειράμενος* refers to Aquila. [This argument acquires additional force, when it is remembered that the comma usually inserted in the printed text after 'Ακύλας, is simply a modern addition to it, and that the most ancient uncial manuscripts exhibit no marks of punctuation, nor even spaces between the words.—Tr.]. But it is remarkable that Priscilla's name in a similar manner precedes that of her husband in Rom. xvi. 3 and 2 Tim. iv. 19; the reason may be, that her personal character and acts gave her a more prominent position; she may have possibly labored in the Christian cause with more intelligence and with greater zeal than her husband. If this point be admitted, the order in which the names of this married couple occur here, can afford no aid when we seek for an answer to the question stated above. [Meyer observes that *Paul* may have been influenced by certain considerations in mentioning Priscilla first in these two passages, but that such could not have been the case with *Luke*, in preparing his narrative, since, elsewhere, ver. 2 and ver. 26, he first names Aquila.—Tr.]. Besides, the very nature of the case, and also the form of the narrative, plainly exhibit Paul as the principal person, and assign a subordinate position to Aquila and his wife, so that it is by far the most natural course to refer the words *κειράμενος - - - εὐχήν* to the apostle; and, indeed, what significance could this statement have, if it referred to Aquila? [It may be replied, that the incident was, in truth, of little importance, if it referred, not to Paul (comp. xv. 1 ff.), but to Aquila, who had at a comparatively recent period embraced the Christian faith, and that, on this account, Luke so slightly mentions it, as Lechler himself concedes at the beginning of this note; the whole notice, accordingly, assumes the character of a parenthesis attached to the name of the person to whom it refers.—Tr.]. It hence follows that *κειράμενος* must be understood as referring to Paul. This is the view adopted, for instance, by Augustine, Erasmus, the Reformers, Bengel, and more recently, Olshausen, Neander, de Wette [who, however, speaks with some doubt.—Tr.], Baumgarten, and Ewald [also, Alford, Hackett, and Alexander.—Tr.]. On the other hand, the word is referred to Aquila already by the Vulgate [*Pr. et Aquila, qui sibi totonderat*], and this is regarded as the correct interpretation by Theophylact, and, subsequently, by Grotius, Kuinoel, Schneckenburger and Meyer [also, Wieseler, Niemeyer (*Char. d. Bibel.* I. 120. ed. 1830), and Howson (CONYB. AND HOWSON: *Life, etc. of St. Paul.* I. 453).—Tr.]. One of the principal motives, which, whether expressly stated or not, has usually influenced those who adopt the latter view, may be found in the circumstance that this ex-

ternal Jewish ceremony [cutting of the hair], and also the vow, seem to them to be inconsistent with the liberal views of the apostle of the Gentiles. [Not a trace can be found—says Meyer—indicating that Paul ever "became as a Jew unto the Jews" in such a sense, as making vows. —Tr.]. This argument, however, possesses no weight, if our view of the liberal sentiments of the apostles, is derived, not exclusively from the imagination, but from facts. But the purpose for which this act of shaving the head was performed, can be considered only in connection with the next point—the vow.

c. **For he had a vow.**—The cutting off of the hair was connected with a vow, and, indeed, was done in consequence of it (εἶχε γὰρ εὐχήν). But this expression itself is also indefinite in its character. Nothing whatever is said respecting either the nature of the vow, or the time of the cutting off of the hair—whether at the beginning, when the vow was made, or after the expiration of the time, when the vow was fulfilled. It was, at an earlier period (Wetstein, and others), supposed that the vow was that of a Nazarite. The individual, in this case, allowed his hair to grow during a specified period, in honor of God; the hair was cut off, at the expiration of the period, and thrown into the sacrificial fire. But these facts do not explain the present case, for the Nazarite could not be released from his vow, unless he presented himself in the temple, that is, in Jerusalem [whereas here Cenchrea is mentioned]; and the assertion that Jews who were travelling, were not bound by this regulation, has never been sustained by satisfactory evidence. And the assumption that the Nazariteship had been interrupted in this case by some Levitical uncleanness, and was now renewed by this shaving of the head, can claim no attention, as such a renewal likewise could take place only in the temple (Numb. vi. 9 ff.). Hence we may infer that this shaving of the head had no connection with the vow of a Nazarite, and that the present passage does not speak of any Levitical vow, closely connected with the temple. At all events, it appears from all that we learn from other sources respecting this subject, that the shaving of the head coincided, not with the assumption, but with the fulfilment of a vow, since it was the *custom* of the Hebrews to cut the hair from time to time, when its growth was too rapid. [Herzog: *Encyk.* V. 434]. According to this view, εἶχε would have the sense of: "he had had" [but see Winer: *Gr. N. T.* § 40. 3.—Tr.].—Still, the occasion which led to this vow, and its precise character, cannot be determined, and the conjectures which have been hazarded, lead to no satisfactory conclusions [all which seems to sustain the view of those who suppose that the vow was a private and comparatively unimportant personal affair of Aquila, and not one which *Paul* had made.—Tr.]

Ver. 19–21. **And he** [But they] **came to Ephesus.**—This is the first occasion on which Paul, who was returning from his second missionary journey, visited **Ephesus**. This ancient and celebrated city, the capital of Ionia, was also, at that time, the capital of proconsular Asia; it maintained an extensive commerce. and soon became the Christian metropolis of Asia Minor. Aquila and his wife remained here, when the apostle left the city; κατέλιπεν simply anticipates this fact [and αὐτὸς δὲ is not intended to imply that they did not accompany Paul, when he proceeded to the synagogue (de Wette).—Tr.]. Before his departure, he endeavored to exercise an influence on the Jews, whose synagogue he visited; he was so successful, that they desired to retain him for a longer period among them, but, as he was anxious to proceed to Antioch, he could not comply with their request; he gave them, however, the promise that he would return, and soon afterwards, according to ch. xix. 1, he fulfilled it. [Lechler here ascribes Paul's refusal to remain at that time, to his desire to proceed to Antioch: he regards the words: "I must - - - in Jerusalem," which assign a different reason for his refusal, as an interpolation; see note 5, appended to the text above. Those who receive this sentence as genuine, generally suppose, with Wieseler (*Chron. d. Apost.*) that the feast of Pentecost is meant. Ewald suggests the Passover; but the data do not enable them to decide the point with entire confidence.—Tr.]

Ver. 22. **And when he had landed at Cesarea.**—Some of the earlier commentators, *e. g.*, Calovius, Kuinoel, etc., supposed that ἀναβάς referred to Cesarea [see x. 1], in the sense that Paul ascended from the beach to the city, which was situated on higher ground. But it is not conceivable that Luke, who here (ver. 19–22, inclusive) relates the facts in so summary a manner, and who had already said: κατελθὼν εἰς Καισάρειαν, (which remark undoubtedly refers to the city itself, and not merely to the coast and harbor), should now pause in order to give special prominence to the circumstance that Paul ascended from the water to the higher ground on which the city lay. Moreover, the expression κατέβη εἰς Ἀντιόχειαν, would be inappropriate, if it referred to Cesarea, since Antioch was situated in the interior of the country [xi. 20], at a distance of nearly twenty miles from the Mediterranean, and was, consequently, more elevated than the sea-port Cesarea. But the same expression is perfectly appropriate, and corresponds to the usual phraseology of the Book of the Acts (comp. [xi. 27, and] xv. 2: ἀναβαίνειν, descriptive of the journey from Antioch to Jerusalem), if we assume that Jerusalem is the *terminus ad quem* for ἀναβάς, and the *terminus a quo* for κατέβη; and this interpretation appears to be indicated by ἡ ἐκκλησία (κατ' ἐξοχήν [i. e., the mother-church of Jerusalem, not the church at Cesarea], without ἡ οὖσα, ch. xiii. 1.). Still, it is an erroneous opinion which Meyer entertains, when he represents ἀναβάς as necessarily referring to Cesarea, if the sentence in ver. 21: δεῖ με - - Ἱερος. [see above], is assumed to be an interpolation; for the considerations just presented, retain their weight, even if that sentence is omitted. [Recent commentators almost unanimously adopt the view here presented, *i. e.*, that ἀναβάς describes a brief visit to Jerusalem; but this interpretation apparently *demands* the recognition of the sentence: δεῖ με etc., as genuine, although Lechler does not here concede that point.—Tr.].—It is, however, remarkable under all circumstances, that in this portion of the narrative, Luke exhibits such brevity and haste, and especially that he so slightly

—with only five words—refers to a visit of Paul to Jerusalem, simply stating that he **saluted** the church. It cannot be doubted that Paul remained only a short time with the mother-church.

DOCTRINAL AND ETHICAL.

The vow, which is involved in an obscurity that will never be removed, was unquestionably made in the spirit of evangelical liberty; the motive which led to it, was furnished, as we assume, by a special circumstance, of which no record has been made.

HOMILETICAL AND PRACTICAL.

VER. 18. **And Paul—tarried there yet a good while.**—Paul remained during this long period in Corinth, partly, for the purpose of ministering to that "much people" (ver. 10) which had been indicated to him by the heavenly appearance, and, partly, for the purpose of availing himself, as far as it was practicable, of Gallio's moderate course, and laboring for the kingdom of Christ. (Rieger).—**For he had a vow.**—*Pay thy vows unto the Most High!* [Ps. l. 14]: I. The vows which we are permitted to make; (*a*) none that are unevangelical—with a view to serve God in this way by dead works, and to purchase his grace; (*b*) but the vows, in the heart, of repentance, of faith, and of new obedience. II. The manner in which we are to pay them; (*a*) by doing all that is possible, with conscientious zeal; (*b*) by humbly disclaiming all personal merit.

VER. 19. **He came to Ephesus—entered into the synagogue—reasoned with the Jews.**—The society of his most beloved brethren was not so attractive to him, as to induce him to interrupt his intercourse with the people who were so hostile to him, or to discontinue the efforts which he had already made for their conversion. Here he presents a model, as a servant who labors not for himself, but for his Lord and Master Jesus. He is always willing to be himself scorned and oppressed, and it is his only aim to glorify his Saviour.

VER. 20. **Desired him to tarry longer—he consented not.**—He furnishes us with an instructive example, in maintaining an intercourse with brethren. He was connected with the believers by tender bonds of love, and yet he did not blindly obey them; he refused to comply with a request, which did not seem to him to accord with the mind and will of the Lord. This example should teach us that we ought not to yield to every wish even of beloved brethren and devout souls, but that we should love God and the Saviour even more than the brethren, and obey the divine will, rather than the will of any human being. (Ap. Past.).—"He that loveth father or mother more than me is not worthy of me." Mtt. x. 37.

VER. 21. **I must by all means keep this feast that cometh at Jerusalem** (according to Luther's version [and the English Bible.—TR.]). May God grant even to us such an earnest zeal in pursuing our journey to the heavenly Jerusalem, and may He teach us to oppose this holy "I must" to all the allurements of the world and of our own flesh! (From Ap. Past.).—**I will return - - - if God will.**—He was as prompt and humble in submitting to the will of God, as he was heroic in pursuing his prescribed course. He was a lion in his contest with the world, but, like a lamb, obeyed the voice of his Lord. (id.)

VER. 22. **When he had - - - gone up, and saluted the church, he went down to Antioch.**—As the mention of his departure from Jerusalem is so closely connected with that of the salutation, we may conjecture that on this occasion also, he found no suitable field of labor in that city. (Rieger.)

'I must work while it is day' [John ix. 4]—*the motto of the ambassadors of Christ:* I. Where do they work? Wherever the Lord shows a way, and opens a door; II. How do they work? With unwearied zeal, and yet with humble attention to every intimation of the Lord; III. For what do they work? Not for their own glory and gain, but, in every place, for the kingdom of God, and, accordingly, for the salvation of men.—*The longing desire for Christian fellowship:* I. How strong it was in Paul! It induced the apostle, who was himself so richly endowed, and who had received such an abundant measure of grace, to proceed from a distant point, to Jerusalem; II. How great its strength should be also in us! (Lisco.).—*Paul as a traveller, a model as a servant of God obeying the divine will:* I. The hatred of no enemies intimidates him, when the Lord sends him, ver. 19; II. No fraternal love restrains him, when the Lord calls him away, ver. 20; III. No place is too distant for him; he hastens thither, when the Spirit draws him, ver. 21; IV. No place is too pleasant to him; he departs, when the Lord no longer requires his services in it, ver. 22.—*'I must go up to Jerusalem'—the watchword of the pilgrim of God:* it enables him to resist every temptation—in sorrow and in joy—whether it proceeds from friend or from foe.

SECTION IV.

THE THIRD MISSIONARY JOURNEY OF THE APOSTLE PAUL: TO ASIA MINOR, MACEDONIA, AND GREECE; HIS RETURN TO JERUSALEM.

CHAPTER XVIII. 23—XXI. 16.

A.—FIRST PART OF THIS JOURNEY: THE LABORS AND EXPERIENCES OF THE APOSTLE IN ASIA MINOR, SPECIALLY AT EPHESUS.

CHAPTER XVIII. 23—XIX. 41.

§ I. *Commencement of the journey, and visit to the churches in the interior of Asia Minor.*

CHAPTER XVIII. 23.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order [travelled in succession through the Galatian territory and Phrygia], strengthening all the disciples.

§ II. *Intermediate narrative concerning Apollos, and his labors in Ephesus and Corinth.*

CHAPTER XVIII. 24–28.

24 And [But] a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* 25 mighty in the Scriptures, came to Ephesus. *This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things 26 of the Lord [diligently concerning Jesus[1]], knowing only the baptism of John. *And he [this man, *οὗτός*, (*as in ver.* 25)] began to speak boldly in the synagogue: whom when Aquila and Priscilla[2] had heard, they [synagogue. But A. and P. having heard him] took him unto *them*, and expounded [explained] unto him the way of God[3] more 27 perfectly [thoroughly]. *And when he was disposed [But as he wished] to pass into Achaia, the brethren wrote, exhorting the disciples to [the brethren encouraged him (to go), and wrote to the disciples that they should] receive him: who, when he was come, helped them much which had believed through grace [greatly helped, through grace, 28 them who had believed]: *For he mightily convinced the Jews, *and that* publicly [For he publicly convinced the Jews with power], shewing by [means of] the Scriptures that Jesus was Christ[4] [that Jesus is the Christ].

[1] Ver. 25. The reading Ἰησοῦ is sustained by the oldest manuscripts [A. B. D. E. and Cod. Sin.], as well as by a number of minuscules and versions [Vulg. etc.]: whereas only the two later manuscripts, G. and H., exhibit *τοῦ κυρίου* [of *text. rec.*]. The change was made by those who supposed that the reading Ἰησοῦ was inconsistent with the fact stated in the clause: *ἐπιστάμενος - - - Ἰωάννου*. [See EXEG. note; Lach., Tisch., and Alf. read Ἰησοῦ.—TR.]

[2] Ver. 26. a. The transposition Πρ. *καὶ* Ακ., is sustained by only some of the authorities, whereas this order, which is found in ver. 18, is there sustained by all the authorities; the same order here, ver. 26, seems to have been copied from ver. 18. [The text. rec. reads A. *καὶ* Π., with D. G. H.; but A. B. E., with Cod. Sin. and Vulg. transpose the names, and this order, viz., Π. *καὶ* A. is therefore adopted by Lach., Tisch., and Alf. Meyer receives the order of *text. rec.*, and, with Lechler, believes that it was altered by copyists to suit ver. 18.—TR.]

[3] Ver. 26. b. [*τοῦ θεοῦ* is inserted before *ὁδόν* in *text. rec.* from G. H. Lachmann reads, with A. B., *τὴν ὁδὸν τοῦ θεοῦ*.—E. exhibits *τ. ὁδ. τ. κυρίου*, as in ver. 25, and so Vulg. (*Domini*, in the printed copies; *Dei*, in Cod. Amiatinus.). On account of these variations, Tisch., Born., and Alf., with whom de Wette concurs, prefer the simple reading *τὴν ὁδόν*, but are sustained only by D. Meyer prefers Lachmann's reading, which, as it now appears, is found also in Cod. Sin.—TR.]

[4] Ver. 28. [For *was Christ* (Tynd., Cranmer., Geneva), the margin of the Engl. Bible proposes: *is the Christ.* The original is: *εἶναι τὸν Χριστὸν Ἰησοῦν*; comp. notes 5 and 6, appended to xviii. 1–17, text.—TR.]

EXEGETICAL AND CRITICAL.

VER. 23. **He departed.**—["A chapter might conveniently have been begun here, at the opening of Paul's third foreign mission." (Alex.).—TR.]. This third missionary journey (about A. D. 54 or 55), was, precisely like the second, at first directed only to congregations which had already been formed. It will be noticed that Galatia and Phrygia alone are named, and that no mention is made of Pisidia, Pamphylia, and Lycaonia. It cannot now be determined whether the names of these provinces are omitted, simply for the sake of brevity, or whether Paul at this time really visited those congregations only which had been established during his second journey in Galatia and Phrygia. ["Καθεξῆς implies—taking the churches in order—as they lay in his route" (Alf.); this is also the view of Alex. and Hack.; but the position of the word in the sentence rather seems to imply that Paul went first

to Galatia, and afterwards to Phrygia.—Tr.].—The names of those who accompanied him, are not stated here, but we learn from ch. xix. 22, that Timotheus and Erastus must have travelled with him.

Ver. 24. *a.* **And a certain Jew.**—Before Luke mentions the arrival of Paul at Ephesus, and describes his labors in that city, he introduces the present narrative concerning Apollos. Baumgarten suggests that its interest and importance are due to the circumstance that Apollos had become the substitute and representative of Paul in Corinth. But the place which this episode occupies, rather indicates that Luke's attention was directed to Ephesus, and that he described the appearance of Apollos in that city, as it occurred not long before the arrival of the Apostle himself.

b. **Apollos** is an abbreviation of Ἀπολλώνιος, which is, indeed, the reading found in *Cod. Cantabrig.* [or *Bezæ*, marked D.—Tr.]. He was a native of Alexandria, and a Jew by birth and education. ["Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX. version of the Old Test. was made there under the Ptolemies. - - A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel." (Alf.).—Tr.]. He was **an eloquent man** (λόγιος means both *learned* and *eloquent;* as the main fact, however, viz., that he was learned in the Scriptures, is specially mentioned, the word is to be here taken in the latter sense). As his knowledge of the Scriptures is represented as having been very great (δυνατὸς ἐν τ. γρ., *i. e.*, it constituted his strength), it is quite probable that, as an Alexandrian, he was indebted both for his skill in the interpretation of the Old Testament, and for his eloquence, to the school of Philo.

Ver. 25, 26. **This man was instructed.**—With regard to the Christian knowledge of Apollos, Luke describes him as a man acquainted, to a certain extent, with **the way of the Lord**, that is, with the divine plan of salvation, or the divine purpose to enlighten and redeem Israel, and, indeed, all mankind, through the Messiah. (κύριος cannot here refer to Jesus of Nazareth, but must be understood of God the Father.) Still, he needed more precise explanations and instructions respecting the way of God, ver. 26. His deficiency is thus described by Luke: ἐπιστ. μόνον τὸ β. I. The word ἐπίστασθαι does not here literally mean: *expertum esse* (Grotius), but, in accordance with the ordinary *usus loquendi: to know, to know objectively, and so thoroughly as to be qualified to teach.* It is, at the same time, to be understood, for obvious reasons, that Apollos had received merely the baptism of John; and he had, perhaps, been instructed by some of the disciples of John. He had, accordingly, not yet been baptized in the name of Jesus, and, in connection with this circumstance, without doubt, lacked the knowledge both of the crucified and risen Redeemer, and of the gift of the Holy Ghost. [Comp. xix. 2. Alford says: "He knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea."—Tr.]. Notwithstanding all these deficiencies, the man was filled with a glowing zeal and an enthusiasm which prompted him to make every sacrifice, and constrained him to speak (ζέων). Hence he **spake and taught** (ἐλάλει, referring to conversations and private intercourse; ἐδίδασκε, to formal didactic discourses) concerning Jesus *with accuracy* (ἀκριβῶς may mean: *exacta cura et diligentia*, but it may also mean: *exacte;* the former in a subjective, the latter, in an objective sense [the former referring to the subject or person, the latter, to the object—the matter.—Tr.]. But as ἀκριβῶς cannot be taken in a different sense from that of ἀκριβέστερον in the following verse, the objective sense claims the preference, although the *accuracy* cannot have been absolute, but only relative or limited. It was in this manner that Apollos spake and taught concerning Jesus; he even began to speak in the synagogue, and, indeed, with boldness. Then Aquila and Priscilla, who had heard him speak, faithfully exerted themselves in his behalf; they perceived alike these favorable traits, which were so full of promise, and also the deficiencies which still remained. These wants they endeavored to supply by imparting to him a more thorough, complete, and profound knowledge (ἀκριβέστερον ἐξέθ.) of the way of God. It was obviously one of their objects to convey to him a more thorough knowledge of the Person and the Work of Jesus Christ.

Ver. 27, 28. *a.* **And when he was disposed** [But as he wished] **to pass into Achaia.**—This wish which Apollos entertained, after he had made further progress in knowledge by means of those private instructions, may have been prompted by two considerations. A feeling of delicacy may have restrained him, after receving such large accessions of knowledge, from presenting himself again in public as a teacher, in the same spot, in which his previous teaching had been, in various respects, marked by crudeness and deficiencies. It is, further, possible that the information which Aquila and his wife had communicated to him, respecting the congregation in Corinth, may have directed his attention to that city. We learn, indeed, from ch. xix. 1, that he proceeded to that place, although in the present passage the name of the entire province, Achaia, is introduced, of which Corinth was the political capital. Προτρεψάμενοι is referred by Meyer, after the example of Luther and others [*e. g.*, Engl. version; de Wette, Alf.; Hackett,], to the μαθηταί in Achaia, *i. e.*, wrote, exhorting *them*. This is incorrect, as προτρεψ. precedes ἔγραψαν; the former word refers to Apollos himself [as its object], and means: *ad cursum incitare, instigare, ut progrediatur*, [*i. e.*, they exhorted or encouraged Apollos.—Tr.]. This is the interpretation of Chrysostom, and has been adopted by Erasmus, Grotius, Bengel [Calvin, Howson (*Conyb. and H.* II. 8), and, apparently, J. A. Alexander.—Tr.]. There is no ground for maintaining [with Meyer and others] that αὐτόν should, in that case, have been inserted, since that word is obviously to be understood

as indicating the object.—The letter addressed by the Christians of Ephesus to those of Corinth, was the first (Christian) letter of commendation (ἐπιστολὴ συστατική), [and is, possibly, alluded to in 2 Cor. iii. 1. (Hackett).—Tr.]

b. **When he** (Apollos) **was come**, he afforded efficient aid to the converts at Corinth (συμβάλλομαί τινι frequently occurs in classic writers in the sense: *prosum, adjuvo.*). Διὰ τ. χάριτος, as a more definite specification, belongs to συνεβ. πολύ [so Calvin, Bengel, Grotius, Kuinoel, Olsh., Meyer.—Tr.], and not to πεπιστ. as de Wette [followed by Alf.; Howson; Hackett, and, apparently, J. A. Alex.—Tr.] understands it. For Luke's attention is here directed to *Apollos* and *his* labors, not to the Corinthian Christians; the sense of διὰ τ. χάριτος, then, is: for the aid which those Christians received from Apollos, they were indebted to the grace of God, which was *with him*. The fact stated in ver. 28, is introduced by γάρ, and is intended to furnish the evidence of that gracious influence which strengthened Apollos: he refuted the arguments of the Jews with great power, and with entire success (εὐτόνως, *intentis omnibus virium nervis*). The words διακατηλέγχετο (middle voice) τ. Ἰουδ. is to be thus understood: the evidence which he furnished of his assertion, in opposition to the Jews, was complete and decisive ["he argued them down." (Alf.).—Tr.]. The word δημοσίᾳ [the antithesis of which (Xen. Hiero. 11. 9) is ἰδίᾳ. (Meyer).—Tr.] is, probably, not to be taken in a restricted sense, as if the synagogue alone had been the scene of the conflict; at least, other terms are employed in such cases, *e. g.*, ver. 26; ch. xix. 8: it rather seems to refer to scenes occurring in public places. The statement here made respecting the nature and character of the labors of Apollos, fully agrees with the remarks of Paul himself in 1 Cor. ch. 1—ch. 4. Paul had planted, Apollos watered; the latter had not laid the foundation, but he built thereon (1 Cor. iii. 6, 10), that is, forwarded the work which had already been commenced.

DOCTRINAL AND ETHICAL.

1. Although the knowledge which Apollos possessed, was still defective and incomplete, he labored and taught with comparative thoroughness and success. He was fitted for this work, partly by his natural gifts and his education in a pre-Christian school (probably that of Philo), and, partly, by his knowledge of the Scriptures of the Old Testament, combined with a knowledge concerning Jesus which was, at the time, of a somewhat limited extent. But it is his glowing zeal which specially claims consideration; it impelled him to teach and to labor.—Even a light that is dim, is, nevertheless, a *light;* and he who faithfully applies a few talents that are intrusted to his care, shall receive more. The heart that is sincerely and earnestly devoted to the cause of truth, may not indeed bear in itself the full and sacred fire of the Spirit who proceeds from the Father and the Son, but it is at least capable of being ultimately guided into all truth [John xvi. 13]. There is a difference between him who, as a beginner, and from the necessity of the case, holds a low rank, and him, who, by his own fault, recedes from Christ.

2. It is an instructive circumstance that a man like Apollos, who became so important and influential in the apostolical age, should have in fact been prepared for his office as a teacher by Aquila and Priscilla—a plain married pair—and have been indebted to them for his thorough knowledge of the positive truths of Christianity. Those two persons formed an accurate judgment of his personal character, and of the rich fruits which his gifts, when rightly applied, would produce, but they also perceived at once the points in which his knowledge was defective. They were the persons who initiated him more completely into a knowledge of Christian truth, although he was unquestionably superior to them in intellectual power and in learning. They afforded him their aid when he proceeded to Corinth, and contributed their share in assigning to an important post a man who was precisely fitted for it. Thus two persons here present themselves, who belong to the laity, one of whom, moreover, is a *woman,* of devout sentiments, possessing a full and practical knowledge of Christian truth; and they perform a work, which, according to our long established usages, belongs to theological seminaries and ecclesiastical authorities. The whole fact is itself an evidence of the common priesthood of believers in the apostolic age. It also illustrates in a striking manner the relation between causes and effects in the kingdom of Christ. The apostle Paul had become connected by certain ties with Aquila and his wife in Corinth, and had probably been the instrument of their conversion. After having had further intercourse with him, and, undoubtedly, after having obviously grown in grace, they accompanied him to Ephesus. Here they became acquainted with Apollos, took a deep interest in him, and imparted to him a more complete knowledge of Christian truth. And now, Apollos, after being thus prepared by these two persons, who were the apostle's friends, proceeded to Corinth, and there entered the apostle's field of labor. Thus the streams of divine grace widely diffuse themselves, and the blessings which they impart to one individual, extend their benign influence to others. The seed is carried in different directions, and the evidences of its vitality and productive power, are apparent in many spots, but the hand of the Lord of the church controls every movement and every result.

3. If Apollos greatly promoted the internal growth of the Christians at Corinith, ver. 27, the whole was a gift of *grace* [see Exeg. note, ver. 27, 28, b.—Tr.]. Whenever men obtain positive advantages and the blessing of God, these are to be ascribed, not to the natural abilities of any individual, not to the school in which he was trained, not to the persons who communicated to him a thorough knowledge of Christian truth, not to his own enthusiasm, and his own personal zeal, but to the operations of the grace of God. Neither he that planteth, nor he that watereth, is any thing, but God that giveth the increase. [1 Cor. iii. 7].

HOMILETICAL AND PRACTICAL.

VER. 23. **Went over - - - Galatia - - - strengthening all the disciples.**—There are many whose whole attention is absorbed in the work of awakening men. But when they neglect that of strengthening and establishing awakened persons, or pay no further attention to the latter, and do not fan the spark when conversion begins, all their work and labor are totally in vain. (Ap. Past.).

VER. 24-26. **Apollos.**—He furnishes a very beautiful illustration of the combination of the gifts of nature and those of grace, in a teacher. I. He was eloquent, by a natural gift, ver. 24; II. Mighty in the Scriptures—to which circumstance his natural eloquence owed its power and value; III. Instructed in the way of the Lord, ver. 25—having advanced from a mere acquaintance with the letter of the Scriptures, to a Christian knowledge of God's plan of salvation, although that knowledge was at first imperfect; IV. Fervent in the spirit—filled with a noble zeal in employing the knowledge which he had acquired, by laboring for the extension of the kingdom of God; V. In possession of an admirable quality, rarely found in combination with so many gifts, namely, docility—he earnestly desired to be conducted by Aquila and Priscilla—two plain, practical Christians—to a more profound acquaintance with Christianity.—*Apollos, a model as a Christian teacher:* the teacher should be, I. Learned—in human art and science, but, specially, in the Scriptures; II. Apt to teach [1 Tim. iii. 2]—a quality which is not identical with natural eloquence, but, preëminently, depends on the presence of holy zeal and love ("fervent in the spirit"); III. Willing to learn—so that he may continually advance in knowledge, not only by his own personal studies, but also by the lessons which, in an humble spirit, he receives from Christians who are endowed with spiritual life.—**An eloquent man.**—Eloquence is a noble gift of God, when it is properly employed, whether in ecclesiastical or in secular affairs; but when it is abused, it is like a sword in the hand of a madman. (Starke).—**Mighty in the Scriptures.**—It is not the mere knowledge of the literal sense of the Scriptures, but a blessed experience of the power of divine truth in the heart, by which a teacher becomes mighty in the Scriptures. (Ap. Past.).—**Instructed in the way of the Lord**; every Christian should be so instructed, especially the teacher; otherwise, he is a blind leader of the blind. (Starke).—**Being fervent in the spirit, he spake.**—When the teacher's own heart is filled with the love of Jesus, and burns with the fire of the Holy Ghost, the flame extends, and enkindles the hearts of others. (Ap. Past.).—But it is very sad when the fire expires with the hour, and zeal is laid aside with the manuscript; in such a case, the preacher is a lifeless stock, receiving neither spirit nor power from Christ. (Starke).—**Knowing only the baptism of John.**—At different periods, in the history of the Christian Church, particularly when a new and important advance was to be made, or a new development of the kingdom of God was approaching, teachers have arisen who have, not unaptly, been compared with John the Baptist. They were appointed to direct the attention of men to new events which were at hand, and to a new life, in comparison with which the present state was that of death. But such a new order of things, they were not of themselves competent to establish. They stood at the door of the new ecclesiastical era of the Church, and the bright light which they diffused, enabled their disciples to see the entrance, but they were not able to conduct the latter into the interior. It was necessary that these disciples should look beyond their teachers, and fix their eyes on Him who is the sole and true Teacher. An illustration is furnished in the case of the distinguished Schleiermacher. (Williger).—**Aquila and Priscilla - - - took him - - - more perfectly.**—He who truly knows Jesus, is competent to give scriptural instruction even to the most learned man. (Ap. Past.).—It is a sign of an humble spirit, when a man, however learned he may be, is willing to learn still more from another, although it should be from a plain mechanic. (Starke).—Paul's first Epistle to the Corinthians shows that the believers at Corinth were "much helped" by Apollos. "Whether Paul, or Apollos - - - all are yours." (1 Cor. iii. 22). In such terms the apostle, who was a stranger to envy, expressed the joy with which he surveyed the noble gift of Apollos, who coöperated with him in conducting this beloved congregation in the way of salvation.

VER. 27. **Helped them much which had believed through grace.**—With all his noble gifts and his ability, it was only through grace that he helped them [see EXEG. note on ver. 27, 28, b. TR.]. It is solely by grace that the word produces fruit and imparts spiritual life. (Ap. Past.).

VER. 28. **Convinced the Jews, and that publicly, shewing by the Scriptures.**—In the schools of science, a mathematical demonstration is regarded as the most convincing of all; in the church of God, no demonstration is more worthy of confidence than one that is taken from the Holy Scriptures. (Starke).—*Apollos, an illustration of the truth, that learning and mental culture may greatly promote the interests of the kingdom of God.* (Lisco).—*The circumstances under which a high degree of mental culture can render services to the kingdom of God:* I. When true faith constitutes its foundation, ver. 25; II. When it closes no avenue to additional light, ver. 26; III. When it is judiciously exhibited, ver. 27, 28. (id.).—*On growth in Christian knowledge:* I. It is necessary in the case of every one, even though he already possesses rich gifts, ver. 24; II. It is regularly maintained, in the case of the humble and docile, ver. 26; III. It results in rich fruits—in blessed acts which extend the kingdom of God, ver. 27, 28.—*Apollos in Alexandria* (ver. 24), *and Apollos in Ephesus* (ver. 26); or, *The high school of secular learning, and the humble school of religious experience:* I. The knowledge acquired in the former; II. The knowledge acquired in the latter *alone.*—*The blessed progress which Apollos made;* or, 'Whosoever hath, to him shall be given, and he shall have more abundance' [Mt. xiii. 12]: I. What did Apollos possess? Not only (*a*) a noble talent—natural gifts, ver. 24, but also (*b*)

an honest zeal in employing that talent—by learning, and by teaching, ver. 26; II. What was given to him, so that he had more abundance? (*a*) To his knowledge was added the full light of the knowledge of Jesus Christ, ver. 26; (*b*) to his labors was added the omnipotent power of divine grace, ver. 27, 28.—*Paul and Apollos, two different, and yet two blessed instruments of the Lord;* I. The material of which, II. The manner in which, III. The purpose for which, the Lord prepared these two instruments.

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§ III. *Arrival of the apostle Paul at Ephesus. He meets with certain disciples of John, whom he conducts to the full grace of Christ.*

CHAPTER XIX. 1–7.

1 And [But] it came to pass, that, while Apollos was at Corinth, Paul having passed [travelled] through the upper coasts [districts][1] came to Ephesus; and finding
2 [found][2] certain disciples, *He [And] said unto them, Have ye received the Holy Ghost since ye believed? [Did ye receive the Holy Ghost, when ye became believers?] And they said [But they replied][3] unto him, [No,] We have not so much
3 as heard whether there be any [a] Holy Ghost. *And he said unto them [*om.* unto
4 them[4]], Unto what then were ye baptized? And they said, Unto John's baptism. *Then said Paul [But Paul said], John verily [indeed, μὲν] baptized with the baptism of repentance, saying unto the people, that they should believe on him which [who]
5 should come after him, that is, on Christ [*om.* Christ[5]] Jesus. *When they heard *this*,
6 they were baptized in the name of the Lord Jesus. *And when Paul had [*om.* had, ἐπιθέντος] laid *his* hands upon them, the Holy Ghost came on them; and they spake
7 with tongues, and prophesied. *And [But] all the men were about twelve.[6]

[1] Ver. 1. a. [The original is μέρη, *i. e., parts.* On the word *coasts*, see note 8, appended to the text of ch. xiii. 42-52.—TR.]

[2] Ver. 1. b. Tisch. and Lach. [and Alf.], in accordance with A. B. [Cod. Sin. ευρειν], some minuscules, and Vulg. adopt the reading (in ver. 1) εὑρεῖν, and in ver. 2, εἶπέν τε [found in A. B. D. E. Cod. Sin.], whereas the reading εὑρών—εἶπε [of *text. rec.* from E. G. H.] is evidently a conjectural emendation.

[3] Ver. 2. εἶπον [of *text. rec.* from G. H.] is wanting in several important manuscripts [A. B. D. E. Cod. Sin.], and is a spurious addition to the text. [Omitted by recent editors.—TR.]

[4] Ver. 3. The reading πρὸς αὐτούς [of *text. rec.* from G. H.] is also spurious. [Omitted in A. B. D. E., Vulg., and by recent editors.—Cod. Sin. reads: ὁ δὲ εἶπεν· Εἰς τί.—TR.]

[5] Ver. 4. Χριστόν before Ἰησοῦν, is found only in the two latest uncial manuscripts, and is undoubtedly spurious. [Omitted in A. B. E. Cod. Sin; Vulg., and by Lach., Tisch., and Alf.—D. reads simply τὸν Χρ.—Μὲν, after Ἰωάννης is omitted in A. B. D. Cod. Sin., but found in E. G. H; it is rejected by Lach., Tisch., and Born., but retained by Alf., who, like Meyer, believes that it was dropped, because no corresponding δέ occurs in the words which Paul pronounced. But those interpreters who regard ver. 5, as the continuation of Paul's address, find the correlative δὲ in that verse.—TR.]

[6] Ver. 7. [For the Hebraistic δεκαδύο of *text. rec.* from G. H., and found also in some minuscules, fathers, etc., Lach., Tisch., and Born. read δώδεκα, from A. B. D. E. Cod. Sin., minuscules, etc. Alf. retains the less usual form of the *text. rec.*—TR.]

EXEGETICAL AND CRITICAL.

VER. 1–3. *a.* **And it came to pass.**—The ἀνωτερικὰ μέρη are the interior regions, such as Galatia and Phrygia (ch. xviii. 23), which were more elevated than the sea-coast on which Ephesus was situated. On a former occasion Paul had been forbidden by the Holy Ghost to labor on the western coast of Asia Minor, and when he returned from his second missionary journey, the visit which he paid to Ephesus was very brief. He was now permitted to remain during a much longer period in that city, and the divine blessing attended his labors.

b. **Finding certain disciples.**—Luke applies to the men of whom he here speaks, the term μαθητάς, *i. e.*, Christians, unquestionably employing it in a wide sense. The apostle must have been induced by certain circumstances which he had noticed, to doubt whether these men had received the gift of the Holy Ghost at the time of their conversion. ["Not, as Engl. version: *Have ye received*, etc., but: *Did ye receive the Holy Ghost when ye became believers?*" This translation or interpretation of Alford, is fully adopted by Alexander and Hackett.—TR.]. He accordingly addressed the question to them in direct terms. And yet this question, especially the word πιστεύσαντες ["which can bear no meaning than that of believing *on the Lord Jesus*" (Alf.).—TR.] evidently presupposes that in point of fact they are Christians already. The word ἀλλά, with which their answer begins, implies that it is given in the negative, as if it began with "No!" [The negative is absorbed by ἀλλά; comp. 1 Cor. vi. 6; x. 20; John vii. 48, 49. (WINER: *Gram.* § 53. 7.).—TR.].—They proceed even further, and without reserve declare that they did not ascertain from report, and still less

from personal experience, whether a Holy Ghost exists. ["Here, again, not, as Engl. version: *we have not heard*—but: *we did not hear*, at the time of our conversion, etc." (Alf.). Both here and in the former case, aorists are used.—TR.]. Now the *Holy Ghost* in the answer must obviously be used in the same sense in which it occurs in the question, that is, the Holy Ghost as the gift of God in Christ, and as a *Christian* communication of the same to men. The meaning cannot be that they had at no time heard that there is a Holy Spirit of God. Those who received the baptism of John, must necessarily have also had a knowledge of God and of the Messiah, and, no doubt, likewise of the Spirit of God. We are, moreover, constrained to regard these disciples as Jews by birth; the silence of Luke respecting their Jewish descent certainly does not prove the contrary. Their own expressions do not in any manner suggest a pagan origin, and no traces whatever exist, which indicate that the number of the disciples of John had received accessions from the Gentile world.

c. **Unto what then were ye baptized?** This question can have no other meaning than the following: 'To what then did the baptism which ye received, refer?' The answer plainly shows that these men had not yet obtained clear views of the general subject. It is very true that they do not say: *εἰς τὸν Ἰωάννην*; such a reply, indeed, would have been inconsistent with the humility and the whole character of John the Baptist. And yet we cannot assume (as Meyer seems to do) that the men distinctly meant the following: 'We were baptized unto that which constitutes the nature and purpose of John's baptism, namely, repentance, and faith in the Messiah who was coming. Such was the case in point of fact, and these disciples were, without any doubt, baptized unto the (unknown) Messiah; still it would seem that their general conceptions of the subject were not clear, for Paul would not otherwise have given them preliminary instructions on this point, ver. 4. No facts are recorded which sustain the conjecture of Wetstein that these men had been instructed by Apollos, before he was himself made more thoroughly acquainted with Christianity.

VER. 4-7. *a.* **John verily baptized.**—Paul describes the nature of the baptism of John in brief but expressive terms: It imported—he says—only a change of mind; it was simply a baptism of repentance, combined with the obligation to believe on Him who should come after John. Ἵνα is not to be taken here in a strict sense, as if it implied a *purpose* or *design*, or meant: John baptized - - - *in order that* they might believe. (Meyer). The expression ἵνα πιστεύσωσι, ver. 4, stands, on the contrary (in accordance with the process by which concise expressions in the Greek language were resolved or weakened in the progress of time), for the infinitive, and merely states the subject to which the words and exhortations (λέγων) of John referred. [See this point—that the writers of the N. T. sometimes employed ἵνα, where according to the rules of Greek prose writers, a simple infinitive (pres. or aor. but not perf.) might have been expected—established, in WINER: *Gram. N. T.* § 44. 8.—TR.]. When Paul adds the words: **that is, on Jesus**, ver. 4, he connects the fulfilment with the promise, and testifies that although the baptism of John was not yet in point of fact a baptism unto Jesus, it nevertheless referred in its very nature to none other than to Him. In consequence of this declaration, these disciples of John were now baptized unto Jesus, as the Lord. (Εἰς τὸ ὄνομα, that is, unto faith in Him, and the confession of Him.). [See the DOCTR. AND ETH. views which are subjoined.—TR.]

b. It is not here distinctly stated whether the apostle himself, or another person, administered the rite of baptism. It seems probable, however, that the latter was the case, because the imposition of hands is expressly attributed to Paul. As the result of this act, which was performed after the administration of full Christian baptism, the persons baptized now received the Holy Ghost, whose operations were made manifest, when they spake with tongues, and when the inspired utterances of their souls were heard.

DOCTRINAL AND ETHICAL.

1. These disciples of John, even before they receive that which is strictly *Christian* baptism, and before they advance to a full knowledge, and to the confession, of Jesus, are, nevertheless, already regarded as **disciples** that is, as Christians. Luke terms them *μαθηταί*, and Paul assumes that they are already baptized and converted. These circumstances show that even in the apostolic age there already existed a *wider* [as well as a narrower] circle of the discipleship of Christ, that is, of the Church. It is not the christianization of entire nations, and still less is it the combination of ecclesiastical and political relations, which lead to a division of the Church into a narrower and a wider circle; the cause is rather to be sought in the general fact of the extension of Christianity. The true boundaries of the two circles are determined exclusively by the relation in which men stand to the Person of Jesus Christ himself. Whoever is united with Him in spirit and in heart, by grace on the one hand, and by faith on the other, belongs to the narrower circle of His people. But he whose relation to the personal Redeemer is only distant, and, indeed, only external, belongs to the wider circle.

2. This is the last occasion on which the results of the labors of *John the Baptist* are mentioned in the New Testament. The extent of his labors, and the period during which their influence was felt, may be estimated, when we consider the fact, that in the Hellenic, commercial city of Ephesus, and about the year A.D. 55, or about a generation later than John himself, as many as twelve of his disciples suddenly present themselves, who, it is true, now become members of the church of Christ, but who had previously not advanced beyond John and his baptism. They had, indeed, rather retrograded, which is often the case with any tendency, when a long period of time passes by, and the original author of that tendency has passed away, and when, at the

same time, no pure and living medium of communication (like the Scriptures and the Holy Ghost in the church of Christ), is retained. It may be remarked, besides, that the most satisfactory evidence of a willingness to make progress and to seek the truth, is found in the circumstance that these twelve men voluntarily received the baptism unto Jesus, and that the remaining disciples of John abandoned their distinctive character by entering the church of Jesus Christ, instead of resisting grace and truth in its fulness, and obstinately maintaining the position which they had previously held.—We simply add, in one word, that the so-called *Christians of John* (Mandæans) in Mesopotamia, have no historical connection whatever with John the Baptist; *that* name they never apply to themselves; it was only introduced by Christian travellers and learned men: see Herzog: *Real-Encyk.*, art. *Mendäer.* [Vol. IX. 818–824.—Tr.]

3. The administration of Baptism in the case of these disciples of John, has been the occasion of many doctrinal discussions. The Reformers (Calvin and Beza), and later Lutheran theologians felt themselves constrained to interpret ver. 5 in such a sense, that it could afford no aid either to the views of the Anabaptists, on the one hand, or, on the other, to the dogma of the Council of Trent, according to which there was an essential difference between the Johanneic and the Christian baptism. In opposition to the Anabaptists, Calvin unfortunately adopted the expedient of interpreting verse 5, not of the baptism of water, but of the baptism of the Spirit, so that verse 6 simply furnishes an additional explanation of the meaning of ver. 5. But ver. 5 undeniably refers to the baptism of water. This circumstance, however, affords no aid to the opponents of infant baptism. The twelve men were baptized a second time, not because they had been baptized as children, but because the baptism which they had received, was not the full Christian Baptism—a circumstance which does not in the least degree sanction the repetition of *Christian* baptism. And with respect to the Romish canon, viz., that the baptism of John did not possess an efficacy equal to that of the baptism of Christ, no considerations derived from the Scriptures can be advanced against it; only doctrinal prejudices can lead to the opinion that the baptism of John differed from the baptism of Christ, not in its very nature, but only in certain accidental features. Now as that opinion is contradicted by the passage before us, its advocates offered violence to ver. 5, by representing it *as a part of Paul's address* to the twelve men which begins in ver. 4 [see note 5 above, appended to the text.—Tr.]. It is not necessary to offer a refutation of such an interpretation. The twelve disciples had, at all events, not been baptized unto the Person of Jesus, and it was necessary to supply this want. The Holy Spirit is also given, but only *in* Jesus Christ, and *for the sake of* Christ. The true baptism, and, accordingly, fellowship with the Redeemer Himself, and not the imposition of hands, *i. e.*, the apostolical sanction (as Baumgarten assumes), constitute the conditions on which the gift of the Spirit depends.

HOMILETICAL AND PRACTICAL.

Ver. 1. **Paul came to Ephesus, and finding certain disciples.**—Paul would not so often have *found*, if he had not so diligently *sought*. He that seeketh, findeth. The blessing of God always attended him, because his whole heart was devoted to His cause.—Although these people were still very feeble with respect to experience and knowledge, the Holy Spirit nevertheless numbers them already among the *disciples*. Even a beginner in religion deserves to receive this noble name, if he only possesses in the eyes of God a heart that earnestly desires salvation. A pastor should take special interest in such souls. They are the children whom we should cherish with the fidelity of a nurse. [1 Thess. ii. 7]. (Ap. Past.).—The course of some Christians of more recent times, who recognize no Christianity as genuine and true, unless it appears in its perfect and complete development, manifests neither much love, nor much knowledge, and is not the course which the apostle adopted. (Menken).

Ver. 2. **Have ye received the Holy Ghost?**—This was the theme of all the inquiries which the apostle addressed to the men. He endeavored to satisfy his own mind by various questions respecting the nature and progress of their conversion, and to ascertain whether their religious experience was of that thorough kind, which is the result solely of the indwelling of the Holy Ghost in man. But all their replies amounted simply to the following: 'We know nothing as yet concerning the Holy Ghost.' (Williger).—And would not many disciples of our own day, whose Christian knowledge and Christian walk must, to a certain extent, be admitted, be compelled, if they honestly and sincerely replied to the same interrogation, to confess: 'We know nothing as yet concerning the Holy Spirit, the Spirit of repentance, of regeneration, of adoption, of liberty, of love'?

Ver. 3. **Unto what then were ye baptized?**—Every Christian should daily address this question to himself, for "every one has much to learn and to practise with respect to baptism during his whole life, seeing that it is necessary for him at all times so to labor and strive that he may firmly believe all that baptism promises and offers, namely, the victory over the devil and death, the forgiveness of sins, the grace of God, Christ in his fulness, and the Holy Ghost with all his gifts." (Luther).

Ver. 4. **Then Paul said, etc.**—With what reverence the apostle here speaks of John! He does not attempt to depreciate that servant of God, but refers to the divine office which he held in his day, and shows that if men did not derive advantage from it, the cause could not be attributed to John. Such was the proper course; it is not well when one teacher despises and disparages another. (Ap. Past.).—After this point of time, no further mention of John the Baptist is made in the New Testament. Here at length he wholly gives place to Christ. (Bengel).

Ver. 5. **When they heard this, they were baptized in the name of the Lord Jesus.**—Previously to the completion of the work of re-

demption, the baptism of John as a baptism *unto Christ*, as unto Him who was to come, was the true baptism. But after Pentecost, the true baptism is a baptism unto Christ, referring to Him who *has* appeared—a baptism into Christ as into Him who is now present; and the intermediate work of his forerunner has ceased.—"Hence the baptism of John is no longer valid. If any man should say: 'I baptize thee with the baptism of John the Baptist for the forgiveness of sins,' he would not rightly baptize. For John's baptism was simply a precursor or herald of the forgiveness of sins. We should, on the contrary, simply say: 'All thy sins are forgiven thee through the presence of the Lord Jesus Christ; I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. That is, I take all thy sins away, and do not send thee to another, as John has done.' But John was obliged to say: 'Prepare yourselves; receive Him who will give you the Holy Ghost in baptism, and bring to you the forgiveness of sins.'" (Luther).—Those were rebaptized, who had received the baptism of John, because he was not the foundation of our righteousness and the giver of the Holy Spirit, but merely the herald of the Spirit and of the saving grace which Christ, as the sole foundation and author of our righteousness, soon afterwards acquired for us. (Justus Jonas.).—It is true that he who comprehended the full and real meaning of the baptism of John, as of the forerunner of Jesus, did not need a new baptism as a follower of Jesus Christ. But whenever John was regarded as the head of a sect, and his baptism as a ceremony, the latter could neither be considered, nor could it operate, as a *Christian* baptism. (Rieger, and Ap. Past.).

VER. 6, 7. **And when Paul laid his hands - - - twelve.**—These twelve men, in whose behalf the apostle prayed, and whom he blessed while laying his hands upon them, were endowed with the gifts of the Holy Spirit. They were a new band of disciples, appointed to be the seed of the church of God in Asia; and they resembled the twelve apostles, who had also previously been, in part, the disciples of John, and had, only after the outpouring of the Holy Ghost, become true disciples of Christ, and the living seed of regeneration for the whole world. (Williger).

(On VER. 1–7.) *St. Paul, our teacher in pastoral life;* I. His pastoral labors had the proper extent; II. They exhibited the corresponding diligence and zeal; III. They were guided by true wisdom. (Leopold).—*Unto what then were ye baptized?* I. Unto God the Father—then, ye have received the adoption as sons of God; II. Unto God the Son—then, ye have redemption in him through his blood; III. Unto God the Holy Ghost —then, ye have become the temple of God. (Leonh. and Sp.).—*The resemblance of many Christians among us, to the disciples of John at Ephesus:* I. Wherein it is seen, ver. 1–4; II. The religious experience which such Christians therefore need, ver. 5–7. (Lisco).—*That they, too, belong to our number, who still occupy a lower grade of divine truth:* I. Who are they? II. How can they be considered as, nevertheless, belonging to our number? (id.).—*Have ye received the Holy Ghost?* —the question considered as a test applied to all who call themselves disciples of Jesus. For it is only by the power of the Holy Ghost that, I. Our faith demonstrates its life and power, ver. 2; II. Our baptism, the blessings which it conveys, ver 3, 4; III. Our tongue, its consecration to the service of the Lord, ver. 6.—*Unto what then were ye baptized?*—the question viewed as a solemn admonition addressed to all baptized persons. It reminds them, I. Of the divine foundation of baptism: Jesus Christ, ver. 4, 5; II. Of the sacred duties which flow from baptism: repentance and faith, ver. 4; III. Of the blessed fruits which proceed from baptism: the gifts of the Holy Ghost, ver. 6.—*The twelve disciples of John, and the twelve disciples of Jesus*, or, '*One is your Master, even Christ*,' [Mt. xxiii. 10]: I. Human masters may transmit their words; Christ alone can impart his Spirit; II. Human masters may teach the elements; Christ alone can conduct to the goal; III. Human masters may establish schools; Christ alone can found a Church.

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§ IV. *Other labors of the Apostle, who taught, and wrought miracles, in Ephesus.*

CHAPTER XIX. 8–20.

8 And [But] he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God [boldly, and, during three months, discoursed concerning the kingdom of God, and sought to 9 persuade]. *But when divers [some, τινες] were hardened [hardened themselves], and believed not [and were unbelievers], but spake evil of that [and reviled the, τὴν] way before [in the presence of] the multitude, he departed from them, and separated the disciples, disputing daily [discoursing day by day] in the school [lecture-room] of 10 one [of a certain][1] Tyrannus. *And [But] this continued by the space of [during] two years; so that all they which dwelt in [all the inhabitants of] Asia heard the word

11 of the Lord Jesus [*om.* Jesus[2]], both Jews and Greeks. *And God wrought special
12 miracles [wrought not inconsiderable works] by the hands of Paul: *So that from his body were brought unto the sick handkerchiefs or aprons [So that they laid[3] handkerchiefs and aprons from his skin on the sick], and the diseases departed from them, and
13 the evil spirits went out[4] of them. *Then [But, δὲ] certain of the vagabond Jews, [of the wandering Jewish] exorcists, took upon them [undertook] to call [name] over them which [who] had evil spirits the name of the Lord Jesus, saying, We adjure [I
14 adjure[5]] you by [the, τὸν] Jesus whom Paul preacheth. *And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so [But there were several
15 sons of Skeuas, a Jewish chief priest, seven of them, who did this, τοῦτο]. *And [But] the evil spirit answered and said, Jesus I know [γινώσκω], and Paul I know
16 [and of Paul I have knowledge, ἐπίσταμαι]; but [ye,] who are ye? *And the man in whom the evil spirit was leaped on them, and overcame them [overpowered both[6]], and prevailed against them, so that they fled out of that house naked and wounded.
17 *And this was [became] known to all the Jews and Greeks also dwelling at Ephesus; and
18 [a] fear fell on them all, and the name of the Lord Jesus was magnified. *And many that believed [many of those who had become believers] came, and confessed, and
19 shewed their deeds [declared that which they had done]. *Many of them also which used curious arts [But many of them who had observed superstitious practices] brought their [the, τὰς] books together, and burned them before [in the presence of] all *men:* and they counted [computed] the price [purchase-money] of them, and found *it* fifty
20 thousand *pieces* of silver [found that it was fifty thousand in money]. *So mightily grew the word of God and prevailed [mightily the word of the Lord[7] grew and prevailed].

[1] Ver. 9. τινές after Τυρ. is wanting in several manuscripts, it is true [in A. B.; also Cod. Sin.], but it is quite probable that the word was dropped [by copyists. It is found in D. E. G. H. Vulg. It is omitted by Lach., Tisch., and Alf.—Tr.]

[2] Ver. 10. Ἰησοῦ after κυρίου is supported by only *one* uncial manuscript [by G., whereas it is omitted in A. B. D. E. H. Cod. Sin. Vulg.; hence it is dropped by recent editors generally.—Tr.]

[3] Ver. 12. a. ἀποφερ. is as fully sustained [by A. B. E. Cod. Sin.] as ἐπιφερ. [which is found in D. G. H.]; the former, moreover, could more easily have been changed into ἐπιφ. than the reverse, and is, therefore, to be regarded as the genuine reading. [ἀποφ. was probably changed to ἐπιφ. of *text. rec.*, in order to suit ἐπὶ τ. ἀσθεν. (Meyer and Alf.); Lach. Tisch. and Alf. accordingly read ἀποφ; but Scholz and Born. retain ἐπιφ.—Tr.]

[4] Ver. 12 b. [For ἐξέρχεσθαι of *text. rec.*, which is the "more usual word for the going out of evil spirits" (Alf., from Meyer), and which occurs in G. H., recent editors substitute ἐκπορεύεσθαι, from A. B. D. E. Cod. Sin.—Ἀπ' αὐτῶν, inserted immediately after the verb in *text. rec.* from G. H., is omitted in A. B. D. E. Cod. Sin. Vulg., and is dropped by recent editors as a supplementary insertion.—Tr.]

[5] Ver. 13. ὁρκίζω is by far better supported [by A. D. E. (B. is doubtful); Cod. Sin. Vulg.] than the plural ὁρκίζομεν; the latter was substituted for the singular in order to correspond to ἐπεχείρησαν—λέγοντες. [The singular is adopted by recent editors generally.—Tr.]

[6] Ver. 16. ἀμφοτέρων before ἴσχυσεν is better sustained [namely, by A. B. D. Cod. Sin.] than αὐτῶν [of *text. rec.* from G. H. (Vulg. *eos*.). "The weight of MSS. evidence for this reading (ἀμφοτέρων) is even surpassed by its internal probability, etc." (Alford).—Tr.]. Later copyists substituted αὐτῶν for ἀμφ., because the narrative does not elsewhere state that *only two* of the sons were connected with the transaction. If ἀμφ. had not been the original reading, it would undoubtedly never have been inserted. [ἀμφ. adopted by Lach., Tisch., Born., Alf., etc.—Tr.]

[7] Ver. 20. [The *text. rec.* exhibits κυρίου with A. B. Cod. Sin, etc., and this reading is retained by Lach., Tisch., and Alf.—D. E. exhibit θεοῦ in place of it. The Engl. version here deviates from the *text. rec.*, and follows the ordinary text of the Vulg. (*Dei*); Cod. Amiatinus, however, exhibits *Domini*.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 8. **And he went into the synagogue.**—He continued to labor for three months. During this period neither the rulers nor individual members of the Jewish community offered any opposition to him; the apostle was enabled to speak with the utmost freedom and boldness concerning the kingdom of God, while he labored to win souls for it (πείθων). The conjecture that he spoke here with unusual gentleness (Baumgarten), is scarcely supported by the word ἐπαῤῥησιάζετο.

Ver. 9, 10. a. **But when divers were hardened** [when some hardened themselves].—Nevertheless, a crisis now arrived. There were some who gradually became less willing to hear, and who more and more positively refused to accept the offers of grace in Christ. (The imperfect tense, ἐσκληρύνοντο καὶ ἠπείθουν, indicates that this state of their souls was gradually developed, and was then permanently established). At length they proceeded so far, as to revile Christianity publicly in the synagogue.—(Ἡ ὁδός is the way of salvation which God has chosen and opened to men; see ch. xviii. 26). This conduct induced the apostle not only to renounce, on his own part, all fellowship with the synagogue (ἀποστάς), but also to withdraw the whole number of the Christians from it (ἀφώρισε). He then chose the lecture-room of a man named **Tyrannus**, who is otherwise unknown to us, as a place suited for the delivery of his discourses. The later Greeks gave the name of σχολαί to the places in which their philosophers taught. Now as the one which Paul selected, here receives this genuine Greek name, it would seem to be most natural to suppose that the owner himself was a Greek, and, perhaps, a public orator and a teacher of rhetoric. Indeed, Suidas speaks of a sophist who bore the name of Tyrannus, and

who wrote a work entitled: περὶ στάσεως καὶ διαιρέσεως λόγοι, although he does not mention his abode, or the age in which he lived. The circumstance that Luke neither states in express terms that Paul now went to the Gentiles (as in ch. xiii. 46; ch. xviii. 6, 7), nor describes Tyrannus as a proselyte (comp. xviii. 7), is not of itself sufficient to sustain the conjecture (of Meyer) that this man was a Jewish rabbi and the proprietor of a private synagogue, or house of instruction (called בֵּית מִדְרָשׁ by the Jews). That Tyrannus was a Greek, is indicated both by the word σχολή, and by his proper name, which is found, it is true, in Josephus (*Ant.* xvi. 10. 3; *Bell.* I. 26: 3, the same person being meant in both passages) and in 2 Macc. iv. 40 (where the reading is doubtful); but even here it does not occur as the name of an Israelite.

b. **Disputing daily - - - dwelt in Asia.**—This lecture-room was open to Paul, not only on the sabbath, but also at all other times, and was used by him for two years (A. D. 55–57); this period is undoubtedly to be understood as exclusive of the three months mentioned in ver. 8. [Τοῦτο, ver. 10, specially refers to the time which *succeeded* the three months during which Paul preached in the synagogue; probably, too, the time in which the events occurred that are mentioned after ver. 20, is also to be excluded. Then the expressions ἔτη δύο, ver. 10, and τριετίαν in ch. xx. 31 (on which see the EXEG. note) coincide, as general designations of time. (Meyer; de Wette).—TR.]. Ephesus was an important city, maintained a flourishing trade, and was the seat of the celebrated temple of Diana; Paul labored in it actively and uninterruptedly during a period of more than two years. In view of these facts, it may be easily conceived that this city became a centre for the evangelization of the entire province of Asia, in the narrower sense of the term [*i. e.*, the Roman or proconsular province of Asia, of which Ephesus was the capital. —TR.]. Thus the inhabitants of the western coast of Asia, far and wide, heard the word of the Lord. The expression πάντες οἱ κατοικ. obviously involves a hyperbole: still, the words ἀκοῦσαι τὸν λόγ. τοῦ κυρίου are not to be so understood as if all the people had heard Paul himself; they may also imply that many heard the word in a less direct manner, that is, from others. How many inhabitants of Asia Minor must have visited the temple of Artemis as pilgrims, or have travelled to Ephesus for business purposes during the several years of Paul's residence in it! Now, while they were in the city, they may have gone to that lecture-room, which was open to all, and have heard Paul, whose preaching had already attracted public attention. On their return to their homes, they naturally related to others all that they had heard.

VER. 11–16. *a.* **And God wrought special miracles** [wrought not inconsiderable works]. —In addition to the *instructions* which Paul imparted, Luke mentions also the *acts* of the apostle, or the miracles of healing which God wrought through him (by means of the imposition of hands, διὰ τῶν χειρῶν).—Δυνάμεις - - οὐ τὰς τυχούσας, *i. e.*, extraordinary works of power; ὁ τυχών means: *the person or thing casually met;* hence it also means *ordinary*, *unimportant.* Luke relates two facts in ver. 12, as illustrations and evidences of the general proposition contained in ver. 11. The first is, that Paul expelled evil spirits, or healed persons who were possessed by them (this fact is mentioned in the second place, as it is connected with the incident of which an account is immediately afterwards inserted by him). The second fact is, that cloths which Paul had used for wiping his face, and which had come in contact with his skin, *sweat-cloths* and *half-girdles* ["*i. e.*, going only half round the body, covering the front of the person" (Alex.).—TR.], had been laid on the sick, after being directly carried from his person, and that the result was, that the sick were healed (σουδάριον [translated *napkin* in Lu. xix. 20; John xi. 44; xx. 7.—TR.], from the Latin *sudor*, *sudarium;* σιμικίνθιον, [also from the Latin] *semicinctium.*). It is here, however, to be carefully observed that Paul himself by no means adopted such a course, but, on the contrary, as ver. 11 shows, healed by the imposition of hands. Other persons, however, who had confidence in him conceived the idea of employing such means, and yet, even in these cases, the sick were healed. [See the author's EXEG. note on ch. v. 12–16. c.—TR.]

b. **And the evil spirits went out of them. And - - - seven sons**, etc.—The sons of a Jewish chief priest attempted to imitate the apostle, who healed demoniacs in the name of Jesus. Their father, Skeuas, who is not otherwise known to us, may have been related to the family of the highpriest, or he may have been the chief of one of the twenty-four courses of the priests [see 1 Chron. ch. xxiv.]. At that time, many persons of Jewish origin wandered about in the Roman empire as exorcists, workers of miracles, and conjurers or jugglers (ver. 18, and comp. ch. xiii. 6 ff.). When the seven sons of Skeuas ascertained that the name of Jesus had acquired a certain degree of authority in Ephesus, and that Paul had healed demoniacs when he pronounced that name, they, too, attempted to employ the name of Jesus for the purpose of exorcising and expelling demons. Two of the seven brothers made such an attempt in a particular case, as we learn from the word ἀμφοτέρων, ver. 16, which is the genuine reading [see note 6, appended to the text above.—TR.]. The result was very unfortunate for themselves. The demon who possessed the man and spoke through him, addressed the exorcists in a contemptuous manner, as persons whom he did not know, and whose authority he did not recognize, as he did that of Jesus and of His apostle Paul; moreover, the possessed man himself, whom they had attempted to heal by means of their conjuration, attacked them with the utmost fury, and so roughly used them, that they fled from the house wounded and with garments torn, and, unquestionably, also covered with ridicule and disgrace. ["*Naked*, *i. e.*, with their clothes torn partially or wholly off. The Greek word sometimes means *imperfectly* or *badly clothed*, *e. g.*, Mt. xxv. 36; John xxi 7; Jam. ii. 15." (Alex.). —TR]

VER. 17, 18. **And this was** [became, ἐγένετο] **known.**—This occurrence, which became known to the whole city, created a very great sensation, and, indeed, produced an indefinite fear of that mysterious power which was ascribed to the name

of Jesus (ὁδὸς); public opinion assigned a new and increased importance to that name (ἐμεγαλύνετο). But in the case of those who were already converts, the effect of that occurrence was, that they came (ἤρχοντο) to the apostle, and openly confessed that which they had done (πράξεις). Those to whom the word πεπιστευκότες is applied, were certainly not persons who *now* only were converted, in consequence of the impression which that event had made on them (Meyer), but, as the perfect tense shows, who had been *previously* converted and had remained believers; see below, DOCTR. AND ETH. No. 4. The πράξεις which they set forth, were, unquestionably, not acts of faith which they had performed (Luther), for this interpretation is at variance not only with the New Testament sense of ἐξομολογ., which word regularly denotes the confession of sins [but not in Mt. xi. 25; Luke x. 21; Rev. iii. 5, nor in two quotations from the Sept., viz., Rom. xiv. 11; xv. 9.—TR.], but also with the connection of the passage. Still, πράξεις cannot be taken in the restricted sense of *sorceries*, but must be understood, in a more comprehensive sense, of sinful deeds in general.

VER. 19, 20. **Many of them also which used curious arts** [superstitious practices].—Many who had practised magical arts or others of a similar nature, now brought their magical books (probably containing directions for soothsaying, and giving instructions in sorcery [or "magical formulæ, written amulets" (Alf.)]). Τὰ περίεργα πράξαντες, (*res curiosæ*,) is a mild expression, which, however, is often used in a special sense, to denote magical things. [The Engl. version: *curious arts* conforms to the Vulgate: *qui fuerant curiosa sectati*. Kuinoel says: Περίεργος proprie dicitur *qui præter rem curiosus est et diligens*, qui nimis sedulus est et curiosus in rebus sciscitandis et agendis, quæ ad ipsum non pertinent - - . Hinc translatum vocabulum περίεργος ut Lat. *curiosus* ad eos *qui magicarum artium studio tenentur*, etc. See the references *ad loc.*, *e. g.*, Hor. Epod. xviii. 25, or, in some editions, xvii. 77.—TR.]. It was precisely in Ephesus that magic, strictly so called, held its seat; it had originally been connected with the worship of Artemis. The Ἐφέσια γράμματα were especially celebrated; these were magical formulæ written on paper or parchment, which were either recited or carried as amulets for the purpose of protecting the owner from any possible danger, of escaping from any existing evil, or of securing his happiness. ["Eustathius says that the mysterious symbols called 'Ephesian letters,' were engraved on the crown, the girdle, and the feet of the goddess." (*Conyb. and H.* II. 18).—TR.]. The owners themselves of these **books** [βίβλους, *rolls*, *scrolls*, etc. (ROB. *Lex.*)—TR.] burned them publicly, as, at a former period, the work of Protagoras on the gods was burned by order of the government, and as the emperor Augustus directed books on soothsaying to be collected and burned. They then computed the value (τὰς τιμάς, the original cost), and found (εὗρον, found as the sum) that it amounted in money to 50,000. ['Αργυρίου is here *money*, *silver-money* (ROB. *Lex.*) and δραχμή is omitted (WINER, § 64. 5).—TR.]. The coin, in reference to which this calculation is made, was, without doubt, the *drachma*, the most common Greek silver coin, which circulated also among the Jews after the Captivity. Hence, as the drachma was equal to 7 Neugroschen or 24 Kreuzer, the whole amount may have been 11.000 or 12.000 Thaler, or about 20.000 Gulden. [Lechler here estimates the amount in German money only; the Neugroschen is equal to 2½ cents, the Gulden, to 40 cents, the Thaler, to 70 cents, in our money. Assuming the value of the drachma to have been at that time (for it varied considerably at different periods) equal to 15 cents (see ROB. *Lex.* art. ἀργύριον. 2.), the value of the books was about $7500. Alford estimates the amount in sterling money at 1770 pounds; Howson (*Conyb. and H.* II. 17) at 2000 pounds. Nothing more than an approximation can be furnished.—TR.). Grotius and others, and quite recently, Tiele (*Stud. u. Krit.* 1858, p. 768 f.), suppose that the money was reckoned according to the Hebrew shekel, in which case the amount as stated above [in modern money], would be quadrupled [the shekel being equal to 56–62 cents, according to the estimates of different authorities.—TR.]. But it is in the highest degree improbable that the owners, who were, without doubt, Greeks, should have estimated the value of the books in reference to a foreign coin, and not to one which circulated in their own country.

VER. 20. [**So mightily**, etc., that is, with such power did the doctrine of the Lord grow (referring to its external diffusion), and such power did it exhibit (in producing great results). (Meyer).—TR.]

DOCTRINAL AND ETHICAL.

1. Christianity is not schismatic. That apostle who contended with the greatest earnestness for freedom from the law, and for the independence of the church of Christ, himself adhered to the synagogue as long as it was possible. It was solely in consequence of public blasphemies to which the truth was subjected, and from which the synagogue afforded him no protection, that he resolved to withdraw (ἀφορίζειν), and establish a perfectly independent congregation.

2. The healing of sick persons by means of linen cloths which had come in contact with the skin of the apostle, is certainly a circumstance that is in the highest degree surprising. Even if such a course was not advised and favored by him, as the narrative distinctly shows, he must, at least, have been aware of it, and have tolerated it. The circumstance itself cannot, indeed, (with Baur) be assigned to the category of relic-worship, since it is obvious that a healing and miraculous power was not supposed to reside in the cloths themselves, so that they could, on any subsequent occasion, be used as the means for healing the sick; the relief which they afforded, depended, on the contrary, on the *living* personality of the apostle, and it was a necessary condition of their efficacy as mediums of his miraculous power, that they should have been directly brought away from his person (ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ). It cannot be doubted that the *faith* of those sick persons was not only the condition on which their own susceptibility of being healed depended, but was also the principal mo-

tive which led to that course of action, during which it may readily be conceived that the name of Jesus was invoked in devout prayer. The fact, moreover, that a "magnetic rapport" may be established, might, possibly, be regarded as bearing a certain analogy to the use of those mediums of healing. Still, the impression cannot be effaced that this mode of affording relief constituted the extreme limit of the Christian miracles, and could not have been transcended without danger of going astray and actually resorting to magical rites. ["There was a special divine ordering, intended to communicate a healing influence to greater numbers and a greater distance, yet without allowing any doubt as to the source or channel of communication, such as might have arisen if the miracles had been performed by mere word of command, without actual proximity or contact, mediate or immediate, with the object." (Alexander).—TR.]

3. It is remarkable that the statement of the circumstances just mentioned, is immediately followed by the narrative of an actual *magical abuse of the name of Jesus*, apparently as if the latter were intended to serve as a warning. The Jewish conjurers attempted to use the name of Jesus in their superstitious and heathenish practices, but they utterly failed. They not only could not accomplish their design, but, besides, subjected themselves to personal ill treatment and to disgrace. Such a recompense was well deserved, for they had *taken* the holy name of the Redeemer *in vain* (Exod. xx. 7). They hoped, first of all, to gain filthy lucre, and for such a purpose they were willing to employ the name of Jesus; and, in the second place, they expected that the mere utterance of the name of Jesus, without the faith of the heart, and without a personal fellowship with Him, would produce the desired effect on the demoniac. Now this is precisely the magical element in such a transaction, when a lifeless formula usurps the place of a morally determined will and a holy disposition. The conjurers themselves confess that they stand in no personal relation whatever to Jesus, by speaking of him as "*the* Jesus [τὸν Ἰησ. ὃν] whom Paul preacheth." But Paul preached Jesus, because he believed on him: "I believed, and therefore have I spoken." [1 Cor. iv. 13; Ps. cxvi. 10]. On this account he could perform deeds which were impossible to others. This fact is, indeed, implied in the answer of the evil spirit. The latter knows Jesus as the Master and Conqueror even of the world of fallen spirits. He has a knowledge of Paul, who was endowed with power by Jesus Christ, because he was morally united with Him, in consequence of his genuine repentance and faith. The evil spirit, on the other hand, asks: "But who are ye?" In this case, their "inner man" had acquired no personality; the conjurers possessed neither intrinsic worth, nor that power which can be derived solely from a real and intimate union with the Redeemer.

4. *The confession*, ver. 18. Many believers came, and declared that which they had done. It is a question of some importance, whether these persons had previously been converts, or whether they were converted only at this later point of time. It is the opinion of Meyer that they could not possibly have been converts of an earlier period, since a change of mind [or repentance, μετάνοια] was the [necessary] condition of faith [and baptism. (Meyer, 3d ed. note, p. 388. —TR.]. But philological considerations [see the EXEG. note on ver. 17, 18.—TR.] do not sanction any other interpretation than that converts of an *earlier* period are meant. They had, to a certain extent, retained their heathenish superstition; their repentance and conversion had not thoroughly influenced all their opinions, feelings, and actions. Even their views of the sinfulness of the superstitious customs of the times, as well as of other practices, may never have been as clear and distinct as they became when this late event occurred. It is well known that long established customs maintain their ground with great tenacity; and even when an improvement has been made, heathenism may secretly resume its influence to a certain extent, and mislead those who are no longer actually out of the pale of Christianity. There can be no doubt that those who confessed, had been believers for a considerable time. But now the power of the Spirit of God was, in consequence of that remarkable event, decisively and triumphantly exercised in the work of renewal and sanctification. The Spirit imparted to these confessing believers the knowledge of sin, and wrought in them a sincere repentance (*passiva contritio*, genuine sorrow for sin, according to the Smalcald Articles, Part III. art. 3, and not *activa*, that is, a factitious and mechanical sorrow). [The author here alludes to a decree adopted at the fourteenth session of the Council of Trent, in which (cap. III.) the following statement occurs: "Moreover, the acts of the penitent, namely, Confession, Contrition and Satisfaction, are the matter, as it were, of this sacrament (of Penance)."—TR.]. These believers, in the next place *confess* their deeds (*confessio*); and, lastly, they act in accordance with that confession—they bring their magical books and publicly burn them. The whole procedure, however, was not according to the Law, but strictly according to the *Gospel*. For, in the first place, they voluntarily adopted this course, moved by the Spirit, who convinced them of sin; they were not constrained by any objective ordinance, any external command, nor even any consideration derived from social life. In the second place, their *acts* do not in the least degree assume the character of a *satisfactio operis*, as if they expected to atone for sin in this manner, or acquire a claim to forgiveness and eternal life. Their acts are, on the contrary, voluntarily performed, and are the indispensable result of a genuine and sincere repentance, which impels the offender to free himself completely from sin, and from every allurement and opportunity to commit it.

HOMILETICAL AND PRACTICAL.

VER. 8. **And he went into the synagogue, and spake boldly.**—Paul's mode of dealing with the twelve men (ver. 1-8), furnishes the pastor with a model for his own conduct in private life; we now receive information respecting his labors in public. (Rieger).—He did not, with those twelve men and the other few disciples, at

the very beginning, creep into a corner, in order to seek edification for himself and them alone, as if no others existed; on the contrary, he regarded the rest of the Ephesians as also belonging to his pastoral district. For it is commanded that the Gospel should be preached on the house-tops. (Williger).

VER. 9. **But when some were hardened - - - he departed - - - and separated the disciples.**—The words: "Neither cast ye your pearls before swine" [Mt. vii. 6], could be applied in the present case. Paul created no schism, for he separated the disciples not from the true, but from the false church. (Gossner).—Like a watchful shepherd, he discovered the mangy sheep, and separated the rest of the flock from them, so that the latter might not be infected. (Ap. Past.).

VER. 10. **And this continued by the space of two years.**—How blessed is the country, or city, or village, in which God causes the light of his Gospel to shine! (Starke).—But what a judgment will come on men, for whom the light shineth in their darkness, while they neither comprehend nor keep it! John i. 5; Rev. ii. 5. (Leon. and Sp.).—**So that all they which dwelt in Asia heard the word.**—Men are accountable to God for every *opportunity* which has been offered to them to hear the Gospel, even if they have not actually heard it. (Starke).—It is not merely by accident that Paul specially treats the subject of fellowship with the church precisely in his Epistle to the Ephesians. The city of Ephesus was the connecting link of the congregations in the East and the West, and the central point of the church in the province of Asia. During those two years of successful labor which Paul spent in Ephesus, four congregations were gathered in that province—the original congregation in Ephesus, and three offshoots, one in Colosse (Col. i. 7; iv. 12), one in Laodicea (Col. iv. 15, 16), and one in Hierapolis (Col. iv. 18). Thus have we thrice seen four congregations, planted by apostolic hands, which grew up before us—twelve trees, proceeding from the root of Jesse, and flourishing unto the praise of the Lord: four in Lycaonia and Pisidia, four in Macedonia and Greece, and four in the province of Asia. The day's-work of the apostle was, therefore, completed already at noon, before he turned his face towards Rome, ver. 21. (Besser).

VER. 12. **So that from his body were brought unto the sick handkerchiefs or aprons,** etc.—These were, however, not relics of a dead man, but articles used by a living and wonder-working apostle, at whose death, when his work was performed, these miracles ceased. Nor were those articles preserved, so that similar miracles might be wrought by them at a future time; the power did not reside *in them*, but proceeded from God and Christ, ver. 11. (Starke).—The handkerchiefs of Paul as little wrought miracles in Ephesus, as the shadow of Peter, at an earlier period, in Jerusalem (ch. 5-15). The healing power which was manifested, proceeded in both cases from the living Christ, whose strength was made perfect in the weakness of his instruments [2 Cor. xii. 9], so that rivers of living water flowed [John vii. 38] alike from the body as from the spirit; and this power operated on the sick not by mere corporeal contact, but by the spiritual "rapport" of faith.—*Why is the Romish worship of relics a dead, idolatrous worship?* I. Because those who offer it expect salvation from *a dead hand:* from dry bones, and fragments of clothing and wood, but not from the hand of the living God, or of his servants who are filled with his Spirit; II. Because they receive salvation with *a dead hand:* depending on the dead works of pilgrimages and ceremonies, and not on a living faith as the internal medium.

VER. 13. **We [I] adjure thee by [the] Jesus, whom Paul preacheth.**—It was a righteous judgment of God, that the people to whose care the true word of God had been previously intrusted, should now, when they forsook the truth, addict themselves to the most degrading magic arts.—There were many impostors who attempted to imitate the apostles. But what was their aim? Not to teach the truth, nor to aid in the work of converting men; such a thought never occurred to them. They attempted to imitate the miracles and deeds which had raised the apostles to so high an eminence, and thus acquire similar distinction. False teachers still adopt the same course. It is not their object to impart a knowledge of the truth to others, and lead them in the way of salvation, but, rather, to gain power and influence; hence they adopt the color and the plumes of the true servants of God.—These men had no personal knowledge whatever of Jesus; they knew him only from common fame as "the Jesus whom Paul preacheth." How wretched is the condition of a teacher, who speaks, indeed, of Jesus, but who has not the least knowledge of him, derived from the experience of the heart! He learns to speak "the language of Canaan" [Isai. xix. 18], to repeat from memory the most emphatic expressions of the servants of God, and to talk of "the Jesus whom Paul preaches." Is it a wonder that shame and disgrace should overtake him? (Ap. Past.).

VER. 14. **Seven sons of - - chief of the priests.**—We are here reminded of the many mournful instances in which Satan has acquired an influence specially over the sons of priests. Should not such instances arouse all preachers, and impel them to pray most earnestly to Jesus in behalf of their children, even when these are still mere infants? (Ap. Past.).

VER. 15. **Jesus I know, and Paul I know; but who are ye?**—Even the evil spirit is compelled to admit and confess that Christ and his servants have no concord with Belial; he well understands the difference between the righteous and the ungodly.—He who ventures to commence a contest with Satan, when he has received no authority and possesses no faith, will necessarily be put to shame. (Starke).—Men who boast of the truth, without knowing it, or presume to be teachers, without having themselves any knowledge, or announce the covenant of God, while they detest all wholesome restraint, or pronounce the name of Jesus with their lips, while in their hearts and works they deny Him [Tit. i. 16], must expect to encounter Satan in all their ways, and to be dismissed with the words: 'Jesus I know, but who are ye?" Even if such an answer is not now publicly made, it is internally conveyed, through the accusations of an evil con-

science. For he who preaches the truth, which he himself does not believe, and proclaims the name of Jesus, of whom he is still an enemy, must necessarily feel in his own heart the sting of the reproach and the contemptuous language which the evil spirit addresses to these impostors. —"*Jesus I know, and Paul I know; but who are ye?*"—*are words addressed as a stern rebuke to false prophets and hypocritical disciples:* for the purpose of, I. Exposing to them the falsehood of their hearts: they cannot deceive even Satan and the world, much less the God of truth, and the children of light; II. Convincing them of the total inefficiency of their arts; they cannot accomplish with these more than Gehazi with the staff of the prophet, 2 Kings iv. 29–31; III. Directing them to the true source, from which alone the power to do the works of God is derived: the Spirit of Jesus and of his faithful witnesses.

VER. 16. **Leaped on them, and overcame them - - - so that they fled**, etc.—Satan rewards his most faithful servants with ingratitude. The one who serves him with the greatest zeal is at last subjected to his most severe torments. The flatteries of the beginning are ultimately changed into tortures. The only reward which his service affords is a "naked and wounded" soul. (Ap. Past.).

VER. 17. **And fear fell on them all, and the name of the Lord Jesus was magnified.**—Even demons are compelled to glorify Jesus, when God so wills it. The power of the name of Jesus is manifested alike when apostles expel demons, and when exorcists fail to expel them in *that* name.—*The holy name of Jesus glorified:* I. In his servants, by their victories; II. In his enemies, by their defeat.

VER. 18. **And many - - - confessed, and shewed their deeds.**—The power of sin lies in its secrecy; when silence is broken, its prop is likewise broken. (Pastor Blumhardt of Möttlingen, on the awakening of his congregation, caused by the confession of sins, 1844). It is true that a teacher cannot demand or compel such a confession of former abominations. But when it is voluntarily made, in consequence of the constraint of conscience and the impulse of the Spirit, the faithful teacher ought so to avail himself of it, as to conduct the troubled soul to true peace and deliverance. (Ap. Past.).—"We therefore teach what an admirable, precious and comforting privilege confession is, and we exhort men, that, in view of our great need, they should not despise such a rich blessing. Now if thou art a Christian, no compulsion, no command will be required, for thou wilt constrain thyself to confess. Hence when I exhort men to make a confession, I do nothing else than exhort every one to be a Christian." (LUTHER: *Brief Exhortation to Confession*).

VER. 19. **Many - - - brought their books - - - and burned them before all men.**—The pernicious books which continue to abound in the world, seem to be a judgment that has come upon it. Such a burning of books should more frequently be arranged. (Rieger).—Although many modern Christians of liberal minds, may censure that act as one dictated by excessive scrupulosity, and although antiquarians may lament the loss of those treasures, we will not cast one stone at those Ephesians, in whom the first love (Rev. ii. 4) was still burning, as little as we would at those earnest Christians of our own age who renounce, for the sake of the Gospel, not only all amusements, but also all gains which may be of a doubtful character. (Williger).—Booksellers and proprietors of circulating libraries should specially ponder this text. (Besser).

VER. 20. **So mightily grew the word of God, and prevailed.**—This one word: "So" [οὕτω] is truly a divine *Amen*, a testimony coming from heaven: "'This is my beloved congregation in which I am well pleased.' Lord! Grant thy grace, so that thou mayest bear such testimony in favor of every congregation which confesses thy name; and that the earnest efforts of thy people to free themselves even from the most secret cursed thing (Deut. vii. 26) may be made manifest, so that the world may have no other reproach to make except this—that they zealously follow holiness, without which no man shall see the Lord [Hebr. xii. 14]. (Williger).

(On VER. 8–20). *The power of evangelical preaching, as it was demonstrated in Ephesus:* I. In the acts of Paul, ver. 8–12; II. In the disgrace of the false workers of miracles, ver. 13–17; 18–20. (Lisco).—*How victoriously the simple word of God disenchants the enchanted world* [probably an allusion to the title of B. Becker's celebrated work, published in Amsterdam, in 1691, and entitled: *The enchanted world.*—TR.]: I. It destroys the influence which the magic arts of unprincipled impostors might attempt to acquire over the hearts of believers, ver. 9; II. It breaks the magical bonds of Satanic possession by its vital and saving power; III. It exposes with unsparing earnestness the magical delusions of sanctimonious hypocrites, ver. 13–17; IV. It bursts asunder, by the power of sincere repentance, the magical chains which the previous years spent in the service of sin, had fastened, ver. 18; V. It consumes the magical books of a deceitful wisdom, in the fire of divine truth, ver; 19.—*In what sense did Christ come into the world that he might destroy the works of the devil?* [1 John iii. 8]. I. What are these works? II. How does he destroy them? (See above, on ver. 12, 15, 17, 18, for other sketches).—*What is a right and true confession?* That, of which, I. Faith is the root; II. Repentance, the vital power; III. A new obedience, the fruit, (ver. 18, 19).—*The evangelical Christian at the confessional:* I. What should conduct him to it? Not a mere outward custom, nor the command of a despotic church, but the inward impulse of a penitent heart that seeks salvation; II. What should he find there? Not a burden of penitential acts imposed on the conscience by men, nor a license to commit new sins, but the comfort which grace imparts, when God pardons sin, and a new impulse, derived from the Spirit, to obey with a grateful heart.—*Would that pyre at Ephesus be appropriately rekindled in our day?* Yes—but only, I. For the appropriate books. The books which it would be proper to burn, are (*a*) not instructive works on any science, nor those which contain genuine poetry, nor any that refer to human law, but (*b*) those pernicious leaves which convey only a frivolous and barren knowledge; those seductive,

magical books belonging to an impure literature, which seeks only to amuse; and the arrogant decrees of an unchristian tyranny which fetters the conscience (such as Luther burned near the gate of Wittenberg [Dec. 10, 1520]); II. With appropriate fire. This is (*a*) not the lurid flame of a narrow-minded puritanism, nor the sullen fire of a censorious fanaticism, nor the incendiary torch of revolution, but (*b*) the holy fire of that repentance which reminds man first of all of *his own* defects and sins (ver. 18)—of that love to the Lord, which joyfully sacrifices to him even the most precious objects (ver. 19)—and of that zeal for the house of God, which has no other desire than that His kingdom may come, alike into congregations, families and hearts, and into the government, into art and science, (ver. 20). —*The burning of the books at Ephesus*, or, *The word of man, and the word of God*, ver. 19, 20: I. The word of man: (*a*) it deceives; (*b*) it perishes, ver. 19; II. The word of God: (*a*) it saves; (*b*) it endures [1 Pet. i. 25] forever, ver. 20.—[*The burning of the books of magic at Ephesus*, (ver. 19): I. The historical facts; (*a*) magical and superstitious practices (origin—views of deceivers and deceived); (*b*) nature and pecuniary value of the "books" in question. II. Motives in burning them; (*a*) consciousness of the guilt of such practices; (*b*) enlightened Christian faith. III. Effect on the spectators; (*a*) to weaken the influence of the prevailing superstition; (*b*) to lead men to repentance. IV. Lessons which the fact teaches; (*a*) respecting divine Providence, which controls all (Luke xxi. 18); (*b*) respecting the duties which we owe to the almighty God.—Tr.]

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§ V. *While the apostle is preparing to continue his journey to Macedonia and Achaia, a tumult occurs in Ephesus; the progress and end of it.*

CHAPTER XIX. 21–41.

21 [But] After these things were ended, Paul purposed in the spirit, when he had passed [to travel] through Macedonia and Achaia, [and then] to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 *So [But, δὲ] he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed [and he tarried] in Asia for a season. 23 *And [But] the same [at that, ἐκεῖνον] time there arose no small stir [occurred not an inconsiderable disturbance] about that [the, τῆς] way. 24 *For a certain *man* named Demetrius, a silversmith, which [who] made silver shrines [temples] for Diana [of Artemis], brought no small gain unto the craftsmen [artisans]; 25 *Whom he called [gathered] together with the workmen of like occupation, and said, Sirs [Men], ye know that by this craft we have our wealth [that from this trade our[1] prosperity proceeds]. 26 *Moreover [And καὶ] ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned [drawn] away much people, saying that they be [by saying, They are] no gods, which are made with hands: [hands.] 27 *So that not only this our craft is in danger to be set at nought; [But (δὲ) not only this department of our own is in danger of declining,] but also that [but also] the temple of the great goddess Diana [Artemis.] should be despised [(is in danger) of being set at nought], and her magnificence should be [her grandeur of being] destroyed,[2] whom [whereas] all Asia and the world worshippeth [her]. 28 *And [But, δὲ] when they heard *these sayings* [that], they were full of wrath, and cried out, saying, Great *is* Diana [Artemis] of the Ephesians. 29 *And the whole [*om.* whole[3]] city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre [confusion, and they rushed - - - theatre, and dragged with them Gaius - - - in travel]. 30 *And [But] when Paul would have entered in unto [wished to go among] the people, the disciples suffered him not [did not permit him]. 31 *And certain of the chief of Asia, which [And some of the Asiarchs who] were his friends, sent unto him, desiring [and besought] *him* that he would not adventure himself into the theatre. 32 *Some therefore [then, οὖν] cried one thing, and some [others] another: for the assembly was confused; and the more [greater] part knew not wherefore they were come together. 33 *And [But] they drew [brought forward][4] Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto [and intended to answer for himself be-

34 fore] the people. *But when they knew [perceived][5] that he was a Jew, all with one voice about the space of two hours cried out [all lifted up one voice, and they cried
35 about the space of two hours], Great *is* Diana [Artemis] of the Ephesians. *And [But] when the townclerk had appeased [quieted] the people, he said, *Ye* men of Ephesus, what man is there [is there then, γάρ] that knoweth not how [*om.* how] that the city of the Ephesians is a worshipper [the guardian][6] of the great goddess [*om.* goddess[7]] Diana [Artemis], and of the *image* which fell down from Jupiter [from hea-
36 ven]? *Seeing then that these things cannot be spoken against [Since this is therefore undeniable], ye ought to be quiet, and to do nothing rashly [commit no rash act].
37 *For ye have brought hither these men, which [who] are neither robbers of churches
38 [temples], nor yet blasphemers of your[8] goddess. *Wherefore if Demetrius, and the craftsmen which [artisans who] are with him, have a matter against any man, the law is open[9], and there are deputies [against any one (τινα,) there are court-days and pro-
39 consuls]: let them implead [bring charges against] one another. *But if ye inquire any thing concerning other matters [seek for any thing further[10]], it shall be deter-
40 mined in a [the, τῇ] lawful[11] assembly [of the people]. *For we are [also, καὶ γὰρ] in danger to be called in question for [of having charges brought against us on account of] this day's uproar, there being no cause whereby [in view of which][12] we may give
41 an account of this concourse. *And when he had thus spoken [he had said this], he dismissed the assembly.

[1] Ver. 25. ἡμῖν is far better sustained [by A. B. D. E. and Cod. Sin.] than the genitive ἡμῶν [of *text. rec.* from G. H.]; the latter is a much easier reading. [Lach., Tisch., Born. and Alf. read ἡμῖν.—Tr.]

[2] Ver. 27. [The *text. rec.* reads οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα. Lach. and Tisch. read οὐθὲν λογισθήσεται, μέλλει τε καὶ καθ. τῆς μεγαλειότητος. Alf. reads οὐθὲν λογισθῆναι, μέλλειν δὲ καὶ καθ. τῆς μεγ.—οὐδὲν in D. E. G.; οὐθὲν in A. B. H. and Cod. Sin.; λογισθήσεται in A. D. E. Syr.; λογισθῆναι in B (e sil). G. H. and Cod. Sin.; μέλλει in A (original); μέλλειν in B (e sil). E. G. H. and Cod. Sin.; τε in A. E., and Cod. Sin.; δὲ in B. G. H.; τὴν μεγ. in G. H.; τῆς μεγ. in A. B. E. and Cod. Sin.—Meyer regards the two infinitives λογ., μελ., although so well attested, as corruptions of the other and original readings, which some copyists did not understand. De Wette, on the other hand, maintains that the infinitive λογ., governed by κινδ., is the true reading, but was not not so understood by copyists.—Tr.]

[3] Ver. 29. ὅλη [found in D. E. G. H.] is evidently a later addition, and does not occur in some of the ancient manuscripts [not in A. B. Cod. Sin., etc.] and versions [not in Vulg., but in Syr.; the word is omitted by Lach., Tisch., and Alf. —Tr.]

[4] Ver. 33. προεβίβασαν [of *text. rec.*] is not indeed supported by stronger external evidence [by D (corrected; previously κατεβ.). G. H.] than συνεβίβασαν [which latter is the reading in A. B. E., Cod. Sin. and is adopted by Lach. and Tisch.]; still, the former is to be received as the genuine reading [and is adopted by Alf.], as the latter (συνεβ.) affords no intelligible sense. [Meyer adheres to the reading of the *text. rec.*, and de Wette remarks that συνεβ. *i.e.*, *they instructed* is "nonsense."—Tr.]

[5] Ver. 34. [ἐπιγνόντων of *text. rec.*, found only in some minuscules, is "a corruption to avoid the pendent nominative" (Alf.). Recent editors adopt ἐπιγνόντες from A. B. D. E. G. H. and Cod. Sin. The nominative is an anacoluthon; see various instances in Winer: *Gram.* § 63. I. 1.—Tr.]

[6] Ver. 35. a. [For *a worshipper* (Wicl.; Tynd., Cran., Geneva, Rheims), the margin of the Engl. Bible substitutes the more accurate version: *the temple-keeper.*—Tr.]

[7] Ver. 35. b. [θεᾶς of *text. rec.*, from G. H., is omitted in A. B. D. E. Cod. Sin., Syr. Vulg., and dropped by Lach., Tisch. and Alf.—Tr.]

[8] ὑμῶν [of *text. rec.*] is better attested [by B (e sil). E. G. H. Vulg.] than ἡμῶν [which is found in A. D. E (corrected), and also Cod. Sin., and adopted by Lach.]; a copyist would have more easily changed the former into the latter, than the reverse.—[θεὰν of *text. rec.* in the same verse, from D. E (corrected)., is changed into θεόν by recent editors in accordance with A. B. D (corrected). E (original). G. H. Cod. Sin.—Tr.]

[9] Ver. 38. [For *the law is open* (Tynd., Cranm., Geneva), the margin of the Engl. Bible furnishes the more accurate version: *the court-days are kept.* The original, accented in the *text. rec.* thus: ἀγοραῖοι, is now usually accented thus: ἀγόραιοι. Winer recognizes the distinction; see his *Gram. N. T.* § 6. 2. The word ἡμέραι, or, according to Meyer, σύνοδοι, *conventus forenses*, Vulg., is understood, Winer, § 64. I. 5. For the meaning of the word with the circumflex, see above, Exeg. note on ch. xvii. 4, 5.—Tr.]

[10] Ver. 39. a. περαιτέρω is found indeed in only *one* uncial manuscript, the Vatican [B], and in about 15 minuscules, whereas most of the manuscripts [A. D. G. H. Cod. Sin., Vulg. (*alterius rei*)] and fathers read περὶ ἑτέρων [as in *text. rec.*]. The former, however, is certainly the genuine reading, and was altered simply because it is a word which is rarely found. [It is adopted by Lach. and Tisch., with whom Meyer concurs; but Alf. retains περὶ ἑτ., and regards the other as a mistake of the copyist; nor is de Wette inclined to receive the word.—Tr.]

[11] Ver. 39. b. [For *lawful assembly* (Geneva, Rheims), the margin of the Engl. Bible offers the less accurate version: *ordinary assembly.* The article denotes that a *legal* assembly is meant, which was to be held at a certain well-known time. —Tr.]

[12] Ver. 40. οὐ after περὶ οὗ, is supported, it is true, by three uncial manuscripts [A. G. H.; also Cod. Sin.]; it is, nevertheless, (in accordance with the opinion of Tischendorf,) to be cancelled as a spurious reading. [It is omitted in B (e sil). D. E., and although received by Griesbach, is generally rejected by more recent editors.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 21, 22. **Paul purposed in the spirit.**—[Ἐν τῷ πνεύματι, "*i. e.*, under the divine direction, or in his own mind as determined by the Holy Ghost." (Alex.). "*Placed in his mind*, purposed." (Hackett). "Apud animum constituit, consilium cepit." (Kuin.). Others interpret: "*By the direction of the Holy Spirit.*"—Tr.]. The terms here employed in describing the proposed route of the apostle, exhibit the journey through Macedonia and Greece merely as an episode, (and the latter is indeed very briefly narrated in ch. xx. 1 ff.), whereas his visit to Jerusalem is represented as his main object. The present passage does not explicitly state his special purpose in proceeding to that city, but we ascertain from his Epistles (1 Cor. xvi. 1 ff.; 2 Cor. ch. viii.; Rom. xv. 25 ff.) that he intended to collect alms for the congregation at Jerusalem, and he incidentally mentions the fact himself; see below,

ch. xxiv. 17. But it is remarkable that on the same occasion he turns his eyes for the first time towards Rome, as the ultimate point to which it was necessary for him to proceed.—Before he himself departed from Ephesus, he sent two of his assistants in advance to Macedonia; of Erastus nothing further is known, in addition to the fact mentioned in 2 Tim. iv. 20, as his identity with the Erastus mentioned in Rom. xvi. 23 is very doubtful. Ἐπέσχεν εἰς τ. Ἀσίαν, *i. e.*, he tarried, his attention being still directed to Asia [where he now was. Meyer and de Wette concur in giving such an interpretation to εἰς, rather than to take it in the sense of *for* with WINER: *Gram.* § 50. 4. b.—TR.]

VER. 23, 24. **There arose no small stir. Demetrius**, the author of the disturbance, was an ἀργυροκόπος, *i. e.*, a worker in silver, and, without doubt, the proprietor of a large manufacturing establishment, devoted to the preparation of articles of only one kind, namely silver temples of Artemis, that is, small models of the renowned temple of Diana, together with the statue. [On this temple, the city of Ephesus, etc. consult the very full account in *Conyb. and Howson.* Life, etc., of St. Paul. Vol. II. ch. 16.—"Whatever may have been the points of resemblance, there was also a great difference, at least between the Diana of the Latin poets and the Artemis of Ephesus, etc." (Alex.).—TR.]. It was a common practice to place such miniature temples in chambers [as household gods; see references in Conyb. *loc. cit.*—TR.], and carry them along on journeys. Ammianus Marcellinus (XXII. 13) relates the following of the philosopher Asclepiades: *deæ cœlestis argenteum breve figmentum quocunque ibat secum solitus efferre.* Hence such a business must have been very lucrative when it was conducted on a large scale. Demetrius employed not only artists, strictly so called (τεχνῖται, ver. 24, 38), but also a number of workmen or mechanics (ἐργάται, ver. 25), all of whom derived their support, and, to a certain extent, large gains, from their respective occupations. [Alii erant τεχνῖται, *artifices nobiliores;* alii ἐργάται, *operarii.* (Bengel).—TR.]. The conjecture (of Beza and others) that the *ναοί* were not models, but silver coins presenting an image of the temple on one side, is supported by very feeble arguments.

VER. 25–27. **Whom he called together**, etc. —Demetrius was a man on whom many hundreds may have depended for their support; the decrease of the sale of the articles which he manufactured, furnished him with tangible means for measuring the influence of the apostle in discouraging the worship of Artemis; hence he was prompted to collect all the workmen, both of the higher and of the lower class (οὓς *scil.* τεχνίτας, καὶ τοὺς—ἐργάτας, ver. 25), who were connected with his business, and very artfully roused their passions. In his address he states two distinct facts, and from them draws an inference. He first refers to the fact that their particular branch of trade [μέρος, ver. 27] yielded large profits; he refers, in the second place, to the fact that Paul (ὁ Π. οὗτος, spoken contemptuously, and intended to increase the ill feeling of the hearers) had effected a vast and extensive change of opinion among the people, and opposed the worship of the images of the gods (οἱ διὰ χειρῶν γενόμενοι). When Demetrius asserted that a large multitude in Ephesus, and, indeed, in the whole province (Ἀσία, that is, *Asia proconsularis*), had been induced to adopt new views, he may have intentionally resorted to the language of exaggeration, in order the more successfully to provoke the people; still, even when such an allowance has been made, it remains an established fact that the apostle had exercised a very decided influence, for in any other case, the whole charge against the latter would have been manifestly pointless. From these facts Demetrius proceeds to draw a twofold inference: 'Our branch [μέρος], our interest, is in danger of suffering (ἀπελεγμὸς, *refutation, contempt*, from ἐλέγχω), and, what is more (ἀλλὰ καί), the temple of Artemis will be set at nought, and the majesty of the goddess herself will be lowered (αὐτή, the goddess herself, as distinguished from her temple. Μεγαλειότης refers to the title ordinarily applied to the Ephesian Artemis—ἡ μεγάλη, *e. g.*, Xen. Ephes. I.). Demetrius intended by this statement to appeal alike to the self-interest and to the religious fanaticism of his hearers, although he hypocritically represents the interest of the goddess as a higher and more important consideration than any other.

VER. 28–30. **Great is Diana of the Ephesians.**—The address of Demetrius made an impression; the fanatical passions of the men to whose interests he had appealed, were powerfully excited, and at first found a vent in this exclamation. His workmen, with loud and exciting outcries, passed through the city in every direction, and soon produced a general tumult. All the people rushed to the **theatre**, in which, in Greek cities, public meetings were frequently held, especially when popular assemblies were convoked without a direct legal call. As the apostle himself could not, at the moment, be found, his attendants were violently dragged along by the multitude: they were **Aristarchus**, a native of Thessalonica (ch. xx. 4; xxvii. 2: [Col. iv. 10; Philem. xxi.]), and **Gaius** [the Greek form of the Latin *Caius.*—TR.], a native of Macedonia, a different person from Gaius of Derbe, mentioned in ch. xx. 4 [and from Gaius, mentioned in Rom. xvi. 23; 1 Cor. i. 14. (Meyer). —TR.]

VER. 31. **And certain of the chief of Asia** [some of the Asiarchs].—Some of them, without having become Christians, were, nevertheless, kindly disposed to the apostle, and sent him a message, warning him not to venture into the theatre. These Asiarchs [Ἀσιάρχαι] were officers elected by the cities of *Asia proconsularis*, who were required to exhibit games in honor of the gods at their own expense—a patriotic honorary office. [In other provinces such officers were respectively called Bithyniarchs, Syriarchs, Galatarchs, etc. (Meyer).—TR.]

VER. 32–34. **Some therefore cried one thing**, etc.—A graphic description of that tumultuous assembly of the people is here presented. **Alexander** [who is, without any valid reason, supposed by some interpreters to be the person mentioned in 1 Tim. i. 20; 2 Tim. iv. 14. (Meyer). —TR.] was thrust forward by the Jews, while others of the multitude made room for him in

order that he might come forward (προεβίβασαν) and address the people. He was certainly not a Christian (as Meyer and Baumgarten assume, in accordance with the opinion of Calvin, in which case the Jews must have thrust him forward from malice), but an unconverted Jew. Those who suppose that he was a Christian, deduce this inference from the fact that he intended to defend himself before the people. But it may be easily conceived that the popular feeling made no distinction between the Christians and the Jews, as the latter had long been known as opponents of paganism. It may have been the case that the Jews wished Alexander, who was perhaps an experienced public orator, to speak in their behalf, and thus transfer the blame from themselves to the Christians. But when he attempted to speak, the people observed that he was a Jew, and would not permit him to utter a word; on the contrary, the fanaticism which was now aroused, burst forth in the united and incessant outcry which the workmen of Demetrius had already commenced.

VER. 35-41. *a.* **And when the townclerk.**—The γραμματεὺς was an officer whose duty it was to prepare, publish, and preserve, all the documents and decrees of the body politic to which he belonged; this office of a "secretary of state" was of considerable importance in the cities of Asia Minor. The incumbent, in the present case, at length prevailed on the assembled multitude to observe silence, and succeeded in allaying the excitement by the address which he delivered. The word γάρ, which follows τίς, implies that an effort to obtain silence had already been made.—Νεωκόρος originally designated a servant of the temple, or one whose duty it was to cleanse and adorn it; the word was afterwards employed as an honorable appellation, and was applied, in its connection with the priesthood, in the sense of *keeper* and *guardian* of the temple; the title was bestowed even on imperial persons, in order to confer honor upon them. The expression τὸ διοπετὲς ["adj. (Διός, πίπτω), *fallen from Jove, heaven-descended*" (ROB. *Lex.*), ἄγαλμα being understood; see Meyer *ad loc.*—TR.] here denotes the wooden image of Artemis in the temple, so named, as, according to tradition, it had fallen from heaven.

b. **Ye men of Ephesus**, etc.—The address of this officer is intended to calm the excited multitude, and to prevent the commission of any rash and inconsiderate acts. With this view he reminds his hearers, in the first place, of certain well known and undisputed facts respecting the Ephesian worship of Diana, ver. 35. In the second place, he makes the juristical remark that the men who had been arrested, were guilty of no crime against Artemis or her temple. ["The latter statement of the Grammateus, in reference to Paul and his associates, has been variously understood, by some as a mere falsehood, meant to calm the mob; by others as a true description of Paul's abstinence from all direct warfare against idol worship; by a third class, as describing only his forbearance as to particular deities, or forms of heathen worship, which, according to Josephus, was practised also by the Jews; and lastly, as not denying even this kind of attack, but only an offensive and insulting method of conducting it." (Alex.). The townclerk, however, is not speaking of Paul, but only of Gaius and Aristarchus, who stood before him (τ. ἄνδ. τούτους).—TR.]. Hence—the townclerk proceeds to say—it was necessary, either that Demetrius and his associates should commence an action in due form against these men, and charge them (λόγος, discourse, a matter of complaint) with a private and personal offence, or else, if it was desired that their offence should be made an affair of the state, that a regular assembly of the people should be convoked, which alone would be a competent court, ver. 37-39. Ἀγόρ, ἡμέραι, *dies forenses s. judiciales habentur.* Ἀνθύπατοι, in the plural, conveys the sense: 'There is always a proconsul on the spot.' The words of this prudent man: ἡ ἔννομος ἐκκλησία imply with sufficient distinctness, even if somewhat indirectly, that the concourse before him was no regular assembly of the people, but rather a mob, and was by no means authorized to adopt any measures which could be recognized as legal. He directs the attention of his hearers, in the last place, to the circumstance that they had reason to apprehend that an account would be demanded of them respecting the present tumult, ver. 40. ["The Roman government watched every appearance of insubordination or sedition in the provinces with a jealous eye. - - - It was a capital offence to take any part in a riotous proceeding." (Hackett).—TR.]. Γάρ before κινδ, implies that this anxiety respecting a possible accusation of insurrection, was a sufficient reason for resorting to the legal process indicated in ver. 39. Μηδενὸς αἰτίου ὑπ. is not masculine (Vulg.) in the sense: "No man being chargeable with it," but neuter, implying: "Since no ground exists on which we can justify this συστροφή"—a word chosen in a spirit of mildness and forbearance, rather than στάσις.

DOCTRINAL AND ETHICAL.

1. The route announced by the apostle at Ephesus, embraced, in the first instance, Macedonia and Greece, and, afterwards, Jerusalem and Rome. Like the Redeemer, who, when His time was come, "steadfastly set his face to go to Jerusalem" (Lu. ix. 51), Paul continually looks back to the city in which the Lord was crucified, and in which he founded His first congregation. But the apostle's glance and desire refer even to a more distant point—to Rome, to which he purposed in the spirit—by divine guidance and illumination—to proceed, ver. 21. The revelations which Jesus had made in a direct manner, after his conversion, respecting the work assigned to him, now assume the form of dictates of his own soul—of resolutions adopted by a divine necessity.

2. The alarming tumult in Ephesus, which, like that at Philippi, proceeded from a purely pagan source, may also be traced, it is true, to base feelings engendered by the pecuniary losses of the authors (xvi. 19). There is, however, a difference to be found between the two cases, in so far as, at Ephesus, the material interests of a particular guild or trade were essentially interwoven with the local worship of that pagan city. The whole procedure strikingly foreshadows

the many later outbursts of fanaticism against Christianity and the pure Gospel, when purely selfish motives assumed the guise of zeal in the service of religion.

3. A holy zeal and carnal passions are as widely different from each other as day is from night: the former proceeds from a disinterested love of God, and from a sincere desire to promote His honor; the latter proceed from a selfish and corrupt source. The former always acts with energy and perseverance, but also with self-possession and intelligence; the latter are always fitful and extravagant, confused, reckless, and irrational, ver. 32. The former produces good and abiding results; the latter either endanger or destroy, or else (ver. 30, 31) consume themselves, and expire in infamy.

4. The representations made by the townclerk imply that the apostle, as well as his assistants, had altogether refrained from mocking and blaspheming the heathen gods; in any other case, his words would not only have produced no effect, but would rather have called forth contradictions, and increased the excitement of the people. This fact is, moreover, indirectly established by the inflammatory address which Demetrius made to his associates in trade, since if he had possessed any proofs that the worship of Artemis had been actually assailed, he would certainly have availed himself of them for his own purposes. With this view the conduct of the apostle at Athens, which was prudent, moderate, and as generous as possible, fully accords. Hence the example of the great apostle of the Gentiles does not sanction that method of approaching pagans, according to which all that is irrational and foolish in their religion is exposed in offensive and insulting terms. That method may indeed cut to the quick, but it does not enlighten and heal. The apostolical procedure assumes a positive, not a negative, character. The testimony concerning the true God and His Christ, our Redeemer, or the preaching of the Gospel, is a power of God [Rom. i. 16], which enlightens, builds up, and saves, and it is only by *this* truth and *this* power that error and sin can be successfully refuted and rebuked.

HOMILETICAL AND PRACTICAL.

Ver. 21. **After these things were ended, Paul purposed in the spirit**, etc.—Paul does not believe that a time of repose had now arrived; he is eager to proceed further, as if he had hitherto accomplished nothing. He has already gained possession of Ephesus and Asia; he resolves to proceed to Macedonia and Achaia; his view is directed to Jerusalem; he meditates an expedition to Rome, and, afterwards, to Spain (Rom. xv. 24). No Alexander, no Cæsar, no other hero, ever exhibited such a lofty spirit as that which animated this little Benjamite [an allusion either to Ps. lxviii. 27, or to Augustine's explanation of the apostle's name (the Latin *paulus*), and to his tribe, Rom. xi. 1.—Tr.]. The truth concerning Christ, faith in Him, and love to Him, had enlarged his heart, and made it wide as the ocean. (Bengel).—There are times when the burdens and cares of our office seem to be almost too great to be borne, and when we exclaim with Elijah: "It is enough; now, O Lord, take away my life" [1 Kings xix. 4]. But there are also other times, in which we can soar aloft in spirit, and, inspired by the dignity of our office, take such views and form such resolutions respecting the future, as are here ascribed to Paul. (Rieger).—**Jerusalem and Rome** are two peculiar, and, in their spiritual and secular relations, very remarkable cities. At the beginning, much that was good, and, afterwards, much that was evil, was widely diffused from them as central points. Much blood of the saints, crying for vengeance, has already been shed in them, and will yet be shed, Matth. xxiii. 35; Rev. xviii. 24. It is worthy of remark that it was necessary for Luther also to see Rome, before the Reformation commenced. (id.).—God often fulfils the desires of his people, not in strict accordance with their opinion, but in that form which, as he judges, will most surely conduce to His honor and to their salvation. Paul desired to see Rome, but he was brought thither as a prisoner. (Starke).—Whatever changes might occur in the condition of this witness of Jesus, he never lost sight of Jerusalem and Rome, the scenes of his sufferings and martyrdom. Such was the course which the Lord had prescribed, and he hastened to finish it, even as Jesus went forward to meet the cross and death. (Ap. Past.).

Ver. 23. **No small stir about that way.**—This "way" did not correspond to the wishes of all men, for it required them to abandon their trade and forsake their own ways. Hence they create a disturbance, and Satan always desires to obstruct the narrow way. (Gossner.)—It is obvious that Luke does not intend to conduct us through pagan lands and cities, without showing us that dark abyss from which destructive influences were to proceed, that would cause the Church to shed many tears and pour forth her blood. (Baumgarten).—When Paul was on the point of commencing the journey, God permitted him to be exposed to serious danger in Ephesus, in order that he might, from every spot, carry forth with him the marks [Gal. vi. 17] of the sufferings of Jesus, and, while enjoying the blessing of the Lord, might also bear after Him the cross. (Ap. Past.).

Ver. 24. **For a certain man named Demetrius**, etc.—It appears that the cause of the tumult was covetousness under the disguise of religion. Demetrius, the silversmith, is a type of all those dishonest religious zealots, who pretend that they are governed by zeal for sound doctrine, the honor of God, and the preservation of truth and order, while their real object is solely to retain their income, ease and honors. (Ap. Past.).

Ver. 25, 26. **Sirs, ye know, that by this craft we have our wealth - - - this Paul hath - - - turned away much people**, etc.—The Gospel of Jesus cannot possibly maintain peace with the dead idols which the people of the world worship, and it rebukes the sinful lusts and evil works which give pleasure to them. Is it a wonder that such preaching should arouse the hatred, envy and jealousy of men who will not abandon their gods?—There are certain sins

peculiar to trade and business in general, which long hinder the conversion of persons who are so occupied. Many tradesmen adopt it as a principle that usury, fraud, and unrighteous gains, are, as it were, allowable in their business. It is by the influence of this delusion that Satan retains such men in his service. A wise teacher will regard it as his duty to endeavor to expose and destroy all hidden snares of this character. (Ap. Past.).—Wherever Jesus Christ, the true Lord of all men, appears, He attracts to Himself the hearts, the love, the prayers, the outward works and also the outward sacrifices of men, and these are withdrawn from the idols to which they had been hitherto offered. If the idols of pagans and the idols of Christians could sigh and weep, they would begin to sigh and weep whenever the Holy Ghost opens an avenue among the nations. Heathen priests have often proclaimed falsehoods to their people, when the latter yielded to the influence of the Gospel, and have said: 'Our God has complained and sighed in his temple, because his sacrifices have been withheld.' But who is it that thus complains and sighs? He who is hidden behind the idol, and who derives his gains through that medium. (Ahlfeld).—Tetzel, in his day, and Leo, the enlightened pope, spoke precisely in the same manner. (Besser).—Even at the present time, in the bosom of Christendom, selfishness renews this opposition to divine truth in the hearts of men, both in science and in the outward life. Is it not selfishness, when the arrogant understanding of man will not submit in obedience to Jesus Christ? Is it not selfishness, when the carnal mind will not consent to abandon the lusts of the flesh and the lusts of the world? Is it not selfishness, when the natural will attempts by its own resources to create a righteousness which shall avail before God? (Leonh. and Sp.).

VER. 27. **But also that the temple - - - should be despised**, etc.—How skilfully avarice can conceal itself under the mantle of zeal for religion! (Quesnel).

VER. 28. **Cried out, saying, Great is Diana of the Ephesians.**—Many mechanics make an idol of their trade. (Starke).—True religion is not maintained by means of tumults. (id.).—Who was the instigator of such a tumult and uproar? Was it Elijah, who troubled Israel [1 Kings xviii. 17, 18], or Jezebel, with all those who, like herself, were idolaters? (Gossner).—Do you shudder at the sight of such blindness on the part of people, who, in many other respects, possessed so much intelligence? Do not, however, believe that such shuddering is the sole effect which this scene should produce. Let this tumult, even if you glance merely at its original source, be a warning to you. Let the history of recent times teach you how corrupt individuals have been able to gain many adherents, to use the ignorant as their instruments, to attract by promises, to alarm by threats, and, when they assumed the guise of rectitude, to flatter human passions and employ the worst means, and have thus deluded entire congregations and large masses of men, so that these were not ashamed blindly to follow their blind guides. (Apelt).—A certain external zeal may be enkindled even in favor of the truth or of portions of it, and attract a host of followers, who convert a holy zeal for the Lord into the unholy cry; "Great is our Diana!" Thus, in the age of the Reformation, the controversy respecting Original Sin (namely, whether it belonged to the very nature or *substance* of man, or only adhered to him as an *accident* or quality not essential to his nature) was carried even into drinking-houses, and divided the meanest peasants into two parties, who usually decided the question by means of their clubs. (Williger).

VER. 29. **And the whole city was filled with confusion.**—Here we have a faithful description of a riot. One or two evil-minded men begin it; then it extends, and, like a mighty torrent, soon overflows town and country. (Starke).

VER. 30. **And when Paul would have entered in unto the people, the disciples suffered him not.**—Christians should indeed be firm, but not obstinate. (Lindhammer).—When the servants of God, who are full of His Spirit, are in danger of being carried beyond proper limits by their zeal, He often warns and restrains them even through the medium of others who have not the Spirit in the same measure. Even the most intelligent man does not always act with intelligence. (Gossner).—When the blind passions of the mob rage and foam like the stormy ocean, even the loudest voice which the witnesses of the truth could lift up, will not be heard, and, at such moments, Paul himself can adopt no other course than that of observing silence.

VER. 31. **And certain of the chief of Asia, which were his friends**, etc.—An upright teacher will always retain faithful friends, even among men of distinction and authority, although the world may hate him. Herod highly esteemed John [Mark vi. 20], however cruelly he ultimately persecuted him. Joseph and Nicodemus were secretly attached to Jesus. The genuine purity, integrity and truth, which our words and works ought to reveal, if we are the servants of Christ, will always secure the esteem and confidence of intelligent people of the world, although they may not themselves as yet be converted. A servant of Jesus will not court the favor of the world; but when God provides for his servants friends who are eminent and influential men, the latter are the instruments which a gracious Providence employs for the protection and aid of such servants in the various circumstances in which they are placed. (Ap. Past.).—Man's favor and God's grace are both desirable, when both may be found; but when man's favor is withheld, God's grace alone will suffice. (Old proverb).

VER. 32. **Some therefore cried one thing - - - knew not wherefore they were come together.**—This is still the case, in our day, with the ignorant multitude, when political and religious agitators attempt to gain adherents. Many an honest German burgher (*Spiessbürger*) has, of late years, joined in a cry with others at a popular assembly, subscribed an address, or voted at an election, and never knew what the subject really was. In such cases the intelligent man and upright Christian may sadly smile, and, with the dying Huss, exclaim: *O sancta simplicitas!* And he may devoutly remember the compassionate prayer of our merciful Highpriest: 'Father, forgive them; for they know not what they do!' [Lu. xxiii. 34].

VER. 33. **And they drew Alexander out of the multitude,** etc.—The excited mob of pagans was soon joined by malignant Jews; the latter intended to set forth Alexander as their speaker, who doubtless desired to defend the Jews, but, above all, to make a new attack on Paul. He was not, however, allowed to speak. We cannot read this narrative without shuddering; and when we reflect on all that Paul endured on that occasion, we can readily understand his meaning when he compares that trial to a struggle with wild beasts, 1 Cor. xv. 32. (Rieger).

VER. 34. **About the space of two hours cried out, Great is Diana of the Ephesians.**—Men are never made drunken by the Holy Ghost (ch. ii. 13), but often by the spirit that now worketh in the children of disobedience. (Eph. ii. 2).—That spirit often extends to them the intoxicating cup of pride and falsehood, filled to the brim, so that while they adore their idols, and thus virtually glorify themselves, they become deaf to the voice of truth, and are incapable of sober reflection. 'Great is Diana of the Ephesians!' This cry is still repeated, and the name alone of the idol is changed. The popular ideas and the heroes of the day are usually indebted for the honor and applause which they temporarily receive, to this cry of the foolish multitude. And yet this cry by no means proves that they possess any intrinsic worth. When Satan perceives that his time is nearly at an end, his fury is redoubled. The loud outcry at Ephesus plainly proved that the party which raised it, was approaching its dissolution. (Leonh. and Sp.).

VER. 35, 36. **And when the townclerk had appeased the people,** etc.—Tumults and insurrections are often more successfully suppressed by an eloquent tongue, than by a strong arm and a heavy sword. (Starke).—It is true that the townclerk's address is not an apostle's sermon; still, it shows that the speaker was a prudent, considerate, firm and just man, whom many Christian rulers might take as their model. He first of all calms the people, and gains their confidence by the assurance that the reputation of their city was incapable of being successfully assailed. But then his subsequent remarks do not accord with the sentiments of the people; he does not justify their course, neither does he place the persecuted disciples in their power. (Leonh. and Sp.).

VER. 37. **These men, which are neither robbers of churches** [temples], **nor yet blasphemers of your goddess.**—The Christians of Ephesus on this occasion receive a recompense for having walked according to the rule which Paul gave to Titus: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Tit. iii. 1, 2. (Besser).—We can here perceive with what prudence the apostles must have borne testimony against the heathen idols, since they could not be accused of having blasphemed Diana. Carnal weapons afford no substantial aid to the cause of truth. (Rieger).—It was not Paul's custom to assail the idols of the pagans in direct terms. He first of all preached Jesus Christ to them, and built up in them that which was new; the old then fell of itself to the ground. (Ahlfeld.).—Neither does it afford us, who are preachers, any aid, when we disparage the idols of the world, unless, at the same time, we magnify the name of Christ.

VER. 38. **If Demetrius and the craftsmen - - have a matter - - the law is open,** etc.—It is a mercy of God when a wise government exists, which is able to maintain law and order, and repress arbitrary conduct and injustice. (Leonh. and Sp.).—Paul here experienced the truth of all that he had said in praise of government: "He [It, *i. e.*, civil government] is the minister of God to thee for good, etc." Rom. xiii. 4. (Williger).

VER. 41. **And when he had thus spoken, he dismissed the assembly.**—Their wrath, which had been so quickly enkindled, was as quickly extinguished. (Chrysostom).—Thus the tumult was suppressed by the wisdom and eloquence of the townclerk, whom the grace of God employed as an instrument for delivering His servants from danger, and defeating the enemies of the Gospel. But the roots of such enmity cannot be destroyed except by the silent power of the divine word, and by the winning language of the Holy Ghost, who is the true defender of the people of God. O Lord Jesus, whom the winds and the sea obey, assuage thou the raging of the nations and of our own flesh and blood against thee (Rieger); calm our hearts, and teach them to obey thy truth, and to enjoy the blessed peace of thy life! (Leonh. and Sp.).

(On VER. 21–41). *The uproar raised in Ephesus against the Gospel of Christ:* I. Originating in selfishness; II. Maintained by delusions; III. Triumphantly suppressed by the power of divine grace. (Leonh. and Sp.).—*Lessons taught by experience respecting the self-deception of seditious men:* I. They claim that they have lofty aims, but are controlled by the basest selfishness; II. They suppose that they act with freedom, but they are the blind tools of artful deceivers; III. They profess to act with intelligence, but they are guilty of the most absolute folly; IV. They boast that they contend for justice, but they commit the grossest acts of injustice; V. They entertain the wildest expectations, but ultimately gain nothing. (Bobe).—*The tumult of the Ephesians, a warning for our times:* I. In its remote source and its immediate cause; II. In its progress and results. (Apelt.).—*The struggle which selfishness constantly maintains with the Gospel:* I. The means which it employs, ver. 25–27; II. The results produced, ver. 28–30. (Lisco).—*The hostility of idolaters to the Gospel:* I. Its sources, vers. 23–27; II. Its external form, ver. 28, 29. (id.).—*Rules for our conduct towards men excited by their passions, which the address of the Ephesian townclerk furnishes:* I. To recognize every element of truth in their complaints; II. To unfold any mistakes which they have made; III. To recommend lawful remedies: IV. To show the guilt and danger of disorderly proceedings. (id.).—*The Lord, protecting his church even by means of of its enemies:* I. He exposes their impure motives, and thus demonstrates the righteousness of His own cause: (*a*) the superstition, (*b*) the selfishness—of the Ephesian rioters; II. He converts the internal self-contradiction of sin into means for sustaining the truth: (*a*) the pagans reject an alliance with the Jews against the Christians—a victory of the truth, ver. 33, 34; (*b*) the tumult

terminates to the injury of its authors—the good cause suffers no harm, ver. 38-40. (id.).—*The silversmith Demetrius and his associates, in modern times:* they are, I. The abject slaves of money, whose eager search for temporal gains, banishes every thought on eternal things, ver. 24, 25; II. The blind adherents of the established order, who, at every new movement of the Spirit, dread the loss of comfort, and even fear that the world will be destroyed, ver. 26, 27: III. The self-satisfied priests of the Beautiful, who, in their idolatrous worship of Nature and Art, are unwilling to acknowledge a consciousness of sin and of their need of grace, ver. 27. (Compare Goethe's poem, entitled: 'Great is Diana of the Ephesians,' and his confession in his correspondence with Jacobi: "I cannot help it that I am one of the Ephesian silversmiths; I have spent my life in contemplating, admiring, and adoring the wonderful temple of the goddess (Nature), and in imitating her mysterious forms, and I cannot possibly derive any pleasure from the attempt of any apostle who obtrudes on his fellow-citizens another, and, moreover, a formless God,"—as Jacobi did, in his work: On Divine Things). [According to Jacobi's philosophy, God is, essentially, only a moral idea. HERZOG: *Real-Enc.* VII. 354).—TR.]. IV. The hypocritical zealots in the cause of the church and religion, whose sanctimonious zeal for the house of God, is only a veil that conceals their selfish purposes, ver. 27.—'*Great is Diana of the Ephesians,' but still greater is the God of the Christians:* I. The kingdom of nature is great and glorious, but our true home and our true peace can be found only in the kingdom of grace. II. The works of art and science which the human mind has produced, are great and beautiful, but when art and science are not controlled by the divine Spirit, and directed by the light of the Christian revelation, they go astray and enter very dark and dangerous paths. III. The power of the human will is great and mighty, but we cannot, even with the best intentions, render a pure service to the holy God, or build a temple that is worthy of Him, unless His Spirit cleanses the heart, and converts it into His sanctuary, and unless His strength is made perfect in our weakness [2 Cor. xii. 9]. IV. The history of temporal kingdoms (like Greece and Rome) records great and memorable deeds, but Christ's kingdom of the cross triumphs over all of them; Ephesus is in ruins, and the temple of Diana is destroyed, but even the gates of Hell shall not prevail against *His* Church.—*The tumult at Ephesus, an awful image of rebellion against the Gospel of God,* which is continually renewed: I. In the benighted heathen world, by the brutal and, indeed, the Satanic spirit of heathenism: the dark scenes presented by the missionary field, such as the bloody persecution in Madagascar, the mutiny in India, etc. II. In unconverted Christendom, by a carnal mind, which will not submit to the rebukes of God's word, and by the materialism of the age, which will not recognize heavenly things. III. In the hearts even of upright Christians, by the pride of reason, by self-righteousness, and by the flesh, which dreads the cross.—'*Why do the heathen rage, and the people imagine a vain thing? - - He that sitteth in the heavens shall laugh; the Lord shall have them in derision,*' Ps. ii. 1-4: I. The raging of the heathen: (*a*) their madness, ver. 23-29; (*b*) their blindness, ver. 32. II. The derision of the Lord: (*a*) He rules, in serene majesty, over His raging enemies; (*b*) He puts to shame their devices, before the whole world, ver. 35-40.—*Christ, the almighty Master of the tempest, even when unchained nations begin to rage:* I. In the hour of danger, he places his people in the ark of safety: Paul, ver. 30, 31. II. He casts rocks into the sea, against which the raging waves dash in vain: the townclerk, ver. 35 ff. III. He allows the storm of passion to expend its strength, and then subside: the appeased assembly, ver. 35-41. IV. He conducts the vessel of his church on its voyage in safety: Paul's progress, in the following chapter. —*The messengers of the Gospel, opponents, it is true, but not blasphemers, of heathenism,* ver. 37: the proof is derived, I. From their Christian prudence; with all their zeal for the house of the Lord, they are not foolishly zealous; II. From their Christian love; the indignation with which they survey the abominations of heathenism, is surpassed by the pity with which they behold the misery of the heathens; III. From their Christian wisdom; even in the gloom of heathenish folly, a spark of primitive truth may be perceived [comp. 17-22 ff.].—*The townclerk of Ephesus a model, both as a man of the people, and as a statesman:* I. His undaunted courage; II. His calmness and discretion; III. His impartial justice; IV. His benevolent spirit.—[Ver. 35-41.—*The address of the townclerk of Ephesus:* I. The circumstances which led to it: (*a*) the decline of idolatry; (*b*) the powerful influence of the Gospel; (*c*) the selfish passions of men. II. Its course of reasoning: he refers (*a*) to the apparently unfounded apprehensions of the multitude, ver. 35: (*b*) to the obvious innocence of the accused parties, ver. 37; (*c*) to the unlawful proceedings of the people, ver. 40. III. Its effect: (*a*) it delivered the apostle and his associates from personal danger; (*b*) it disappointed the malice of hostile pagans and Jews (ver. 33); (*c*) it strengthened the faith of the believers. —TR.].

B.—SECOND PART (OF THE THIRD JOURNEY); SUMMARY REPORT OF THE JOURNEY THROUGH MACEDONIA AND GREECE, AND THENCE BACK TO MILETUS.

CHAPTER XX. 1–16.

1 And [But] after the uproar was [had] ceased, Paul called unto *him* the disciples[1], and embraced *them* [saluted them on parting], and departed for to go into [went out 2 of the city (ἐξῆλθε) in order to travel to] Macedonia. *And when he had gone over [through] those parts [regions], and had given them much exhortation [exhorted 3 them with many words], he came into Greece, *And *there* abode three months. And when [And after he had abode there three months, and] the Jews laid wait for him, as [when] he was about to sail into Syria, he purposed [resolved] to return through 4 Macedonia. *And there accompanied him into [as far as, ἄχρι,] Asia Sopater [the son of Pyrrhus[2],] of Berea; and of the Thessalonians, Aristarchus and Secundus; and 5 Gaius of Derbe, and Timotheus; and [but] of Asia, Tychicus and Trophimus. *These 6 going before [went before and] tarried for us at Troas. *And [But] we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five 7 days [by the fifth day]; where we abode seven days. *And [But] upon the first *day* of the week, when the disciples [when we[3]] came together to break bread, Paul preached unto [discoursed with] them, ready [intending] to depart on the morrow [following day]; and continued his speech [prolonged the discourse, τὸν λόγον] until 8 midnight. *And [δὲ] there were many lights [lamps] in the upper chamber, where 9 they [we[4]] were gathered together. *And [But] there sat in a window a certain young man [a youth] named Eutychus, being fallen into a deep sleep: and as Paul was long preaching [long continued to speak], he sunk down with [was overcome by] sleep, 10 and fell down from the third loft [story], and was taken [lifted] up dead. *And [But] Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves [Be 11 not distressed]; for his life [soul, ψυχὴ] is in him. *When he therefore was come up again [Then (δὲ καὶ) he went up], and had broken [broke the[5]] bread, and eaten [ate something], and talked a long while [talked much with them], even till break of day, 12 so he [and thus (οὕτως) he] departed. *And [But] they brought the young man 13 [lad, παῖδα] alive, and were not a little comforted. *And [But] we went before to ship [in advance to the (τὸ) vessel], and sailed unto Assos, there [thence] intending to take in [up] Paul; for so had he appointed, minding [intending] himself to go 14 afoot [by land]. *And [But] when he met with us at Assos, we took him in [up], 15 and came to Mitylene. *And we sailed thence, and came the next *day* over against [opposite to] Chios; and the next *day* we arrived at [approached] Samos, and tarried 16 at Trogyllium[6]; and the next *day* [on the following day] we came to Miletus. *For Paul had determined [resolved][7] to sail by [past] Ephesus, because he would not spend the time [in order that it might not be necessary for him to delay] in Asia; for he hasted, if it were possible for him, to be at [come to] Jerusalem [by] the day of Pentecost.

[1] Ver. 1. Lachmann inserts the words καὶ παρακαλέσας after ἀσπασάμενος, in accordance with some manuscripts [viz., A. B. D. E.]; this reading, [omitted in *text. rec.* and by G. H.], like some others which are connected with it, seems to be spurious, and is cancelled by Tischendorf. [Alford, like Lach., inserts the two words with a comma after them. They are found also in Cod. Sin. Meyer supposes that they were a marginal gloss on ἀσπασ., borrowed from ver. 2, since no plausible reason can be assigned for the omission, if they are genuine; de Wette concurs with him.—TR.]

[2] Ver. 4. Πύῤῥου, after Σωπ. is omitted in *text. rec.*, but is sustained by four uncial manuscripts [A. B. D. E., and also by Cod. Sin.], by thirty minuscules, and by several ancient versions; it is omitted only in the two latest uncial manuscripts [G. H., also Syr. The printed text of the Vulg. omits the name, but *Pyri* occurs in Cod. Amiatinus; the Sixtine edition exhibited *Sosipater*.—TR.]. The name was perhaps dropped on account of the similarity of sound, as it resembles Βεροιαῖος [Πυρ-, Βερ-] which immediately follows. Lach. and Tisch. [also Alf. and later editors generally] have with great propriety, inserted this name.

[3] Ver. 7. The *text. rec.*, which is followed by Griesbach and Scholz, exhibits τῶν μαθητῶν [after συνηγμένων, instead of ἡμῶν], in accordance with G. H.; but this reading is undoubtedly a later alteration [by copyists], in order to suit αὐτοῖς. [See below, EXEG. note on ver. 7, 8. b.—TR.]. The manuscripts A. B. D. E. [also Cod. Sin.], twenty minuscules, and most of the versions [Vulg.], read ἡμῶν.—Further, in ver. 8, only a few minuscules exhibit ἦσαν [with *text. rec.* before συνηγ.], instead of which *all* the uncial manuscripts [A. B. D. E. G. H. also Cod. Sin., many minuscules, Vulg. etc.] sustain ἦμεν [Recent editors generally, depart here from the *text. rec.*—τοῦ before κλάσαι (ver. 7), of *text. rec.* from D., is omitted by recent editors in accordance with A. B. E. G. H. Cod. Sin.—TR.]

[4] Ver. 8. [See the foregoing note for ἦμεν.—TR.]

[5] Ver. 11. τὸν before ἄρτον [omitted in *text. rec.*], is found in A. B. C. D (original), but is omitted in D (corrected). E. G. H. It was inconsiderately dropped [by copyists] to suit ἄρτον [without the article] in ver. 7. [Inserted by Lach., Tisch., Born., and Alf.—τὸν is found in Cod. Sin. (original), but Tisch. remarks concerning a later hand: "C improbavit."—Tr.]

[6] Ver. 15. Lachmann cancels the words καὶ μείναντες ἐν Τρωγ. [and inserts δὲ before ἐχομ., all in accordance with A. B. C. E. and Cod. Sin., some minuscules, and Vulg.]. He then continues: τῇ δὲ ἐχ. But those words are found in D. G. H., and most of the minuscules, several versions, and fathers. They were probably omitted [by copyists] only because the context was not understood, which seemed [at first sight (Alf.)] to imply that Trogyllium was in Samos, whereas it was well known that this town was situated elsewhere [namely, on the Ionian coast. Meyer regards the clause as genuine, since nothing could have suggested the insertion of it at a later period.—Tr.]

[7] Ver. 16. The *text. rec.* [followed by Scholz] has ἔκρινε; but this reading is found only in the two latest uncial manuscripts [G. H.], and some fathers. Κεκρίκει, however, is far more strongly attested [viz., by A. B. C (orig.). D. E. Cod. Sin. Vulg.], was recommended by Griesbach, and has been adopted by Lach. and Tisch., [also by Born. and Alf. As an ecclesiastical portion or reading lesson began at ver. 16, the pluperfect was altered into the independent historic aorist. (Meyer; de Wette; Alf.).—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And after the uproar was ceased.**—The departure of the apostle was not, (as Hug, Ewald and others suppose), occasioned or hastened by the tumult which had occurred, as if he fled because his life was still endangered. On the contrary, the first words of this chapter specify only the time, but not the motive, of his departure; they simply inform us that he waited until quiet was restored, and then commenced the journey which he had previously (xix. 21, 22) resolved to make. ["Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5. 6." (Alf.).—Tr.]

Ver. 2, 3. **And when he had gone over those parts.**—Αὐτούς refers to the Christians in Macedonia, as the words μέρη ἐκεῖνα and Μακεδ. show. Ἑλλάς is not to be understood of Greece, exclusive of Achaia, and particularly of the Peloponnesus (Bengel); it here denotes the whole of Greece, to which Luke elsewhere applies the official name of Achaia, but which he now designates by the older and the popular name of Hellas. The participle ποιήσας is anacoluthic [comp. ἐπιγνόντες, note 5 appended to text of ch. xix. 21–41.—Tr.]; the very construction of the sentence exhibits the haste with which Luke, on this occasion, passes over the labors of the apostle in Europe. The insidious attempt of the Jews on the life of Paul was doubtless made at Corinth, from which point he had intended to proceed by water to Syria; it induced him to proceed thither by land. This route conducted him through Macedonia, but occupied so much more time than the other, that he was ultimately compelled to proceed with very great haste (ver. 16), if he desired to reach Jerusalem at the appointed time.

Ver. 4, 5. **And there accompanied him.**—Luke now refers to the attendants of the apostle, of whom he names not less than seven, while he himself, according to ver. 5 ff.; 13 ff., also belonged to the company. Three were natives of Macedonia, the other four, of Asia Minor. Sopater of Berea, who is otherwise unknown, is first named, as the apostle on his return passed through Berea, which lay further to the south, before he reached Thessalonica, to which city the two friends belonged, who are next mentioned. Of the latter, Secundus is not introduced elsewhere, whereas Aristarchus had already been in the company of the apostle at Ephesus, (ch. xix. 29), at a later period attended him during his voyage to Rome (cff. xxvii. 2), and also shared his imprisonment in that city (Col. iv. 10; Philem. 24). As Gaius was of Derbe, he was a different person from the Macedonian Gaius mentioned in ch. xix. 29. The name of Timotheus occurs without any additional remark, as previous statements (ch. xvi. 1, etc.), had already made him sufficiently known. Tychicus was also with Paul in Rome at a later period (Col. iv. 7, 8; Eph. vi. 21), and carried letters of the apostle to congregations in Asia Minor; comp. 2 Tim. iv. 12; Tit. iii. 12. Trophimus, as we are specially informed in the next chapter (xxi. 29), was an Ephesian by birth. As a Gentile-Christian, he was the innocent cause of the tumult which occurred in Jerusalem, and of the arrest of the apostle. The words ἄχρι τ. Ἀσ. specify *Asia proconsularis* as the destination of the company, without, however, denying that any of the number, *e. g.*, Aristarchus and Timotheus [xxi. 29; xxvii. 2] remained with the apostle until he reached Jerusalem. All proceeded with the latter as far as Asia, but not further. The conjecture of Baumgarten that *all* the men accompanied Paul to Jerusalem, in order to be there presented not only to the believers, but also to all Israel as the seven representatives of the converted Gentile world, is not satisfactorily sustained by the considerations which have been advanced in its favor.

Ver. 6. *a.* **And we sailed away.**—After the seven attendants had departed from Philippi, they were followed by Paul and Luke; for the latter again refers to himself in the word ἡμᾶς, ver. 5. The distinction between οὗτοι, ver. 5, (which also includes Timotheus, ver. 4) and ἡμεῖς, ver. 6, forbids us to assume [with several recent German authors.—Tr.] that Timotheus was the writer of those passages in which the pronoun "we" occurs. Luke had remained at Philippi, during Paul's second missionary journey, ch. xvi. 14 [see Exeg. note on ch. xvi. 35–40. b. *ult.*—Tr.]; he now rejoins the apostle in the same city, ver. 6, on the return of the latter from his third missionary journey. At this point, accordingly, precise specifications of the time begin, as if a journal had been kept, in which the incidents of the journey were recorded.

b. **After the days of unleavened bread,** and of the Passover, Paul sailed with Luke from Philippi; the vessel did not, however, arrive at Troas, until the fifth day, whereas, according to ch. xvi. 11, 12, the voyage from Troas to Philippi, on that occasion, required scarcely three days.

Ver. 7, 8. *a.* **And upon the first day of the week.**—Luke here relates, ver. 7–12, an event which occurred in Troas—the restoration to life of a youth, whose death had been occasioned by a fall, at the time when Paul was conducting religious services on the eve of his departure, namely, upon **the first day of the**

week. According to the Hebraistic *usus loquendi*, peculiar both to the Gospels and THE ACTS [see WINER: *Gram.* § 37. 1.—TR.], and also to the epistles of Paul (1 Cor. xvi. 2), μία is used for πρώτη. Now, the first day of the week was our Sunday; and we here observe the first trace of the observance of Sunday, which the history of the church exhibits. It cannot be denied, it is true, that this assembly of the Christians for the purpose of **breaking bread,** *i. e.*, for partaking of the bread in connection with the holy religious services—the Lord's Supper,—and for hearing the word of God, might have *accidentally* occurred on the first day of the week, since Paul's departure was to take place on the following day (Meyer). But this interpretation, at the same time, fails to explain Luke's motive for mentioning this day in such express terms. His language plainly indicates that this day was precisely one that was kept holy and one on which assemblies for religious services were customarily held. With this view the circumstance most happily agrees, that the first mention of the observance of Sunday is made in connection with a Gentile-Christian congregation, since, according to the nature of the case, this custom was introduced at an earlier period and with more ease in Gentile-Christian, than in Judæo-Christian congregations. [See CONYB. AND H., *Life, etc., of St. Paul.* Ch. XX. Vol. II. 212.—TR.]

b. **When they** [we] **were gathered together.**—[For ἦμεν, ver. 8, instead of ἦσαν, see above, note 3, appended to the text, as well as for ἡμῶν, ver. 7, instead of τ. μαθ.—TR.]. The historian indicates by ἡμῶν, that he himself was present at this assembly; he appends, immediately afterwards, the words διελέγετο αὐτοῖς, as the discourse of the apostle was essentially a farewell sermon (μέλλων ἐξιέναι), addressed to those from whom he was parting, and not to his travelling companions, among whom was the historian. This circumstance was overlooked by many persons, particularly by transcribers, who, consequently, supposed that they ought to write τῶν μαθητῶν, instead of ἡμων. The lamps were **many** in number, on account of the solemnity of the occasion (not *torches* (Luther), but hand-lamps.). ["*Lights*, literally, *lamps*, but in a wider sense than that which we attach to it, including torches, candles, lanterns, etc., and therefore, both in etymology and usage, corresponding very nearly to the word used in the English version." (Alex.).—TR.]

VER. 9. **There sat in a window a certain young man.**—Eutychus was sitting on the window, *i. e.*, on the ledge or bench of the opening, which, according to the ancient custom, was not furnished with glass, nor even, in this particular case, with a screen or with shutters; it was, literally, an open window. From this place, which was in the third story of the house, he fell down in his sleep. The construction with the four participles is the following: a young man sitting on the window, and falling into a deep sleep, while Paul long continued to speak, fell down, being overcome by sleep, etc. The article is prefixed when ὕπνος occurs the second time, as the latter had already been mentioned. Ἤρθη νεκρός simply means: he was dead when lifted up, *i. e.*, not carried into the house, but found to be dead when the people attempted to raise him up. Neither this expression, nor the context in general, furnishes any reason for taking νεκρός in the sense of ὡς νεκρός (as de Wette, Olshausen and others do), as if the young man had been only apparently dead, or had fainted, etc.

VER. 10–12. **And Paul - - - fell on him,** etc.—The procedure of the apostle, who laid himself on the dead body, resembled that of Elisha in the case of the deceased son of the Shunammite (2 Kings iv. 34), and that of Elijah in the case of the son of the widow of Zarephath [Sarepta, Lu. iv. 26] (1 Kings xvii. 21); it was his object to reanimate the lifeless body through the medium of bodily contact and vital warmth. After this act had been performed, Paul said to those who surrounded him, that they should not be disquieted nor distressed (θορυβεῖσθαι, in the middle voice, *consternor*, not merely: *to cry aloud*, as Luther and de Wette interpret the word, as this sense seems less suited to the context, than the other.). ["*Do not lament*, which, according to the Oriental habit and the import of the word, they were doing with loud and passionate outcry; comp. Matth. ix. 23; Mark v. 39." (Hackett).—TR.]. "His soul is in him," said Paul, not: "is *again* in him," but as little: "is *yet* in him." Paul *could* not say the latter, for the young man had been actually killed by the fall, and the former he *would* not say, as he did not desire to make an ostentatious display of himself and his miraculous power. Still, the whole statement is of such a nature as to show conclusively that the restoration of the deceased was effected by the miraculous operation of the apostle. Indeed, the words ἤγαγον—ζῶντα, ver. 12, as contradistinguished from ἤρθη νεκρός, ver. 9, plainly exhibit the meaning which Luke intended to convey. The statement that, after this incident, Paul broke the bread and ate (that is, performed the act which he had originally in view, according to ver. 11 compared with ver. 7), that he resumed his discourse, and that he continued even till break of day, implies that the design and the continuance of the meeting had not been seriously affected by an occurrence, the consequences of which might have been very painful. Κλᾶν ἄρτον, ver. 11, cannot be otherwise understood than as in ver. 7, although Grotius and Kuinoel allege that the expression refers in ver. 7 to a religious meal, but in ver. 11 merely to an early meal, of which the traveller partook when he departed.—Οὕτως before ἐξῆλθεν, implies that Paul commenced his journey without having found any repose during that whole night.

VER. 13–15. **And sailed unto Assos.**—Luke furnishes in these verses a detailed account of the journey from Troas to Miletus. The companions of Paul at first sailed without him, and proceeded along the coast from Troas to Assos in Mysia, opposite to the northern angle of Lesbos, while Paul went by land to the same point, the distance being nine [German] miles [twenty English miles, or, according to Sir C. Fellows, thirty miles (*Conyb. and H.* Vol. II. 213, 214).—TR.]. Luke does not explain the motive of Paul for making this arrangement (ἦν διατεταγμένος, middle voice), and the various conjectures of

commentators are alike unsupported by known facts, *e. g.*, a regard for his health (Calvin); caution, in view of hostile movements on the part of the Jews (Michaelis); official labors in the intermediate region (Meyer); the desire to be alone (Baumgarten; Ewald).—From Assos, where the apostle embarked, the company proceeded in a southerly direction, so near to the coast, that they sailed between the islands of Lesbos (on the east side of which Mitylene was beautifully situated), Chios, Samos, and the western coast of Asia Minor.—Παραβάλλειν here may mean *to touch at*, rather than *to pass over to*, which the word undoubtedly also means.—They sailed, however, from Samos to the opposite coast of Ionia, and landed at the promontory and city of Trogyllium, at the foot of mount Mycale; the distance from Samos was forty stadia. They had already passed Ephesus before they touched at Samos. Luke informs us in ver. 16, of Paul's motive for not landing at Ephesus. He apprehended, that if he visited the city, he would be unavoidably detained there; on the other hand, the time admitted of no delay, if he wished to reach Jerusalem at or before the festival of Pentecost. Hence he did not land until he reached Miletus, which was situated about nine [German] miles to the south [about 30 miles ("fifty," Alf.) distant from Ephesus.—Tr.]; here he arrived on Saturday. [See Conyb. and H. *Life, etc., of St. Paul*, II. 220.—Tr.].

DOCTRINAL AND ETHICAL.

1. The observance of Sunday is, according to scriptural history and doctrine, not legal, but evangelical, in its character. It is here mentioned in a very unpretending manner; it might even seem to be accidental that the religious services of the assembly at Troas occurred precisely on a Sunday. The apostolical sanctification of the Sunday was a custom, not a precept, and corresponded to the Spirit of Jesus, as well as to the character of the apostle Paul. The Augsburg Confession accordingly testifies that Sunday is an ordinance which shall be observed for the sake of peace and love, but that it is not absolutely necessary to salvation [Augs. Conf. *art.* XVIII.].

2. In the procedure of the Christians at Troas, religious services are combined in an intimate and holy manner with the requisitions of Christian social life. The apostle Paul takes leave of those brethren; but his farewell discourse is, at the same time, founded on the word of God, and, conversely, his instructions concerning divine things also assume the form of an easy and social conversation (ὁμιλεῖν, διαλέγεσθαι). All had assembled for the purpose of breaking the bread; it was, on the one hand, a holy and sacramental Supper of the Lord, but also, on the other, a meal of brotherly fellowship. The Spirit of Christ sanctifies the natural elements, and imparts to the bond which unites man to man, all its real strength, its lofty meaning, and its genuine and affectionate character. And the grace of God in Christ, the God-Man, is communicated to believers in visible signs and corporeal pledges. Thus the Human and the Divine, the Corporeal and the Spiritual, nature and grace, join hand to hand in Christianity.

3. The restoration of the young man to life was effected by means of the contact and embrace of the apostle. Paul placed his vital warmth in direct communication with the corpse which had scarcely become cold. The power to impart life to the dead, unquestionably did not depend on that personal contact; such an act can be performed solely by the almighty power of God. But when that power is exercised through the medium of a man filled with faith and the Spirit, it operates through corporeal and natural means. Such was usually the case with the miracles which Jesus wrought, or when the sick were healed by the imposition of hands, and here, too, when an individual was restored to life, whose death had been occasioned by a fall. But the unostentatious manner in which the apostle speaks of the act, is an evidence that, in a higher order of things, even the Supernatural becomes natural, and hence does not claim a striking or unusual character.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And after the uproar was ceased, Paul - - - embraced them.**—Paul does not flee like a hireling who seeth the wolf coming [John x. 12], but takes leave after the battle is fought and peace is restored. (Rieger).—Even though the servants of God depart, they leave a blessing behind them—not only the blessing of the seed which they scattered, but also the blessing of their prayers, the blessing of their tears which God has seen, and the blessing of the promises which the Saviour has given them. It is truly a rich blessing which the servants of God bequeath. (Ap. Past.).

Ver. 2. **And when he had gone over**, etc.—As a prudent householder is not only diligent in seeking large gains, but also careful in securing them, so, too, should the pastor not only seek to gain souls for Christ, but also diligently labor to retain them in His service. (Starke).—Paul always exhibits the same characteristic features. In prisons, in tumults, among the disciples, in the world, in journeys—in short, under all circumstances, he remained a servant of God, and never forgot, even when he walked in paths that were painful, to exhort, to comfort and to strengthen believers, wherever they could be found. How his example puts all those to shame, who lay aside their ecclesiastical character with the official robe, leaving it behind them at the church door, and who are least of all disposed to consecrate their journeys to the service of Jesus! (Ap. Past.).

Ver. 3. **And when the Jews laid wait for him - - - he purposed to return**, etc.—Paul well knew that he could not much longer escape the snares of his enemies; still, he did not wish to avoid them until the hour of the Lord had come, John vii. 30. (Williger).—He who said: "Fear not them which kill the body," [Mt. x. 28], also said: "Beware of men" [Mt. x. 17]. (Rieger).

Ver. 4. **And there accompanied him**, etc.—From what different points of view men behold the Christian! Some of them seek after his life;

others, who love him, are willing to sacrifice their lives for him. (Rieger).—Our faithful God beheld, as it seems, with special favor the fellowship of these believers with the sufferings of Paul, for He has caused the names of all those who accompanied the apostle in his exile, to be carefully recorded. He thus declares that the trial of their faith and love deserves to be perpetually remembered. (Ap. Past.).—Six or seven devout persons, who are united together, are an army which Satan dreads, especially if a Paul is their leader. O Lord! Send thou such missionaries to the heathen! (Quesnel).

VER. 6. **After the days of unleavened bread.**—Paul paused in his labors during the holy Easter-week. Journeys, which admit of delay, should not be performed on festivals. (Lindheim).

VER. 7. **And upon the first day of the week - - - came together to break bread, Paul preached unto them.**—There is a happy correspondence between the bread of the divine word and the Lord's Supper. The former is intended to prepare men for the latter—the latter creates an increased hunger for the former. (Starke).—**And continued his speech until midnight.**—The remark made in ver. 2, that Paul gave "much exhortation," and the fact that he here prolonged his discourse till midnight, beautifully illustrate the fulness of grace and the ardor of spirit which distinguished him, even at the period when the end of his life was near at hand. Still, the example of Paul affords no excuse for sermons which are of immoderate length. Not every preacher is a Paul, whose word overflows with the Spirit, and whose heart overflows with grace. Neither is every sermon a farewell sermon, as in the present case, when Paul intended to depart on the next day. (Ap. Past.).

VER. 8. **And there were many lights in the upper chamber.**—The Gospel has consecrated all the hours of the day, and also those of the night, to its service. The evening hours, which devout assemblies of believers sanctify, are precisely those which exercise the greatest influence on the soul, as they so strikingly exhibit the Lord's victory over all the powers of darkness. It is, at the same time, true, that the Adversary has already attempted, and not always without success, to introduce insidiously his own darkness into the evening assemblies of the children of light. (Williger).—The circumstance that there were many lights in the upper chamber, shows that believers were, at that time, very careful to avoid giving offence. (Rieger).

VER. 9. **And there sat in a window a certain young man.**—If this sleep at midnight exposed the young man to such danger, how can those be excused who sleep during the sermon in the day-time? And if bodily sleep exposes to danger, what is the situation of him whose soul is asleep in spiritual security? (Starke).—And how can those be excused, who never sleep in church, because they never enter it, but who, yielding to the deep sleep of security, do not indeed fall down from the third loft, but fall from God and heaven, into the abyss of sin and hell, and are entirely dead? (Gossner).—An accident which occurs during the performance of a lawful and holy act, is no evidence of divine displeasure. (Starke).

VER. 10. **And Paul went down, and fell on him.**—The act of extending the body over a corpse was performed, it is true, by Elijah and Elisha, but never by our blessed Saviour, and least of all by Peter, when he restored Tabitha to life [ix. 36 ff.]. There is a certain propriety which should characterize every act (Rieger).—**Trouble not yourselves.**—Loud demonstrations should always be avoided, when tokens of the presence of God are observed; this principle specially applies to cases in which a death occurs. We should, at such times, direct the attention of those who are present to the invisible world and to the ministry of the angels, as far as the Scriptures enable us to form conjectures on such subjects. (Rieger).

VER. 11. **When he was - - come up again, and had broken bread.**—No other interruption occurred—a beautiful illustration of the calm and thoughtful spirit which pervaded the assembly. (Williger).

VER. 12. **They brought the young man alive, and were not a little comforted.**—God can speak to us through the dead, as well as through those who live. (Starke).—The apostle restored him to the disciples alive, as a precious farewell gift. (Besser).

VER. 13. **Minding himself to go afoot.**—Without doubt Paul journeyed by land, and withdrew from the society of his beloved brethren, for the purpose of seeking a close and perfect communion with God. This witness, who was rapidly approaching the scene of his sufferings, probably felt the necessity more deeply than ever, of approaching the very presence of God by prayer, and of consecrating himself as a willing sacrifice to the holy and righteous will of God. Like Jesus, who withdrew even from his chosen disciples in Gethsemane, we separate, at such times, from all our brethren, in order to be alone with God. (Ap. Past.).

VER. 16. **For he hasted**, etc.—A teacher must have the same mind which was in his Lord and Master. Even as He voluntarily went forward and encountered sufferings and death, so Paul here hastens to be at Jerusalem on the day of Pentecost, although he knew that bonds and afflictions awaited him there, ver. 23. (Starke).

ON THE WHOLE SECTION, ver. 1–16.—VER. 1. —*The Lord bless you!* We pray, I. That God may watch over your bodies and souls; II. That he may grant you grace, by the remission of sins, and adoption as his children; III. That he may give you peace—in the church and the state, in every family and every heart. (Lisco).—Ver. 1–6. *When they persecute you in one city, flee ye into another* [Mt. x. 23]: I. Paul's manner of following this counsel; II. The lessons which we thence learn. (id.).—*Trials and persecutions, viewed as blessings to the servants of God:* I. They are more perfectly fitted by these for performing their work; II. They are more closely united to one another in love. (id.).—Ver. 7–17. *The communion of saints in love:* I. Manifested by the feast of love and by the word which is willingly preached, and willingly heard; II. Tried by an alarming event, which, by the help of God, terminated in holy joy; III. Abounding in fruits—in united

action, and patient endurance of common sufferings. (From Lisco).—*Preaching, and the Lord's Supper* (ver. 7): I. Their nature; II. The relation in which they stand to each other; III. The blessings which they diffuse. (From Lisco).—*Paul's last missionary labors*, or, "I must work while it is day, before the night cometh, wherein no man can work." [John ix. 4]. The evening of the apostle's day is approaching; the end of his pilgrimage is at hand. But he unweariedly continues his labors: I. Blessing the brethren in love, ver. 1; II. Enduring persecution in humility, ver. 3; III. Preaching the Gospel in power, ver. 7; IV. Working miracles in faith, ver. 9–12; V. Pressing toward the mark [Phil. iii. 14] in steadfast obedience.—*The memorable evening service at Troas:* I. An admonitory example of Christian zeal for the word of God; neither is the apostle weary of preaching, nor the congregation of listening, even until midnight, ver. 7. II. A warning example of human weakness and sloth; the sleep and fall of Eutychus, ver. 9. "Watch and pray, etc." [Mt. xxvi. 41]. III. A consolatory example of divine grace and faithfulness; the restoration of the young man, and the comfort of the disciples, ver. 10–12. "He that is our God, etc." [Ps. lxviii. 20].—*Trouble not yourselves!*—an affectionate admonition, addressed to every house of mourning, (ver. 10): I. Profane not the silent chamber of death, (*a*) by wild complaints against God; (*b*) by utter despair; (*c*) by an ostentatious funeral; (*d*) by unbrotherly contentions respecting the inheritance. II. Humbly submit to the Lord; (*a*) yield to his will with a patient spirit; (*b*) gratefully accept the consolations of his word; (*c*) confide with childlike faith in his gracious presence; (*d*) perform the offices of love with tenderness.—*Paul alone, on the road to Assos*, or, *The value of the hours of solitude which a diligent servant of God finds;* ver. 13, 14. They are devoted, I. To self-examination; II. To holy communion with the Lord; III. To happy repose, amid the tumult of the world; IV. To careful preparation for new conflicts.—[Ver. 9; Prov. xxvii. 1. *On sudden deaths:* I. The causes: (*a*) immediate, (*b*) remote; II. Divine purpose in permitting them: (*a*) partially hidden; (*b*) partially revealed; III. Effect which they produce: (*a*) often a deep and permanent impression; (*b*) often speedily forgotten; IV. Lessons which they teach: (*a*) respecting man's true condition on earth; (*b*) respecting his duties to his own soul.—Tr.]

C.—THE APOSTLE PAUL'S FAREWELL DISCOURSE TO THE EPHESIAN ELDERS, AT MILETUS.

Chapter XX. 17–38.

17 And [But] from Miletus he sent to Ephésus, and called the elders of the church.
18 *And when they were come to him, he said unto them, Ye know, [how, πῶς] from the first day that I came into Asia, after what manner [*om.* after what manner] I have
19 been with you at all seasons [the whole time], *Serving the Lord with all humility of mind [*om.* of mind], and with many [*om.* many[1]] tears, and temptations, which befell
20 me by the lying in wait [the plots] of the Jews: *And [*om.* And] how I kept back nothing that was profitable *unto you* [*om.* unto you], but have shewed [proclaimed
21 unto] you, and have taught you publicly, and from house to house [in houses], *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith
22 toward our Lord Jesus Christ. *And now, behold, I go [journey] bound in the spirit
23 unto Jerusalem, not knowing the things that shall [will] befall me there: *Save that the Holy Ghost witnesseth [to me[2]] in every city [from city to city], saying that bonds
24 and afflictions abide [await] me.[3] *But none of these things move me, neither count I my life dear unto myself [But I esteem not my life as worthy of mention, as far as I am concerned[4]], so that I might [in order to] finish my course with joy, and the ministry [service], which I have received of [from] the Lord Jesus, to testify the gospel of
25 the grace of God. *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God [*om.* of God[5]], shall [will] see my face no more.
26 *Wherefore I take you to record [I testify to you] this day, that I *am*[6] pure from the
27 blood of all *men*. *For I have not shunned to declare unto you all the [For I have kept back (*as in ver.* 20) nothing, but have proclaimed unto you the whole] counsel
28 of God. *Take heed therefore unto yourselves, and to all the flock, over the which [in which, ἐν ᾧ] the Holy Ghost hath made you [set you as, ἔθετο] overseers, to feed the church of God [of the Lord[7]], which he hath purchased with his own blood.
29 *For I know this, that [I know that[8]] after my departing [arrival] shall grievous [ra-

30 vening] wolves enter in among you, not sparing [who will not spare] the flock. *Also [out of the midst] of your own selves shall [will] men arise, speaking perverse [per-
31 verted] things, [in order] to draw away [the, τοὺς] disciples after them. *Therefore watch, and remember, that by the space of [that for] three years [night and day] I ceased not to warn [exhort] every one night and day [*here om.* night and day] with
32 tears. *And now, brethren [*om.* brethren[9]], I commend you to God, and to the word of his grace, which [who] is able to build[10] you [*om.* you] up, and to give you [*om.*
33 you[11]] an inheritance among all them which [who] are sanctified. *I have coveted no
34 man's [desired of no one] silver, or gold, or apparel. *Yea, [*om.* Yea[12]] ye [Ye] yourselves know, that these hands have ministered unto my necessities, and to them that
35 were with me. *I have shewed you [in] all things, how [*om.* how] that so laboring ye ought to support [sustain] the weak, and to remember the words[13] of the Lord Jesus, how he [for he himself, ὅτι αὐτὸς] said, It is more blessed to give than to receive.

36 *And when he had thus spoken [had said this, ταῦτα], he kneeled down, and
37 prayed with them all. *And they all wept sore, and [And there was much weeping
38 on the part of all, and they] fell on Paul's neck and kissed him, *Sorrowing most of all for the words [word, τῷ λόγῳ] which he spake, that they should see his face no more. And they accompanied him unto the ship.

[1] Ver. 19. πολλῶν before δακρύων is a later addition; it is wanting in the majority of the uncial manuscripts [A. B. D E., also Cod. Sin.], and in many versions [*e. g.* Vulg.; but it is found in C. G. H. It is dropped by recent editors generally "probably an interpolation; see 2 Cor. ii. 4." (Alf.; Meyer.).—Tr.]

[2] Ver. 23. a. The five oldest manuscripts [A. B. C. D. E., and also Cod. Sin.] insert μοι after διαμαρτύρεται, which the *text. rec.* has inaccurately omitted in accordance with the two latest manuscripts [G. H.; it is reproduced in the Vulgate (*mihi*), and inserted by recent editors generally.—Tr.]

[3] Ver. 23. b. [Instead of *abide me* (Wiclif, Tynd., Cranmer, Geneva, Rheims), the margin of the Engl. version offers *wait for me;* the original με—μένουσιν may be rendered *await me.*—Tr.]

[4] Ver. 24. The most difficult reading undoubtedly here claims the preference; it is supported by four manuscripts of the highest rank (Vatic. [B.]; Ephraemi, *rescr.* [C.]; Cambr. [D. (corrected).; Cantabrigiensis, or, Bezæ]; and Codex Sinaiticus); it is the following: ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ [this is the reading adopted by Tisch. and Alf.]; the *text. rec.*, on the other hand, reads [with E. G. H.]; ἀλλ' οὐδενὸς λόγου ποιοῦμαι οὐδὲ ἔχω τ. ψ. μου τιμίαν. Lachmann reads: οὐδενὸς λόγον ἔχω οὐδὲ ποιοῦμαι τ. ψ. τιμ. ἐμ. The two latter are obviously alterations of the original text, intended to furnish an easier reading. [The variations in the manuscripts are very numerous. D (original) exhibits: οὐδ. λόγον ἔχω μοι, οὐδὲ ποι. τ. ψ. μου τιμ. ἐμαυτοῦ. A later hand, C, corrected the original text of Cod. Sin., as given above, thus: λογον εχω ουδε ποι. The Vulg. has: *Sed nihil horum vereor, nec facio animam meam pretiosiorem quam me.* Bornemann agrees mainly with Lach. but inserts μοι after ἔχω and μου after ψυχην. Meyer agrees with Tisch., and with him thinks that the reading of *text. rec.*, and that of Lach (from A. D (original). and minuscules), are corrections of the original, which was not understood by copyists.—The words μετὰ χαρᾶς of *text. rec.* from C. E. G. H., are omitted in A. B. D. Cod. Sin. Vulg., etc., and are dropped by Lach., Tisch., and Alf., but retained by Scholz.—Tr.]

[5] Ver. 25. τοῦ θεοῦ after βασιλείαν is an explanatory addition, not found in the three most important uncial manuscripts [A. B. C.], and some other authorities, and would unquestionably not have been omitted, if it had originally belonged to the text. [The two words are found in E. G. H. Vulg. (*Dei*); D. has τοῦ Ιησοῦ. They are not found in Cod. Sin., and are omitted by Lach., Tisch., and Alf.—Tr.]

[6] Ver. 26. [Instead of ἐγὼ, as in *text. rec.*, without a verb, Lach. and Tisch. read εἰμι. The former reading is found in A. G. H.: the latter in B. C. D. E. Cod. Sin. Vulg. (*sum*). Alford retains ἐγὼ, and, adopting Meyer's view, says that εἰμι was taken from the margin, and substituted for the original ἐγὼ.—Tr.]

[7] Ver. 28. We have here a variation in the reading of the text, which is one of the most important, in a doctrinal point of view, of all those that occur in the New Test., namely τ. ἐκκλησίαν τοῦ κυρίου, and τ. ἐκ. τ. θεοῦ. The latter is the reading of the *text. rec.*; the former, however, is decidedly sustained by *external* evidence, and is undoubtedly the original reading. For four of the uncial manuscripts (Alex. [A.]; Cod. Ephraemi [C (original).]; the Cambridge MS. [D.], and Cod. Laudianus [E.]), fourteen minuscules, several oriental versions, and all the earlier church fathers exhibit κυρίου. There is only *one* uncial manuscript, the Vatican [B], in which θεοῦ occurs; but it is also found, according to Tischendorf's *Notitia editionis codicis bibliorum Sinaitici*, 1860, in the Sinaitic codex recently discovered by him, and belonging to the fourth century; [In the edition of 1863, Lipsiae, Tisch. does not indicate that any later hand altered the original, θεοῦ]; it is, besides, found in several minuscules and in the Vulgate, but not in the writings of any one of the church fathers who flourished previously to the fourth century and the Arian controversies. Some manuscripts combine both readings, κυρίου and θεοῦ, in some cases with καί [as C (second correction). G. H.], in others, without it.—With regard to *internal* evidence, the very fact which Bengel adduces *in favor* of the reading of the *text. rec. i. e.*, θεοῦ, decides *against* it: Paul never employs in his Epistles the expression ἐκκλησία τοῦ κυρίου, but eleven times the other expression ἐκκλ. τ. θεοῦ. [Once αἱ ἐκκλ. τοῦ Χριστοῦ, Rom. xvi. 16.—Tr.]. On this account certain copyists placed on the margin the Pauline *terminus*, and this circumstance led, in some cases, to the combination of κυρίου and θεοῦ, and, in others, to the alteration of κυρίου to θεοῦ. And, independently of this circumstance, the expression αἷμα τοῦ θεοῦ corresponded very fully to the doctrinal tendencies of the fourth and fifth centuries. [The reading θεοῦ is adopted by Mill; Wolf; Bengel; Matthaei; Knapp; Scholz; Rinck; Stier; Alf.; etc.; κυρίου, by Grotius: Le Clerc; Wetst.; Griesb.; Kuin.; de Wette; Meyer; Lach.; Tisch.; Bornemann, etc.—οὖν after προσέχετε, of *text. rec.*, from C. E. G. H., is omitted in A. B. D. Cod. Sin. Vulg. It was dropped by copyists or writers of the *lectionaria*, as an ecclesiastical reading lesson began with προσέχετε (de Wette; Alf.) It is accordingly retained by Alf., although omitted by Lach. and Tisch.—Tr.]

[8] Ver. 29. The original reading is οἶδα, and not γὰρ οἶδα τοῦτο, as Tischendorf alleges; he adopts the reading of the *text. rec.*, but is sustained only by some of the later manuscripts [C (second correction). E. G. H.]. The words γὰρ and τοῦτο are favorite amplifications of the text. They are not found in A. B. C (original) D. Cod. Sin.; the Vulgate has simply *scio*. They are rejected by recent editors generally.—Cod. Sin. (original) reads: εγω οιδα οτι εισε.; a later hand, C, inserted δε before οιδα.—Tr.]

[9] Ver. 32. a. ἀδελφοί after ὑμᾶς is unquestionably also a later addition; it is wanting in A. B. D., and six ancient versions. [It occurs in C. E. G. H., but not in Cod. Sin., nor in Syr., Vulg., etc., and is dropped by Lach., Tisch., Born. and Alf.—Tr.]

[10] Ver. 32. b. οἰκοδομῆσαι is the original reading. Tischendorf has erroneously adopted the compound ἐποικοδ. [of *text. rec.*], on the authority of the two latest uncial manuscripts [G. H.], whereas the simple form is sustained by the other five uncial manuscripts [A. B. C. D. E., and also Cod. Sin.—Lach and Alf. adopt the latter.—Tr.]

[11] Ver. 32. c. [The *text. rec.* inserts ὑμῖν after δοῦναι, with C. G. H. It is omitted in A. B. D. E., Cod. Sin., Vulg., and dropped by Lach., Tisch., and Alf.—There is no pronoun in the Greek, corresponding to "you" after "build" in the Engl. version.—Tr.]

[11] Ver. 34. [The *text. rec.* inserts δὲ after αὐτοὶ, on doubtful authority; the particle is omitted in A. B. C. D. E. G. H., Cod. Sin., and is dropped by recent editors generally.—Tr.]

[12] Ver. 35. The Gen. plur. τῶν λόγων [of *text. rec.*] is undoubtedly the original reading; neither τὸν λόγον [in G., and some minuscules; Vulg. *verbi*], nor τοῦ λόγου [in other minuscules], is sufficiently supported by external evidence; the two readings were merely suggested by the fact that only *one saying* of Jesus is here quoted.

EXEGETICAL AND CRITICAL.

Ver. 17-21. **And from Miletus.**—It is obvious that the apostle addressed this memorable farewell discourse to the elders of the congregation of Ephesus, that is, to them alone, and not also to those of neighboring congregations (Irenæus: *Adv. Haer.* III. 14, 2). He reminded them, first of all, of the fidelity and conscientiousness with which he had labored among them. Although the words ἀπὸ πρώτης - - - Ἀσίαν precede πῶς - - - ἐγενόμην, they logically belong to the latter, and not to ἐπίστασθε. He describes his conduct in ver. 19-21, as that of a servant who was on all occasions sincere and faithful to the Lord Jesus Christ. Πᾶσα ταπεινοφρ. is a genuine Pauline expression, denoting every possible expression of humility. Ὡς, etc., in ver. 20, is an additional exposition of πῶς - - - ἐγενόμην in ver. 18. Ὑποστέλλεσθαι occurs also in classic writers, *e. g.*, Demosthenes, Isocrates, Plutarch, as descriptive of the act of speaking with reserve, while οὐδὲν ὑποστ. indicates that of speaking openly and candidly. A phrase like τοῦ μὴ ἀναγγ. expresses design, only in consequence of the original import of the infinitive with the genitive of the article [Winer: *Gram.* § 44, 4, b. sqq.—Tr.]; here, however, and in many other places, it refers simply to the manner or form: *quominus ea vobis annuntiarem.* Διαμαρτύρεσθαι is here followed by the accusative of the object to which the testimony practically refers, and to which it urges men to give heed. Μετάνοια εἰς τ. θεόν is a change of mind, a turning back to God, and ought not, as Beza, Bengel and others suppose, to be restricted to the pagans, as if it were not necessary, in the view of Jesus and the apostles, that the Jews should be converted as well as the pagans, in order to be received into the kingdom of God.

Ver. 22. **And now, behold, I go bound,** etc.—The apostle, who had hitherto spoken of the past, now refers to the future. Different interpretations have been given of the phrase δεδεμένος τῷ πνεύματι, both δεδεμ. and τῷ πνεύ. having been variously explained. The former has often been supposed to refer to bonds and fetters: *spiritu jam alligatus, vincula prœsentiens* (Erasmus, Grotius, Bengel). But this interpretation by no means accords with the words τὰ - - - μὴ εἰδώς; hence δεδεμ. must be taken in the figurative sense of *urged, compelled.* Many interpreters, further, assume that πνεῦμα refers to the Holy Ghost, and suppose the sense to be, either, *compelled by the Holy Ghost* (Beza, Calvin), or, *bound to,* that is, *depending on the Holy Ghost* (Meyer, first edition), or else interpret: "By the impulse of the Holy Ghost I go bound" (Oecumenius). But as τὸ πνεῦμα τὸ ἅγιον is expressly mentioned in ver. 23, the word πνεῦμα, standing alone, ver. 22, cannot be understood of the Spirit of God, but can refer only to the spirit of the apostle himself, in the following sense: "I go to Jerusalem, impelled in spirit, led by an internal necessity." [This is the interpretation which Meyer gives in his *third* edition (1861), in which he expressly rejects the opinion which he had stated in the *first*, to which Lechler refers above.—Tr.]

Ver. 23. **Save that the Holy Ghost.**—Ὅτι after πλήν is still dependent on εἰδώς. The Holy Ghost *witnessed*, namely, through the mouth of Christian prophets; comp. ch. xiii. 2; xxi. 4; x. 11. Paul says that from city to city it is foretold to him that bonds and afflictions await him in Jerusalem. It is true that such predictions have not yet been mentioned, and none of that nature are introduced until ch. xxi. 4, 11. But what evidence do we find that Luke, who, after verse 2, merely gives a summary of the events that occurred, did not omit predictions of this class? It is only such evidence which would give force to the assertion that Luke here speaks proleptically (Schneckenburger: *Zweck d. Apgsch.* p. 135). The predictions of the prophets led the apostle to expect imprisonment and other tribulations in Jerusalem; still, he did not precisely know (ver. 22) what things would there befall him.

Ver. 24. **But none of these things,** etc.—The reading οὐδενὸς λόγου ποιοῦμαι τ. ψυχὴν τιμίαν ἐμ., can scarcely be so construed (with Meyer) as to connect together the words οὐδενὸς λόγ. τίμιαν; for even if τίμιος occurs on one occasion (Plato, *Soph.* 216. c.) with the genitive of value, it is nevertheless employed absolutely in far the greatest number of instances, particularly as ποιοῦμαι itself already involves the conception of valuing. Hence the literal meaning would be: "I esteem not my life as worthy of mention, as a life precious to myself." The two other readings [see note 4 above, appended to the text,—Tr.], *i. e.*, λόγον ἔχω and λόγ. ποιοῦμαι imply: "I have regard to nothing, and, further, do not count my life dear to myself." Bengel takes ὡς τελειῶσαι comparatively, in the sense: "My life is not of so much importance or value to me as the finishing of my course." This interpretation is marked by simplicity, in its grammatical aspects, but, logically, is less satisfactory than the former, as, if it were correct, we would necessarily expect: "finish my course with *fidelity*," instead of "with *joy*." [On the reading μετὰ χαρᾶς, see above, note 4, ult.—Tr.]. Accordingly, the infinitive with ὡς here expresses the design: "In order that I might finish my course with joy." [Winer: *Gram.* § 44. 1.—Tr.]

Ver. 25. **And now, behold, I know.**—The apostle did not know the things that would befall him in Jerusalem (ver. 22). But he declares that he positively knows that those who came from Ephesus, and, indeed, all the congregations in which he had preached the Gospel, would no more see his face. [Still, οἶδα, as in ch. xxvi. 27, does not necessarily imply that Paul spoke from divine and unerring knowledge; it may simply express his own conviction of the certainty of that which he says. (Alf.).—Tr.]. The words ὑμεῖς πάντες assume, as it were, that the Ephesian elders are the representatives of

all the Christian congregations which Paul had founded in Europe and Asia Minor. The words κηρύσσων τὴν βασιλείαν [omitting τοῦ θεοῦ, see note 5, appended to the text.—Tr.] with great force and brevity express Paul's consciousness that he is the *herald* of a king and of His kingdom. He very decidedly utters a presentiment of his own death, but does not speak as if he had received a divine revelation on that point. It is true that at a later period he speaks in his Epistles written during his imprisonment in Rome, *e. g.*, the Epistle to the Philippians [ii. 24; Philem. 22], as if he were not sure that he would not be set at liberty and again see his congregations. But as his liberation in Rome is, historically, very doubtful, his presentiment in this case did not deceive him. And the assertion [of some recent German writers,—Tr.] that Luke put these words in the mouth of Paul *post eventum*, cannot be defended, until it is demonstrated that Paul could not possibly have really used such language on that occasion.

Ver. 26, 27. **Wherefore I take you to record** [I testify to you] **this day**; the sense is: "I do so, because I now take leave of you, and shall never see nor address you again." Bengel here takes μαρτύρομαι in the sense in which it frequently occurs in classical writers, namely: *testem cito, in testimonium voco*. This interpretation would be very satisfactory, if the dative ὑμῖν were not here appended [as, *e. g.*, Gal. v. 8, "I testify to."—Tr.], whereas the word, when used in the sense which Bengel gives to it, is followed by the accusative. Verse 27 is identical with verse 20 in the matter, and, to a certain extent, also in the words. The **counsel** of God is his counsel of redemption and grace; πᾶσα, that is, **all** that belongs to this counsel. [Καθαρος etc., that is: "I am not myself guilty, if any man perishes"; see xviii. 6. Καθαρὸς ἀπό is not a Hebraism, נָקִי מִדָּם ; καθαρὸς is sometimes found also in Greek writers in combination with ἀπό (*Kypke*, II. p. 108 f.), although it is generally followed by the genitive (*Bernhardy*, p. 174). (Meyer).—Tr.]

Ver. 28. **Take heed therefore unto yourselves.**—The farewell exhortation, ver. 28 ff., is connected with the apostle's testimony respecting his innocence. The sense is: "No guilt attaches to *me;* it could attach only to yourselves. Therefore (οὖν), perform your part faithfully, by caring alike for yourselves and for the whole flock." The congregation is, as it were, a flock, which must be fed and protected against ravening wolves (ποίμνιον, ποιμαίνειν, λύκοι). Such services the elders are expected to render, as they are the appointed **overseers**. The word ἐπίσκοποι is, properly speaking, not here employed as an official title, but is intended to describe the task and duty of the elders, that is, to take the oversight [comp. 1 Pet. v. 2] of the flock, and exhibit watchfulness and care. [The word "is here applied to the same persons who were before described as *elders*, proving clearly that the titles are convertible in this case, as they are in Tit. i. 5–7; a conclusion strengthened by the otherwise inexplicable fact that both are never named together as distinct classes of church officers." (Alex.). See Exeg. note on ch. xi. 29, 30. *b.*—Alford says, on ver. 17: "The English Version has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers,' whereas it ought there as in all other places to have been 'bishops,' that the fact of *elders and bishops having been originally and apostolically synonymous* (terms) might be apparent to the ordinary English reader, which now it is not."—Tr.]. The word ποιμαίνειν itself comprehends both the practical guidance and government of the flock, and the act of nourishing and furnishing it with the wholesome food of the word and all the means of grace. Περιποιεῖσθαι means *to acquire, to make any thing one's own property;* see Doctr. and Eth. no. 7.

Ver. 29, 30. **I know - - - grievous wolves.**—Thoughtful pastoral fidelity and attention are the more necessary, since (γάρ) wolves and seducers will come; the wolves are βαρεῖς, that is, ravening and ferocious; the term describes persons who will deal in a pitiless manner with the congregation. They will come μετὰ τ. ἄφιξίν μου; these words refer, as most of the interpreters allege, to the *departure* or the *decease* of the apostle; ἄφιξις, however, never signifies *departure*, but always and only *arrival, going to a place*. [Still, the word occurs twice in Demosthenes, joined with οἴκαδε, in the sense of *departure for home*, p. 1463, *ed. Reisk.*, (πέρι τ. ὁμον. Vol. 8. p. 497. Lond. 1828,) and p. 1484 (ἐπιστ. γ'.), that is, *reditus domum*. In 3 Macc. vii. 18, ἄφιξιν—ἕως εἰς τὴν ἰδίαν οἰκίαν, the usual meaning of *departure* seems to be intended.—Tr.]. Hence, the words simply imply: "After I have come, persons of an entirely different character will also come." Bengel says: *primum venit Paulus, deinde venient lupi*. But they come εἰς τ. ἐκκλ., and not ἐπὶ τ. ἐκκλ., that is, they come from *without*, and enter *into* the congregation. According to this view, Paul cannot refer to persecutors (Grotius: *persecutio sub Nerone*), but only to false teachers, who, however, will come from without. In ver. 30, on the other hand, seducers are indicated, who will proceed from the bosom of the church. The word ἀποσπᾶν implies that all who would attach themselves to these persons, would be guilty of apostasy from the truth, and from the true church of Christ.—When we consider the contests which the apostle had already at that time maintained with false teachers, as his Epistles show, and the accurate knowledge which he possessed of the state of affairs in Ephesus, and in Asia Minor in general, it cannot in the least surprise us, that, when he glances at the future, he should predict that the congregation at Ephesus would encounter internal and external dangers; and these he has, moreover, sketched only in their general outlines. We have, therefore, no reasonable ground for suspecting that we have here an anachronism, or a prediction made *after* the events had occurred, which the historian has put into the mouth of the apostle (as Baur and Zeller assume).

Ver. 31. **Therefore watch.**—Διὸ γρηγ., that is, on account of the impending danger, a watchful oversight becomes the duty of the elders. According to Paul's statement, as here recorded, he had resided three years at Ephesus. According to ch. xix. 8–10, he had taught during three months in the synagogue, and, afterwards, two years longer in the school of Tyrannus. These two statements will not be found to be contradictory, when we remember that the narrative does

not profess to furnish precise chronological dates, and that, besides, it would be out of place to expect such in the present connection. [See Exeg. note on ch. xix. 9, 10. *b*.—Tr.]

Ver. 32. **And now,—I commend you.**—If the elders are to exhibit inviolable fidelity, they must themselves be firmly established in the grace and fellowship of God; hence Paul commends them to the mighty and faithful protection of God. For τῷ δυναμένῳ, etc., cannot, with Erasmus and others, be referred to λόγῳ [taken in the sense of word, doctrine, Tr.], and the interpretation according to which the personal [Johanneic (Meyer)] Logos is meant (Gomarus, Witsius), has no foundation whatever; the act of bestowing the eternal inheritance cannot possibly be ascribed to the word, but only to the personal God. Hence, τῷ δυναμ. must, with the Vulgate, Luther, Calvin, Grotius, Bengel, etc., be referred to θεῷ, so that the words καὶ τ. λόγῳ τ. χάριτος αὐτοῦ are parenthetically introduced ["a very natural hyperbaton occurs here" (Meyer).—Tr.].—God can **build up**, that is, bestow sound and enduring spiritual life; and He, too, is able to give an inheritance, that is, to grant a rightful and abiding share in the blessed kingdom, **among** all, that is, in fellowship with all, those who are consecrated to Him.

Ver. 33–35. *a*. **I have coveted no man's silver or gold.**—Finally, the apostle refers to his own disinterested course of conduct [comp. 1 Sam. xii. 3], and exhorts the elders to adopt the same course, in accordance with the saying of the Redeemer. Πάντα emphatically commences the sentence, and signifies: *in all things* [comp. 1 Cor. x. 33; Eph. iv. 15]; ὑπέδειξα, namely, by his own example. The words ἀντιλαμβ. τ. ἀσθενούντων can scarcely be understood in a literal sense, in which case they would refer to the care which should be taken of those who are sick and feeble in body. It is already a deviation from the original sense, when they are interpreted as referring to the support of the poor (Chrysostom; de Wette); for, although ἀσθενής unquestionably signifies "poor" in some passages of classic Greek writers, which Wetstein has collected, the verb ἀσθενεῖν and its participle never have this meaning. No other interpretation, therefore, remains, except that according to which ἀσθενοῦντες refers to those who are weak in faith and Christian sentiments or principles [comp. Rom. xiv. 1; xv. 1; 1 Cor. ix. 22; 1 Thess. v. 14]. Ἀντιλαμβ. is accordingly to be understood as descriptive of tender forbearance and of encouragement given to the weak, in so far as any demand [on the part of the elders, etc.] for money and pay, or even the mere acceptance of them might lead the minds of those who were not yet firmly established in the faith, to suspect that covetous feelings had prevailed, and might thus close every avenue to the truth; the absolute disinterestedness of a teacher, would, on the contrary, tend to encourage and strengthen them. ["It may be added, that Paul, although he waived his own right to a maintenance from those to whom he preached, was remarkable for the decision with which he asserted that right in behalf of others; comp. Rom. xv. 27; 1 Cor. ix. 13, 14; Gal. vi. 6; 1 Tim. v. 17, 18. See also the Saviour's rule on this subject in Luke x. 7." (Hackett).—Tr.].—Among the many words of Jesus referring to this point (λόγων), Paul quotes only one saying, which is not found in the four Gospels, but which he doubtless derived from oral tradition. We should assuredly not so restrict the original meaning of this saying of Jesus, as if it merely taught that the act of giving rendered more happy than that of receiving. (Meyer). In its full and comprehensive sense it teaches that giving is a *more blessed* act than receiving, for it glances from God to man (of which an analogy may be found in Matth. v. 48, and other passages), and both the giving and the receiving embrace, in the widest sense of the terms, spiritual and bodily, temporal and eternal blessings. The application which Paul makes of the saying in this sense, is then the more appropriate. ["The special application of this *general* remark of Christ, as the apostle, according to the context, intended, is the following: The act of giving *spiritual* blessings, when compared with that of receiving temporal gains as pay, confers greater blessedness than the latter. The μακαριότης itself, is that of eternal life, in conformity to the conception of the Messianic mode of recompensing, Luke vi. 20 ff. and ver. 38; ch. xiv. 14." (Meyer, 3d ed.).—Tr.]

b. This address consists of three parts: I. A retrospective view of the past, ver. 18–21. Paul reminds the elders of the labors which he had performed in Ephesus. II. A glance at the future, and Paul's announcement of his final separation, ver. 22–25. III. An exhortation to the elders respecting their duty to the congregation, in view of Paul's own faithful and disinterested labors in its behalf, ver. 26–35. It is not necessary to enlarge upon the general character of this address, or to show how well it is adapted to the circumstances, when viewed as a farewell address of an upper shepherd, how impressive and affecting it is, how full of love and holy earnestness. And yet it has recently been represented as unhistorical, and as altogether the original production of the author of The Acts (Baur and Zeller). Tholuck has, on the other hand, demonstrated (in the *Studien und Kritiken*, 1839, p. 305 f.) that this address breathes the same spirit, and exhibits the same emotions of the heart, which we find in the Pauline Epistles. Moreover, as far as *doctrinal* points are concerned, the views which are peculiarly Pauline in their character, are here distinctly expressed; comp. Doctr. and Eth. no. 4 and no. 7.

Ver. 36–38. **And when he had thus spoken.**—At the conclusion the apostle kneeled down, and, when all who were present had done the same, he closed his address to men by offering a prayer to God. ["The mention of his kneeling seems to imply that it was not his customary posture in public prayer, but one occasioned by the strength of his emotions. Long after, as we learn from Justin Martyr and others, it was the practice of the church to stand in public prayer upon the Lord's Day, etc." (Alexander).—Tr.]. Then each individual took leave of Paul by embracing and kissing him, amid many tears; the grief of his friends was the deeper, as he announced that they would never see him again; θεωρεῖν graphically describes the scene. ["It suggests the idea of the interest

and affection with which they looked upon that countenance for the last time." (Hackett).—Tr.]. Paul himself had simply said: ὄψεσθε. (Meyer). Finally, they escorted him to the vessel, and then reluctantly parted from him.

DOCTRINAL AND ETHICAL.

1. Paul declares more than once in this address that he had taught *the whole truth* in Ephesus, and kept back nothing, ver. 20, 27. He does not, therefore, lay a stress solely on the circumstance that he had taught the truth in its *purity*, that he had introduced no errors when he imparted a knowledge of the actual will and counsel of God (βουλὴ θεοῦ, ver. 27), and that he had communicated truths which were profitable to the souls of men (τὰ συμφέροντα, ver. 20), without mingling with them matter that was unprofitable, or even pernicious, and adapted to lead men astray. He expressly adds, for the purpose of justifying himself and of demonstrating that he was pure from the blood of all men, that he had kept back *nothing*. He had proclaimed the truth alike in its *purity* and in its *fulness*. The word of God is an *organism*, of which all the parts are closely connected, so that not a single member can be neglected or set aside, without inflicting an injury on the other members. God's decree of redemption constitutes a whole, in which righteousness and grace, the realization and the appropriation of salvation, conversion and sanctification, the individual and the congregational, may certainly be distinguished, but which cannot be separated without guilt and loss. In God Himself and in His work of salvation, all is inseparably and eternally united. So, too, when the Gospel is proclaimed, and also when the science and doctrines of theology are taught, no part should be set aside and overlooked; the pure truth, and the full, entire truth, ought to be developed, and all the aspects and articles of the truth be exhibited in their actual *temperamentum*—in their natural harmony.

2. The apostle describes his labors as having been of a twofold character: public, and from house to house, ver. 20; he had directed his attention not only to the congregation, but also to every individual, ver. 31. He neglected neither of these, and neither should at any time be neglected. Christianity undoubtedly seeks the salvation of the *individual* soul through conversion and sanctification; it forms anew the ties of a living and blessed communion of man with God, which sin had severed, and continually adds to their strength during the process of man's renewal. The Spirit of God is imparted to individuals, and constitutes them the children of God. But the individualism of Christianity is not unhealthy and anchoretical; conversion to the Lord, on the contrary, creates a social feeling even in those who had lived in solitude; the family, like the congregation and Christendom, is, by degrees, thoroughly pervaded by the spirit of Christianity. And this is a regeneration not only of the individual, but also of the human race (the second Adam, 1 Cor. xv. 45, 47), according to its various communities.

3. Paul testified both to the Jews and to the Gentiles, *repentance* and *faith*, ver. 21, that is, a change of mind or return to God, and faith in the Lord Jesus. He did not separate the one from the other; and such a course the truth in its *fulness* requires. Faith without repentance is superficial; the prominent feature of faith is a contrite heart; Christ came to call, not the righteous, but *sinners* to repentance. Repentance without faith is either destitute of comfort and hope, and ends in faintheartedness and despair, or is self-righteous, and ends in the effort to make redemption superfluous.

4. Paul twice terms in this address the Gospel *the word* of the grace *of God:* τὸ εὐαγγ. τ. χάριτος τ. θεου, ver. 24; ὁ λόγος τ. χάρ. αὐτοῦ, ver. 32. The peculiar and essential feature which distinguishes the revelation of God in Christ from that of the old covenant, is the manifestation of grace towards the sinner—redeeming, forgiving, sanctifying, and saving grace. But the apostle Paul was not enabled to exhibit this grace as the central point of the whole counsel of God in Christ, and to give it such a concise name, until he had been personally conducted to Christ, and the great work of his life among the Gentiles had imparted to him this knowledge. The fact that the Gospel is here designated by *this* name, is an evidence of the genuineness of the discourse.—The high value which the apostle assigns to the *word* of grace, also claims attention. The ministry which he had received from Christ, refers solely to the *proclamation* of the Gospel of the grace of God, ver. 24. Thus the word of grace acquires a lofty and noble character. This word of God's grace is, accordingly, represented in ver. 32 as a *power*. It is true that the terms: τῷ δυναμένῳ οἰκοδ. καὶ δοῦναι κληρ. refer to God Himself, and not to His *word*. Still, the language in which the brethren are commended not only to God Himself, but also to His "word," would be unmeaning, if the word of God were not in itself also powerful and efficient. Hence, it is a power (comp. Rom. i. 16), which "strengthens, comforts, and aids us" (Catech. Maj. *Præf.*). [Luther's preface to the Large Catechism, p. 394. ed. R.—Tr.]—it is a genuine *means of grace*.

5. Paul speaks with a sad presentiment of the things which shall befall him in Jerusalem; prophets, enlightened by the Holy Ghost, tell him that bonds and afflictions await him; he himself attaches no value to his life, and knows that the congregations which he had founded, shall see him no more, ver. 22–25. Such remarks are undoubtedly very significant. Still, they are not sufficient to produce in us the conviction that it had really been determined in the counsel of God that Paul should be allowed to die in Jerusalem as a martyr, but that God had graciously looked at the tears and intercessions in behalf of the apostle on the part of all the Gentile congregations, had, accordingly caused him, when condemned to death, to be rescued by the Romans (*e. g.*, ch. xxi. 31), and had prolonged his life and ministry (Baumgarten, II. 2, 89 ff.). As long as no passage can be adduced which unequivocally expresses such views, it is by no means advisable to resort to such suppositions.

6. *The office, and the Holy Ghost.* The elders

are *set* as overseers by the Holy Ghost, for the purpose of feeding the church of the Lord, ver. 28. We are not informed of *the manner* in which the elders at Ephesus obtained their office, but from analogy (ch. vi. 2 ff.; xiv. 23), we may assume that they were chosen under the direction of the apostle, and not without the coöperation of the congregation, and that they were consecrated by the imposition of hands in connection with prayer. Such were the human and visible features of the case; the apostle, however, also directs attention to those which were invisible and divine. It was the *Holy Ghost* to whom the action is really to be ascribed; it was, in truth, He who had appointed and commissioned the individuals, and to whom they were bound and accountable. The apostle does not deny that men performed a certain part, but he gives special prominence to the decisive action of the Holy Ghost, which it would be *at least* as erroneous and unjust to overlook as the former. As the Divine and the Human are *one* in the Redeemer, so, too, they are one in the church, which is, indeed, "the church of the Lord" (ἡ ἐκκλ. τ. κυριόυ). There is in so far a difference, that, in the church, the Spirit of the Father and the Son acts, and that the union of the divine and human is not personal and inseparable. But in all the appropriate transactions of the church, which refer to the kingdom of God, and are performed in dependence on God and His Anointed One, in conformity to the divine word, and with prayer, it is the Holy Ghost who administers the whole. Now if the Holy Ghost acts and decides, it follows that he dwells in the members of the church, and, consequently, the appointment by the Holy Ghost of the elders to their office as shepherds, rests on the common priesthood of believers as the antecedent, or presupposes the latter, and is not a hierarchical conception, as it might, at the first glance, seem to be.

7. *The church, and the death of Christ on the cross.*—In order to exhibit distinctly to the elders their pastoral duty to the church, and to awaken a deep sense of their responsibility, Paul testifies that the church itself belongs to the Lord, having been purchased with his own blood. The blood of Jesus Christ which he shed when he suffered a violent death, is, accordingly, the means by which he made the church his lawful property. Διὰ in the phrase διὰ τ. ἰδίου αἵματος can scarcely be assumed to indicate the purchase-money, with a strict application of the figure found in the word περιποιεῖσθαι. But it is true that the death of Jesus on the cross is exhibited as the *means* of appropriation, by which souls which would not be his own without his sufferings and death, have now become his property—objectively, in so far as he acquired a claim to them by the death which he suffered in their behalf, and, subjectively, in so far as the love of the Redeemer, which prompted him to expose himself to death, fills the soul with grateful love, and attracts it to him. And hence, not only is the most decisive influence in the work of redemption ascribed to the death of Jesus, but that death is also exhibited as the essential foundation on which the establishment of the church of Christ depends—a thought which, in itself, is of deep moment, and which is, at the same time, peculiarly Pauline in its character.

8. *The false teachers.*—The apostle distinguishes two classes of them, in these prophetic words, ver. 29: first, those who would come from without, and who would, like wild beasts, ravage the church without mercy, and, secondly, those who would arise in the bosom of the church itself, and attempt to gain adherents. They are described as λαλοῦντες διεστραμμένα. Paul purposely avoids the use of the word διδάσκειν, which would do too much honor to the perverted and distorted *things* which they will advance. As a limb of the body may be dislocated, and, by a violent movement, be placed in an unnatural position, so truths may be perverted, be placed in false relations to each other, be distorted by exaggeration, and be converted into caricatures of that which they originally represented. Such is the nature of false doctrine. Error is simply a perversion of the truth; there is a truth lying at the bottom of every false doctrine, but it has been perverted and disfigured by the fault of men.

9. *An inheritance among all them which are sanctified*, ver. 32.—The blessed inheritance consists not only in a perfect communion with God, but also in a communion with all those who are sanctified. The rich inheritance of the invisible Canaan lies in the midst of all who have, by the grace of God in Christ, been redeemed from sin, and sanctified by the Spirit. It is remarkable that precisely in the Epistle which, if not originally intended for the Ephesian congregation exclusively, was at least specially addressed to it, the same thought occurs: ἡ κληρονομία αὐτοῦ ἐν τοῖς ἁγίοις, Eph. i. 18. It is, indeed, the widely extended communion with *all* those who are sanctified, that exalts the glory of the inheritance, and the blessedness of the world to come.

10. *It is more blessed to give than to receive*, ver. 35.—The natural man, under the influence of egotism, reverses the terms of this saying; its truth is, however, recognized by every one whose moral state is more favorable, and who is governed by sounder and purer principles. Plutarch relates that Artaxerxes said ὅτι τὸ προςθεῖναι τοῦ ἀφελεῖν βασιλικώτερόν ἐστι. And Aristotle says: μᾶλλόν ἐστι τοῦ ἐλευθερίου τὸ διδόναι ᾧ δεῖ ἢ λαμβάνειν ὅθεν δεῖ, *Eth. Nicom.* IV. I. Both of these sayings correspond in expression to the aristocratic views of antiquity. The former refers to the distinction which existed between rulers and the people, the latter to the ancient distinction between free men and slaves. Seneca, on the other hand, speaks in reference to the gods, when he says: *Qui dat beneficia, Deos imitatur; qui recipit, foeneratores.* There is, however, in all these classic sayings a certain aristocratic pride of sentiment, which cannot fail to be perceived. The saying of Christ, on the contrary, is founded on the fact that God is love; and the use which the apostle here makes of it, is sustained by his own experience of the redeeming and compassionate love of God in his Son, as well as by his desire to see *all* men enjoy the blessedness of loving and giving.

HOMILETICAL AND PRACTICAL.

VER. 17. **And from Miletus he sent - - - and called the elders of the church.**—When Paul was at Miletus, he was induced to send for the Ephesian elders not only by his remembrance of the divine blessing which he had experienced in their city, amid all his conflicts and trials, but also by his earnest desire to see the brethren personally, and impart to them, and, through them, to the whole congregation, an abiding blessing. (Leonh. and Sp.).—Superintendents and inspectors [whose office, duties, etc., are described in HERZOG: *Encyk.* XV. p. 256–262.—TR.] should imitate the example of Paul in their conduct towards those over whom they are placed, by conferring with them, exhorting, and encouraging them; for benefits conferred on pastors are in reality conferred on entire congregations. The servants of the Lord, on the other hand, should gladly avail themselves of such opportunities for receiving the wholesome admonitions of their inspectors, and of eminent theologians, and actively sustain them in their good work. (Starke).

VER. 18. **And when they were come to him, he said.**—Paul's address to the elders is an admirable compend of practical Pastoral Theology, according to the principles which the apostles observed; it is a mirror which causes us to blush, when we survey our own dissimilar features. It usually furnishes texts for introductory and farewell sermons, but the Lord knows how often it has been abused on such occasions! (Ap. Past.).—**Ye know, from the first day - - - after what manner I have been with you at all seasons.**—"Ye know!" Happy is he who can begin his discourse in such terms, and to whom the conscience of the hearer bears a favorable testimony! (Bengel).—Paul appeals solely to the conscience of his hearers, and asks for no flattering reply. It is not his object to obtain letters of commendation from men; he desires to see the fruit of his labors, and to promote the cause of the truth. (Ap. Past.).—He had served the Lord in Ephesus "from the first day." The unconverted man who assumes the sacred office, loses this blessing. He may be subsequently converted, it is true; still, he has grievously failed in many respects. This consideration should urge all candidates for the ministry to adopt such a course that God may grant them the necessary qualifications at the earliest period. (ib.).

VER. 19. **Serving the Lord with all humility of mind, and with many tears, and temptations.**—Pastors shed many tears—tears of love, tears of grief, and tears of joy. O Lord! Send us many Pauls! (Starke).—The ministry of the word does not furnish happy days alone, for Paul mentions not them, but his "tears." Give heed to this circumstance, ye candidates for the ministry, and be prepared for it! (id.).—What noble qualifications of a faithful teacher! Humility before God; patience in affliction; candor and fidelity; unwearied efforts to feed the flock: thorough knowledge of the matter and manner which are essential to edifying discourses; undaunted courage when persecution begins; zeal and diligence in walking in the way of the Lord, alike in public and in private life; sincere love to the church; a confident mind and holy boldness in speaking the truth to every one according to his necessities; a high estimate of the value of souls that are bought with a price; prudent measures in view of coming trials; contentment in temporal things, and a hatred of covetousness (1 Cor. xv. 9); perseverance and ardor in prayer. (id.).—The dignity of his office, in the view of the upright apostle, primarily consists in his own consistent and humble walk. But in our day there is usually a reference made to the *honos ordinis, orthodoxiae*, etc. (Ap. Past.).—An old pastor of our church prayed to God that the blessing which should attend his office might consist also in *gratia lacrimarum*.—A faithful servant of Jesus may appeal also to his past afflictions, for they are a seed of tears, and are honorable to him. (ib.).—When we are without temptations, we learn nothing, and make no progress; they are the warfare and the exercise of Christians; they are our theology —a theology not very easily nor quickly learned. (Luther).—Paul speaks of his "tears," for he was a Christian, not a Stoic. His whole office was a ministry of tears; his cup was full of bitterness; but, nevertheless, he looked for that glorious reward of which the Psalmist speaks: "They that sow in tears shall reap in joy." [Ps. cxxvi. 5.]. By the power of his faith he anticipates the joys of harvest; he triumphs even when he weeps; still, he does not weep the less because he triumphs. He weeps, when at midnight he sings praises unto God in the prison of Philippi. He weeps, when he writes to the Thessalonians: "Rejoice evermore." He weeps, when at Miletus he declares: "I finish my course with joy." He weeps, when at Rome he writes his last words: "I have fought a good fight, I have finished my course, I have kept the faith."—We cannot wonder that Paul so often recurs to the sorrows which he had endured; his remarks were dictated not by egotism, but by his earnest desire to gain men for the truth; he had been so taught in the school of his Lord. If the sufferings of Jesus appeal to the Father, and beseech Him to grant mercy to sinners, they also appeal to men and beseech them to accept the doctrine of their redeeming God. (A. Monod.).

VER. 20. **How I kept back nothing that was profitable.**—That is, only *that* which is profitable, but, also, *all* that is profitable; and hence, not that which is learned, or novel, or beautiful, or sublime, or unusual, etc., but that which is really good to the use of edifying [Eph. iv. 29]. Such were, briefly, the contents of the sermons of the apostle. Mark this well, ye "pulpit orators." (Ap. Past.).—To proclaim that which is profitable, without being deterred by the fear of men, and to refrain from all that merely gratifies itching ears, or is only adapted to please men, have at all times been prominent characteristics of a faithful steward of God. (Rieger).—**Publicly, and from house to house.**—Accordingly, a faithful teacher serves the Lord, and His church, not only in the pulpit, but also in private houses, not only by preaching, but also by pastoral labors, not only in public, but also at private interviews with individuals. Two tempta-

tions are to be overcome by a holy sense of official duty: the fear of men, and carnal sloth.

VER. 21. **Testifying—repentance toward God, and faith toward our Lord Jesus Christ.**—We have here a concise and faithful description of that way of salvation, of which every sermon should treat. It is the general impost which the messengers of God are commissioned to demand of all men over the whole earth. They do not engage in other matters. (Gossner).

VER. 22. **I go bound in the spirit—not knowing the things that shall befall me.**—Faith does not desire to know and see all things, but obeys God and the impulse of His Spirit, as with blindfolded eyes. Faithful teachers, specially, are not their own masters, but are bound in heart and mind, on account of their office, to do and to forbear, not as they choose, but as God directs. Jer. x. 23. (Starke).

VER. 23. **Save that the Holy Ghost witnesseth.**—The Holy Ghost is a prophet of afflictions, but also a comforter in afflictions. (Quesnel).

VER. 24. **But none of these things move me,** etc.—"Fear not them, etc." Matth. x. 28. (Starke).—The children and servants of God look not so much to danger as to duty; but the children of the world adopt the opposite course. (Quesnel).—**And the ministry which I have received of the Lord Jesus.**—Paul's ministry was consecrated not only by his tears, but also by his blood. And by what additional tears, sufferings and blood, was it not subsequently consecrated, before *we* received it! Should not our reflections on the army of holy witnesses and martyrs of former times, cause us to blush on account of the indifference with which we defend the truth to which our fathers bore witness with their blood? (Williger).—No one should force himself into the sacred office, nor acquire it by purchase, marriage, or private solicitations, and thus run and preach without a divine mission and call, but should wait until he receives it, and is sent. But an ordinary call is attended by the divine power and blessing, when it is received in the fear of God. He whom God sends, is endowed with the necessary qualifications, Jer. i. 9, 10. (Starke).—**To testify the gospel of the grace of God.**—Paul proclaims grace—the Gospel, with his latest breath—not the law, not mere morality. For millions of moral discourses and folios written on morals cannot accomplish in a thousand years that which this despised word: "Grace—the Gospel" accomplishes, when it is received in faith, and takes possession of the heart. (Gossner).

VER. 25. **I know that ye all - - shall see my face no more.**—Thoughts on death increase the zeal of preachers. He who at all times says to himself: "This is perhaps my last sermon; my hearers will see my face no more," will the more earnestly entreat them: "Be ye reconciled to God!"—The hearers may indeed pass away from the sight of a faithful preacher, but never from his thoughts. (Starke).

VER. 26, 27. **Wherefore I take you to record this day, that I am pure from the blood of all men.**—Many would gladly imitate the apostle, and, like him, testify in their farewell sermons, that they are pure from the blood of all men, but that joyful consciousness is the fruit only of long-continued humility, of trials, and of tears. (Rieger).—A preacher's declaration that he is pure from the blood of all men, assumes that many duties have been performed. He must have set forth all the counsel of God, and kept back nothing, ver. 27; he must have addressed all, both from the pulpit and during his pastoral labors, ver. 20; he must have taught in every possible way, not only by his sermons, but also by his example, having lived and suffered as a Christian, ver 18–20. Alas! how many omissions of duty weigh on our conscience; instead of joyfully declaring: "I am pure from your blood," we are rather constrained, in grief and pain, to utter the petition: "Cleanse me, O Lord, with thy blood!"

VER. 28. **Take heed therefore unto yourselves, and to all the flock.**—A preacher must guard against two errors: either that of being too much occupied with himself, and thus neglecting the flock, or that of being so devoted to the flock as to neglect the care of his own salvation. (Quesnel).—We must ourselves first be cleansed, and then cleanse others—be instructed, and then instruct others—be enlightened, and then enlighten others—be conducted to God, and then conduct others to him. (Gregory Naz.).—An evangelical preacher takes heed to himself, when his own soul is fed by the gospel of the grace of God; his personal experience of the value and power of sound doctrine, will secure him from going astray and adopting false doctrines. Continue to be one of the sheep of the Good Shepherd, and then thou wilt not become a faithless shepherd. (Besser).—Can the blind lead the blind? It is a fearful thing when an unconverted man is a professor of religion, but it is a far more fearful thing when such an one attempts to preach the Gospel. Do ye not tremble, when ye open the Bible, lest ye might there read the sentence of your own condemnation? Do ye not think of it, that when ye are penning your sermons, ye are drawing up indictments against your own souls? (Baxter's Reformed Pastor).—**Over the which [in which] the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**—What a powerful admonition to be faithful we have in the fact that we are appointed to feed a flock which God has purchased with His own blood! (Starke).—Paul does not here repeat his instructions respecting the manner in which they should feed the church; he does not intend to instruct, but to exhort. He wishes, in that sacred hour, to pronounce an imperishable word, which may make an indelible impression, and furnish a lasting impulse to his hearers. He pronounces a single word which expresses all, and relieves him from the task of addressing further admonitions; his hearers are so deeply impressed with the grandeur and holy character of their work, that no human eloquence could have produced the result which followed the utterance of this one word of truth. He terms the church "the church of God,"—*His* possession, in a still higher sense than that in which the people of the old covenant, whom He bare on eagles' wings, were His peculiar treasure, Exod. xix. 3–6—His possession purchased with the blood of His own Son. (Menken).—The poorest village is a church

of God, purchased with the blood of Jesus. Its pastor is, therefore, not appointed to be a gatherer of gold, a luminary in the learned world, an antiquarian, a gardener, a drone; he is called to be a shepherd of Jesus, who is the Chief Shepherd. (Ap. Past.).

VER. 29. **After my departing shall grievous wolves enter in.**—False teachers say in their hearts: "Let there only be peace whilst I live;" but an apostolical teacher endeavors also to prevent evils that might arise even after his death. (Ap. Past.).

VER. 30. **Also of your own selves shall men arise, speaking perverse things.**—The enemies to whom the apostle's warning refers, are described, on the one hand, as ravening wolves, that is, as men who are obviously seducers and murderers of souls, and, on the other, as false brethren who arise in the church itself, and who, with specious words, teach false and dangerous doctrines. The apostle earnestly warns his hearers against both of these classes of men. The former may be easily recognized; the latter are more insidious and more dangerous enemies. (Ap. Past.).—And here the elders, like the disciples on an earlier occasion [Mt. xxvi. 22], might have each asked, in sorrow and dread: "Lord, is it I?"

VER. 31. **Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.**—The language which evil-minded men represent as that of self-praise, is not always really of that description. It was love which constrained the humility of Paul to reveal to us his tears. (Starke).

VER. 32, 33. **And now, - - - I commend you to God,** etc.—Here take a view of the heart of a faithful shepherd. He commends his flock to God and to the word of his grace, in accordance with his Master's example, John xvii. 6, 9. When pastors have taught, refuted, exhorted, rebuked, and comforted, they should still submit the whole matter to God, and humbly ask for his guidance and aid. (Starke).—Such apostolic sayings abundantly comfort our souls; it is a salutation addressed by the apostolic age to the distracted church of our times. Those fathers assure the church, even in her deepest affliction, that she is the true church of God, and that the gates of hell shall not prevail against her. (Williger).

VER. 33. **I have coveted no man's silver, or gold, or apparel.**—"I seek not yours, but you." 2 Cor. xii. 14. Although the preachers of the Gospel do not, like Paul, work at a trade, but "live of the things of the temple" (1 Cor. ix. 13), these words, nevertheless, furnish them with a valuable lesson. They ought to demonstrate by their self-denial and personal efforts, (which should comprehend far more than the ordinary official duties,) and by their entire freedom from avarice, that the world very unjustly accuses them of performing the least amount of work, and of receiving for it a disproportionately large amount of wages. (Williger).

VER. 35. **It is more blessed to give than to receive.**—This word of the Lord, which the Holy Spirit has preserved for us independently of the Gospels, should be the motto of every true disciple of Christ; for He came into the world not to be ministered unto, but to minister, and to give his life a ransom for many [Mt. xx. 28]; even when seated on the throne of glory, He imparts Himself, in the fulness of His divine grace, to His church on earth, and His blessedness consists in thus freely imparting Himself to His people. (Leonh. and Sp.).—It is more blessed to give than to receive; for the nearer we approach to God, the more blessed we are. God does not receive—He *gives*. He derives His name from His *goodness*, and it is the nature of that which is good to impart itself. The more we give, the more we possess. When we bless others, we bless ourselves. Let no heart depart without consolation from thy door, and God will not dismiss thee from his presence without consolation. (Henry Müller).—It is true, that with respect to God, we may, and indeed should, receive from His fulness, grace for grace. The more we receive of Him, the more blessed we are ourselves, and the more we can impart to others. An unwillingness to receive from Him, is, in truth, the height of misery. (Fr. Arndt.).

VER. 36. **And when he had thus spoken, he kneeled down, and prayed with them all.**—Kneeling down at prayer is a privilege of the children of God. Others are ashamed of it. The act should therefore be performed only in the closet, or in the presence of those who rightly understand its nature, and should not unnecessarily be exposed to the mockery of the world. (Williger).—We often accomplish more by praying than by preaching. (Ap. Past.).—When Christian friends thus part from one another with prayer to God, they become the more intimately united in God. (Starke).

VER. 37. **And they all wept sore, and fell on Paul's neck, and kissed him.**—Christians are not Stoics, who professed to be unconscious of strong emotions. Their love is a fountain from which tears often flow.—We too should fall on Paul's neck, and endeavor to retain him with us; and this is done when we receive his doctrine and believe the Gospel which he preached; 1 Thess. ii. 13. (Starke).

VER. 38. **Sorrowing most of all for the words which he spake, that they should see his face no more.**—If it pains us that we shall no more see here below the faces of those whom we love, how much more painful would it be, if we should be eternally deprived of the sight of God, of the angels, and of the elect! When we therefore part on earth, may it be our earnest expectation and our hope that we shall meet again in the heavenly Jerusalem. (Leonh. and Sp.).

ON THE WHOLE SECTION, VER. 17–38.—*The true relation between the shepherds and the flocks of Christ:* it really exists, and abides in time and in eternity, when it is sustained, I. By union in the true doctrine; II. By union in sincere love; III. By union in believing prayer. (Harless).—*Paul's farewell address to the elders of Ephesus:* I. When he appeals to his apostolical labors, he describes the principal features of the evangelical ministry of the word, ver. 17–21. II. When he expresses his willingness to suffer, he exhibits to them the courage which faith imparts, and which is connected with a self-denying love to Christ,

ver. 22-25. III. When he refers to the glory of the church of God, he exhorts them to be faithful in discharging the duties of their sacred office. IV. When he prays, on parting from them, he conducts them to the source of all strength and joyfulness in seasons of affliction, ver. 32. (Leonh. and Sp.).—*By what means may the pain of parting from our friends be alleviated?* I. By the consciousness that we have faithfully fulfilled our duty; II. By submission to the clearly understood will of God; III. By the conviction, strengthened by prayer, that God guides and protects us. (ib.).—*The farewell address of Paul at Miletus:* I. His testimony respecting his labors in the congregations, ver. 18-21; (*a*) respecting the discharge of the duties of his ministry—his humility and fidelity, even amid temptations; (*b*) respecting the subjects of his preaching—he had declared all the counsel of God, specially, repentance and faith. II. His announcement that he took leave of them forever, ver. 22-25; (*a*) referring to the trials that may await him, and to Jerusalem, as the point to which he was proceeding—the afflictions which he expected to endure; (*b*) referring to his willingness to sacrifice his life—his conviction that he would suffer a violent death. III. His final directions to the elders, ver. 26-38; (*a*) an exhortation that they should be faithful to their duty—the special reasons for which fidelity on their part was necessary; (*b*) the commendation of the elders to the grace of God—the conduct which they should observe. (Lisco).—*Two things which all men need:* I. Repentance, ver. 20, 21; we descend by three steps into the depths of our hearts; (*a*) the knowledge of sin; (*b*) sorrow for it; (*c*) the desire for salvation. II. Faith, ver. 21; we ascend by three steps to God and eternity: (*a*) the knowledge that the Redeemer has come; (*b*) holy joy that he has taken up his abode with us too; (*c*) unshaken confidence in his reconciling, sanctifying, and saving grace, ver. 19, 22-27. (id.).—*The glory and comfort of a Christian preacher* (a farewell discourse): I. His glory: (*a*) nothing that is external, neither riches nor honor, ver. 19; (*b*) not even temptations and misrepresentation, ver. 19; (*c*) but the glory of having endured with his congregation in joy and in sorrow, ver. 18, of having kept back no part of the wholesome doctrine of the Gospel, ver. 20, and, especially, of having preached its two chief points, repentance and faith, ver. 21. II. His comfort: (*a*) the hour of parting has arrived, and now duty calls to new and greater conflicts, ver. 22, 23; (*b*) the preacher does not regard this fact, since the fulfilment of the duties of his office is his only care, ver. 24; (*c*) although the parting is painful, he knows that he is pure from the blood of all men, and he commends his flock to faithful successors and to the Chief Shepherd, ver. 26. (From Lisco).—*Paul, in the discharge of his official duties at Ephesus, a model for the evangelical pastor:* he teaches us, I. To serve the Lord with all humility, ver. 19; II. To feed the flock with undivided love, ver. 20, 21, 26, 27; III. To resist the enemy with entire fidelity, ver. 19, 29, 30, 31; IV. To look forward to the separation from the flock with confidence and holy joy, ver. 22-25, 32-36.—*The best discourse which we can address to our congregation:* I. It is good when we preach the word of the Gospel, ver. 20, 21, 27; II. It is still better when we preach by our evangelical walk, ver. 18, 33-35; III. It is the best of all when we preach by our evangelical sufferings, ver. 19, 22-25.—*How may a servant of God, in this vale of tears, finish his course with joy?* (ver. 24). I. When he enjoys true peace of conscience, sincerely believes that he has fulfilled his duty, and has an assurance of the grace of God, ver. 18-20, 26, 27. II. When he leaves behind him the seed of the kingdom of God, which will grow up over his grave through the labors of his faithful successors, ver. 28, and the faithfulness of the eternal God, ver. 32. III. When he can hope that he will receive in heaven the reward of his labors, and be eternally blessed, ver. 24.—*When are we pure from the blood of all those whose souls the Lord has intrusted to our care?* (ver. 26). I. When we have preached all that the Lord has commanded, and have kept back no part of the counsel of God, ver. 20, 27. II. When we have taken an interest in the welfare of all who were accessible to us, both in public and in private, ver. 20—Jews and Greeks, ver. 21. III. When we have done all that lay in our power in order to open an avenue for our word, by our evangelical walk and conduct—in obedience, humility, love, patience, self-denial. IV. When we have washed away everything of which our conscience accuses us before the Lord, in the blood of Jesus Christ, without which neither we nor our hearers can be cleansed and reconciled, ver. 24, 36.—*I know that we shall soon finally part,* (ver. 25)—a thought which solemnly admonishes, I. The teacher; II. The hearers.—*Take heed therefore unto yourselves!*—an impressive official admonition addressed to all shepherds of souls, in the church and in the family, (ver. 28): I. Take heed to youselves—to your doctrine and your walk. II. Take heed to the flock—to its divine dignity, and to its human infirmity. III. Take heed to the wolves—to those who come from without in a threatening form, ver. 29, and to those in the bosom of the church, who are concealed in sheep's clothing, ver. 30.—'*And now, brethren, I commend you to God'—the most appropriate farewell address of an evangelical pastor* (ver. 32): I. It expresses evangelical love, which extends its care even beyond the speaker's own period of labor. II. It expresses evangelical humility, which, even after faithful labors, is conscious that man can accomplish nothing by his own strength. III. It expresses evangelical faith, which relies on the power and faithfulness of the Great Shepherd of souls and Guardian of men.—*The apostle's farewell discourse at Miletus:* I. A model sermon, exhibiting an apostle's fidelity of love, and the power of his faith; II. A consolatory sermon, intended to alleviate the pain of parting and the anxiety of love; III. An awakening sermon, exposing our official sins and neglect of duty, as compared with out great Predecessor in office.—*Why is it more blessed to give than to receive?* (ver. 35). I. Because the former delivers us from the dominion of self—from the bonds of self-love, from the cares connected with superfluous possessions, from the burden of dependence; II. Because it unites us with the brethren—through their sincere attachment, their active

gratitude, their prayers in our behalf; III. Because it brings us nearer to our God—we thus resemble Him who is merciful to all, partake of the happiness of Him who loves all, and may hope for the gracious reward which He who recompenses men will bestow.—*The farewell words of love: "A little while, and ye shall see me no more"* (ver. 38, compared with John xvi. 16): I. The grief which they occasion; (*a*) the painful feeling of loneliness; (*b*) reproaches of conscience, if we have neglected the season of gracious visitation. II. The comfort which they impart; (*a*) we remain united in the Lord; (*b*) we hope for a future reunion in the presence of the Lord.—[*The pastor's farewell address* (see Exeg. note, ver. 33–35. b.): I. Glances at the past, (ver. 18–21, 26, 27); (*a*) the external history of the congregation (additions, losses, etc.); (*b*) the doctrines and duties taught by the pastor; (*c*) the past and present spiritual condition of the congregation. II. Glances at the future, (ver. 22–25, 29, 30); (*a*) the pastor's future lot uncertain (divine Providence); (*b*) the dangers to which the congregation (young and old) may be exposed (external—internal); (*c*) the hopes which the congregation may entertain. III. The Pastor's parting counsels, in view of the past and the future (ver. 31–35); respecting (*a*) watchfulness—on the part of church officers and private members; (*b*) the duties of Christian love; (*c*) the exercise of Christian faith and hope. —Tr.]

D.—Conclusion of the Journey, amid Anxious Forebodings,

Chapter XXI. 1–16.

1 And it came to pass, that after we were gotten [had torn ourselves away] from them, and had launched [set sail], we came with a straight course [after a quick voyage] unto Coos[1] [Cos], and the *day* following unto Rhodes, and from thence unto Patara:
2 *And finding [there] a ship sailing over unto Phenicia, we went aboard, and set forth
3 [set sail]. *Now when we had discovered [come in sight of] Cyprus, we left it on the left hand, and sailed into [to] Syria, and landed[2] at Tyre: for there the ship was to
4 unlade her burden [its cargo]. *And finding [And having found the[3]] disciples, we tarried there seven days: who [these, οἵτινες] said to Paul through the Spirit, that he
5 should not go up to [go to[4]] Jerusalem. *And when we had accomplished those [spent the (τάς)] days, we departed and went our way; and they all brought us on our way, with [all accompanied us, with their] wives and children, till *we were* out of the city:
6 and [then] we kneeled down on the shore, and prayed. *And when we had taken our leave [(ver. 5) prayed, (ver. 6) And took leave[5]] one of another, [;] we took ship;
7 and they returned home again [but they returned to their homes]. *And when we had finished *our* course from Tyre, we came [But we finished the sea-voyage, and came from Tyre] to Ptolemais, and [*om.* and] saluted the brethren, and abode with them
8 one day. *And the next *day* we that were of Paul's company [And the next day we[6]] departed, and came unto Cesarea; and we entered into the house of Philip the evan-
9 gelist, which [who[7]] was *one* of the seven; and abode with him. *And the same [This, τούτῳ δὲ] man had four daughters, virgins, which did prophesy [who prophesied].
10 *And [But] as we tarried *there* many [several] days, there came down from Judea a
11 certain prophet, named Agabus. *And when he was come [He came] unto us, he [*om.* he] took Paul's girdle, and bound his own[8] hands and feet, and said, Thus saith the Holy Ghost, So shall [Thus, οὕτω, will] the Jews at Jerusalem bind the man that
12 owneth this girdle, and shall [will] deliver *him* into the hands of the Gentiles. *And [But] when we heard these things [this, ταῦτα], both we, and they of that place, be-
13 sought him not to go up to Jerusalem. *Then [But] Paul answered[9], What mean ye to weep and to [What are ye doing (ποιεῖτε), that ye weep and] break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the
14 Lord Jesus. *And [But] when he would not be persuaded, we ceased [we forbore], saying, The will of the Lord be done.
15 *And after those [these, ταύτας] days we took up our carriages [we prepared our-
16 selves[10]], and went up to Jerusalem. *[But, δὲ] There went with us also *certain* of the disciples of Cesarea, and brought with them [in order to bring us to] one Mnason of Cyprus, an old disciple, with whom we should lodge.

[1] Ver. 1. [The *text. rec.* has Κῶν, with G. H.; the reading found in A. B. C. D. E. and Cod. Sin. is Κῶ; the latter is adopted by recent editors generally. Both forms of the accusative occur, although the former is the more usual; see WINER: *Gram. N. T.*, ¿ 8. 2.—TR.]

[2] Ver. 3. [Instead of κατήχθημεν of *text. rec.* before εἰς T., from C. D. G. H., Lach. reads κατήλθομεν with A. B. E., and also Cod. Sin.; Vulg. *venimus*. Alf. retains the reading of the *text. rec.*—TR.]

[3] Ver. 4. a. τοὺς [of *text. rec.*] before μαθητάς, [although rejected by Bengel, Matthæi and Rinck], is very decidedly sustained by the authorities [by A. B. C. E. Cod. Sin.], and is omitted only in some of the later manuscripts. [G. H.]

[4] Ver. 4. b. ἐπιβαίνειν is sufficiently attested [by A. B. C. Cod. Sin.] to sanction the adoption of it as the genuine reading, rather than the more usual, and therefore easier word ἀναβαίνειν [which latter (inserted in *text. rec.*) is found in E. G. H.; Vulg. *ascenderet*. Lach. Tisch. and Alf. adopt ἐπιβ.—TR.]

[5] Ver. 6. The reading [at the end of ver. 5, and the beginning of ver. 6, namely] προσευξάμενοι ἀπησπασάμεθα ἀλλήλους, καὶ ἀνέβ. is decidedly attested [(excepting ἀνεβ.), by A. B. C. E., with minor orthographical variations, and it is adopted by Lach. and Tisch.], whereas the reading προσηυξάμεθα, και ἀσπασάμενοι ἀλλήλους ἐπέβ. [of *text. rec.*] is sustained by comparatively feeble testimony [by G. H.; Alf. retains the reading of *text. rec.*—Vulg. *oravimus. Et cum valefecissemus.*—For ἐπέβημεν, of *text. rec.*, as in G. H., Tisch. and Alf. read ἀνέβημεν with A. C.; Lach. ἐνέβημεν with B. E.—Tisch. exhibits the following as the reading of Cod. Sin.: γονατα 'προσευξαμενοι' επι τ. αιγ. προσευξαμενοι απησπασαμεθα αλληλους και ανεβημεν. He remarks on the first προσευξ. which he prints with inverted commas: "notarunt ipse scriptor (ut videtur) et C." He adds that C substituted ενεβ. for ανεβ.—TR.]

[6] Ver. 8. a. The words οἱ περὶ τὸν Παῦλον after ἐξελθόντες, were inserted in the text, as an ecclesiastical reading lesson began at this place [with ἐξελθόντες]; they are undoubtedly spurious. [They occur in G. H., but are omitted in A. B. C. E. Cod. Sin. Vulg., etc., and are dropped by recent editors generally.—TR.]

[7] Ver. 8. b. τοῦ before ὄντος [of *text. rec.*] is not found in a single uncial manuscript. [It occurs only in some minuscules, but is omitted in A. B. C. E. G. H. Cod. Sin., and is dropped by recent editors; see WINER: *Gram. N. T.* ¿ 20. 1. c.—TR.]

[8] Ver. 11. [The ambiguity in the *text. rec.* (αὐτοῦ, *i. e.*, Paul's, or αὑτοῦ, *i. e.*, his own), is found in G. H.; the other uncial manuscripts, A. B. C. D. E. and Cod. Sin. read ἑαυτοῦ; recent editors adopt the latter.—On the general subject, see WINER: Gram. ¿ 22. 5.—TR.]

[9] Ver. 13. [Instead of Ἀπεκρίθη δὲ ὁ Παῦλος· Τί, as the *text. rec.* reads with C (original)., and, instead of τε for δὲ, with G. H., Lach., Tisch. and Alf. read: Τότε ἀπεκρίθη ὁ Π. with A. B. C (corrected)., omitting δὲ. Lachmann also inserts καὶ εἶπεν Παῦλος, from A. E.—Cod. Sin. gives here, as well as very often elsewhere, precisely the reading of Lachmann, who died in 1851, before the publication of that text; the Vulg. also has: *Tunc respondit Paulus et dixit.*—TR.]

[10] Ver. 15. ἐπισκευασάμενοι is undoubtedly the genuine reading [instead of ἀποσκευ. of *text. rec.* from some minuscules]; for some of the many conflicting readings sustain επι—[ἐπισκεψάμενοι in H.; παρασκευ. in C.; ἀποταξάμενοι in D. (adopted by Born.)], and others the simple form σκευασ., while a sufficient number of weighty authorities support the reading ἐπισκευ. [namely, A. B. E. G., and also Cod. Sin.—Mill, Bengel, Griesb., Matthæi, Knapp, Rinck, Lach. Tisch. and Alf. adopt επισκευ.—Alford says: "The remarkable variety of reading in this word shows that much difficulty has been found in it. The *rec.* ἀποσκ. (which may perhaps have arisen from the mixture of ἀποταξάμενοι (D) with ἐπισκευ.) would mean, not, '*having deposited our* (useless) *baggage*,' but, '*having discharged our baggage*,' that is, *unpacked* the matters necessary for our journey to Jerusalem, from our coffers.—But ἐπισκευ. is the better supported reading, and suits the passage better: '*having packed up*,' that is, made ourselves ready for the journey.—*Carriages*, in the Engl. version, is used as at Judg. xviii. 21, (where it answers to τὸ βάρος LXX.) for *baggage,—things carried*."—But the reading of the LXX. in the verse here quoted by Alf., is uncertain.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1–3. **And it came to pass, that after we were gotten** [had torn ourselves away] **from them.**—Ἀποσπασθέντες indicates that the apostle's final separation from his Ephesian friends must have been excessively painful. ["Pass. 1 aor. *avellor, divellor.*" (Wahl.).—TR.]. **Cos** was the first island which the party reached, on proceeding to the south. ["The distance is about forty nautical miles." (*Conyb. and H.* Vol. II. 226.—TR.]. After sailing somewhat more than fifty miles beyond it, they reached the well known island of **Rhodes**, opposite to the south-western corner of Asia Minor (Caria). **Patara**, the next station, was an important sea-port on the extreme southern projection of the province of Lycia. The vessel which brought the company from Troas to this place, appears to have been hired by them. They left it at Patara, and embarked as passengers in a merchant-ship, which was going to Phenicia. ["It seems evident from the mode of expression, that they sailed the very day of their arrival; this is shown not only by the participle ἐπιβάντες, but by the omission of any such phrase as τῇ ἐπιούσῃ, or τῇ ἐχομένῃ; comp. xx. 15." (*Conyb.* etc. II. 233, and note 1).—TR.]. They then came in sight of Cyprus, but passed it on the left hand, that is, to the north, as they were proceeding in a south-eastern direction to Syria; (ἀναφαίνεσθαι frequently occurs as a nautical term, referring to land which comes into view). ["Ἀναφανέντες τὴν Κύπρον, when it became visible to them, *i. e.*, ἀναφανεῖσαν ἔχοντες τὴν K." (WINER: *Gr.* ¿ 39. 1).—TR.]. The geographical name **Syria** is here employed in the Roman sense, according to which Phenicia and Palestine were considered parts of the province of Syria. Γόμος (φορτίον) is the freight, the cargo of the vessel; ἐκεῖσε, that is, the vessel was to deposit the cargo at Tyre (ἦν ἀποφορτιζόμενον). [See WINER: *Gr.* ¿ 45. 5.—"The distance between these two points (Patara and Tyre) is three hundred and forty geographical miles." (*Conyb.* etc. I. 233.).—TR.]

VER. 4–6. **And finding disciples** [And having found the disciples].—The verb ἀνευρεῖν presupposes that a search had been made; hence they knew, or at least conjectured, that they would find Christians there, without, however, being acquainted with their names and residences. ["Observe the article in τοὺς ἀδελφούς" (*Conyb.* I. 236. n. 3).—TR.]. This delay of a whole week, although the apostle had exhibited such haste in Asia Minor, was doubtless occasioned by the circumstance that the vessel occupied this time in discharging the cargo ["it may have brought grain from the Black Sea, or wine from the Archipelago" (*Conyb.* I. 235.—TR.], and getting ready to sail again. Ἐξαρτίζειν τὰς ἡμ. is *explere, absolvere;* see STEPH. *Thes.*

VER. 7–9. **And when we had finished our course.**—The words τὸν πλοῦν διανύσαντες are not to be connected with ἀπὸ Τύρου, since the former refer to the actual termination of the entire sea-voyage from Macedonia. The last part of the voyage extended only from Tyre to **Ptolemais**, or Acco (Acre) the best harbor on the Syrian coast, at the mouth of the small stream called Belus, in sight of Carmel. [Ptolemais, the ancient Accho (Judg. i. 31), Akre or Acre, is thirty miles below Tyre, and eight miles north of Mount Carmel. It is now called St. Jean d'Acre by Europeans.—TR.]. From this point the travellers proceeded by land, as it seems, and at

length reached **Cesarea** which was only thirty-six Roman miles distant, that is, not more than a day's journey. ["This is the third time that Paul has been at **Cæsarea**. He was there on his journey from Jerusalem to Tarsus (ix. 30), and again on his return to Antioch from his second missionary progress (xviii. 22); see on viii. 40." (Hackett).—Tr.]. Here they met with Philip, who is already known from ch. vi. 5, to which passage Luke refers in the words ὄντος ἐκ τῶν ἑπτά. We were informed in ch. viii. 40 that he travelled from Philistäa northward as an evangelist, until he came to Cesarea, and here we now find him as a resident, and described as an εὐαγγελιστής. The latter title immediately follows his name, since he continued to labor as a herald of the Gospel, without being confined to a particular congregation, and his office in Jerusalem, as one of the Seven, had ceased in point of fact after the death of Stephen. The interpretation according to which εὐαγγελιστοῦ is connected with ὄντος, in the sense: "He was *the* evangelist among the Seven," is forced, and not well sustained. [For the omission of τοῦ before ὄντος, see note 7 above, appended to the text.—Tr.].—The fact that he had four daughters who were virgins, and who had received from the Spirit the gift of pronouncing edifying discourses, is quite incidentally introduced, in connection with the name of their father; it stands in no immediate connection with the events which are here related, and no intimation whatever is given that they uttered in the presence of Paul any prediction respecting his future lot. From this circumstance, however, and from the fact that Eusebius [erroneously] relates, on the authority of Papias (*Hist. Eccl.* III. 89 [and III. 31; V. 24]), that the *apostle* Philip had four daughters who prophesied, Gieseler concluded (*Stud. und Krit.* 1829. p. 140), that ver. 9 is an interpolation, which originated with some one who confounded the evangelist Philip with the apostle of the same name. But he is entirely in error; for who can prove that it was not Papias himself who confounded the two persons? Indeed, it is not here that we find the first historical notice which is not essentially connected with the events related by the historian.

Ver. 10, 11. **A certain prophet, named Agabus.**—It is, on the other hand, somewhat singular that Agabus is here introduced as if he had hitherto been entirely unknown to the reader, whereas he is already mentioned in ch. xi. 28, and there too described as a prophet. That passage appears to have passed unnoticed, when the present words were written.—Agabus fully conforms to the manner of the prophets of the old covenant by setting forth the matter of his prediction not only in words, but also in a symbolical action, which he performs on his own person. [Comp. 1 Kings xxii. 11; Isai. xx. 2; Jerem. xiii. 1 ff.; Ezek. iv. 1 ff.; v. 1, etc. (Alf.).—Tr.]. He took the girdle which confined the upper garment of Paul, bound his own hands and feet with it in the presence of the apostle and of the other Christians, and then made the following statement, which he declared to be a prophecy of the Spirit (corresponding with the formula נְאֻם יְהוָה in the Old Testament [see Rob. *Lex.* p. 637.—Tr.]): that the Jews in Jerusalem would bind the owner of the girdle in like manner as he (Agabus) was now bound, and would deliver him to the Gentiles. The words παραδώσουσιν εἰς χ. ἐθν. bear a close analogy to those which Christ employs when he predicts his own sufferings. Matth. xvii. 22; xx. 19.

Ver. 12–16. **And when we heard these things.**—The prediction, partly, because it proceeded from the inspiration of the Holy Ghost, and, partly, because it was set forth in such an impressive manner, so powerfully affected the attendants of the apostle and the Christians of Cesarea, that they united in entreating him not to attempt to proceed to Jerusalem. [Τοῦ μὴ ἀναβαίνειν, the infinitive of exhortation: comp. xv. 20 (de Wette) and xxvii. 1; see Winer: *Gr.* § 44. 4.—Tr.]. Their weeping was heart-rending; συνθρύπτω means *to soften, to render effeminate*, to crush the strength of the soul. ["They wept, and implored him not to go to Jerusalem. But the apostle himself could not so interpret the supernatural intimation. He was placed in a position of peculiar trial. A voice of authentic prophecy had been so uttered, that, had he been timid and wavering, it might easily have been construed into a warning to deter him. - - - But the mind of the Spirit had been so revealed to him in his own inward convictions, that he could see the Divine counsel through apparent hinderances, etc." (*Conyb. and H.* II. 240).—See below, Doctr. and Eth.—Tr.]. The question: τι ποιεῖτε κλαι, etc., implies that the apostle declines to comply, and wishes them to refrain from urging him. "Forbear," he says, "*for* I am willing and ready not only, etc." [Winer, § 65. 4. ult.—Tr.]. The reply: "The will of the Lord be done!", while it expresses submission, refers to the Redeemer in the word κυρίου, for Paul had just mentioned the name of Christ [τοῦ κυρίου Ἰησοῦ]; hence κυρίου does not stand here for θεοῦ (de Wette). Ἐπισκευασ. means: *to make the necessary preparations* [see note 10 above, appended to the text; Vulg. *præparati*.—Tr.]. Τινες is of course to be supplied by the reader before τῶν μαθητῶν [Winer: *Gr.* § 64. 4.—Tr.]. The attraction in the construction: ἄγοντες παρ' ᾧ, may be thus resolved in the most simple manner: ἄγοντες παρὰ Μνάσωνα, παρ' ᾧ ξεν. [See on the passage Winer: *Gr. N. T.* § 24. 2, and § 31. 5.—Tr.]. The chief object of these disciples in accompanying Paul and his travelling companions, accordingly, was to introduce them to Mnason, with whom they, the Christians of Cesarea, were acquainted, and to conduct them to him as his guests. Ἀρχαῖος μαθ. is equivalent to ἀπ' ἀρχῆς μαθ. He was undoubtedly a Hellenist by birth. ["He was possibly converted during the life of our Lord Himself, and may have been one of those Cyprian Jews ("of Cyprus") who first made the Gospel known to the Greeks at Antioch, ch. xi. 20." (*Conyb. and H.* II. 241.—Tr.]

DOCTRINAL AND ETHICAL.

1. The Christians at Tyre desired that the Apostle should not go to Jerusalem, ver. 4; they spoke διὰ τοῦ πνεύματος, by the inspiration and the illumination of the Spirit. It is here, however, necessary to make a distinction. That Paul

would be exposed to severe sufferings in Jerusalem, they knew by the illumination of the Spirit. The prophecy of Agabus, ver. 11, and the language of the apostle himself in ch. xx. 23, show that it was *simply the knowledge* of such an issue, in case Paul went to the city, which was conveyed to them by the illumination of the Spirit. The entreaty itself, that Paul should not visit Jerusalem, where such dangers awaited him, was not dictated by the Holy Ghost, but was prompted solely by human opinions and affections. That which was human here at once connected itself with that which was divine, error with the truth, the flesh with the Spirit. So, too, the well meant, but unholy, dissuasion of Peter, connected itself with the Redeemer's first prophecy of his sufferings, Matt. xvi. 21-23. Nothing is more apt to lead us astray, or is more dangerous, than that *mixtela carnis et Spiritus* which may so easily and so insidiously occur in our thoughts, feelings, and actions.

2. The prophecy of Agabus is also remarkable, in so far as we can by means of it, measure, as it were, the degree in which the revelations which Paul received respecting his impending sufferings, became clearer and more definite, the nearer he came to Jerusalem, and the more rapidly the time of the fulfilment of that prophecy approached. Such, indeed, was the course of revelation, both under the old and under the new covenant; for prophecy corresponded in the degree of its fullness and distinctness to those normal forms or processes of development in time, to which the counsel and the work of God always adapt themselves.

3. The obscurity which attends the circumstances that occurred at Tyre (ver 3, 4), is removed at Cesarea (ver. 8, 11 ff.). Agabus, as the organ of the Holy Ghost, predicts that the apostle will be arrested and delivered up at Jerusalem. For this reason, the travelling companions of the latter, together with the Christians who resided in Cesarea, urgently and with tears implore the apostle to make no attempt to proceed to Jerusalem. And yet the united request of an entire assembly of Christians, comprising enlightened men, who labored faithfully and successfully for the kingdom of God, such as Philip, Timotheus, and others, exercised no decisive influence on the apostle. The will of the people, and even the unanimous wish and will of genuine Christians, cannot always be regarded as the will of God. The servant of the Lord does not exhibit a stoical indifference; the earnest entreaties and hot tears of his friends melt his heart. Still, he does not change his purpose; his resolution to suffer imprisonment and even death for the sake of Jesus, is unaltered; he speaks and acts with a calm and resolute spirit.

HOMILETICAL AND PRACTICAL.

Ver. 1. **After we were gotten** [had torn ourselves away] **from them, and had launched** [set sail]. True friends do not separate without sorrow; still, he who cleaves to God rather than to men, is willing to depart, when he receives a divine intimation.—It is our duty to yield submissively to the guidance of God, and to believe that he will execute his will through us as his instruments, whether the path before us be easy, or be encumbered with difficulties.—Our whole life is like a voyage; fair winds at times attend us, but they may be succeeded by storms and tempests. (Starke).—The words which the Master spoke: "Behold, we go up to Jerusalem," etc. (Lu. xviii. 31 ff.), might now be repeated by his disciple.

Ver. 2. **And finding a ship sailing over unto Phenicia**, etc.—"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isai. lx. 9. The allusion is doubtless to merchant ships. The traders in that ship little thought that the freight which their Jewish fellow-traveller brought on board, was more precious than the purple of Tyre, the spices of Arabia, and the amber of the Hyperboreans—the precious pearl of the Gospel that saves men.

Ver. 3, 4. **And landed at Tyre.—And finding disciples, we tarried there seven days.**—The discovery of disciples was one of the principal topics which the journals of the travelling apostles introduced. While learned men, naturalists, and lovers of the arts, inquire, when they travel, after rare objects in nature, or those which belong to art and science, the servant of Jesus, on the other hand, inquires after rare objects belonging to the kingdom of Jesus, and he is never happier than when he meets with God's children. (Ap. Past.).—Detentions which we experience on our journeys, are often specially ordered by divine Providence for our own salvation, or for that of others. (Starke).—As the duties of the crew of the vessel detained them for some time at that spot, Paul found a favorable opportunity for strengthening the disciples at Tyre. Trade and commerce induced men to search for America, and God thus conveyed the Gospel of His Son to that country. (Rieger).—Why did he remain precisely seven days? Without doubt, because it gave him pleasure to observe a sabbath and partake of the Lord's Supper in company with the disciples. A servant of God is far better pleased when he can spend his time among the disciples of Jesus, than when he is with the people of the world. (Ap. Past.).

Ver. 5. **They all brought us on our way, with wives and children.**—Parents ought to conduct their children to those places where they may be encouraged to pray and to do good in general, but not to those where they may be corrupted.—The meeting and the parting of Christians should not take place without prayer and good wishes. (Starke).—It is worthy of notice that this is the first occasion on which children are expressly mentioned in THE ACTS. "Out of the mouth of babes and sucklings hast thou ordained strength." Ps. viii. 2. These little worshippers on the Tyrian shore remind us of Luther's remark concerning the auxiliary army "consisting entirely of heroes," from whom he and his associates derived aid in their conflict with the enemy. (Besser).

VER. 6. **And when we had taken our leave**, etc.—Our intercourse in this world, even with those who are most dear to us, is but of short duration; the hour of *parting* soon comes. But in that blessed world, in which the children of God will meet with joy, they will never be separated from one another. 1 Thess. iv. 17. (Starke).

VER. 7. **We - - - saluted the brethren**, etc.—The religious conversations of Christians strengthen their faith, increase their love, confirm their hopes, and cheer the hearts of those who have been bowed down by afflictions, 1 Thes. v. 11. It is an unusually great pleasure, when we meet on a journey with devout persons. (Starke).

VER. 8. **Philip the evangelist**, etc.—It is indeed an appropriate title which this faithful teacher here receives. When we examine the historical statements which are made respecting him in ch. vi. 5, and ch. viii. 5, 26, 40, namely, how impressively he preached the name of Jesus, and how admirably he explained the fifty-third chapter of Isaiah, we readily perceive that his fitness to be an evangelist was demonstrated by the gift which he had received of proving distinctly to men, from the revelations of the old and new covenant, that Jesus was the central point of the Gospel. May Jesus qualify us more and more perfectly to be such evangelists. (Ap. Past.).—**Which was one of the seven.**—Here observe that Philip, an officer of the church at Jerusalem, who fled when Saul made havoc of it (viii. 3–5), is now the host of Paul and of the seven who accompanied him, and who were bringing to the poor saints at Jerusalem the gifts of love which their brethren of the Gentiles had contributed. What devout conversations were held in the house of Philip, in which Paul and the seven who accompanied him, abode! What praises they offered to the Lord, when they considered his wonderful ways! (Besser).

VER. 9. **And the same man had four daughters, virgins, which did prophesy.**—The house of the evangelist Philip, whose office as a deacon expired after the persecution (ch. viii. 1 ff.), became, in consequence of the fulfilment of the prophecy of Joel, ch. ii. 28, the honored central point of the Christian congregation of Cesarea. His four daughters, who had received the gift of prophecy and of interpretation, and who, as pure virgins, represent the chastity of the daughter of Zion, furnish new and clear evidence that all believers alike enjoy the privileges of children; and even the earlier instances of the prophetesses Miriam, Deborah, etc., prove that there is no difference in the kingdom of grace between male and female, Gal. iii. 28. (From Leonh. and Sp.).

VER. 10, 11. **Agabus - - took Paul's girdle, and bound his own hands and feet**, etc.—The knowledge of the facts which the Spirit had withheld from the daughters of Philip, is imparted by revelation to Agabus, who is probably the same person, who, on a former occasion, ch. xi. 28, was appointed to bring tidings of evils that were approaching.—**The man that owneth this girdle**, that is, who has devoted himself entirely to the service of the Lord Jesus and of His Gospel. The prophet purposely selects this image in order to represent the duty which the servants of Jesus are *bound* [comp. Jerem. xiii. 1–11] to fulfil, namely, to crown the beginning of their course by a glorious termination. May the Lord daily remind us, that, as we have now assumed the girdle of His service, we may always be found with our loins girt, and ready to fulfil all His good pleasure. (Ap. Past.).—**And shall deliver him into the hands of the Gentiles.**—The nearer the apostle approached the city of Jerusalem, the clearer were the prophecies which announced the sufferings that awaited him, even as Jesus spoke most clearly of his death on the cross during his last journey to the city in which he suffered. Our Lord is very faithful, for he does not conduct us to the scenes of our sufferings with blindfolded, but with open, eyes, and with hearts strengthened by faith. We are thus fully assured that all that befalls us, is in accordance with the holy will of the Saviour, and is intended for our own good. (Ap. Past.).

VER. 12. **Besought him not to go up to Jerusalem.**—Christians are required to contend not only with the infirmities, deceitfulness, and fears of their own hearts, but also with the tender feelings of their friends, Gen. xliii. 3, 4. The purpose may be kind and affectionate, but does not always accord with the thoughts of God, John xx. 17. (Starke).—When Luther was on his way to the city of Worms, he met with friends in every place, who warned him; and when he was near the city, his beloved friend Spalatin sent him a message, entreating him not to enter and expose himself to such dangers. His answer is well known: "Although there were as many devils in Worms, as there are tiles on the house-tops, I will still go thither." (Besser).

VER. 13. **What mean ye to weep and to break my heart?**—The Lord, who wept at the grave of Lazarus, does not demand that his disciples should extirpate all natural feeling; but it is his will that grief, however natural and just, should yield to the power of a childlike faith and of victorious hope; and He Himself is mighty in the weak. (Leonh. and Sp.).—**I am ready not to be bound only**, etc.—The best means for dispelling all doubts and extricating ourselves from difficulties of any kind, is an honest and sincere purpose of the heart to submit with uncomplaining willingness to Jesus, and to obey, whatever our lot may be. (Ap. Past.).—The guiding principle of the apostle Paul is expressed in the words: "Being made conformable unto his death," Phil. iii. 10. He desires to know "the power of His resurrection," only through the means of "the fellowship of His sufferings." In his view, the only path which conducted to glory, was that of the cross. He lived only to suffer.—In this respect, the Christianity of our times should not only be improved, but be entirely changed. Where do men in our day seek after this conformity to the death of Jesus? Where is it known or understood?—Not the cross for the sake of the cross, but the cross for the sake of the Lord! He who desires the Crucified One without the cross, grasps at His shadow. A Christianity without the cross is a Christianity without Christ. (A. Monod).

VER. 14. **The will of the Lord be done.**—The love of believers to their shepherd must yield

to the love of that shepherd to Jesus Christ, 1 Cor. xi. 1.—Whenever we can accomplish nothing by our own counsel and plans, we should submit the whole matter to God and His will, since He always knows better than we do, whether any course which we may desire to pursue will be profitable or injurious. (Starke).—The chief virtue of the Christian, and the source of all other virtues, is his readiness in all cases to do the will of God, even in opposition to his own will and desires, whether he is called to act or to suffer. (Rieger).—Blessed is he who submits to the will of God; he can never be unhappy. Men may deal with him as they will; they may expose him to death by fire or by water, may confine him in a dungeon or release him. He is without care; he knows that all things work together for good to him, Rom. viii. 28, (Luther).—The time will come when we shall rejoice not so much because we had been comforted in sorrow, and met with great prosperity, as because the will of God had been fulfilled alike in us and through us. Hence, we daily say in the Lord's Prayer: "Thy will be done in earth, as it is in heaven." O how pure and serene is our life, when *that* will alone directs us, and when not a trace of our own will remains behind. With such a frame of mind we become like unto God. (St. Bernard).

VER. 15. **And after those days**, etc.—There is something emphatic in the word ἀποσκευασαμένους, which Luke applies to Paul and his travelling companions [but see note 10 above, appended to the text.—TR.]. They are, namely, *released* from all enjoyments, from all that is earthly, from all attachment to mere creatures. The term is specially suited to Paul. In this spirit he went to Jerusalem, and illustrated by his example all that he taught in 2 Tim. ii. 20, 21. May God impress those words on our hearts, so that *we* too may fulfil the duties of our office as men who are ἀποσκευασάμενοι. (Ap. Past.).

VER. 16. **Mnason - - - an old disciple.**—We have reason to rejoice when aged disciples still survive, or men who have already, at a former period, found rich treasures in the word of God. (Rieger).

ON THE WHOLE SECTION, VER. 1-16.—*The power of love to Jesus Christ:* I. It unites those who had been strangers to one another, ver. 4: II. It forewarns of possible dangers, ver. 4; III. It maintains Christian fellowship, ver. 5; IV. It humbles men before God in united prayer, ver. 5. (Lisco). —*Paul's readiness to suffer for the cause of the Redeemer, an instructive example*, ver. 7-16. (id.).—*The Christian's pilgrimage to his home:* I. Faith reveals to him its happy end; II. Love enables him to overcome the difficulties of the road. (id). —*On fidelity to the Lord*, (ver. 8-14): I. Its nature; II. Its source; III. Its reward. (Langbein). —"*The will of the Lord be done*"—*the Christian's watchword on his journey through life*, (ver. 14): I. He is the Lord; II. His will is righteous and benevolent; III. It will be done, whether we obey or resist it. (id.).—*The will of the Lord be done:* I. The vow of an obedient spirit; II. The confession of a believing spirit; III. The testimony of a sanctified spirit. (Leonh. and Sp.).—*What imparts true joy in seasons of affliction?* I. Faith in the grace of God revealed in Christ Jesus; II. Love to Him who suffered on the cross for us; III. The hope of a time of refreshing from the presence of the Lord. (id.).—*Faith, Love, and Hope, the three attending angels of the Christian during his pilgrimage to the heavenly Jerusalem:* I. A childlike faith, which, even when its path is dark, acts and suffers in submission to the will of God, ver. 13-15; II. Brotherly love, which imparts and receives consolation amid the toils of the pilgrimage, ver. 4-6, 12, 13; III. Victorious hope, which in joy and in sorrow unfalteringly surveys the heavenly goal, ver. 13-15.—*The hour in which the children of God part on earth*, (ver. 1, 5, 15): I. It is an hour of deep mourning, admonishing us that here we have no continuing city; II. It is an hour of salutary trial, teaching us to sacrifice all to the Lord, in the obedience of faith; III. It is an hour of holy devotion, raising the soul above the influence of time and the grave, and animating our hope of a heavenly home, in which love perpetually endures.—*The only bonds which the faithful servant of God recognizes as indissoluble:* I. Not the bonds of his own flesh and blood—these he has already severed by the power of the Spirit; II. Not the bonds of human force and enmity (Paul bound at Jerusalem) —these cannot harm him in opposition to the will of God; III. Not the bonds of brotherly love and fellowship (ver. 4, 13)—he that loveth brother or sister more than the Lord, is not worthy of him; but, IV. Only the bonds of love to his Lord, to whom he is bound in gratitude and childlike fidelity, even unto death, ver. 13.—"*What mean ye to weep and to break mine heart?*" (ver. 13)— the impressive address of a Christian sufferer to those who surround him: I. Do not murmur against the Lord and his holy ways; II. Do not add to the severity of the conflict appointed unto the children of God; III. Do not deprive yourselves of the blessing which their example can convey.—"*The will of the Lord be done!*"—the saying which most effectually silences all our objections to the ways of God: I. Our wisdom (the predictions, ver. 4, 11) must be silent before the thoughts of Him who alone is wise; II. Our power must submit to Him who alone is omnipotent, ver. 14; III. Our love must yield to the claims of Him, to whom we, with all that we are and have, belong, ver. 13.—[Ver. 8. *Lessons taught by Paul's visit to Philip at Cesarea* (their earlier history—Saul the persecutor, Philip the fugitive, ch. viii. 4, 6.): I. The changes which time witnesses in our external condition (Paul, with his Christian companions—Philip, with his family— both in a different city). II. The power of divine grace in changing the character (Isai. xi. 6). III. The happy influence of religion on our domestic relations (Philip's devout family). IV. The irresistible progress of the Gospel (which Paul had once expected to extirpate). V. The intercourse of Christian friends (abroad—at home —hospitality). VI. The course of events independent of the will of man.—TR.]

PART FIFTH.

The arrest of the apostle Paul, the result of which is, that he not only finds an opportunity, in the providence of God, to deliver his testimony concerning Jesus before his people, the Great Council, rulers, and princes, but is also conducted to Rome, the capital of the world, and the residence of the emperor, in order to bear witness there concerning Jesus Christ, in the presence of Jews and Gentiles.

CHAPTER XXI. 17—XXVIII. 31 (CONCLUSION).

SECTION I.

THE CAUSE AND MANNER OF THE ARREST OF PAUL.

CHAPTER XXI. 17–40.

A.—BY THE ADVICE OF THE ELDERS AT JERUSALEM, PAUL TAKES A CERTAIN PART IN THE VOW OF FOUR NAZARITES, IN ORDER TO REMOVE THE SUSPICION OF THE JUDÆO-CHRISTIANS THAT HE WAS AN ENEMY OF THE LAW.

CHAPTER XXI. 17–26.

17 And [Now, δὲ] when we were come to Jerusalem, the brethren received[1] us gladly. 18 *And [But] the *day* following Paul went in [*om.* in] with us unto James; and all the 19 elders were present. *And when he had saluted them, he declared particularly what things [related in detail all that] God had wrought among the Gentiles by his minis-20 try. *And [But] when they heard *it*, they glorified the Lord [glorified God[2]], and said unto him, Thou seest, brother, how many thousands of [among the[3]] Jews there 21 are which [who] believe; and they are all zealous [zealots in behalf] of the law: *And [But] they are informed of thee, that thou teachest all[4] the Jews which [who] are among the Gentiles to forsake Moses, saying [and sayest] that they ought not to cir-22 cumcise *their* children, neither to walk after the customs. *What is it therefore [then]? the [a] multitude must needs [will necessarily] come together: for they will 23 hear that thou art come. *Do therefore this that we say to thee: We have four men 24 which [who] have a vow on them; *Them take [Take these (τούτους) to thyself], and purify thyself with them, and be at charges with them [and pay the expenses for them], that they may shave *their* heads: and all may know[5] that [there is nothing in] those things, whereof they were informed concerning thee, are nothing [*om.* are nothing]; but *that* thou thyself also walkest orderly, and keepest the law [walkest in 25 keeping the law]. *[But] As touching the Gentiles which [who] believe [have become believers], we have written[6] *and* concluded [given directions and resolved] that they [need] observe no such thing,[7] save only that they keep themselves from *things* offered to idols [from every idol-sacrifice], and from blood, and from [every thing] 26 strangled, and from fornication. *Then Paul took the men [to himself], and the next day purifying himself with them, entered into the temple, to signify the accomplishment of [temple, and announced that he would fulfil] the days of purification, until that an [the, ἡ] offering should be offered for every one of them.

[1] Ver. 17. ἀπεδέξαντο is far better attested [by A. B. C. E. and Cod. Sin.] than ἐδέξαντο [of *text. rec.*, and found in G. H.]. Luke is the only writer in the New Test. who employs the compound ἀποδέχομαι, and he introduces it several times [once in his Gospel, ch. viii. 40, and five times in THE ACTS. Lach. Tisch. and Alf. read ἀπεδέξαντο.—TR.]

[2] Ver. 20. a. According to external testimony, the reading θεόν is undoubtedly preferable to κύριον. [The latter, adopted in *text. rec.*, is found in D. H., while A. B. C. E. G. Cod. Sin. and Vulg. (*Deum*) exhibit θεόν, which reading is recognized by Lach. Tisch. Alf., and several other recent editors.—TR.]

[3] Ver. 20. b. The words ἐν τοῖς Ἰουδαίοις are found in the uncial manuscripts A. B. C. E., and in several versions [Vulg. *in Judaeis*], and this reading is supported by that of Cod. Cantab. [D. and also by the Syr. vers.], namely, ἐν τῇ Ἰουδαίᾳ, while the genitive τῶν Ἰουδαίων was inserted to suit τῶν πεπιστευκότων. The latter reading is sustained only by the two latest uncial manuscripts [G. H., but without τῶν before Ἰουδ.], and by several versions. [Lach. and Tisch. read ἐν τοῖς Ἰουδ.; Alf. reads, with *text. rec.*, simply Ἰουδαίων, and, with Meyer and de Wette, regards the other reading as an adaptation to ἐν τοῖς ἔθνεσι in ver. 19.—Cod. Sin. omits both readings, without furnishing a substitute.—TR.]

[4] Ver. 21. πάντας [of *text. rec.*] is so strongly attested [by B. C. D (corrected). G. H. and Cod. Sin.], that the omission of the word must be regarded as unauthorized. [A. and E. omit the word; D (original). has εἰσίν for πάντας. Lach. and Tisch. drop the word, but Alf. retains it.—Vulg. *eorum* - - - *Judaeorum*.—TR.]

[5] Ver. 24. [Instead of γνῶσι, of *text. rec.*, from G. H., the reading γνώσονται is found in A. B. C. D. E. and Cod. Sin. Recent editors generally insert the latter. Alford, who adopts the view of Meyer and de Wette, says: "γνῶσι is a grammatical correction after ἵνα."—TR.]

[6] Ver. 25. a. ἐπεστείλαμεν is very decidedly sustained [by A. C. E. G. H. and Cod. Sin.], and should be preferred to ἀπεστ., which Lachmann has adopted on the authority of two uncial manuscripts [namely, B. D. Alf. reads, with *text. rec.* ἐπεστ.; Vulg. *scripsimus*.—TR.]

[7] Ver. 25. b. Lachmann has cancelled the words: μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μή, on the authority of A. B., of three minuscules, and of some versions [Vulg. etc.]; but they were probably dropped in all these cases [by copyists], for the reason that they do not occur in the parallel passage, ch. xv. 28, 29 [where other verbal variations occur.—TR.]. Five uncial manuscripts, on the other hand [C. D. E. G. H.], and numerous minuscules exhibit these intermediate words, which should be retained as genuine. [Alf. retains them, but Cod. Sin. omits the whole, without any apparent correction by a later hand.—TR.]

EXEGETICAL AND CRITICAL.

VER. 17, 18. **And when we were come to Jerusalem.**—["The apostle arrives now at Jerusalem for the *fifth* time since he left it on his persecuting errand to Damascus. It is the last recorded visit that he ever made to the Jewish capital." (Hackett).—TR.]. Οἱ ἀδελφοί are not the apostles and elders (Kuinoel), but those Christians with whom Paul and his companions came first in contact, that is, Mnason and others, who were well acquainted with Paul or with those who accompanied him from Cesarea. For the elders are not mentioned until ver. 18, and it can scarcely be supposed that any one of the apostles was at that time in Jerusalem, as he would otherwise have undoubtedly been expressly mentioned. The elders alone of the mother-church now preside over it, with James, the brother of the Lord (ch. xii. 17; xv. 13), as their central point. In *his* house all the elders assembled, and held a session of great importance and solemnity, which had, as it is apparent, been specially appointed on account of the apostle of the Gentiles. Paul was accompanied by his fellow-travellers from the Gentile congregations, who, with him, brought the collections offered by the latter; these gifts were, without doubt, formally placed in the hands of the elders on this occasion.

VER. 19. **And when he had saluted them.**—Paul first saluted (ἀσπασάμενος) the elders in an impressive and cordial manner, and, at the same time, presented the salutations of the Gentile-Christian congregations. He then gave a full and detailed account of his apostolical labors in pagan lands, and of the success and the blessing which God had granted. The word διακονία (comp. xx. 24), exhibits the conception which Paul had formed of his important vocation as the apostle of the Gentiles.

VER. 20, 21. *a.* **And when they heard it.**—This address, which doubtless gave all the details, made such a deep impression on the college of the elders of the mother-church, that, full of joy and gratitude, they fervently proclaimed the praises of God. Nevertheless, they did not conceal a certain difficulty which existed; they candidly informed the apostle of the prejudice which large numbers of the converted Jews entertained against him. The expression "many thousands of converted persons in Judea," cannot create surprise, unless we should suppose that the congregation in Jerusalem alone is meant; but the language before us does not sustain this supposition, and, indeed, Judea is expressly mentioned. [But Lechler adopts in his translation of the text above, the reading ἐν τοῖς Ἰουδαίοις, rather than that of ἐν τῇ Ἰουδαίᾳ; see note 3, appended to the text.—TR.]. Now if we assume that the whole province is meant, what should prevent us from believing that the number of the Christians in the many cities and villages of Judea, including the capital itself (in which the congregation, twenty or twenty-five years previously, counted 5000 men as members, ch. iv. 4), now amounted to several tens of thousands? [μυριάδες. "*How many myriads* (or *tens of thousands*,) is not a mathematical, but an indefinite and popular expression - - - the definite idea of ten thousand is entirely posterior to Homer. It is also a favorite hyperbole of Paul himself—1 Cor. iv. 15; xiv. 19, in both which cases he can only mean what we mean when we say "innumerable," "numberless," or "endless," not to define or specify a number, but to convey the vague idea of a multitude. - - - It is not the statistics of the Jewish Church that we have now before us, but a strong, yet natural, expression of the fact that they were very numerous, etc." (Alexander).—TR.]. Baur has therefore no ground, in this respect, for doubting the genuineness of πεπιστευκότων (*Paulus*, p. 200), or, with Zeller, for accusing the historian of an unhistorical exaggeration.

b. **And they are all zealous** [zealots in behalf] **of the law.**—These Christians in Judea are described as far as their sentiments are concerned, as strict and zealous respecting the law (ζηλωταὶ τ. νόμου), that is, so strict in their personal observance of the law, that their zeal and passions were aroused whenever the Mosaic institutions were undervalued or assailed. The same term is employed [ζηλωτής] which became the name of a party during the Jewish War. [JOSEPHUS: *Jewish War*, IV. 3. 8, ult, 13; ch. viii. 1.—TR.]. It is indeed quite possible that

the uneasy feelings with which the Jewish people, as a whole, regarded the dominion of the Romans, and paganism generally, may have exercised a certain influence also on the Judæo-Christians. James himself was a man whose views and feelings inclined him to a strict observance of the law (whence he was called צַדִּיק), and the elders at Jerusalem doubtless entertained the same sentiments. Still, it is obvious that they were not prejudiced against the apostle Paul, like the great mass of the Judæo-Christians. The latter had been induced by the malicious and incessant representations of Judaistic teachers (κατηχήθησαν) to believe, with respect to the labors of Paul, that he urged the Jews of the Diaspora (τοὺς κ. τ. ἔθνη π. Ἰουδαίους) [of the Dispersion, Jam. i. 1; 1 Pet. i. 1.—Tr.], to apostatize from the institutions of Moses, and that he taught them, first, that they should no longer circumcise their children, in consequence of which the rite of circumcision would cease to be observed in the next generation, and, secondly, that they should no longer observe in their own conduct the Mosaic customs (ἔθεσι περιπατεῖν). [λέγων μὴ περιτέμνειν etc.—the infinitive after verbs expressing: *to say, to believe* etc., when the latter refer, not to that which actually exists, but to that which *ought to be*, involving the conception *of advising, demanding, commanding*. (Winer: *Gr.* § 44. 3.).—"This opinion respecting Paul was undoubtedly *erroneous*, as the principles which he expressed in his Epistles (see Rom.; Gal.; 1 Cor.), and his wisdom as a teacher, sufficiently demonstrate. But it could be easily entertained by those anti-Pauline Judaists, who exaggerated the value of Mosaism, when they learned that he taught that the acquisition of Messianic salvation depended, not on circumcision and the works of the law, but solely on faith in Christ." (Meyer).—Tr.]

Ver. 22. **What is it therefore?**—This question (τί οὖν ἐστι) is often proposed when men deliberate on the course of conduct which they should pursue [see 1 Cor. xiv. 15, 26.—Tr.]. The συνελθεῖν of a multitude [πλῆθος is not preceded by the article.—Tr.], is to be understood as referring neither to a regular meeting of the congregation (Calvin, Grotius, Bengel), nor, specially, to a tumultuous assemblage (Kuinoel), but to a gathering together of inquisitive persons.

Ver. 23–25. **We have four men which have a vow on them.**—[The vow mentioned in ch. xviii. 18, is of an entirely different nature. —Tr.]. These men are clearly described as Christians by εἰσὶν ἡμῖν. The vow was the well-known *vow of the Nazarites* [see Numb. ch. vi.—Tr.]. The elders ["we say", not James alone, Tr.] advise the apostle to unite in some manner in the vow with the men, or associate himself with them (παραλαβὼν), by defraying the expenses of the sacrifices which they were obliged to offer at the termination of the vow. (Such an act was regarded as a particular mark of devout zeal; Herod Agrippa, for instance, provided in this manner for a number of poor Nazarites; Jos. *Antiq.* XIX. 6. 1.). The apostle was also requested to perform certain Levitical rites of purification in conjunction with the men (ἁγν. σὺν αὐτοῖς). [They could not legally shave their heads, until they had complied with their obligations.—Tr.].—Interpreters are not agreed whether Paul himself assumed the Nazariteship, or not; it has been usually supposed that he, too, took the vow, and Meyer, for instance, has recently adopted this view. It is, however, erroneous. It is undoubtedly true that ἁγνίζεσθαι is employed in reference to the Nazariteship (LXX. [*e. g.*, Numb. vi. 3]), but it is also applied to every other Levitical purificatory rite [*e. g.*, Numb. xix. 12]. And even if the phrase ἁγνίσθητι σὺν αὐτοῖς, ver. 24, *might* be easily so understood, as if Paul was only now to enter into an ἁγνισμός, which those four men were already bound to perform, still the expression σὺν αὐτοῖς ἁγνισθείς, ver. 26, by no means admits of this interpretation; those words can only mean that Paul, in company with the Nazarites, and they in company with him, had purified themselves on the same day, and in one and the same act. The reference is simply to an appearance in the temple, and to the prayers and sacrifices which were to be offered there, and for which, in particular, the Jews prepared and sanctified themselves by ablutions and bathing. ["Some understand the verb (ἁγνίζομαι) as signifying, not the Nazaritic vow itself, but those preliminary rites of purification which preceded every solemn act of ceremonial worship, as required by the law (see Exod. xix. 10, 14) and still practised in the time of Christ (see John xi. 55). The exhortation (of the elders), thus explained, is not that he should make himself a Nazarite, but merely that he should perform such preparatory rites as would enable him to take part with these Nazarites in the conclusion of their solemn service." (Alexander). The same view is advocated in Conyb. and Howson's Life of St. Paul, etc. II. 251; others (Meyer, de Wette, Alford, Hackett, etc. believe that Paul also took the Nazaritic vow.—Tr.]. And, indeed, the opinion that those who paid the expenses when Nazarites completed their vow, also took the vow for some days upon themselves, derives support from no other known source, and has been advanced only with a view to account for the transaction described in the passage before us. Comp. Wieseler: *Chronol. d. apost. Zeitalters*, p. 105 ff. [In this work—"Chronology of the Apostolic Age"—Wieseler also rejects the opinion that Paul assumed the vow. See also Keil: *Bibl. Archæol.* I. § 67. note 2. ult.—Tr.].

Ver. 26. **Then Paul took**, etc.—The apostle acceded to the proposal, and after having made that Levitical preparation, appeared in the temple for the purpose of informing the priests that those four men would complete the period of their Nazariteship; it terminated legally when the appointed offering (ἡ προσφορά, the offering required by the law [Numb. vi. 13–17]) had been made for each individual. This conduct of Paul was intended to convince all Judæo-Christians who entertained strictly legal principles, that the prejudices which they had been led to entertain, were totally unfounded (ὧν οὐδέν ἐστι, that not one of them had any real ground), and that, on the contrary, he was so far from inducing the Jews to apostatize from the law, that he himself, in his own person (καὶ αὐτός), also observed the Mosaic law in his walk and conduct.—At the

same time, the elders, who wished to obviate any scruples which their proposal might produce in the mind of Paul, as if it were their ultimate purpose to restrict the liberty of the Gentile-Christians, made the additional remark that *that* liberty had already been secured and recognized, and was permanently established. Μηδὲν τοιοῦτον, *i. e.*, none of the observances that were peculiar to Mosaic law.

DOCTRINAL AND ETHICAL.

1. It was doubtless either in consequence of a misunderstanding of the facts, or from a disposition to circulate a calumny, that the apostle Paul was accused of teaching the Jews of the dispersion to apostatize from Moses. His doctrine was the Gospel of grace in Christ Jesus; it is, at the same time, unquestionably true, that he preached the doctrine of salvation in Christ *alone*, and not the doctrine of righteousness by the law. But he did not in any case assail the law or the Mosaic institutions themselves; he only combated the doctrine that the observance of the law was absolutely necessary to salvation, and opposed no other tendency except that which refused to recognize any form of the Church of Christ, besides the Jewish. But that evangelical liberty which constituted the very centre of his life, qualified him alike for tolerating the observance of the Mosaic law on the part of those who were Jews by birth, and for contending, in behalf of Gentile-Christians, for their freedom from the law. Comp. 1 Cor. vii. 18 ff.

2. What opinion should we form of the conduct of Paul, from a moral point of view? It has been asserted that he is here represented as guilty of great hypocrisy, and hence the whole narrative has been rejected by some as unhistorical (ZELLER: *Apgsch.*, p. 277 ff.). But was his conduct really a practical denial of his own sacred convictions, when he resolved to perform a Levitical act, in order to furnish a visible demonstration that neither was he unfaithful to the law himself, nor did he induce others to apostatize from it? Now such was solely the meaning and object of the whole transaction. If he had, by his course, declared that a Christian who had been born under the law, was obliged to observe the Levitical laws, in order to be assured *of his salvation* and to become just before God, then indeed would he have denied his most holy convictions, and have been guilty of such hypocrisy as would have exposed him to severe censure. Such was, however, far from being the case; it was solely love that prompted him to subject himself to the law on this occasion, in order to remove an unfounded prejudice from the minds of the Judæo-Christians, which had led them to take offence at him. This view strictly corresponds to his own declaration respecting himself: "Unto the Jews I became *as a Jew*, that I might gain the Jews; to them that are under the law, *as under the law*, that I might gain them that are under the law," etc. 1 Cor. ix. 19–22.

HOMILETICAL AND PRACTICAL.

VER. 17. **The brethren received us gladly.**—The causes which had formerly prevented the believers at Jerusalem from receiving Paul with confidence and friendship (ch. ix. 26), had long ago ceased to operate. (Rieger).

VER. 18. **And the day following Paul went in with us unto James.**—This visit demonstrates alike the honesty and candor, and the modesty and humility of Paul. For, with his views of evangelical liberty, he might have found himself repelled by the Judæo-Christian legal strictness of James, and, on comparing the many trials and difficulties which he had encountered, with the comparatively easy and undisturbed labors of the presiding officer of the congregation at Jerusalem, he might have claimed the precedence. But the first obstacle was removed by their common evangelical faith, and the second by his apostolical humility and brotherly love.

VER. 19. **What things God had wrought among the Gentiles by his ministry.**—With what humility Paul speaks of his own labors! God—he says—has wrought all. He claims nothing for himself save the joy which he experiences on seeing the divine name glorified. (Ap. Past.).—When we hear of the works which God is even now performing among pagans, let us not survey them with indifference, but give that glory to God which belongs to him. (Starke).

VER. 20. **And when they heard it, they glorified the Lord.**—They praised the Lord, and not Paul, even as he did not praise himself. But while they praised the Lord for all that He had wrought through Paul, they recognized him, at the same time, as a blessed instrument of God.—**Thou seest, brother, how many thousands,** etc.—Although Paul and James fraternally salute each other, and although the brethren are greatly encouraged by the narrative of Paul, and give praise to God, they nevertheless do not conceal the information which they had received concerning the fault which he was accused of having committed. The very sincere and ardent brotherly love which they entertain, makes them not blind and dumb, but rather honest and candid, in uttering their sentiments. (Ap. Past.).

VER. 21. **And they are informed of thee,** etc.—How can any thing be so well said or done, that the world will not censure or pervert it? (Starke).—Let him who hears this charge which was made against Paul, and who asks for the proof of his innocence, examine ch. xiv. and ch. xv. of the Epistle to the Romans, (Rieger).—And yet, language like that which occurs, for instance, in the second chapter of Romans, might doubtless awaken such suspicions in the minds of men who were "zealous of the law." (Williger).

VER. 22. **The [A] multitude must needs [will necessarily] come together.**—The opinion has sometimes been expressed that, in the apostolical congregations, no distinction existed between the teachers or presiding officers, on the one hand, and other members of the church, on the other. But what a carefully arranged order we here find in the congregation at Jerusalem! To James, the first place is assigned; the elders come in a body to him. In this college of presiding officers the case of Paul was first discussed, and it was only afterwards that the congregation

was consulted. [But see Lechler's note on ver. 22, above Exeg., etc.—Tr.]. From this circumstance our own age may derive many lessons, in reference both to an ecclesiastical democracy, and to an over-estimate of the ministerial office. (Williger).

Ver. 23, 24. **Do therefore this**, etc.—The best refutation which can be furnished, consists in actions rather than in words.—At times it is well to incur expense, for the sake of calming the excited minds of others.—In matters in which no principle is involved, a Christian may readily accommodate himself to others; but let him take heed that neither hypocrisy nor the fear of man furnishes the motive.—Let us so use our Christion liberty as to gain, and not to offend those that are weak in faith.—To act the hypocrite, is one thing, but it is a different thing, when, in a spirit of love, we become all things to all men, for the encouragement of the weak, that is, in matters in which liberty of choice is allowed, and in which the means employed, while they are lawful in themselves, may even be sanctified by the end in view. (Starke).—If we desire to form an impartial judgment respecting this occurrence, we will arrive at the following results: first, that James and the elders acted in accordance with their knowledge of the circumstances of the times; secondly, that Paul was desirous of showing that he was controlled, not by self-will and sectarian animosity, but solely by the power of the Gospel, and that he consequently yielded, and conformed to the "beggarly elements" [Gal. iv. 9] of the Jews, in order to gain some of them; and, thirdly, that this course, which proceeded from honest motives, was permitted by the Lord, in order that Paul might appear in the eyes even of his most imbittered foes, not as a disturber of their religion, but as a true friend of the Jewish church, and that they might thus learn that their persecution of him was the more unjust. Those interpreters are unjust, who accuse the apostle of hypocrisy, and represent the sufferings which soon followed, as a divine chastisement; for these sufferings had, at a much earlier period, been already revealed to him, and constituted, indeed, the goal which he was steadfastly approaching. (Ap. Past.).—The counsel which the elders gave to Paul was not carnal, intended to secure him or them from suffering affliction, but was spiritual, intended to spare the weak, and thus to gain them.—The circumstances are often embarrassing, when love apparently requires us to submit to bondage, even though we are free in the faith. In such cases Christianity is involved in difficulties; some demand more exactness and rigor, others, more liberality and freedom from restraint. Truth takes the middle course. (Rieger).—The Gentile church, which the apostle had founded, had just been cordially saluted by the Judæo-Christian church with united praises which were offered to God. That hour foreshadowed the great consummation, when the fulness of the Gentiles shall come in [Rom. xi. 25], and when Israel shall acknowledge its God and King in His work among the Gentiles. To that hour and its holy and significant character, the conduct of the apostle now corresponds. For while he had always recognized the law, and steadily adhered to its fundamental principles, (although he could usually obey it only in the domain of the spirit,) he now gives a visible form to that recognition; and thus he opens the prospect of the final disappearance of the exceptional position which he held, that is, the thirteenth apostolate. Could he have possibly chosen a more appropriate method of applying a part of the gifts which the Gentiles had sent, than that of contributing to the expenses incurred by the solemn sacrifices, which the four poor Nazarites from the congregation of the saints were required to offer, on completing their vow? Had he not reason to regard the gifts of the Gentiles, which were offered through his instrumentality, as the beginning of those offerings with which the Gentiles would, at a future period, beautify the sanctuary of Israel, and render glorious the worship of the people of God? Isa. lx. 5-13; Zech. xiv. 16, and elsewhere. (Baumgarten).

On the whole section, ver. 17-26.—*On Christian forbearance:* I. It is necessary: (*a*) it was exercised by the Lord Himself; (*b*) it was observed by the apostles; (*c*) it is indispensable in our own case. II. It is salutary: (*a*) without the forbearance of God, the world would be lost; (*b*) by the forbearance of the apostles, many who were weak in the faith, were gained; (*c*) we, too, may, by Christian forbearance, gain, not indeed all men, but at least peace, and thus promote the general interests of the kingdom of God. (From Lisco).—*How far may an experienced Christian yield to the prejudices of those who are weak in the faith?* I. He may participate in all things, which are matters of indifference, when the object is good—the service of God. II. He is not at liberty to do anything which would sanction the opinion that such acts are necessary to salvation. (Lisco).—*The conduct of the Christian towards his honest but weak brethren,* (id.).—*The cordiality of Paul and James, on meeting in Jerusalem,* ver. 18-20: it was, I. A victory of that love which seeketh not its own, over a carnal narrowness of heart, and self-will; II. A token of the future union of Israel and the Gentile world under the cross of Christ; III. A triumph of the wonderful ways of God in extending His kingdom, and executing his plan of salvation, ver. 19, 20.—*Paul among the Nazarites:* I. Not as the slave of human ordinances, but acting in the power of evangelical liberty, to which all things are lawful that promote the interests of the kingdom of God, 1 Cor. vi. 12; II. Not as a hypocrite before men, but acting in the service of brotherly love, which bears the infirmities of the weak, Rom. xv. 1; III. Not as a fugitive from the cross, but acting in the power of apostolic obedience, which, supported by love to the Lord, is enabled to practise self-denial, Luke ix. 23.—*In what sense may a servant of Christ be made all things to all men* (1 Cor. ix. 22)? I. When, in the case of *all men* whom he hopes to benefit, he never flatters the flesh, but aids and encourages the spirit; II. When, in *all things* which he does in order to benefit others, he never surrenders the one thing needful, but preaches Christ, even as He is set forth in the Word of God, and received by faith in the heart.—*Paul among the brethren at Jerusalem,* or, *What will enable us to bear the infirmities of the weak?* I. Christian love, which is *willing* to bear them; (*a*) it has a ten-

der regard for the wants of the weak, and (*b*) nobly practises self-denial, in adapting itself to them in word and deed. II. Christian strength, which is *able* to bear them; it possesses (*a*) the liberty of the spirit, by which it distinguishes between the form and the essence, the shell and the kernel; and (*b*) firmness of character; for even in subordinate matters it never surrenders principle, or denies the Lord for the sake of pleasing men.

B.—THE JEWS FROM ASIA MINOR MAKE AN ATTACK ON PAUL, IN CONSEQUENCE OF WHICH THE ROMAN TRIBUNE INTERFERES; HE SAVES PAUL'S LIFE.

CHAPTER XXI. 27-40.

27 And [But] when the seven days were almost ended, the Jews which [who] were of Asia, when they saw [looked at] him in the temple, stirred up all the people, and
28 laid hands on him, *Crying out, Men of Israel, help: This is the man that teacheth all *men* every where[1] against the people, and the law, and this place: and further brought Greeks [Gentiles (Ἕλληνας)] also into the temple, and hath polluted [defiled]
29 this holy place. *[*Om. the parenth. marks*]. (For they had seen before [previously seen] with him in the city Trophimus an Ephesian, whom they supposed that Paul
30 had brought into the temple.). *And all the [the whole] city was moved, and the people ran together [and there was a concourse of the people]: and they took [hold of] Paul, and drew [dragged] him out of the temple: and forthwith the doors [gates]
31 were shut. *And as [while] they went about [sought] to kill him, tidings came unto the chief captain of the band [came up (ἀνέβη) to the tribune of the cohort], that all
32 Jerusalem was in an uproar[2]: *Who immediately took soldiers and centurions[3], and ran down unto them: and [but] when they saw the chief captain [tribune] and the soldiers,
33 they left beating of Paul [they ceased to beat Paul]. *Then the chief captain [tribune] came near, and took [hold of] him, and commanded *him* to be bound with two chains;
34 and demanded who he was[4], and what he had done. *And some cried [called to him[5]] one thing, some another, among the multitude: and [but] when he could not[6] know the certainty for [on account of] the tumult, he commanded him to be carried [led] into
35 the castle [barracks]. *And when he came upon [to] the stairs, so it was, that he was borne of the soldiers for [stairs, it became necessary (συνέβη) that the soldiers
36 should carry him on account of] the violence of the people [populace]. *For the multitude of the people [ὄχλου· ἠχ. γὰρ τὸ πλῆθος τοῦ λαοῦ] followed after, crying[7],
37 Away with him. *And as Paul was [about] to be led into the castle [barracks], he said unto the chief captain [tribune], May I speak [say something (τι)[8]] unto thee?
38 Who [But he] said, Canst thou speak Greek? *Art not thou [Art thou then (ἄρα) not] that [the, (ὁ)] Egyptian, which [who] before these days madest [made] an uproar, and leddest [led] out into the wilderness four thousand men that were mur-
39 derers [bandits]? *But Paul said, I am a man *which am* a Jew [I am a Jewish man], of Tarsus, *a city* in Cilicia, a citizen of no mean city [Tarsus, a citizen of no inconsiderable city in Cilicia]: and, I beseech thee, suffer [permit] me to speak unto
40 the people. *And [But] when he had given him license [had permitted him], Paul stood [stepped] on the stairs, and beckoned with the hand unto the people. And when there was made a great silence [But when all had become entirely quiet], he spake unto [addressed] *them* in the Hebrew tongue [dialect], saying, [:]

[1] Ver. 28. [πανταχοῦ, of *text. rec.*, occurs in G. H.; the less usual form, πανταχῇ, in A. B. C. D. E. Cod. Sin., is adopted by Lach., Tisch., and Alf.—TR.]

[2] Ver. 31. [συγκέχυται, of *text. rec.* in E. (συνκέχ.) G. H.; συνχύννεται in A. D. and Cod. Sin.; in the last, a later hand (C) corrected to συνκεχυται; συγχύνεται in B. The first is adopted by Alf.; the third by Lach., Tisch. and Born.—C. omits ver. 31—22:20. Vulg. *confunditur*.—TR.]

[3] Ver. 32. [ἑκατοντάρχους, of *text. rec.* in G. H.; ἑκατοντάρχας (from the nom.—ης), in A. B. D (orig.). E. Cod. Sin. The latter form is adopted by Lach., Tisch., and Alf.—TR.]

[4] Ver. 33. [ἂν before εἴη, of *text. rec.*, with E. G. H., is retained by Alf., but dropped by Lach. and Tisch., in accordance with A. B. D., and also Cod. Sin.—TR.]

[5] Ver. 34. a. Four uncial manuscripts [A. B. D. E., and also Cod. Sin.] exhibit ἐπεφώνουν, while ἐβόων [of *text. rec.*] is more feebly supported [by G. H. The former is adopted by Lach., Tisch., Born., and Alf.—Tr.]

[6] Ver. 34. b. [μὴ δυνάμενος δέ γ. of *text. rec.*, is the reading of G. H.; that of A. B. D., adopted by Lach., Tisch., and Alf., is: μὴ δυναμένου δὲ αὐτοῦ γ. The latter is found also in Cod. Sin.—Tr.]

[7] Ver. 36. [κρᾶζον, the reading of *text. rec.*, is found in D. G. H. "It is a grammatical correction." (Alf.). Κράζοντες, in A. B. E., is adopted by Lach., Tisch., and Alf., and is found also in Cod. Sin.—Tr.]

[8] Ver. 37. [τι after εἰπεῖν, of *text. rec.*, is found in A. B. E. Cod. Sin. and Vulg. (*aliquid*); it is omitted in D. G. H. Syr.—Lach. retains it.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 27. **And when the seven days**, etc.—The words *αἱ ἑπτὰ ἡμέραι* are usually, and, no doubt, very correctly, explained as indicating those days which are called in ver. 26 *ἡμέραι τοῦ ἁγνισμοῦ*. They are the days to which that Levitical purification referred which was connected with the sacrifices offered at the completion of the vow. ["In all probability the seven days announced to the priests (ver. 26) as the limit to which the vow of the Nazarites would extend, and as the period also of the apostle's partnership in that consecration." (Hackett).—Tr.]. Wieseler has attempted another interpretation in his "Apostolical Chronology," p. 109 ff.; viz., that the seven days were the week, or the days of consecration that preceded the festival of Pentecost. But this festival is not mentioned in the context, and, indeed, is never referred to, after ch. xx. 16; moreover, the assumption that a week of preparation preceded the great festivals of Israel, is by no means sustained by satisfactory evidence.—These seven days were drawing to a close (*ἔμελλον συντελ.*), but had not yet elapsed, when Paul was seen in the temple, and seized.

Ver. 28, 29. **This is the man.**—Certain Jews from Asia Minor, particularly those from Ephesus and its vicinity, who had there known Paul, and who hated him, now perceived, and, on a closer inspection (*θεᾶσθαι*), recognized him. The very circumstance that this supposed despiser of the temple should be seen in the temple ["the inner court which was forbidden to Gentiles" (Alf.).—Tr.], so greatly provoked them, that they stirred up the multitude against him. They seized him, with loud cries for **help**, as if *he* were the assailant, and as if it were necessary to protect the sanctuary against him (*βοηθεῖτε*). This accusation of the apostle on the part of the unconverted Jews, differs from that to which the Judæo-Christians had listened, in one point, which is usually overlooked. The fanatics from Asia Minor here charge him with assailing not only the law and the temple, but also *the people* of Israel (*τοῦ λαοῦ*). Now this specific charge had been brought neither by the Judæo-Christians against Paul, nor, at an earlier period, by the Jews against Stephen. It was doubtless connected with his active labors among the Gentiles (*πάντας πανταχοῦ διδασκ.*), which were maliciously so represented, as if they were intended to excite the latter against Israel. They alleged, moreover (*ἔτι τε καί*), as a second charge, that Paul had introduced pagans into the temple, and thus defiled the sanctuary. ["*Greeks*, not in the national or local sense, but in the wider one of Gentiles, so called from the general and almost universal use of the Greek language among all known nations. Hence the perpetual antithesis of *Jews and Greeks* in the New Testament." (Alexander).—Tr.]. The word Ἕλληνας [plural] represents a single occurrence as a common one; the accusers employ it with a hostile purpose, in order the more effectually to excite the people, although only one man, Trophimus, could be meant, and he, moreover, had not entered the temple. They acted on a mere *supposition*, a groundless suspicion, that Paul had brought the latter with him into the **temple**, which word here designates the court of Israel.—The words *προεωρακότες ἦσαν* signify; "they had seen him previously," although Meyer objects to this interpretation ["*προορᾶν* never occurs in this sense; the words mean; *they had seen before them;* comp. ch. ii. 25, and see Sturz: *Lex. Xen.* III. p. 690 f." (Meyer).—Tr.]. The philological correction by Otto (*Gesch. Verhaeltnisse der Pastoralbriefe*, 1860, p. 285), satisfactorily establishes the correctness of our interpretation.

Ver. 30. **And all the city was moved.**—The multitude, after having quickly and tumultuously assembled, dragged Paul out of the court of the temple, probably because they were conscious that such acts of violence as they contemplated, would in truth pollute the sanctuary. The act of closing the gates of the temple, which was performed by the Levites, was certainly not intended to prevent Paul from availing himself of the right of claiming an asylum, and from finding a place of refuge in the temple (Bengel, Baumgarten), for the multitude had already effectually prevented him from enjoying such an advantage. It is more probable that the gates were closed in order to prevent the courts of the temple from being defiled by the shedding of blood (de Wette, Meyer), and, possibly, too, because it was supposed that the court of the temple had already been polluted by the entrance of a heathen, and needed purificatory rites before it could be reopened.

Ver. 31–33. **And as they went about to kill him.**—The fact that a disturbance had arisen was soon known at the military posts that were established at various points in the city during the festivals; the intelligence was at once conveyed to the commander of the Roman garrison in the tower of Antonia, which was situated to the north of the temple, and rose above it (*ἀνέβη φάσις*). [See Joseph. *Jewish W.* I. 5. 4, and especially V. 5. 8.—Tr.]. The name of the commander—a military tribune of the cohort (*σπεῖρα*)—was Claudius Lysias, as we learn from ch. xxiii. 26. When he received tidings of the tumult, he proceeded without delay to the temple, accompanied by officers and soldiers. As soon as he was seen at a distance, the maltreatment to which the apostle was exposed, ceased. When the Roman reached the spot, he commanded his people to conduct the apostle away, as well as to bind him with chains. [**Two chains**, "See ch. xii. 6. He would thus be in the custody of two soldiers. (Alf.).—Tr.]. Claudius assumed that Paul was a criminal, and expected to ascertain at once both his name, and the nature of the crime committed by him. *Τί ἂν εἴη, oratio ob-*

liqua; τί ἐστι πεποι., oratio recta. [For ἂν before εἴη, see note 4, above, appended to the text.—"That the accused had committed some crime, was *certain*, or was at least assumed to be *certain* by the speaker. Τί ἐστι πεποιηκώς refers to the fact, which is admitted—to the object of πεποι.; but *who* the man *might* be, τίς ἂν εἴη, he could not yet clearly perceive." (WINER, § 41. 4. c.).—TR.]

VER. 34-36. **Commanded him to be carried** [led] **into the castle** [barracks].—The παρεμβολή is not the tower [castle] of Antonia itself, but only a certain part of it, namely, the permanent quarters ["barracks" (Alf., Alex.).—TR.] of the Roman garrison stationed at the tower of Antonia. The ἀναβαθμοί, ver. 35, 40 (Jos. *Bell. Jud.* V. 5. 3., ἀναβάσεις), are *stairs* or *steps*, [leading from the temple-area to the tower.—TR.]. The fortress communicated with the northern and western porticos of the temple-area, and had flights of stairs ["descending into both; by which the garrison could at any time enter the court of the temple and prevent tumults."] ROBINSON: *Bibl. Res.* II. 71 ff. [Germ. ed.; I. 432. Amer. ed.—**Away with him!**—"The same shouts which, nearly thirty years before, surrounded the prætorium of Pilate. Comp. Luke xxiii. 18; John xix. 15." (CONYB. etc. II. 262.).—TR.]

VER. 37, 38. **May I speak** [say something] **unto thee?**—The apostle is desirous of addressing the people before he enters through the gate into the tower, and is withdrawn from their sight, and hence, in courteous terms, asks a question of the commander (εἰ ἔξεστι etc.). The latter, surprised at being addressed in Greek, asks in his turn: Ἑλληνιστὶ γινώσκεις;—he inquires whether his prisoner is not then [ἆρα] the Egyptian insurgent, as he had obviously hitherto supposed; he formed a different opinion on hearing Paul speak Greek. ["It was notorious (it would seem) that the Egyptian was unable to speak that language." (Hackett).—TR.]. The Roman commander could the more easily confound Paul with that Egyptian, as those *Sicarii* (so called from *sica*, a dagger [or short sword, worn beneath their clothing.—TR.], and known as professional murderers and insurgents) were accustomed to mingle with the multitude at the festival, as now at Pentecost [Acts xx. 16], and then commit the crimes with which they were familiar (μάλιστα ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, etc. Jos. *Jewish War.* II. 13. 8). **That Egyptian** was, according to the account given by Josephus (*Jew. War.* II. 13. 5) a sorcerer, who pretended that he was a prophet. He gained many adherents during the reign of Nero, whom he led from the wilderness to the Mount of Olives; he promised his followers that, at his word, the walls of Jerusalem should fall, and that they should enter the city over the ruins (comp. Jos. *Antiq.* XX. 8. 6). The procurator Felix, however, attacked them with great success; he defeated the insurgents, of whom 400 were slain, and 200 made prisoners; but the Egyptian himself escaped (διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο, *loc. cit.*).—The Roman commander here speaks of 4000 Sicarii, whom that insurgent led into the wilderness. Josephus, on the other hand, relates that about 30,000 men, who put faith in his false pretensions, gathered around him. This latter statement, however, obviously refers to the *whole number* of the adherents of the man; Luke, on the other hand, speaks only of his *armed followers*, and Josephus himself distinguishes (*loc. cit.*) between these and the aggregate of the adherents of the Egyptian. Hence the two accounts [of Luke and Josephus] may be easily reconciled, and, in other points, the several statements of Josephus strikingly agree with the passage before us. [Alford, who adopts the view of Meyer, de Wette, and especially of Tholuck (*Glaubwuerdigkeit*, p. 169), says: "It is obvious that the *numerical* accounts in Josephus are inconsistent with our text, and *with one another* (*Ant.* XX. 8. 6, and *Bell. Jud.* II. 13. 5.). This latter being the case, we may well leave them out of the question. At different times of his (the Egyptian's) rebellion, his number of followers would be variously estimated, etc."—TR.].

VER. 39, 40. **I beseech thee, suffer me.**—The apostle describes himself to the tribune as a totally different person from the criminal with whom he had been confounded, and then asks for permission to address the people. In view of the explanation which he gave, and also of the fact that no person came forward who in the least degree confirmed the original suspicion of the Roman, it is by no means strange that the latter, who possessed full authority to decide, should grant the request; (the opposite opinion of Baur, *Paulus*, p. 208 f., is untenable). It is, further, by no means incredible, that when Paul indicated to the multitude by a gesture that he desired to address them, they should become silent, and listen to him. ["The silence was probably occasioned by the presence of Roman officers and soldiers; by the sight, if not the hearing, of what passed between the Tribune and his prisoner; by Paul's unexpected presentation of himself upon the stairs and offer to address them; but above all by the circumstance recorded in the last clause, that he spake in Hebrew, etc." (Alex.).—TR.]. The *Hebrew dialect* [τῇ Ἑβραΐδι διαλέκτῳ] of course means here the living language, the Aramæan dialect [Syro-Chaldaic] spoken at that time in Judea.

DOCTRINAL AND ETHICAL.

1. The counsel of God is executed in a wonderful manner. In order to correct a mistake which the Judæo-Christians had made, Paul resolves to perform a certain Levitical act in the temple. Now it is precisely his appearance in the sanctuary, that exposes him to a new danger, proceeding from an entirely different quarter—from the unconverted Israelites. And thus it is precisely the devout reverence with which he regards the law and the sanctuary, and his love to his people, whom it is his great object to win for Christ, that seem to add weight to the false charges made against him.

2. It is an evidence that Paul possessed a holy disposition, and was filled with the Spirit of Christ, if, at a time when he had been most unmercifully treated by the Jews, and had barely escaped with his life, he still possessed such composure, such moral strength, and such love to his people, that he could address the latter without

the least bitterness of feeling. His heart is humbled under a sense of his own guilt, for he had once dealt with others as the Jews now dealt with him, and it was solely the grace of Him, who on the cross prayed for the forgiveness of his murderers, that had changed him (Lu. xxiii. 34).

HOMILETICAL AND PRACTICAL.

VER. 27. **And when the seven days were almost ended,** etc.—God often punishes foolish counsels by an unhappy issue, but it does not necessarily follow that when the issue is unhappy, the beginning had been unrighteous. When good advice produces unfavorable results, we should not on that account look with anger on him who gave it, for "man proposes, but God disposes." (Starke).—No doubt Paul now remembered all that the Spirit of God had so often intimated to him concerning the things which awaited him in Jerusalem. (Rieger).

VER. 28. **This is the man.**—An upright servant of Christ is made so well known by the blessing which attends his official labors, that the enemies of Jesus can easily distinguish him among a thousand false and unfaithful zealots, and say: "This is he! Seize him!"—**And hath polluted this holy place.**—Here the apostle had the honor of being assailed, in the same tumultuous manner, by the same false accusation, and with being treated with the same animosity and severity, with which Jesus Christ had formerly been treated. When the servant finds that he thus resembles his Lord, and is walking in His footsteps, how easy and welcome the yoke becomes! (Ap. Past.).—And Paul, no doubt, thought of Stephen, too, who was once exposed to a similar storm.

VER. 29. **For they had seen,** etc.—When God has appointed a season of suffering for us, the slightest circumstance may introduce it.—How closely the servants of Christ are watched, and what reason they have to be circumspect in their walk! The world notices also the company which we keep, and even decides respecting the personal merit of the pastor in accordance with the character of his intimate friends. The Lord grant that we may be without blame in all points! (Ap. Past.).

VER. 30. **And all the city was moved.**—Men who can scarcely creep forward, when a good cause claims their aid, eagerly hasten forward to defend one that is bad, Jerem. iv. 22. (Starke).—**Drew him out of the temple,** etc. —They wished to murder him, and yet not pollute the temple; they strained at gnats, and swallowed camels, as they had indeed done in the the case of the Lord Himself, John xviii. 28. (Williger).

VER. 31. **Tidings came unto the chief captain.**—When a servant of Jesus is in great distress, he need not seek for patrons, nor need he implore men to be his advocates; God sends him aid at the proper time, without waiting for his prayers. (Ap. Past.).

VER. 32. **And when they saw the chief captain,** etc.—It is one of the wonderful ways of God in governing the world, that those who do not belong to His kingdom, are often controlled by opposite interests, views and purposes, and thus either one sword forbids the other to leave its scabbard, or the children of His kingdom obtain aid from one of the parties, which did not design to furnish it. (Rieger).

VER. 33. **Commanded him to be bound with two chains.**—Let not the servant of Christ depend with too much confidence on the aid which the world affords. Here the tribune rescues the apostle from the hands of murderous Jews, but nevertheless commands him, without hearing his plea, to be bound with two chains. (Ap. Past.).—But the prophecy of Agabus must needs be fulfilled.

VER. 34. **And when he could not know the certainty.**—The man will always be disappointed, who expects to receive any trustworthy and valuable information from false teachers, and, indeed, in general, from the world. (Ap. Past.).

VER. 35. **And when he came upon the stairs - - - borne of the soldiers.**—We have here an illustration of the manner in which God employs even enemies as the means for exalting his servants; the world, by its scorn and contempt, promotes us to honor. Many teachers would have remained in obscurity, if the envy and hatred of the world had not brought them forward, and given them celebrity. (Ap. Past.).

VER. 36. **Away with him!**—Christ had heard the same cry, Lu. xxiii. 18; John xix. 15.

VER. 38. **Art not thou that Egyptian - - -?** —A striking instance of the false and absurd views which the deluded world entertains respecting the children and servants of God. We are regarded as idiots, madmen, deceivers, enemies of mankind, and, as if we were such, we are exposed to contempt and hatred. So, too, Christ was numbered with the transgressors [Isai. liii. 12]. "Father, forgive them; for they know not what they do." [Lu. xxiii. 34]. (Ap. Past.).—Paul sustains the same relation to that Egyptian, which Luther does to Thomas Münzer [one of the "prophets of Zwickau."—TR.]. (Besser).

VER. 40. **And when he had given him license, Paul stood on the stairs,** etc.—How little it was once thought that the steps which led to the Roman quarters would be the pulpit from which God would cause the Gospel of His Son to be proclaimed! (Rieger).—**Beckoned with the hand unto the people. And when there was made a great silence, he spake,** etc.—What a man he was! Able to beckon with calmness to this excited multitude! And, behold, there was a great calm, as when Jesus rebuked the stormy sea (Mt. viii. 26). We are never better prepared to proclaim the word of God, than when we bear in our bodies the marks of the cross and sufferings of the Lord Jesus [Gal. vi. 17], for then only does the Spirit of God supply us both with boldness to speak, and with words suited to the occasion. (Gossner).

ON THE WHOLE SECTION, VER. 27–40.—*The Lord delivers his servants from death:* I. Paul is unjustly accused (*a*) as an enemy of the law, ver. 27, 28; (*b*) as a man who polluted the temple, ver. 28, 29. II. His own people reject him; (*a*) they cast him out of the temple, ver. 30; (*b*) intend to slay him, ver. 31. III. Heathens are

obliged to protect him; (*a*) the tribune quells the tumult, ver. 31, 32; (*b*) saves the apostle's life, ver. 33. IV. The innocence of the persecuted man becomes apparent; (*a*) the charges against him are shown to be unfounded, ver. 34–39; (*b*) he is allowed to defend himself, ver. 40. (Lisco.)—*The advantages of a well organized government, illustrated in the narrative of the arrest of the apostle Paul at Jerusalem.*—*The arrest of Paul at Jerusalem:* I. A dark picture of human passions; (*a*) of folly and self-delusion; (*b*) of malice and hatred—on the part of the Jews, ver. 28, 30, 31, 36. II. A bright picture of Christian heroism; (*a*) of calmness and self-command; (*b*) of gentleness and patience—on the part of the apostle, ver. 37, 39, 40. III. An impressive illustration of the guidance of God; (*a*) of that omnipotence which protects His servants; (*b*) of the wisdom which employs even enemies as means of executing His counsels, ver. 32–35, 37–40.—*Paul in the temple of Jerusalem,* or, *Man proposes, but God disposes:* I. God often conducts the well-meant counsels of his servants to an issue which differs from that which they had proposed, ver. 27 ff., and comp. ver. 22 ff. II. He also often conducts the malicious counsels of His enemies to an issue which differs from that which they had proposed, ver. 30–40.—*Paul, in the storm which raged at Jerusalem.* It was so ordered that the apostle should subsequently encounter a fierce storm at sea, ch. xxvii, but it was scarcely more dangerous than the one which he here experiences on land, within the strong walls of Jerusalem, in the midst of his own people. But in each case the mighty hand of God protects and rescues him. Let us consider, I. The outbreak of the storm. Like many a storm in nature, this storm suddenly arises in the minds of men. Paul had apprehended such a tempest, when he was at Miletus (xx. 22 ff); on his way, its approach was announced to him with increasing solemnity (xxi. 4–11); it burst forth at a time when it might have been least expected, and in a spot where none would have looked for it—in the sacred enclosure of the temple, while Paul was seeking to satisfy the zealots of the law (ver. 27). II. The raging of the storm. The madness of this storm of human passions increases every moment; the popular fury rages like the stormy ocean, and threatens to ingulf the servant of God (ver. 28–31, 36). III. The calming of the storm. He who on the lake of Gennesaret rebuked the winds and the sea, so that there was a great calm, now says to this raging sea: "Hitherto shalt thou come, but no further" [Job xxxviii. 11]. The Roman tribune is the agent who guides the apostle to a harbour, in which he is saved, and he himself, with great calmness beckons to the people, and they listen in silence (ver. 31–40).—*Paul's memorable sermon at Jerusalem:* I. The preacher—in chains, ver. 33. II. The pulpit—the stairs conducting to the Roman quarters, ver. 40. III. The deacons who attend him—soldiers, ver. 35. IV. The psalms which precede his sermon—malignant cries for his death, ver. 36. V. The congregation which he addresses—an infuriated multitude, ver. 30–34. VI. The unction with which he nevertheless speaks—the Spirit of the Lord, as a Spirit of faith, of love, of wisdom, and of power, ver. 13, 37, 39, 40.—*The weapons of the man of God in perilous times:* I. Justice and the law, which should protect him, as long as they have power themselves, ver. 32, 33. II. The peace of a good conscience, which remains undisturbed amid the storm of passions, ver. 37–39. III. The power of a sanctified character, which never fails to make an impression even on a rude multitude, ver. 40. IV. The presence of God, to whom he belongs, whether he labors or suffers, whether he lives or dies, ver. 13.

SECTION II.

EVENTS WHICH OCCURRED DURING THE IMPRISONMENT OF THE APOSTLE PAUL IN JERUSALEM. HIS DEFENCE BEFORE THE PEOPLE, AND THE GREAT COUNCIL.

CHAPTER XXII. 1—XXIII. 11.

A.—THE APOSTLE'S DEFENCE BEFORE THE JEWISH PEOPLE.

CHAPTER XXII. 1–21.

1 Men, brethren, and fathers [Ye brethren and fathers], hear ye my defence *which I*
2 *make* [*om.* which I make] now unto [before] you [you——] *([*Om. parenth. marks*] And [But] when they heard that he spake in the Hebrew tongue [dialect] to them, they kept the more silence [they became the more silent]: and he saith,)
3 I am verily[1] a man *which am* a Jew [I am a Jewish man], born in Tarsus, *a city* [Tarsus] in Cilicia, yet [and] brought up in this city at the feet of Gamaliel, *and* taught [city, taught at the feet of Gamaliel,] according to the perfect manner [the strictness] of the law of the fathers [of the paternal law], and was zealous toward [was

4 a zealot for] God, as ye all are [yet] this day. *And I persecuted this way unto the 5 [unto, ἄχρι θαν.] death, binding and delivering into prisons both men and women. *As also the high priest doth bear me witness, and all the estate of the elders [and all the eldership]: from whom also I received [from whom I received also] letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jeru- 6 salem, for to [that they might] be punished. *And [But] it came to pass, that, as I made my journey [was on my journey], and was come [drew] nigh unto Damascus about noon [mid-day], suddenly there shone [flashed] from heaven a great light round 7 about [around] me. *And I fell[2] unto the ground, and heard a voice saying unto me, 8 Saul, Saul, why persecutest thou me? *And [But] I answered, Who art thou, Lord? 9 And he said unto me, I am Jesus of Nazareth, whom thou persecutest. *And [But] they that were with me saw indeed the light, and were afraid [affrighted];[3] but they 10 heard not the voice of him that spake to me. *And [But] I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into [to] Damascus; and there it shall [will] be told thee of all things which are appointed for thee to do [which it is 11 appointed that thou shalt do]. *And [But] when I could not see for the glory [brightness] of that light, being led [I was led] by the hand of them that were with me, [and 12 thus] I came into [to] Damascus. *And one [But a certain] Ananias, a devout[4] man according to the law, having a good report of [among] all the Jews which [who] dwelt 13 *there* [in the city], *Came unto me, and [*om.* and] stood [approached], and said unto me, Brother Saul, receive thy sight [look up!]. And the same hour I looked up upon 14 him. *And [But] he said, The God of our fathers hath [before] chosen thee, that thou shouldest know his will, and see that [the, τὸν] Just One, and shouldest hear the 15 voice of [his voice from (ἐκ)] his mouth. *For thou shalt be his witness [be a witness for him] unto all men of what [concerning that which] thou hast seen and heard. 16 *And now [,] why tarriest thou? arise, and be baptized, and wash away thy sins, call- 17 ing on the name of the Lord [on his name[5]]. *And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in [fell into, γενέσθαι 18 με] a trance; *And saw him saying [as he said] unto me, Make haste, and get thee quickly out of Jerusalem: for [because, διότι] they will not receive thy testimony con- 19 cerning me. *And I said, Lord, they know [themselves, αὐτοὶ] that I imprisoned and beat [scourged] in every synagogue [in the synagogues, κατὰ τὰς συν.] them that be- 20 lieved on thee: *And when the blood of thy martyr [witness] Stephen[6] was shed[7], I also was standing by, and consenting unto [and had pleasure therein] his death [*om.* 21 his death[8]], and kept [guarded] the raiment [garments] of them that slew him. *And he said unto me, Depart: for I will send thee far hence unto the Gentiles [among the nations].

[1] Ver. 3. [μέν, of *text. rec.*, before εἰμι is omitted in A. B. D. E. and Cod. Sin. (which reads: εγω ανηρ ειμι), and is dropped by Lach., Born., and Tisch.; it occurs in G. H., and is, in accordance with the opinion of Meyer, retained by Alf. See WINER: *Gram.* § 61. 5. on the passage.—TR.]

[2] Ver. 7. [ἔπεσον, of *text. rec.* in D. G.; ἔπεσα in A. B. E. H. and Cod. Sin.; ἔπεσαν in H. The second form is adopted by Lach., Tisch., Alf., and several other editors; the third, by Scholz. See WINER, § 13. 1.—Here E. alone adds: σκληρόν - - - λακτίζειν. See EXEG. note on ch. xxvi. 12-14.—TR.]

[3] Ver. 9. The words καὶ ἔμφοβοι ἐγένοντο, are wanting in three uncial manuscripts [A. B. H., also Cod. Sin., and Vulg. and Syr. Ver.]; three others [D. E. G.] exhibit it. They seem to have been regarded [by copyists] as superfluous, and as interfering with the narrative, and, on that account, to have been dropped; for this very reason they should be regarded as genuine, and the more so, as ἔμφοβ. γεν. is a favorite expression of Luke. [Lach. and Tisch. reject the words, but Alf., who adopts Meyer's view, retains them; de Wette also is disposed to receive them as genuine.—TR.]

[4] Ver. 12. The word εὐλ. or εὐσ. is entirely wanting in Cod. Alex. [A. and in Vulg.]; in E. (Laud's Cod.), [Codex Laudianus] εὐσεβής [of *text. rec.*] occurs. The strongest testimony, namely, that of B. G. H. [and Cod. Sin.] is in favor of εὐλαβής, a predicate which Luke is very apt to employ, ch. ii. 5; viii. 2 [see EXEG. note on viii. 2], and ch. ii. 25 of his Gospel. The latter word is accordingly preferred by Lach. and Tisch. [and Alford. Tischendorf omitted it in the edition of 1849.—TR.]

[5] Ver. 16. αὐτοῦ is better supported [by A. B. E., Cod. Sin. Vulg. (*ipsius*)] than κυρίου, which is sustained by only the two latest uncial manuscripts.

[6] Ver. 20. a. Στεφάνου is wanting in *one* manuscript of the first rank [A.], and in *one* of the second, but is sufficiently attested [by B. E. G. H. Cod. Sin. Vulg.] in order to be received as genuine. [It is retained by recent editors generally.—TR.]

[7] Ver. 20. b. [For ἐξεχεῖτο, of *text. rec.* with G. H. ("a correction to the more usual form." Alf.), Lach., Tisch. and Alf. read ἐξεχύνετο (ἐξεχυννετο), with A. B. E. and Cod. Sin.—TR.]

[8] Ver. 20. c. The words τῇ ἀναιρέσει αὐτοῦ, after συνευδ. [of *text. rec.*], are supported by only two uncial manuscripts [G. H.], and were introduced [by copyists] into the text from ch. viii. 1. [They are omitted in A. B. D. E. Cod. Sin. and Vulg.; and are cancelled by most of the recent editors.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1, 2. **Men, brethren, and fathers.**—The word ἀδελφοί expresses the love which the speaker bears to his own people, and πατέρες his respect for their eminent rulers, of whom some may have been present. [See EXEG. note on vii. 2, 3. *a.*—TR.]. The circumstance, moreover,

that he addressed his hearers in their mother-tongue, disposed them to listen with the more favor, as many of the number had not supposed that the man before them, whom they did not personally know, understood the Aramæan language.

VER. 3–5. *a.* **I am verily a man which am a Jew.**—[Even if μὲν is not cancelled (see note 1, appended to the text), it is here equivalent simply to the word *indeed*, as the translators often render it.—TR.]. The full account which Paul gives of himself, ver. 3–5, is intended to remove the suspicion with which he was regarded (xxi. 28); he states that he is an Israelite by birth, that he had from early youth been connected with the city of Jerusalem, that he had, at a former period, been governed by a strictly pharisaical zeal for the law, and had even been an enemy of Christianity. Γεγενν. ἐν Τ.—ἀνατεθρ. δὲ, *i. e.*, born, it was true, in a foreign country, but brought up in Jerusalem; ἀνατρέφω is used in reference to the rearing or education of children.—The words παρὰ τ. πόδας Γαμ. are far more appropriately connected with πεπαιδ. than with ανατεθρ., as they cannot refer to children who are brought up, but to scholars or disciples who receive instruction, while they sit on the floor or on benches before the feet of the teacher [who occupies an elevated seat.—TR.]. Such was the Jewish custom; both Philo and the Talmud testify that the Rabbi occupied a *cathedra* or teacher's chair, and that his pupils found seats partly on the floor, and partly on benches placed before him. [Lechler here adopts the punctuation preferred by Kuinoel, Grotius, Knapp, Lach., Tisch., de Wette, Hackett, etc., and places the comma after ταύτῃ, cancelling the one which is placed after Γαμαλιὴλ in the usual editions of the *text. rec.*, and which, as in the Engl. version, is recognized by Calvin, Grotius, Bornemann, Meyer, Alford, etc.—For **Gamaliel**, see EXEG. note on v. 34.—TR.].—Κατὰ ἀκρίβ. τ. πατρ. νόμου, *i. e.*, the instructions corresponded to very strict views of the law; the term ἀκρίβεια is not intended to describe the character of the law *per se*, but refers to the character of the instructions, which are, accordingly, represented as being marked by pharisaic rigor. And, indeed, ἀκριβὴς and its derivatives are specially employed to describe the peculiarities of the pharisaical tendency, *e. g.*, ἀκριβεστάτη αἵρεσις, ch. xxvi. 5; certain Jews ἐπ' ἀκριβώσει μέγα φρονοῦν τοῦ πατρῴου νόμου, *Jos. Antiq.* XVII. 2. 4; Φαρισαῖοι οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, *Bell. J.* II. 8. 14.

b. **And was zealous.**—In consequence of such an education and such instructions, Paul became a zealot for the honor of God; he expresses this thought in terms which are not open to censure. [Ὑπάρχων, on account of its combination with participles in the perfect tense, acquires the meaning of the imperfect tense. (de Wette).—TR.]. The apostle, at the same time, remarks: "*I* was once what *ye* are; ye are still to-day, indeed, at this very moment, what I too was, at a former period." As an evidence of the truth of his declaration that he had once been a *zealot*, he mentions his persecution of Christianity, to which latter, at this stage, he gives, with great judgment, only a general name. [Ταύτην τὴν ὁδὸν, see EXEG. note on ix. 2.—TR.]. The statement that he had once entertained a deadly hatred against the Christians, he establishes by appealing to the testimony of the high priest [ch. ix. 2] and all the elders, which they could easily furnish. The ἀδελφοί, in ver. 5, as in ver. 1, are his *brethren*—Jews by birth—Jews who held the views which then prevailed in the Sanhedrin, and with whom he fully concurred in sentiment at that early period.

VER. 6–11. And it came to pass.—The apostle proceeds to give a narrative of his conversion; he first describes (ver. 6–11) the appearance of Jesus on the road to Damascus. His statements are identical in essential points with those which are found in ch. ix. 3–8. See the EXEGETICAL notes on that passage. The minor details that are peculiar to the present narrative, are introduced with a reference to the circumstances under which, at that moment, Paul and his hearers meet together. He appends, for instance, ὁ Ναζωραῖος to the name of Jesus, ver. 8; that appellation does not occur either in ch. ix. 5, or ch. xxvi. 15, but is very appropriately employed when Paul addresses an assemblage of unconverted Jews, to whom he mentions Jesus for the first time. Other details are chiefly intended to demonstrate the truth and reality of the appearance of Jesus Christ, *e. g.*, περὶ μεσημβρίαν, ver. 6 (ἡμέρας μέσης, ch. xxvi. 13), which is not found in ch. ix. 3. The fact that the appearance occurred in the bright light of day, affords a pledge that the whole statement did not proceed simply from the self-delusion of a dreamer. The circumstance that Paul's attendants saw the light, ver. 9, which is not expressly mentioned either in ch. ix. 7, or ch. xxvi. 14, also tends to prove the truth and reality of the appearance, which was thus observed by several persons; he adds that they did not understand the words of Jesus, in order, possibly, to explain the inability of those attendants to confirm his statements respecting the great object of the Lord's appearance. He also adduces (ver. 11) the circumstance that he had been blinded by that extraordinary light, no doubt, with the intention of furnishing additional evidence of the reality and overwhelming power of that appearance. The words ὧν τέτακταί σοι, ver. 10, imply that from that moment Paul was no longer the master of his own determinations, but was guided by the divine will. [Lechler says above: "he adds that they did not *understand* the words of Jesus." The Engl. version says: "they heard not," while Luke asserts, ch. ix. 7, that they heard a voice. To this apparent contradiction Lechler does not specially refer, as he had already explained it in EXEG. note on ch. ix. 7. Dr. J. A. Alexander adopts the same view. He says, for instance, (Acts xxii. 8, 9): "There is "a distinction between hearing a voice speak and hearing what it says, as nothing is more common in our public bodies than the complaint that a speaker is not heard, *i. e.*, his words are not distinguished, though his voice may be audible and even loud. - - It might be said, with equal truth, that Paul's companions heard the voice, *i. e.*, knew that it was speaking, and that they did not hear it, *i. e.*, did not know what it said."—TR.].

VER. 12–16. And one Ananias.—Paul shows

here that the work of his conversion was perfected through the agency of Ananias in such a manner, that his conversion and his call to be a witness of Christ, evidently proceeded from God, and fully harmonized with the old covenant. He describes Ananias, in ver. 12, by specially referring to the well-known legal features of his character—a point which is not prominent in ch. ix. 10. His restoration to sight through the word of Ananias is very distinctly represented as a miracle, by which the divine mission of Ananias to him was attested. ['Ανάβλεψον—ἀνέβλεψα, ver. 13. "*Receive thy sight*, and, *looked up*, are imperative and indicative forms of the same Greek word, and ought to have been so translated. - - Ananias says: 'Look up,' which he (Paul) could not do unless his sight had been restored, and therefore when it is added that he did immediately *look up*, it is the strongest way of saying, though by implication, that his eyes were opened." (Alexander).—There is an analogy presented in the case of the man with the withered hand, to whom the Lord said: "Stretch forth thine hand." Mt. xii. 10, 13.—Tr.]. In the address of Ananias, names which are directly taken from the Old Testament, are given to God and to Christ, ver. 14, namely, ὁ θεὸς τ. πατέρων ἡμῶν, and, ὁ δίκαιος; the latter, *the Just One*, is employed in a peculiar, or the most perfect sense of the term. The appearance of Christ, moreover, resembles an enlarged revelation granted by God to a prophet; the ministry in the wide world (πάντας ἀνθρ.), to which Paul is appointed, is the testimony which he is to bear as one who had alike *seen* with his eyes, and *heard* with his ears—a testimony which he can, under no circumstances, refuse to bear, ver. 14, 15. Finally, the exhortation that he should receive baptism and call on Jesus, demonstrates that he did not act with precipitation, but, on the contrary, needed an urgent call, addressed to him in the name of God, before he took the decisive step. [Βάπτισαι καὶ ἀπόλουσαι, both 1 aor. imper. mid.—"*Be baptized*, is not a passive, as in ii. 38, but the middle voice, strictly meaning, *baptize thyself*, or rather, *cause thyself to be baptized*, or, suffer (some one) to baptize thee." (Alexander). The force of the middle voice would be expressed in Latin by *curare*, and in German by *sich lassen*; see Winer: *Gram. N. T.*, § 38. 3.—Tr.]

Ver. 17-21. **When I was come again to Jerusalem.**—Paul speaks in these verses of a revelation of Jesus, which is not mentioned in ch. ix. 26 ff.; he states the substance of that revelation—that he was to proceed to Gentiles dwelling at a great distance from Jerusalem—in order to explain and justify his labors in heathen lands. For the purpose of removing the suspicion from the minds of his hearers, that he is an enemy of Israel, of the law, and of the temple (ch. xxi. 28), he specially mentions the circumstance that this second appearance of Christ to him occurred in *Jerusalem*, in the *temple*, while he was engaged in prayer. Thus it appeared that his conversion to Christ, had neither caused him to forget Jerusalem (Ps. cxxxvii. 5), nor estranged him from the temple, the place of prayer. So little, indeed, was he prejudiced against his people, that when the Redeemer directed him to depart with haste from Jerusalem, because the Jews would not receive his testimony concerning Jesus, he had objected to such a course, and could not abandon the hope that the word of Christ would yet find an entrance among his people. He now repeats to his hearers, with great judgment, the answer which he returned to Jesus who appeared to him, ver. 19, 20. Its general purport was the following:—That precisely his well known former hostility to the Christians, and the change which had now taken place in him, would make an impression, and open an avenue for his word to the Jews. And nothing but the repeated and peremptory command of Jesus, who had (Paul implies) determined to send him to the Gentiles, could prevail over the tenacity of his own purpose, which proceeded from a warm love to his people. [Μοι ὑποστρέψαντι, in ver. 17, belongs, as in ver. 6, to ἐγένετο; another construction, viz., that of the Gen. absolute, is then introduced in καὶ προσευχομένου μου; (Winer, § 31. 10. obs. 2, and § 44. 3, last note).—"*Martyr* (ver. 20, Engl. version) is itself a Greek word meaning *witness*, and repeatedly occurring in the book before us (*e. g.*, ver. 15 of the present chapter), but in English having the specific sense of one who dies for his religion. - - The transition from the general sense of *witness* to the specific sense of *martyr* is traced by some in this verse and in Rev. ii. 13; xi. 3; xvii. 6. Our translators would, however, have done better to retain the usual term *witness*, which is found in all the older English versions." (Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. This defence of the apostle of the Gentiles beams with the light of Christ. While he vindicates his own course, and, apparently, speaks only of himself, he bears witness, in the most unequivocal manner, to the Redeemer—to His grace towards sinners, and His heavenly glory and power—to Christ's fellowship with His lowly and persecuted disciples (ver. 7, 8)—and to His plan of salvation, which embraces all mankind (ver. 15, 21). The whole exhibits a wisdom which the Spirit of Christ alone can impart; the apostle combines a thoughtful, tender, and winning love for his hearers, with the utmost candor and boldness in confessing his faith.

2. Paul, who repeats the words of Ananias, styles Jesus "the Just One." In this name the old and the new covenant, the law and the Gospel, are united. The aim of the law is righteousness. While Saul was a "zealot," he sought righteousness by the law, but could not find it. Israel seeks righteousness by works, but cannot attain to it. Legal righteousness was the ideal of Pharisaism. But Christ is preëminently, and, indeed, exclusively, *the Just* [*or Righteous*] *One*. [Δίκαιος is rendered *just* between thirty and forty times in the Engl. N. Test., and as often *righteous*.—Tr.]. In Him righteousness is personally, peculiarly, and perfectly, exhibited. He is the Just One, and He justifies all who believe in His name.

3. *Baptism*, a means of grace. It confers purification from sins, the forgiveness of sins. The invocation of the name of Jesus essentially be-

longs to it, as a confession of the Redeemer and a prayer for His atoning and justifying grace. ["Ἀπόλουσαι τὰς ἁμαρτ. σου. *Let thyself be baptized*, and (thereby) *wash off thy sins*. Here, too, Baptism is the medium through which the forgiveness of sins committed during the pre-Christian life is obtained. Comp. ch. ii. 38, and 1 Cor. vi. 11." (Meyer, ad ver. 16).—Tr.]

4. The objection which the apostle made, when he received the command of the Redeemer (ver. 19, 20) may, perhaps, have also [see Exeg. note, ver. 17-21.—Tr.] proceeded from his sincere desire to atone, at least in some degree, for his previous opposition to Christ, by confessing his transgression precisely in Jerusalem, in the very place in which he had once persecuted the disciples of Jesus—by demonstrating in his conduct his entire change of mind—and by serving Christ through the boldness of his words and of the testimony which he would bear for Him. But although his wish might be well meant and sincere, it was not granted. He was required to depart from Jerusalem at once, and was sent to the pagans.—This fact not only shows how much higher the thoughts and ways of God are, than the thoughts and ways—even the purest and most noble—of men, but it also, specially, demonstrates that our sins are forgiven solely through God's free grace, which we are to accept in all humility, without even remotely expecting to make an atonement or satisfaction ourselves—and that all that is expected of the sinner who has received grace, is unconditional obedience. (See the admirable exhibition of this subject in Da Costa, *Apgsch.*, etc., II. 172 ff.).

HOMILETICAL AND PRACTICAL.

Ver. 1. **Men, brethren, and fathers.**—It is the spirit of Christian gentleness that speaks. Although Paul saw none but persecutors and murderers before him, he nevertheless regarded them as brethren and fathers, on account of the covenant and the promises of God, and hence addressed them in these terms. Such a disposition cannot be acquired by man's own power, but is wrought in him solely by the grace of Jesus, who prayed to the Father for his murderers, even in the hour of death. It is one of the characteristic features of the servants of Jesus. (Ap. Past.).—It is a striking proof of the strength and support which the peace of God imparted to Paul, that, amid the storm, he could address the Jews with such composure and kindness. (Rieger.).

Ver. 2. **And when they heard that he spake in the Hebrew tongue to them, they kept the more silence.**—It is often the fault of preachers themselves, when men do not listen with attention to their words. They do not express themselves intelligibly, but adopt a style which betrays affectation, or is above the comprehension of the hearers. A teacher who is sincerely desirous of edifying, will always endeavor to set forth the truth in the plainest and most intelligible language, and to apply it to the *hearts* of his hearers. The Saviour's mode of teaching affords a blessed and most perfect example. (Ap. Past.).—None could take it amiss of the Jews that they should so highly value their language, in which God himself had spoken to the fathers. And yet, they no longer understood their own language; when God addressed them in it, their hardened hearts could no longer comprehend it.—God be praised for having, since the day of Pentecost, sanctified all the languages of men, and for making himself more and more widely known through them, wherever men are willing to hear his voice. (Williger).

Ver. 3. **I am - - - a Jew**, etc.—Paul seems, in the whole address, to speak only of himself; but in reality he shows forth the praises of Him who had called him out of darkness into his marvellous light [1 Pet. ii. 9]. (Rieger).—**Taught according to the perfect manner of the law, - - - and zealous toward God.**—It is not enough to be well instructed in our religion; it is, besides, our duty to be zealous in its service; for Christ will spew the lukewarm out of His mouth [Rev. iii. 16]. (Starke).—We see in the case of Paul, that a man may be learned, acquainted with the Scriptures, and zealous toward God, and, at the same time, be an enemy and persecutor of Christ. Human science enlightens no man; titles and offices, even in the church, of themselves afford no evidence of true fellowship with Jesus. (Ap. Past.).

Ver. 4. **And I persecuted this way unto the death.**—It was, doubtless, not without godly sorrow that Paul spoke of his former enmity against the Gospel. (Rieger).—A faithful witness of Jesus will not be ashamed to confess his former sins, if he can, by that course, contribute to the honor of his Saviour, or gain the confidence and strengthen the religious hopes of humble believers. Such a confession is of special value, when it is made in the presence of men who are committing the same sins, and who may the more easily be induced by such an example to change their course. (Ap. Past.).—So when Luther combated the Romish doctrine of merit acquired by works, he could appeal to his own practices of a former day; for if monkish austerity could have ever saved the soul, he would have by such means obtained salvation.—**Binding - - - men and women.**—The chains which bound the apostle at that moment, no doubt reminded him of the time when he bound the disciples with chains. When we are afflicted, let us penitently ask ourselves, whether we did not perhaps ourselves bind the rods together, with which the Lord chastises us. (Ap. Past.).

Ver. 5, 6. **From whom also I received letters**, etc.—With what accuracy Paul relates, after the lapse of so many years, all the circumstances connected with his extraordinary conversion! It shows not only that, at the time, he was fully conscious of all that occurred, but also that the grace which was then manifested, had made an indelible impression on his soul. Surely he who has passed from death unto life, can never forget what the Lord has done for him. The recollection and narration of these gracious ways of salvation, will afford pleasure to the redeemed in the mansions of heaven. (Ap. Past.).—Important changes of opinion and of convictions, in matters of religion, should be founded on an honest zeal for God. But many of those who in our day change their religion, could not abide

such a test; they sport with religion, as boys play with dice, and thus betray themselves—in their hearts they believe nothing! 1 Tim. iii. 7. (Starke).—**About noon.**—A light which could attract attention at such an hour, must indeed be regarded as one out of the common course of nature. (Williger).

VER. 7. **And I fell unto the ground.**—Let him who desires to hear the voice of God, fall down, and humble himself in the presence of His majesty! (Starke.)—**Saul, Saul,** etc.—God begins the work of conversion by administering a rebuke to the inner man, Rom. ii. 15; 2 Tim. ii. 25. (id.).—The Lord now says to Jerusalem, by the mouth of his servant: "Why persecutest thou me? O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." Micah vi. 3. (Besser).

VER. 8. **Who art thou, Lord?** etc.—*Before* our conversion, we do not know Jesus, but *in* conversion we begin to know him. 1 John ii. 4. (Starke).

VER. 9. **And they that were with me, saw indeed the light, and were afraid.**—When the natural man sees a ray of the divine glory, he is alarmed, and has indeed reason to tremble, for God is a consuming fire to all them that do evil. (Starke).—**But they heard not the voice of him that spake to me.**—We learn from ch. ix. 7, that Paul's attendants heard a sound, but here we are informed that they did not understand it. There is a difference between *hearing* and *understanding*. Our hearers may listen to the sound of the words, but those alone who hear [and understand, Matt. xiii. 19, 23], the voice of the Son of God, shall live. (Ap. Past.).

VER. 10. **And I said, What shall I do, Lord?**—Paul distinctly remembers that although he was miraculously converted, Jesus had directed him to obey the word which one of His servants would proclaim to him. The Lord awakens him in a direct and immediate manner, but nevertheless subjects him to the guidance and pastoral care of one of the least of the brethren, and conducts him simply in the ordinary way of salvation, in which others are commanded to walk. (Ap. Past.).

VER. 11. **Being led by the hand.**—Here a certain mystery is also indicated, Isai. xl. 11. We are supported, on the road to heaven, by leading-strings, like children. (Starke).

VER. 12. **Ananias, a devout man according to the law.**—As Ananias was not only a devout man, but also, specially, held in great esteem by the Jews, he was, accordingly, well adapted to be employed as an agent by the Lord, in winning Paul, who had labored so zealously for Judaism, and in conferring a blessing on him. The Lord knows all his servants, and judges wisely respecting the work in which he can, with most advantage, employ any one among them. (Ap. Past.).—When these words were uttered, the silence of the hearers became the more profound. (Besser).

VER. 13. **Brother Saul,** etc.—Paul cannot forget the gentleness, candor, and brotherly kindness with which Ananias came to his aid, at a time when his soul was greatly alarmed and distressed. This case animates us to pray for grace, that we may know how to speak a word in season to feeble and dispirited souls, and, with fraternal pity, to lead the sorrowing and distressed to Jesus for comfort; such is the great object and the most glorious work of the evangelical ministry. (Ap. Past.).

VER. 14. **The God of our fathers hath chosen thee.**—Those who are to render special services to the Church, must receive their commission from heaven. (Starke).

VER. 14, 15. **Know his will - - see that Just One - - be his witness unto all men.**—Hence it appears that before we are properly qualified to be teachers and witnesses of the truth, a twofold preparation is necessary—first, to acquire a thorough knowledge of the will of God, derived from His word and from personal experience; secondly, to have seen Jesus Himself by faith, and to have felt the power of His word in our own souls. (Ap. Past.).

VER. 16. **Arise, and be baptized, and wash away thy sins.**—We have here a noble testimony to the value which was assigned to holy Baptism by the pure apostolical church. It was not a mere external ceremony, but a means of grace for washing away sins, and was the first actual entrance into the church of Jesus. (Ap. Past.).

VER. 17. **I prayed in the temple.**—The illumination and the grace imparted in a direct and immediate manner to the apostle, had not the effect of estranging him from the temple. Precisely those prayers which he offered in the temple, were crowned by the Lord with a special revelation. And thus the example of the apostle rebukes all separatists, even when appearances seem to be in their favor. (Ap. Past.).

VER. 18. **Make haste, and get thee quickly out of Jerusalem.**—A mournful state of things exists, and a heavy judgment is indicated, when the divine voice says: "Hasten! Depart quickly!" Hosea ix. 12. (Starke).

VER. 19. **And I said, Lord, they know,** etc.—It often occurs that faithful servants of God imagine that a special blessing would attend their labors in a particular place, rather than elsewhere. But God says: "Nay, thou errest!", and sends them away from the spot where they wished to remain. (Ap. Past.).

VER. 20. **And when the blood of thy martyr Stephen was shed.**—As the apostle had sinned most grievously among the Jews, he now ardently desired to engage in labors that would be useful to them, and remove the offence which he had given, by serving as the instrument of the conversion of large numbers. Truly converted persons will always manifest such a zeal. (Ap. Past.).

VER. 21. **And he said unto me, Depart.**—The counsel of God will always prevail, although men may honestly, but ignorantly, object to it. (Starke).

ON THE WHOLE SECTION, VER. 1–21; comp. also ch. ix. 1 ff.—*The sketch which Paul gives of his own life,* or, *The view which a servant of God takes of the course of his life:* he looks back, I. With a grateful remembrance of human benefactors, ver. 3; II. With a penitent confession of his own errors, ver. 4 ff.; III. With humble praise of the guidance of divine grace, ver. 6 ff.; IV. With a

distinct consciousness of the work to which his life is to be consecrated, ver. 18 ff.—*Paul's confession: "By the grace of God I am what I am,"* (1 Cor. xv. 10), *illustrated in the history of his life:* I. The advantages of birth and education which divine grace granted to him at the beginning, ver. 3. II. The ways of folly and sin, from which he was subsequently rescued by divine grace, ver. 4 ff. III. The ministry of peace and salvation, for which he was, ultimately, chosen and qualified by divine grace, ver. 14 ff.—*The self-examination of a servant of God, a tribute of praise to divine grace;* for, I. He possesses no merit of his own, ver. 1–5; II. He owes all to the grace of the Lord, ver. 6–21.—*The heavenly light near Damascus, illustrating our own path through life:* it sheds light, I. On the dark path of sin in which we have walked; II. On the blessed path in which the grace of the Lord met us; III. On the Christian path of duty, in which the hand of the Lord guides us.—*Paul's ordination by Ananias, a mirror for preachers,* ver. 12–16; it exhibits, I. The necessary qualifications of the preacher on assuming his office—knowledge of the divine will, and personal experience of divine grace, ver. 14. II. The official duties of the preacher—to be a witness unto all men—by words and acts—of that which he has seen and heard, ver. 15. III. The divine aid on which the preacher can confidently depend—that grace which chose him, and which sustains him as an evangelical witness, ver. 14–16.—*Paul, the apostle of the Gentiles, an impressive illustration of that divine wisdom which says: "My thoughts are not your thoughts"* [Isai. lv. 8]: I. The thoughts of men would be adverse to his appointment; (*a*) his position in life—a Jew by birth, a Pharisee by education, ver. 4; (*b*) his views and feelings—before his conversion, a zealot for the law, ver. 3, 4; after it, devoted to his people, ver. 17 ff.; (*c*) the will of men—the rage of the Jews, ver. 22; the anxiety of the brethren, ch. xxi. 20. II. These hinderances were triumphantly overcome by the wisdom of God; (*a*) it chose Paul from all eternity as the apostle of the Gentiles, ver. 10, 14; (*b*) it fitted him for his office by internal and external experiences, ver. 6 ff., ver. 17 ff.; (*c*) it attested his call by the noble results of his labors, ch. ix–ch. xxi.—*The Lord's mode of replying to the objections of His servants,* ver. 17–21: I. Even upright servants at times object to the commands of their Lord—from fear, (Jonah), or from modesty (Moses, Jeremiah), or from conscientiousness (Peter, ch. x. 14), or from sympathy (Abraham—Sodom; Paul—Israel). II. Notwithstanding all these objections, the Lord repeats his command: "Depart", and at length men praise Him, and confess: "The Lord hath done all things well!"—[*Paul's address at Jerusalem,* ver. 1–21, (illustrating the prominent features of the Christian's mode of replying to undeserved reproaches): I. Calmness, ver. 1; II. Kindness of feeling, ver. 1, 3; III. Consciousnesss of his own human infirmities, ver. 4: IV. Candid statement of his opinions and motives; V. Appeal to facts, ver. 3 ff.; VI. Arguments derived from the word of God, ver. 6 ff.; VII. Firmness in obeying the call of duty; VIII. Faith.—Tr.]

B.—THE APOSTLE IS INTERRUPTED BY THE PASSIONATE CRIES OF THE PEOPLE, AND IS IN DANGER OF BEING SCOURGED BY ORDER OF THE MILITARY AUTHORITY, BUT IS PROTECTED BY HIS ROMAN CITIZENSHIP.

CHAPTER XXII. 22–29.

22 And [But] they gave him audience [listened to him] unto this word, and *then* lifted up their voices [voice, τ. φωνὴν αὐτῶν], and said, Away with such a *fellow* [such a one, τὸν τοιοῦτον] from the earth: for it is [was[1]] not fit that he should live. 23 *And [But] as they cried out, and cast off [tossed up] *their* clothes [garments], and threw dust into the air, 24 *The chief captain [tribune] commanded him to be brought into[2] the castle [barracks], and bade [said, εἰπὼν] that he should be examined [tortured] by scourging; that he might know wherefore [ascertain for what reason] they cried so [thus, οὕτως] against him. 25 *And as they bound him with thongs [But when they[3] stretched him out before the thongs], Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman [a Roman citizen], and uncondemned? 26 *When the centurion heard *that,* he went and told the chief captain [tribune], saying, Take heed what thou doest; [saying, What art thou about to do?][4] for this man is a Roman [a Roman citizen]. 27 *Then the chief captain came [the tribune went to him], and said unto him, Tell me, art thou[5] a Roman [citizen]? He said, Yea. 28 *And the chief captain [tribune] answered, With a great [For a considerable] sum obtained I this freedom [this right of citizenship]. And [But] Paul said, But I was *free* born [But I was such already by birth]. 29 *Then [Therefore, οὖν] straightway they departed [withdrew] from him which should have examined [who were about (οἱ μέλλοντες) to tor-

ture[6]] him: and the chief captain [tribune] also [*om.* also] was afraid, after he knew [had ascertained] that he was a Roman [citizen], and [*om.* and] because he had bound him.

[1] Ver. 22. All the uncial manuscripts without exception [A. B. C. D. E. G. H., also Cod. Sin.] exhibit the imperfect, viz.: *καθῆκεν*. The participle, *καθῆκον* [of *text. rec.*] is found only in minuscules, and is a later correction, as the meaning of the imperfect was not apprehended.

[2] Ver. 24. [For *ἄγεσθαι*, of *text. rec.*, with G. H., many recent editors read *εἰσάγεσθαι*, with A. B. C. D. E. Cod. Sin. Vulg. (*induci*.).—Tr.]

[3] Ver. 25. The plural *προέτειναν*, or *προέτεινον* [for which forms see Winer, § 13. 1], is doubtless genuine; [found in A. B. C. D. E. G. Cod. Sin. Vulg.]. The singular, *προέτεινεν* [of *text. rec.*], occurs only in some minuscules. [H. exhibits *προσέτεινεν*. The singular was substituted, as better suited to ὁ χιλίαρχος of ver. 24. (Meyer). The plural is adopted by recent editors generally.—Tr.]

[4] Ver. 26. Ὅρα, [of *text. rec.*] before *τί*, is not so well attested, that it could be regarded as any thing else than a gloss. [It is found in D. G. H., but not in A. B. C. E. Cod. Sin. Vulg. (*Quid acturus es?*); it is dropped by recent editors.—Tr.]

[5] Ver. 27. *εἰ* before *σύ* [of *text. rec.*] is supported by only one uncial manuscript [G.], whereas in all the others [A. B. C. D. E. H. Cod. Sin.], the question begins with *σύ*. [Vulg. *si tu.* etc.—Tr.]

[6] Ver. 29. [In ver. 24, *μάστιξιν ἀνετάζεσθαι* is rendered by the English translators: *that he should be examined by scourging;* in the present verse, the 29th, *ἀνετάζειν* (act.), without *μάστ.*, is rendered: *which should have examined.* Here they propose in the margin the word *tortured* for *examined.* See the Exeg. note on the verse, below.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 22, 23. **And they gave him audience unto this word.**—Paul's word that Christ had sent him to the Gentiles, aroused anew the fanatical zeal of his hearers. ["*This word,* not the word *Gentiles* - - for it is not the last word in the Greek sentence - - but the last part of Paul's discourse, in which he undertook to justify his mission to the Gentiles on the ground of an express divine command, etc." (Alexander).—Tr.]. They interrupted him at this point by loud cries, which were intended to drown the sound of his voice (*ἐπῆραν τ. φων.*). Τὸν τοιοῦτον, *i. e., a man of such a character.* Meyer understands the imperfect *καθῆκεν* [see note 1, appended to the text, above. —Tr.] as referring to the circumstances mentioned in ch. xxi. 31, when Paul was in danger of being killed; the sense would then be: "He should not have been rescued,—his life should not have then been saved." ["He should have long since been killed; *non debebat,* or, *debuerat vivere.*" (Winer, *Gram.* § 41. a. 2.).—"Claudius Lysias should not have rescued him." (*Conyb. and H.* II. 266, and n. 5.).—"The sense will then be, 'We were right at first, it was not fit that he should live, as we declared before.'" (Alex.).—Tr.]. But the meaning rather seems to be: "He forfeited his life long ago." Κραυγάζειν indicates inarticulate cries which the multitude uttered. ['Ριπτ. τ. ἱματ., "not *throwing off their garments,* as a preparation for stoning Paul (Grot., Mey.), for he was now in the custody of the Roman captain; but *throwing them up,* tossing them about, as a manifestation and an effect of their incontrollable rage." (Hackett).—Tr.]. They tossed up their clothes, and threw dust into the air; by these wild gestures, which indicated their fury, they implied that they would themselves gladly accomplish all that they meant, when they cried: "Away with him from the earth!"

Ver. 24, 25. *a.* **The chief captain commanded.**—The Roman commander was now satisfied that he could accomplish nothing under present circumstances, and, accordingly, gave directions that the prisoner should be conducted from the stairs (xxi. 39) on which he had stood while he was speaking, into the barracks, that is, into the interior of the tower of Antonia. [The tribune, who was unacquainted with the language of the country, did not understand the apostle, and could not comprehend the cause of the exasperation of the people. (de Wette).—Tr.]. He concluded that the fury of Paul's hearers must have been aroused by some crime which he had committed, but not yet confessed; hence he commanded that the apostle should be beaten with a scourge, as an instrument of torture, in order to compel him to confess his crime (*ἀνετάζειν, to put to the question*). [Judicial torture, for the purpose of eliciting a confession, has acquired a euphemistic name, the application of the rack, etc., being known in history as putting men to the *question.* (Alexander).—Flagra in habendis quæstionibus apud Romanos usitata erant, *e. g.,* Tac. *Hist.* IV. 27. 'Ανετάζειν, ut ἐτάζειν, proprie significat *inquirere, percontari,* quocunque modo hoc fiat - - deinde notat *per tormenta habere quæstionem de aliquo,* ut hoc loc.; hinc *torquere,* ut Sap. (Σοφ. Σαλ. Apocr.) ii. 19, *βασάνῳ ἐτάσωμεν αὐτόν.* (Kuinoel).—Tr.]. In consequence of this command, the apostle was at once tied to a post, in order to be exposed to the blows of the scourge. Προέτ. τοῖς ἱμᾶσι cannot mean: "they bound him *with* thongs" (Luther, and others [Calvin, Vulg., Engl. version, etc.—Tr.], as there would have, in that case, been no reason for prefixing the definite article to *ἱμᾶσι;* these *ἱμάντες* must necessarily be assumed to be identical with the *μάστιγες* mentioned in ver. 24, the scourge being, in fact, made of thongs. According to this interpretation, the definite article is very appropriately employed. They stretched him before the thongs (already mentioned), as the object towards which these were to be directed. [The *προ* in the verb, alludes to the *position* of the prisoner—bent forward, and tied with a sort of gear made of leather to an inclined post. (Alford).—"*They stretched him out for the whips, i. e.,* in a suitable position for receiving them." (Alex.).—Tr.]. The plural, *προέτειναν*, refers to the soldiers who were ordered to inflict the punishment.

b. **Is it lawful for you,** etc.—Before the order was executed, the apostle offered a protest in the form of a question, addressed to the centurion who superintended the proceedings. The question implies, as Chrysostom has already remarked, that the law would be violated in two respects, if the scourging which had been ordered, should actually take place. They would, in the first place, punish the prisoner before he had been tried and sentenced (*ἀκατάκριτον—μαστίζειν*), for the scourging was actually a punishment, and not simply a feature belonging to the trial; hence the beginning of the trial would

have been the infliction of the punishment. In the second place, Paul asserts his privilege as a *civis Romanus;* the Roman citizen was exempted, according to the *lex Porcia* and the *leges Semproniæ*, from the punishment of scourging, even if he was convicted of a crime; scourging was the punishment of a slave. [On Paul's Roman citizenship, see EXEG. note on xvi. 35-40 a.—TR.].

VER. 26-29. **When the centurion heard that.**—The commander, after receiving the report of the centurion, came forward himself in order to inquire personally respecting the fact that his prisoner was a Roman citizen. ["Lysias was both astonished and alarmed. He knew full well that no man would dare to assume the right of citizenship if it did not really belong to him.—Such pretensions were liable to capital punishment. SUET. *Claud.* 25." (*Conyb. and H.* II. 267, 268).—"The chiliarch was probably surprised that one of Paul's appearance should possess the right at all," etc. (Alexander).—TR.]. Σὺ 'Ρωμ. εἶ; full of wonder, he asks in an emphatic manner: "*Thou* art a Roman citizen?" Κεφάλαιον literally means a *capital.* ["We learn from Dio Cassius, that the *civitas* of Rome was, in the early part of the reign of Claudius, sold at a high rate, and afterwards for a mere trifle." (CONYB. *loc. cit.*).—TR.]. The alarm of the tribune arose from the circumstance that the act of fettering a Roman citizen was punishable by law, when it was done with violence, and before the proof was furnished that a penal act had been committed.

DOCTRINAL AND ETHICAL.

1. It was not so much Paul's open and fearless confession of Jesus, viewed in itself, as his call to be the apostle of the Gentiles, that led to the interruption of his discourse, and to this outbreak of deadly fury on the part of the people. It is precisely the prominent and peculiar feature of his mission, that subjects him to suffering.

2. *A Roman privilege* protects the apostle of Christ; it had autonomically grown up in the way in which God suffered the Romans to walk (ch. xiv. 16). Such a privilege, enjoyed by a particular class, was altogether pagan and aristocratic in its character; still, it is now employed as the means for rendering a service to a messenger of God.

HOMILETICAL AND PRACTICAL.

VER. 22. **And they gave him audience unto this word.**—The envy of the Jews now vents itself; they were unwilling themselves to enter the kingdom of God, and violently opposed the entrance of others—of the Gentiles [Mt. xxiii. 13]. (Rieger).—Paul had delivered a very instructive and powerful discourse; nevertheless, he accomplished nothing. Its results were madness and fury, revenge and malice, on the part of his hearers. This case teaches us to form our opinion of a sermon with great caution, and not to measure its value by its visible fruits. (Ap. Past.).—**Away with such a fellow from the earth.**—These were words of madness, which Jesus Himself heard from His people. We plainly see that the apostle did not exaggerate, when he said of himself and his brethren that they were regarded as the filth of the world, and as the offscouring of all things [1 Cor. iv. 13]. (Ap. Past.).

VER. 23. **Cast off their clothes, and threw dust into the air.**—These were alarming preparations for the process of stoning [but see the EXEG. note on this passage.—TR.]. They still present, even in our day, an image of man, when the madness of passion controls him. He rends his clothes, casts off the last remnant of shame and modesty, and exhibits himself, without disguise, in his brutal nakedness; he throws up dust, in order to sully all that is bright and beautiful, to pollute all that is noble, and to delude himself.—"It is dangerous to awaken the lion; the tiger's tooth is destructive; but the most terrible of all terrors, is—man in his delusion." (Schiller).

VER. 24. **Bade that he should be examined by scourging; that he might know,** etc.—During a tumult, the infliction of the punishment is usually the beginning of the trial. At such times, even wise men may commit serious errors. To scourge, and only afterwards investigate the case—such is the practice of the world. It condemns that which it does not understand, and passes sentence on him whom it has not convicted. But be of good cheer, O Christian, when this is thine own experience. Another day of judgment awaits thee, when God Himself will judge, and when He will review and annul all those unrighteous sentences and decrees, which had here been passed. A very different decision will then be proclaimed. (Wisd. of Sol. vi. 4, 5).—But thou, O earthly judge, consider the case well, and adopt every precaution, if thou wouldst not have the burden of innocent blood on thy conscience. (Starke).

VER. 25. **Is it lawful,** etc.?—A Christian is at liberty to appeal to the law and to his rights, in order to escape unjust and violent treatment. When Christians are obliged to reside in the Roman empire—or in Turkey—they may, with a good conscience, appeal for protection to the laws of such countries, as far as these are sanctioned by God, and by nature, 1 Thess. v. 21. (Starke).—If such a privilege as citizenship, in any earthly kingdom, possesses this great value, how precious the privilege of the children of God must be, who have, in consequence of their new birth, become the citizens of heaven! [Πολίτευμα, Phil. iii. 20.—TR.]

VER. 28. **And Paul said, But I was free born.**—Nor should the Christian despise the privileges and advantages of birth, but conscientiously avail himself of them, in promoting the honor of God, and the welfare of his neighbors, 1 Cor. x. 33. (Starke).

VER. 29. **And the chief captain also was afraid,** etc.—The whole multitude had cried: "Away with such a fellow, etc." (ver. 22), and yet the apostle now inspires the chief captain himself with fear. Thus the Lord exalts his servants, even when they seem to have been crushed. While they bear the image of the cross in humility and ignominy, the image of the Saviour, which decorates them, invests them with such honor and authority, that even ungodly men are alarmed, and withdraw from them. (Ap. Past.).

ON THE WHOLE SECTION, VER. 22–29. — *The apostle's danger, and his deliverance:* I. The danger (*a*) originated in his testimony to the truth, ver. 22, and comp. ver. 18 and 21; (*b*) was caused by the intolerant pride of the Jews; and (*c*) threatened a fatal issue, ver. 22, 23. II. The deliverance, was effected because (*a*) the Roman commander was governed by a sense of justice, (*b*) the apostle possessed the privileges of a citizen, and (*c*) a new opportunity for vindicating himself was afforded, ver. 30. (Lisco.)—*Righteousness exalteth a nation: but sin is a reproach to any people* [Prov. xiv. 34]. (id.).—*Paul, a model as a noble sufferer:* I. By the manner in which he endures unavoidable sufferings; (*a*) he observes silence, ver. 22 ff.; (*b*) he forgives, ver. 23; (*c*) he calmly suffers, ver. 24. II. By the manner in which he averts an unnecessary humiliation; (*a*) he does not seek martyrdom; (*b*) he cautions the magistrate not to abuse his power; (*c*) he retains, in its integrity, the consciousness of his dignity as a man. (id.).—*The infuriated people of Jerusalem, an impressive illustration of fanaticism:* showing that fanaticism, I. Dishonors God, in whose service it claims to be zealous; II. Maltreats the innocent, whom it has selected as its victims; III. Degrades itself, by converting men into wild beasts, ver. 22, 23.—*Is it lawful for you to scourge a man that is a Roman, and uncondemned?*—a word proceeding from the mouth of God, as a warning addressed to tyrants; it reminds them, I. Of the inalienable rights of man; II. Of the sacred honor of the citizen; III. Of the inviolable dignity of the Christian.—*The sacred character of a servant of God:* I. When he is violently assailed, he may protest, with gentleness and humility, ver. 25; comp. John xviii. 23. II. When he is exposed to external ill treatment, the inner man remains inviolate, ch. vi. 15. III. When he is trodden in the dust, he shall be crowned with eternal honor, Matth. v. 11, 12.—*The inalienable nobility of the children of God:* it is, I. Acquired through regeneration, ver. 28; II. Attested by the Spirit of God, who bears witness with our spirit, that we are the children of God [Rom. viii. 16]; III. Proved in trials and temptations, ver. 23 ff.; IV. Renewed in heaven, where they shall appear with Christ in glory, Col. iii. 4.—*The exalted privileges of a citizen in the kingdom of God:* I. He has no reason to fear the powers of the world; (Paul entertains no fear in the presence of the Roman officer; the latter, on the contrary, fears him, ver. 29). II. The blows which the world attempts to inflict, cannot reach him; (a citizen of Rome could not be legally scourged; a citizen of Christ is not exempt, it is true, from the strokes of affliction and the scourge of persecution, but these neither pain nor dishonor him). III. He is not bound by the judgment of the world; (Paul appeals from the commander, when governed by false impressions, to the same man, when he possesses a knowledge of the facts, and, ultimately, appeals to the emperor himself. The Christian appeals from the judgment of the world to the tribunal of his heavenly King.)—*The Christian values, but does not overvalue his civil rights:* I. He does not scorn to avail himself of the advantages connected with his birth, ver. 28, but he knows that they are of no value without nobility of soul. II. He does not sacrifice the rights which the law recognizes, ver. 25, but he claims them in a gentle and an humble spirit. III. He demands the protection of the government, ver. 25, but his confidence is primarily fixed on the Lord of lords, and King of kings, ver. 21.

C.—PAUL IS BROUGHT BEFORE THE GREAT COUNCIL; HE MAKES HIS DEFENCE; THE COMFORTING PROMISE WHICH THE LORD GIVES HIM.

CHAPTER XXII. 30.—CHAPTER XXIII. 11.

[CH. xxii. 30]. On the morrow, because he would have known [But on the following day, wishing to know] the certainty wherefore [of that of which] he was accused of [by] the Jews, he loosed him from *his* bands [he released him[1]], and commanded the chief priests and all their [the] council to appear [assemble], and brought Paul down, and set him before them.

[Ch. xxiii. 1.] And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until [I have walked before God with
2 all good conscience unto] this day. *And [But] the high priest Ananias commanded
3 them that stood by him to smite him on the mouth. *Then said Paul unto him, God shall [will, μέλλει] smite thee, *thou* whited wall: for sittest thou [wall: thou sittest] to judge me after the law, and commandest me to be smitten contrary to the
4 law [me, in violation of the law, to be smitten]? *And [But] they that stood by
5 said, Revilest thou God's high priest? *Then said Paul [And (τε) Paul said], I wist [knew] not, brethren, that he was [is, ἐστιν] the high priest: for it is written,
6 Thou shalt not speak evil of the ruler of thy people. *But when Paul perceived

[But as Paul knew] that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee [a son of Pharisees[2]]: of the hope and resurrection of the dead I am called in question [for the sake of the hope and resurrection of the dead I am judged!]. 7 *And [But] when he had so said [said this, τοῦτο], there arose a dissension between the Pharisees and Sadducees: and the multitude was divided. 8 *For the Sadducees say that there is no resurrection, [and] neither[3] angel, nor spirit: but the Pharisees confess both. 9 *And [But] there arose a great cry: and the scribes[4] *that were* of the Pharisees' part [cry: and scribes[4] of the party of the Pharisees] arose, and strove [contended], saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God [man: but if a spirit hath spoken to him, or an angel?[5]]. 10 *And when [But as] there arose a great dissension, the chief captain [the tribune], fearing lest Paul should have been [might be] pulled in pieces of [by] them, commanded the soldiers to go [that the soldiers should come] down, and to take him by force [and snatch him] from among them, and to [*om.* to] bring *him* into the castle [barracks]. 11 *And [But in] the night following the Lord stood by [came to] him, and said, Be of good cheer, Paul [*om.* Paul]:[6] for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

[1] Ver. 30. (ch. xxii.). [D. is deficient from οἱ μέλλοντες, ch. xxii. 29, to the end of the book.—Tr.] Ἀπὸ τῶν δεσμῶν, after ἔλυσεν αὐτὸν [of *text. rec.*, with G. H.] is obviously a later addition; for the four oldest uncial manuscripts [A. B. C. E., also Cod. Sin., Vulg.] do not exhibit it.—Further, the same four manuscripts [A. B. C. E., with Cod. Sin., Vulg. (*convenire*)] exhibit the reading συνελθεῖν, whereas the others [G. H.] have the reading ἐλθεῖν [of *text. rec.*]. The latter is also a later correction, as it was supposed that the Jewish authorities had been directed to proceed to the quarters of the Roman commander. [See the Exeg. note.—In the same verse, ὅλον before τὸ συνέδ., of *text. rec.*, with G. H., is changed into πᾶν by recent editors, on the authority of A. B. C. E., Cod. Sin., Vulg. (*omne*).—Αὐτῶν, after συνέδ., of *text. rec.* with G. H., is dropped by the same, on the same authority.—Tr.]

[2] Ch. xxiii., ver. 6. The reading, υἱὸς Φαρισαίων, is found in the uncial manuscripts A. B. C. [also, Cod. Sin.], in seven minuscules, the Syr. and Vulg.; also in Tert.; the reading [of *text. rec.*, found in E. G. H.], Φαρισαίου, is, without doubt, a correction, as it was assumed that Paul referred solely to his *father*. Griesbach preferred the plural form; it has been very properly adopted by Lach. and Tisch. [also Born. and Alf., while Scholz retains the singular.—Tr.]

[3] Ver. 8. [The *text. rec.* reads: μηδὲ ἄγγελον, μήτε πνεῦμα, with G. H., some minuscules and fathers; Lach., Tisch., and Alf., change μηδὲ, before ἀγγ. into μήτε, on the authority of A. B. C. E (also Cod. Sin.), some minuscules, etc. See the Exeg. note on the passage.—Tr.]

[4] Ver. 9. a. The reading of the two latest uncial manuscripts, G. H., and of five minuscules, namely, γραμματεῖς, without the article, seems to be genuine. Two uncial manuscripts [B. C (also Cod. Sin.).] read: τινες τῶν γραμματέων; in two others [A. E., and Vulg. (*quidam Pharisæorum*)] the reading is: τινες τῶν Φαρισαίων. All such alterations were probably intended to explain or improve the original words [which, according to Lechler's translation, he assumes to have been those found in *text. rec.*, excepting οἱ, which occurs in none of the uncials. This is the reading preferred by Tisch.; Lach. reads simply: τινὲς τῶν Φαρ. Alf. makes no change in the *text rec.* Meyer concludes with Born. that the genuine reading is probably the following: τινὲς τ. γραμματέων του μέρ. τῶν Φαρ.—Tr.]

[5] Ver. 9. b. The concluding words: μὴ θεομαχῶμεν, after ἄγγελος, [of *text. rec.*, with C (second correction). G. H.] are wanting in the four most important manuscripts, of the first class [A. B. C (original). E., also Cod. Sin.], in three minuscules, and five of the oldest versions; they should, in accordance with the opinion of Erasmus, Griesb., and most of the recent critics, be cancelled, as being simply a gloss derived from ch. v. 39.

[6] Ver. 11. Παῦλε after θάρσει, is, according to external evidence, undoubtedly spurious. [It is found in C (second correction). G. H., but not in A. B. C (original). E., Cod. Sin., Vulg., etc.—Tr.]

EXEGETICAL AND CRITICAL.

Ch. XXII. 30. **On the morrow.**—Τὸ ἀσφαλές, *i. e.*, that which is certain or sure; Lysias wished to obtain information on which he could rely; the words: τὸ τί - - - Ἰουδαίων, are in apposition with the former ["referring epexegetically to τὸ ἀσφαλές." (Meyer).—Tr.]. Lysias did not investigate the facts themselves, but wished to ascertain the precise charge which the Jews brought against Paul. He had hitherto learned nothing that was definite; he had only perceived that the Jews were excessively excited, and spoke of Paul with the utmost exasperation. The hierarchical authority of the Jews could, as he hoped, enable him to accomplish his design. His command that a meeting of the Sanhedrin should be held, demonstrates that the independence of the Jews, even in matters referring to the internal concerns of their religion, had been seriously impaired. The word συνελθεῖν implies that the members assembled in the ordinary council-room, whereas the reading ἐλθεῖν, which is not well attested [note 1, appended to the text—Tr.], assumes that they were required to meet at the abode of the Roman. Besides, καταγαγών (with which compare καταβάν, xxiii. 10), indicates a locality in the city itself, and not one in the interior of the tower of Antonia, which commanded the city. From the word ἔλυσεν it appears that, although Lysias had at first felt some alarm, because he had illegally fettered a Roman citizen, he had, nevertheless, not freed Paul from his bonds, until he presented him to the Sanhedrin. ["Although he had been alarmed, he determined, in a spirit of defiance, to exhibit no signs of weakness to the Jews, by the *immediate* release of the prisoner.—Καταγαγών, *i. e.*, brought him down from the tower to the council-room of the Sanhedrin." (Meyer).—Tr.].

Ch. XXIII. 1. **And Paul, earnestly beholding the council.**—The apostle was now placed before the Sanhedrin, like the Redeemer himself, in the night which preceded his crucifixion, and like the first apostles, ch. iv. 7 ff.; v 27 ff. Ἀτενίσας, *i. e.*, he steadfastly surveyed the assembly before him, with a calm and undaunted spirit. The address, ἄνδρ. ἀδελφοί, without πατέρες (as in xxii. 1), demonstrates that he felt himself

to be the equal of the persons before him. He commences the proceedings himself, for he had not been cited by the assembly, but had been placed before them by the Roman commandant. Hence they waited until the latter made his own statement; the apostle, on his part, speaks with great composure. He testifies that he had a good conscience, inasmuch as he had always fulfilled his duty to God in every respect; πάσῃ συνειδήσει ἀγαθῇ, in every respect, in every case, with a good conscience. Πολιτεύομαι (which is equivalent to *rempublicam gero, fungor magistratu in repub.*) here implies: "I have performed my office with a good conscience τῷ θεῷ;" the latter is *dativus commodi*, namely, "for God." ["*I have lived unto God, i. e.*, for his service and glory; see Rom. xiv. 8; Gal. ii. 19." (Hackett).—Tr.]. The *usus loquendi* furnishes no authority whatever for taking πολιτεύομαι in an entirely abstract sense, as if it were equivalent to *vitam instituere*, or, *se gerere*.

Ver. 2, 3. *a.* **The high priest Ananias.**—He is also mentioned by Josephus (*Antiq.* xx. 5. 2; 6. 2 f.). He was the son of Nebedæus, and was appointed high priest by Herod, the king of Chalcis, in the year A. D. 48: he probably retained his high office till towards the year 60, when Ismael, the son of Phabi, was made the high priest, shortly before the departure of the procurator Felix (Jos. *Ant.* xx. 8. 8).—Ananias was sent to Rome, in the year A. D. 52, by Quadratus, the governor of Syria, in order to defend himself before the emperor Claudius, in reference to certain acts of violence of which the Samaritans accused the Jews (Jos. *Ant.* xx. 6. 2). This circumstance led interpreters, at an earlier period, to believe that Ananias had, on that occasion, been deposed, and that, when Paul appeared before him, he was only temporarily administering the office, or, possibly, merely retained the honorary title of an ex-high priest (Eichhorn; Kuinoel). But Ananias pleaded his cause with entire success when he was in Rome, and then returned to Jerusalem, where he was, no doubt, allowed to retain his office without interruption. This is the opinion, among other recent writers, of Winer (*Realwört.*), Wieseler (*Chronol. d. apost. Zeitalters*, 1848, p. 76 f. note), Meyer (*Com.*), and Ewald (*Ap. Zeitalter*, p. 500). Thus, other historical records establish the fact that Ananias was at that time unquestionably the ruling high priest—a fact indicated by the designation ὁ ἀρχιερεὺς, ver. 2, 4.

b. **Commanded them that stood by him,** etc.—[Τοῖς παρεστ. αὐτῷ, those who stood at his (the high priest's) side—servants, or officers of the court; comp. Lu. xix. 24. (Meyer).—Tr.]. Scarcely had Paul uttered the first words, when the high priest, to whom they seemed to betray audacity or hypocrisy, commanded those who stood by (probably officers of justice), to smite him on the mouth. But Paul replied to him with righteous indignation, and announced a divine retribution for that blow. ["Observe the position, (at the beginning of the reply) of the word τύπτειν, which, in a higher sense, returns to the high priest the blow *that had just been received*. It is an arbitrary assumption (Baumg.), that the command of the high priest was not executed." (Meyer).—Tr.]. The words τύπτειν σὲ μέλλει, do not constitute an imprecation, as Kuinoel supposes. ["*Shall smite*, literally, *is* (or *is about*) *to smite*, the first verb denoting simple futurity - - - the idea of a (human) curse or imprecation is at variance with the very form of the original." (Alex.).—Tr.]. The expression τοῖχε κεκονιαμένε exposes the hypocrisy of Ananias; it contrasts the external splendor of the paint or lime on the surface of the wall with the interior parts, which consist of filthy clay. ["A *whited wall* is a familiar figure for a fair outside, behind which, or within which, all is foul and filthy. Our Saviour uses the still stronger image of a *whited sepulchre*, Matth. xxiii. 27." (Alex.).—Tr.]. Great prominence is given to the inconsistency of the high priest, who professes to judge according to the rule of the Mosaic law, and yet personally violates it, by illegally subjecting Paul to ill treatment. Καὶ σύ, *i. e.*, *Thou too*, as well as the rest, whereas, thou, as a judge, art specially bound to observe the law with strictness and conscientiousness. ["Κάθῃ, for κάθησαι" (Winer § 14. 4).—Tr.]. —That prophetical announcement was fulfilled ten years afterwards, when Ananias, as one of the leaders of the loyal imperial party, was murdered, at the beginning of the Jewish war, by the insurgents [the *sicarii*]; Jos. *Jewish War*, II. 17. 9.

Ver. 4, 5. **Revilest thou,** etc.?—To the charge that when Paul addressed such abusive language to the high priest of God, he offered an insult to the holy God himself, he replied, (for the purpose of justifying his course,) that he knew not that the person so addressed was the high priest. This answer has received various artificial interpretations, and its meaning has often been distorted. In some of these cases, the words "that he is the high priest" (ὅτι ἐστὶν ἀρχ.), in others "I knew not" (οὐκ ᾔδειν), have served as the basis of the explanation. The former have, by a forced interpretation, been represented as meaning that the apostle denied that Ananias was really the high priest, either because he had procured the office by money (Grotius), or because he really was not at that time the true high priest (Lightfoot). The meaning of the other words, in which Paul speaks of his *want of knowledge* of the fact, has also been perverted by commentators, as if Paul intended to say: 'I did not reflect that he is the high priest' (Wetstein, Olshausen, Ewald). According to this view, Paul really retracts his words, as having been too hastily uttered, or, he means by οὐκ ᾔδειν: 'I do not admit that it is so' (Augustine), or "I could not know—could not think that he is the high priest, since he has acted in a manner so unpriestly, and so entirely unworthy of a high priest" (Calvin, Meyer, Baumgarten). [Calvin says: Ego Augustino subscribens non dubito quin hæc ironica sit excusatio, etc.—Tr.]. The cause which has led to these far-fetched explanations, was the apparent impossibility of believing that the words, if taken in their plain and direct sense, conveyed the truth, namely, that the apostle actually did not know that he who had given that unbecoming command, was in truth the high priest in office. There have, however, been interpreters, who adhere to the literal sense of the words—for in-

stance, Chrysostom; Beza. They appeal to the fact that the apostle had long been absent from Jerusalem, and hence could not personally know the high priest. If Ananias had been invested with the office at the time when Paul proceeded with the letters of the "high priest" (ix. 1, 2) to Damascus, in order to persecute the Christians, it would be inconceivable that Paul should not now know the same man. But it has already been fully demonstrated that Ananias did not obtain the office until the year 48, whereas the latest date that can possibly be fixed as that of Paul's conversion, is the year 40 or 41. [See Exeg. note on ch. ix. 2.—Tr.]. Besides, the high priest could not be recognized by his apparel, when he was not engaged in performing his official duties in the temple. It is also quite possible that Ananias was not, at that moment, the presiding officer of the meeting, for the whole occurred, not at a regular session of the Sanhedrin, but at one which had been unexpectedly appointed by the Roman tribune. Or, if Ananias even did act as the presiding officer, Paul could not know from that circumstance that he was also the high priest, for the latter was not always or necessarily the *nasi* (president of the Sanhedrin). ["It should be remembered that the intricacy and confusion on these points—the many High Priests who had been successively put up and down by Roman intervention, etc.—is not necessarily the fault of the historian, but arises from the actual irregularities existing at this crisis of the Jewish history, etc." (Alex.).—Tr.].—Paul refers, in this connection, to a commandment of God (Exod. xxii. 28 [quoted *verbatim* from the LXX. Exod. xxii. 27.—Tr.]), as one which he well knew and also revered—but without retracting his words. ["The quotation —is simply tantamount to saying, 'I know the law that you refer to, but I am not guilty of its violation.'" (Alex.).—Tr.]

Ver. 6. **I am a Pharisee.**—At this point the apostle quickly changes the course which he had hitherto pursued; a calm defence, such as he had begun in ver. 1, found no favorable hearing. ["He had seen enough to be convinced that there was no prospect before this tribunal of a fair inquiry and a just decision." (*Conyb. and H.* II. 270).—Tr.]. The method which he now adopted in defending himself, and by which at least one party in the assembly before him might be won for his cause—the cause of Christian truth—was that of openly declaring that he was himself a Pharisee, and that his faith was allied to the Pharisaic doctrine. ["Paul's declaration that he was still a Pharisee, is as little untrue, as it was when he made it in Phil. iii. 5. He describes himself as *a Jew*, who, *as such*, belonged to no other religious society than that of the Pharisees, and who, especially with regard to the doctrine of the resurrection, adhered to the creed of the Pharisees (in opposition to the whole system of Sadduceeism), after its truth had been so fully established in the Person of Christ Himself. His opposition to the doctrine of righteousness by the law, to the hypocrisy, etc., of the Pharisees, and his anti-Pharisaic labors, did not refer to the sect *per se*, but to its moral and other errors. As a Jew, he continued to be a Pharisee, and, as such, was an *orthodox* Jew, in opposition to the Naturalism of the Sadducees." (Meyer).—Tr.].—When he calls himself "a son of Pharisees," he refers to his father *and* ancestors, and implies that he was not the first of his family who adopted Pharisaic views and sentiments, but had already received them by inheritance. [*A son of Pharisees*, see note 2, appended to the text.—Tr.]. He adds, that he was in reality placed before the tribunal for the sake of the **hope and resurrection.** The words περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, are commonly explained as an hendiadys, equivalent to "hope of the resurrection;" this is the opinion of Bengel, Meyer, Baumgarten. But a better and more complete sense may be obtained by taking each of the terms separately, thus: 'for the sake of the hope,' that is, the hope of redemption—of the Messianic promise given to Israel, 'and for the sake of a resurrection of the dead.' The latter words may then be directly referred to the resurrection of Jesus, whereas, if they are inseparably connected with ἐλπὶς, the future resurrection only can have been meant; and yet the resurection of Jesus was, no doubt, the subject which primarily presented itself to the mind of the apostle.

Ver. 7–9. **And when he had so said.**—The **multitude** ["the whole mass or body of the Sanhedrin itself, as distinguished from the parties into which it was divided" (Alex.).—Tr.] had previously united in assailing Paul; but it was now divided (ἐσχίσθη), so that the Pharisees and the Sadducees contended with each other. The contention grew louder and more violent (κραυγὴ μεγάλη, ver. 9; πολλὴ στάσις, ver. 10), insomuch that the Roman tribune, who was alarmed by the danger which threatened his prisoner, ordered the soldiers to conduct the latter away. Here Luke explains the difference between the doctrinal views of the Pharisees and those of the Sadducees, for the purpose of enabling his readers to comprehend the cause of the difficulty which had arisen between men, who had previously acted in concert. The latter denied, on the one hand, the resurrection, and, on the other, the existence of an angel or spirit. (The reading μηδὲ—μήτε should be retained, for critical reasons. [But see note 3, appended to the text, above.—Tr.]. The former, μηδὲ, introduces a second class of conceptions, generically different from the preceding (ἀνάστασιν); the latter, μήτε, connects with it objects that are similar, in so far as πνεῦμα, an incorporeal spirit, and ἄγγελος are, essentially, homogeneous). The Pharisees, on the contrary, **confess both.** (Ἀμφότερα, *i. e.*, in so far as the resurrection of the body, on the one hand, and the existence of a pure spirit, *e. g.*, angels or departed souls, on the other, constitute *two* distinct categories). [On μηδὲ—μήτε in this passage, see Winer: *Gram. N. T.* § 55. 6.—Alford, who differs from Lechler, says: "The former μήτε has been altered to μηδὲ to suit τὰ ἀμφότερα, because with ἀναστ. μήτε ἀγγ. μήτε πν. *three* things are mentioned;—whereas, if μηδέ is read, the two last are coupled, and form *only one.* But τὰ ἀμφ. is used of *both things*, the one being the *resurrection*, the other, the doctrine of *spiritual existences;* the two specified classes of the latter being combined generically."—On the doctrines of the two sects, see Jos. *Ant.* XVIII. 1. 4. *Bel. Jud.* II. 8.

14.—TR.]. Indeed, several scribes [see note 4, appended to the text, above.—TR.] of the Pharisaic party, espoused the cause of Paul. This party consisted both of learned, and of unlearned men; the former were the speakers. They spoke of Paul, personally, in favorable terms, as a man who could not be charged with any offence, and, moreover, expressed the opinion that it was quite possible that he had received a revelation. The sentence: εἰ - - ἄγγελος, terminates abruptly, [μὴ θεομαχῶμεν being cancelled by recent editors; see note 5 appended to the text, above.—TR.]; it either states, affirmatively, the condition, without adding the apodosis, or it is a question, the reply to which the opponents are expected to furnish. ["The question is an aposiopesis (comp. John vi. 62; Rom. ix. 22,) implying, but not expressly saying, that if such are the facts, they are very serious." (Meyer).—"Undoubtedly, a designed aposiopesis. A significant gesture or look towards the Sadducees expressed what was left unsaid." (Hackett). Winer (*Gram.* § 64 II.) does not decide whether the words were pronounced affirmatively or interrogatively, and adds that it is doubtful whether an aposiopesis is here to be assumed, or whether the sentence was simply left unfinished on account of a sudden interruption, comp. ver. 10.—"The sentence was left incomplete or unheard in the uproar." (*Conyb. and H.* II. 271). In all these cases the words μὴ θεομ. are assumed to be a later addition.—TR.]. There can be no doubt that the words: **but if a spirit or an angel hath spoken to him,** refer to Paul's statement in ch. xxii. 6 ff. respecting the appearance of Jesus, except that the Pharisees conceived of the appearance of an angel, or the manifestation of a spirit, in their own way.

VER. 10. **And when there arose a great dissension.**—The excitement continued to increase, until at length the tribune became apprehensive that Paul would be **pulled in pieces** by the parties (διασπασθῇ implies that while some took hold of him in order to protect him, others seized him in wrath, and thus he was dragged to and fro.). Hence he ordered that the military force which he commanded (στράτευμα) should descend from the tower, secure the person of the prisoner, employing even violent measures, if the assembly resisted, and re-conduct him to the barracks. The commander, who did not desire to wound the feelings of the hierarchs, had, doubtless, directed the soldiery to remain in the tower, and had come to the meeting attended only by an orderly officer.

VER. 11. **And the night following.**—The revelation of Jesus Christ was probably made through the medium of a vision in a dream. Paul saw the Lord standing by him, and heard his cheering words of promise.—Εἰς Ἱερουσαλήμ—εἰς Ῥώμην, *i. e.*, he was directed to go to both cities, and address his testimony to (εἰς) both—the one being the religious, the other, the political capital of the world, at that time.

DOCTRINAL AND ETHICAL.

1. When the apostle declares that he has a good conscience, he does not so much refer personally to himself as an individual, as rather *to his calling* as an apostle of the Gentiles. He was bound more solemnly than ever, when he stood in the presence of the highest court of the hierarchy of Israel, not to be ashamed of his office; and he did, openly and gladly, acknowledge it. He appealed to God (τῷ θεῷ)—to that divine grace and that divine approbation, which were decisive, even though men should sternly condemn his conduct. He had, no doubt, chiefly those years of his life in view, which followed his conversion; still, his testimony does not refer exclusively to that period; he says in substance that, as a Christian, he served God as sincerely and zealously, as at any previous period.

2. The distinction between the *office* and the *person* who is invested with it, was placed by Paul in a very clear light, both when he so quickly addressed Ananias, on being subjected to such ill treatment, ver. 3, and when he justified the words which he had uttered, ver. 5. The *office* required the president and every member of the court to observe the law with the strictest conscientiousness; but here the *person*, the office-bearer, most grossly violated the law, ver. 3. His personal act unquestionably justified any one who refused to recognize him as the holder of such a sacred office. This is the decision of the Holy Ghost, who applies the standard of right and truth to the person, however exalted his position may be, and recognizes no man as infallible, whether found *in cathedra*, or in the midst of a general church council.

3. The declaration of the apostle, ver. 6, that he was a Pharisee, is frequently represented as having been dictated by worldly wisdom, as it enabled him to divide the assembly, and to derive personal advantage from party interests. *Divide et impera.* But it was assuredly not his object to secure himself and his personal interests; he was influenced solely by a regard for the sacred cause of the truth, and for the honor of Christ. He availed himself of the party distinctions existing between the Pharisees and Sadducees, simply as the means of obtaining a hearing for the truth, to which the minds of all had hitherto been entirely closed. And he gained this object by declaring that he was himself a Pharisee, and was brought before the tribunal on account of a doctrine which constituted the centre of gravity in the Pharisaic system. He pursues here the same course which he adopted when he combated paganism [see the author's EXEG. notes, and DOCT. views, ch. xvii. 16–34. —TR.]; he selects those principles which are allied to Christianity—Israel's hope of a Messiah, and faith in the resurrection of the dead. The result, indeed, shows that the Pharisees approached more nearly to the truth, than their opponents.

4. How far was Paul justified in saying *that he had not merely been*, but *that he still was, a Pharisee?* It has been supposed by some that his language involved an untruth. But when we reflect on the relation in which he stood to the whole system of the Sadducees (and it is precisely in view of their adverse positions that he speaks), it is evident that he could, with entire truth, assert that he had not changed, that he still was a Pharisee, that he held strict views of that holiness and righteousness which availed before God, and that, as to the hope of Israel and the resur-

rection, he was a firm believer; indeed, the richest blessing which existence could afford him, was the fulfilment of that earnest hope which the devout Pharisee entertained. And with respect to the points in which he differed from the Pharisees, he says to them, as he had once said to the pagan Athenians: "That which ye seek, but do not understand, I have; I know it; I declare it unto you." In this sense the remark may be appropriately repeated, which Bengel makes in another connection, on ver. 1: [In pristino statu, quanquam in errore versabatur, conscientiæ fuerat obsecutus, neque quicquam commiserat, cur in foro externo reus fieret.] Nunc, quum bona vetera non abjecit, sed meliora accepit, ex præsenti statu lux in pristinum sese refundebat.

5. The revelation of Christ, ver. 11, alike comforted and strengthened Paul. Even while he is involved in very great danger, a most brilliant prospect is opened before him. It had long ago appeared to him to be the highest object of life, to be permitted to preach the Gospel in Rome, ch. xix. 21; and that permission was now granted. —All the purposes of the Redeemer in reference to him, as revealed at the period of his conversion, through Ananias, were rapidly approaching their fulfilment, although under the sign of the cross, seeing that he would be required to suffer much for the sake of the name of Jesus (ch. ix. 15, 16).

HOMILETICAL AND PRACTICAL.

VER. 1. **And Paul, earnestly beholding the council.**—Such a glance Solomon had already cast on places of judgment, where ungodly men and wickedness prevail, Eccl. iii. 16; and such expressive glances are mentioned in the history of the life of our blessed Saviour, Luke xx. 17; Mark iii. 5; xi. 11. Paul's heart was, no doubt, deeply affected as he surveyed the scene before him; he thought of the fall of his brethren according to the flesh, whose Great Council was governed by such principles: he thought, too, on his own election and calling, by which he had been delivered from the bonds of darkness, and in consequence of which he would never again be obliged to apply for letters and a commission (ix. 3) to such a council. (Rieger).—**I have lived [walked] in all good conscience before God until this day.**—Those who are rebuked by their own conscience, do not usually lift up their eyes, as Paul here does, but cast them down. (Starke).—*A good conscience before God*, proceeds, I. From true faith in Christ, by which the remission of sins is obtained; II. From the assurance of divine grace and eternal life; III. From the renewal of the Holy Ghost, unto a new life and walk; IV. From the faithful performance of the duties of our calling. (id.).—It is true that many appeal to their good conscience, because no man can actually look into it; many, too, mistake a sleeping for a good conscience. (id.).

VER. 2. **To smite him on the mouth.**—In this mode of suffering, too, Paul was an image of the suffering Jesus, who, in the days of his sorrow, was smitten on the cheek because he witnessed a good confession (1 Tim. vi. 13) before the high priest (John xviii. 22). (Ap. Past.). —How many shameful blows on the face devout believers still receive, partly, by being reviled, partly, by not being allowed to speak the truth, and to rebuke the wicked ways of the world! Job xvi. 10; 1 Kings xxii. 24; Acts v. 28. (Starke).

VER. 3. **God shall smite thee, thou whited wall.**—Here was one of those whited sepulchres mentioned by the Lord Himself, Mt. xxiii. 27.—We have here a striking instance of an unconverted teacher. Ananias held the sacred office of high priest, and, perhaps, when viewed externally, his gray hair and white priestly garments, gave him even a venerable appearance; but internally, his heart was full of rage and deadly hatred, of injustice and tyranny. Our sacred offices, ecclesiastical titles, and priestly dignities, are nothing else than a white lime which conceals the internal uncleanness of the carnal heart. But no attempt at concealment is of avail before God, and even in the presence of men the loose lime sometimes fails to adhere. (Ap. Past.).—No doubt when Paul's conduct is compared with the calmness, gentleness, and self-denial of Jesus (John xviii. 23), his warmth of temper becomes evident. Still, we ought not to be too rigid in forming a judgment respecting the apostle. It is true that in our excessively refined age, the servants of Christ cannot commit a greater sin than when they exhibit impetuosity; the remark is at once made that they should have been more circumspect. This may be true; but then, let it be considered that they have exposed themselves to every danger, and, weak as they are, chose their position at the front of the army. It is surely better to be unskilful advocates of the Lord, than, through excessive caution, to resign the whole work to others. It may be also remarked, that if Luther, for instance, had been in Paul's place, he would have spoken with far more severity. (Williger).

VER. 5. **I wist not that he was the high priest.**—It ought to be observed that it was quite possible that, amid the tumult, Paul should not have known or recognized the person of the high priest; for, at that time, the office had been exposed to such vicissitudes, that it could not always be known who was really invested with it. Hence Paul might have regarded Ananias as a Jewish elder and judge, without actually knowing that he was at that time the presiding high priest. However, even if it should be assumed that Paul did know him, his words could not have been intended to imply more than that, while he revered the *office*, he rebuked the *person* who so unworthily administered it. (Ap. Past.). —It would, however, be an abuse to quote the conduct of Paul for the purpose of justifying violent human passions, or the maxims of a false political wisdom, Titus i. 7. (Starke).—If St. Paul in this manner assails the priest, who was appointed by the law of Moses, why should I hesitate to assail these painted bishops and masks that come from the pope, without any authority derived from God or from men? (Luther).

VER. 6. **I am a Pharisee**, etc.—Here Paul stands as a sheep in the midst of wolves; he is, therefore, wise as a serpent, Matt. x. 16. (Starke). —And yet, he did not renounce the harmlessness of the dove. He still belonged to the Pharisees, not only on account of his education and earlier life, but also on account of his present position

as a believer, in so far as, in contradistinction from the frivolity of the Sadducees, he maintained, with the Pharisees, the authority of the divine law, and believed in the resurrection. This was the common ground occupied by them and by him, and he desired to guide them still further, until he had conducted them to the Gospel.—*The hope of the fathers*, fulfilled by the appearance of Christ; and, *the resurrection* of the dead, sealed by the resurrection of Christ—the two fundamental themes of the preaching of Paul. (Ap. Past.).

Ver. 7. **And the multitude was divided.**—Here again we see the wisdom of God, in patiently permitting so many forms of religion to exist. If the whole world were of one mind, the truth would soon be crushed. But now, while one sect contends with another, divine truth finds an opportunity to speak. (Ap. Past.).

Ver. 9. **We find no evil in this man.**—Human passions were violently inflamed; nevertheless the wisdom of God accomplished its great design. He rules in the midst of his enemies [Ps. cx. 2.]. Some—says Paul (Phil. i. 16, 18),—preach Christ, who are influenced by hostile feelings; still, if Christ is preached, whatever the motive may be, I will rejoice. (Ap. Past.).

Ver. 10. **And when there arose a great dissension, the chief captain, fearing,** etc.—When the people of God are in great distress, He can always send them guardian angels, even though these should be heathen soldiers. (Starke).—It may easily be conceived how great a stumbling-block this division was to the heathen officer. (Rieger).—And still, in our day, when Christians, in their religious disputes, pull one another in pieces, their conduct must give offence to heathens.

Ver. 11. **And the night following, the Lord stood by him.**—The danger was great, but the comfort, too, was great. (Starke).—The consolatory words of the Lord, must, on this occasion, have been of special value to the apostle. He may, himself, have felt but little satisfied with the witness which he had borne in Jerusalem, partly, on account of the result, and partly, on account of the manner of his defence. Such thoughts and doubts, to which, more than to any other cause, the sleepless nights of a servant of God are due, were dispelled by the words of the Lord: 'Be of good cheer; I am satisfied with thy testimony; thou hast done what thou couldst do; the result did not depend on thee; thou hast not interfered with my ways and purposes; thy witness in Jerusalem is at an end; now go to Rome.' (Williger).—The rest of the book, after ch. xxiii., is occupied with the apostolical testimony which Paul bore in Rome. Now if the defenders of the primacy of Peter could have found all these statements, or even only the half of them, made in reference to Peter, what a great stress they would lay on the circumstance! (Bengel).

On the whole section, ver. 1–11.—*The enemies of the Gospel, condemning themselves:* I. By the injustice of which they are guilty, ver. 2 ff.; II. By their internal disputes, ver. 6 ff. (Lisco).—*The hope of the resurrection, the crown of Christianity:* I. The force of Paul's defence depends on the truth of the doctrine of the resurrection; II. That doctrine is sustained by the sure foundation of *divine truth.* (id.).—*The excited feeling which Paul displayed before the council:* I. The cause, ver. 1, 2; II. The manner in which he controlled it, ver. 3–5. (id.).—*The true mode of combining the simplicity of the children of God with the wisdom of the children of this world:* I. The simplicity of the children of God, by a candid confession of our infirmities, ver. 3–5; II. The wisdom of the children of this world, by availing ourselves of those circumstances by which our object may be gained, ver. 6–10. (id.).—*The comfort of a good conscience,* ver. 1; I. The source from which it proceeds; (*a*) justification by faith; (*b*) earnestness in following holiness [Heb. xii. 14]; II. The support which it affords: (*a*) it enables us to labor with diligence; (*b*) it enables us to suffer with hope and joy.—*Paul's defence before the council,* or, *The true spirit of a witness:* a spirit, I. Of manly courage, ver. 1–3; II. Of childlike humility, ver. 4, 5; III. Of calmness and prudence, ver. 6; and, at the same time, IV. Of candor and simplicity, ver. 6, (for Paul speaks nothing but the truth).—*Even when a servant of God exhibits nothing but carnal zeal, he shows what manner of spirit he is of* [Luke ix. 55]: I. By the cause which provokes his zeal (it is iniquity that arouses him, and justice and truth for which he is zealous). II. By the manner in which that zeal manifests itself (even in anger, he forgets neither his own dignity, nor his reverence for God). III. By the victory which he gains over it (he confesses it, when his composure is restored, and firmly controls it.—Parallel cases in Luther's life and writings).—*Jesus and Paul before the Great Council,* or, *The Master and the disciple before unjust judges:* I. The points of resemblance between them; (*a*) both are undeservedly exposed to shame, (ver. 2, and comp. John xviii. 22); (*b*) both maintain the dignity which heaven had bestowed (ver. 3, and John xviii. 23). II. The points in which the Master is above the disciple; (*a*) the holy self-consciousness of Jesus (John xviii. 20, 21), is more than Paul's good conscience (ver. 1); (*b*) the gentle reply of Jesus (John xviii. 23), is more heavenly than Paul's human vehemence (ver. 3).—*The best advocates of a servant of God before the tribunal of an unjust world:* I. The comfort of a good conscience in his own breast, ver. 1; II. The curse of a bad cause in the ranks of his enemies, ver. 3, 6–9; III. The sympathy of unprejudiced and honest men of the world, ver. 10; IV. The gracious testimony of a righteous Judge, in heaven, ver. 11.—*The call from heaven: 'Be of good cheer, Paul!', a source of comfort for all the faithful servants of Christ:* I. It consoles them when the world unjustly condemns. II. It indemnifies them, when their office exposes them to reproach; III. It soothes them when their own conscience is troubled; IV. It endows them with strength for future contests ('Thou must bear witness also at Rome.').—[Ver. 8. *Faith in the invisible world:* I. The invisible world; (*a*) the future judgment; (*b*) the eternal happiness of the redeemed; (*c*) the eternal misery of the impenitent. II. The grounds of our faith in it; (*a*) reason sustains it; (*b*) the word of God establishes it; (*c*) the resurrection of Christ confirms and illustrates it. III. The influence of that faith; (*a*) on the mind and heart; (b) on the conscience; (*c*) on the outward walk.—Tr.]

SECTION III.

PAUL IS CONVEYED FROM JERUSALEM TO CESAREA, AND THERE SPEAKS IN DEFENCE OF HIMSELF BEFORE THE ROMAN PROCURATOR FELIX, AND, SUBSEQUENTLY, BEFORE HIS SUCCESSOR FESTUS, AS WELL AS BEFORE KING AGRIPPA II.

CHAPTER XXIII. 12—XXVI. 32.

A.—A CONSPIRACY AGAINST THE LIFE OF PAUL HAVING BEEN DISCOVERED, HE IS SENT, FOR THE SAFETY OF HIS PERSON, TO CESAREA, WHERE HE IS PLACED IN THE CHARGE OF FELIX, THE ROMAN PROCURATOR.

CHAPTER XXIII. 12–35.

12 And [But] when it was day, certain of the Jews [day, the Jews[1]] banded together [combined], and bound themselves under a curse [themselves by an oath[2]], saying that they would neither eat nor drink till they had [should have] killed Paul. 13 *And they [But there] were more than forty which had [forty men who] made this 14 conspiracy. *And they [These] came to the chief priests and elders, and said, We have bound ourselves under a great [solemn] curse, that we will eat [taste] nothing 15 until we have slain Paul. *Now therefore ye with the council signify [give notice] to the chief captain [the tribune] that he [should] bring him down unto you to morrow [*om.* to morrow[3]], as though ye would inquire something more perfectly [as if ye were about to inquire more thoroughly] concerning him [into his case]: and we, or ever he come near, are ready to kill him [but we are ready to kill him, before he comes near.]

16 *And when [However (δὲ),] Paul's sister's son heard of their lying in wait, he 17 [of the plot, and] went and entered into the castle [barracks], and told Paul. *Then [But] Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain [tribune]: for he hath a certain thing [something] to tell him. 18 *So he took him, and brought *him* to the chief captain [tribune], and said, Paul the prisoner called me unto *him*, and prayed [asked] me to bring this young man unto 19 thee, who hath something to say unto thee. *Then [But] the chief captain [tribune] took him by the hand, and went *with him* aside privately [withdrew to a private place], 20 and asked *him*, What is [it] that thou hast to tell me? *And [But] he said, The [That the] Jews have agreed [together] to desire thee that thou wouldest bring down Paul to morrow into [before] the council [chief council, τὸ συνέδριον], as though they would inquire somewhat of him more perfectly [as if the council would[4] institute a 21 more thorough investigation concerning him]. *But do not thou yield unto [thou be persuaded thereto by] them: for there lie in wait for him of them more than forty men, which [who] have bound themselves with an oath [*as in ver.* 12], that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise 22 from thee [waiting for thy promise]. *So the chief captain *then* let the young man depart [Then (ὁ μὲν οὖν χ.) the tribune dismissed the young man], and charged *him*, *See thou* tell no man that thou hast shewed these things to me [charged him to tell no one, that he had disclosed this to him, πρός με].

23 And he called unto *him* two [of the, δύο τινὰς τῶν ἑκ.] centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three score and ten [seventy horsemen], and spearmen [and of light-armed men] two hundred, at the third hour of 24 the night; *And provide *them* [And they were also to provide] beasts, that they may 25 [might] set Paul on, and [to] bring *him* safe [in safety] unto Felix the governor. *And 26 he wrote a letter after this manner: *Claudius Lysias unto the most excellent [the 27 noble] governor Felix *sendeth* greeting. *This man was taken of [seized by] the Jews, and should have been killed of [and was on the point of being killed by] them: then came I with an army [with the soldiery (τῷ στρατεύματι, *as in ver.* 10)], and rescued 28 him, having understood [learned] that he was a Roman [citizen]. *And when I would have known the cause wherefore [And as I wished to ascertain the grounds on which] they accused him, I brought him forth [down, κατήγαγον] into their council:

29 *Whom I perceived to be accused [only on account] of questions of their law, but to
30 have nothing laid to his charge worthy of death or of bonds [imprisonment]. *And [But] when it was told me how [*om.* how] that the Jews laid [that they[5] would lay] wait for the man, I sent [him] straightway to thee, and gave commandment to his [gave notice to the] accusers also to say before thee what *they had* against him. Farewell [that they should speak before thee (*om.* what they - - - - - Farewell)[6]].
31 *Then the soldiers, as it was commanded them, took Paul, and brought *him* by
32 [during the, διὰ τῆς ν.] night to Antipatris. *[But] On the morrow [next day] they
33 left the horsemen to go with him, and returned to the castle [barracks]: * Who [But these], when they came to Cesarea, and delivered the epistle to the governor, presented
34 Paul also before him. *And when the governor [But when he[7]] had read *the letter*, he asked of what province he was. And when he understood [learned] that *he was*
35 of Cilicia; *I will hear thee, said he, when thine accusers are also come [also here]. And he commanded[8] him to be kept in Herod's judgment hall [in Herod's palace].

[1] Ver. 12. a. In the majority of the uncial manuscripts [A. B. C. E., also Cod. Sin., Syr.], we find the reading οἱ Ἰουδαῖοι; only the two latest, G. and H., read τινες τῶν Ἰουδ. [as in *text. rec.*], which is a correction, as it was assumed [by the copyists, in view of ver. 13] that only *some* were engaged in the plot. [Vulg. *quidam ex Judæis;* recent editors generally read ποιήσ. συστ. οἱ Ἰουδαῖοι.—Tr.]

[2] Ver. 12. b. [In place of: *under a curse* (or: *with an oath*, as the same Greek words are rendered in ver. 21), the translators of the Engl. Bible here propose in the margin: *with an oath of execration;* literally, *anathematised themselves;* see the Exeg. note.—Tr.]

[3] Ver. 15. αὔριον [of *text. rec.*] after ὅπως is attested only by the two latest manuscripts [G. H.]; it must be regarded as a gloss from ver. 20, as it is wanting alike in the greater number, and in the best, of the manuscripts [A. B. C. E. Cod. Sin., Vulg.—Tr.]

[4] Ver. 20. ὡς μέλλων is undoubtedly the original reading, and is also sustained by external testimony [A. B. E.], whereas μέλλοντες [of *text. rec.*, with some minuscules, but derived from ver. 15 (Meyer)], μέλλοντα [in G. H.], and μελλόντων, [in some minuscules], are merely attempts to correct the original. [Μέλλων is adopted by Lach., Tisch., Born., and Alf.—Cod. Sin., (original) exhibits μέλλον which was afterwards corrected by C to μέλλοντων.—Tr.]

[5] Ver. 30. a. The words ὑπὸ τῶν Ἰουδαίων, after ἔσεσθαι, are wanting in the Vatican manuscript [B.], and in several minuscules; they are, without doubt, a later addition. [They are found in G. H., Syr. but not in Vulg., nor Cod. Sin.—For ἐξαυτῆς A. and E. substitute ἐξ αὐτῶν, which reading is adopted by Lach., and has since been found in Cod. Sin.—Tisch. and Alf. cancel ὑπο τ. Ἰ.—Ἐξαυτῆς, of *text. rec.*, found in B. G. H., is omitted in A. E. Cod. Sin. Vulg., and is dropped by Lach., but retained by Tisch. and Alf.—Tr.]

[6] Ver. 30. b. τὰ πρὸς αὐτὸν, and ἔρρωσο [of *text. rec.*], are also to be suspected, on critical grounds, and must be regarded as glosses. [The words τὰ πρὸς αὐτὸν are found, with some variations (B. omitting τὰ; E G. adding αὐτοὺς) in B. E. G. H.; they are retained by Alf.—Lach. and Tisch., with A., read simply αὐτοὺς after λεγειν, which is also the reading of Cod. Sin.—Ἔρρωσο is found in E. G. and Cod. Sin.; ἐρρώσθε in H.; the word is omitted in A. B., and is dropped by Lach., Tisch., and Alf. The Vulg. has *Vale* in the common printed editions, but Cod. Amiatinus omits the word.—Tr.]

[7] Ver. 34. ὁ ἡγεμών after ἀναγνοὺς δὲ is a spurious addition. [It is found in G. H., but omitted in A. B. E. Cod. Sin. Vulg., and is dropped by recent editors generally.—Tr.]

[8] Ver. 35. κελεύσας [without τε, found in A. B. E. Syr., and adopted by Lach., Tisch., Born., and Alf.] is better attested than ἐκέλευσέ τε [of *text. rec.*, with G. H.—Cod. Sin. originally read κελεύσαντος, which was afterwards corrected by C to κελεύσας.—Vulg. *jussitque.*—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 12, 13. **And when it was day.**—Οἱ Ἰουδαῖοι, *i. e.*, the Jewish party; the details are given in ver. 13. Συστροφή is, here, an unauthorized and lawless combination, a conspiracy. Ἀναθεματίζειν ἑαυτ., they pronounced a curse, an imprecation on themselves (חֵרֶם), if they should taste any thing before they had slain Paul. [See ἀνάθεμα, etc., in Schleusner: *Thes. sive Lex. in LXX.* I. 221.—"*Bound themselves under a curse*, in Greek, *anathematized themselves* - - - *Anathema*—among the Jews seems to have been used to represent a Hebrew word denoting an irrevocable vow, or something consecrated either to God's special service or to irremissible destruction - - - . These Jews invoked the curse upon themselves if they should prove false to the pledge which they had given." (Alex).—Tr.]. It may, at the same time, be remarked that the Talmud provided a loop-hole, that is, furnished the means for releasing an individual from the vow and the curse, if the performance of the former became impossible; the wise Jewish teachers could free him from his vow. Lightfoot has quoted the passage from *Abodah Zarah* [in *Horæ Hebr. et. Talm. ad loc.*, where he gives the following version: Homini qui vovit se abstenturum a cibo, væ si edat, væ si non edat. Si edat, peccat in votum suum: si non edat, peccat in vitam suam. Quid ei hic faciendum? Adeat sapientes, et illi solvent ei votum suum. Sicut scribitur: Lingua sapientum est sanitas, Prov. xii. 18.—Tr.]. Ἕως οὗ with the subjunctive [Winer, § 41. 3] indicates their belief that the result which they desired, would inevitably follow.

Ver. 14, 15. **And they came to the chief priests.**—The conspirators, in order to gain their object, applied to the authorities—doubtless, primarily, to the chief priests and members of the Great Council who entertained *Sadducean* views. It was their wish that the whole Sanhedrin (ὑμεῖς σὺν τῷ συνεδρίῳ) would request the Roman commander to bring the prisoner before them, so that they themselves might waylay him, and thus find an opportunity to assassinate him before he could reach the assembly (πρὸ τοῦ ἐγγίσαι). [Ἕτοιμοί—τοῦ ἀνελεῖν—for the genitive of the design and the result (τοῦ with the infin.) see Winer, § 44. 4.—Tr.]

Ver. 16. **And when Paul's sister's son heard.**—We have no other information respecting this young man; Bengel explains his discovery of the murderous design, by assuming that strict secrecy had not been observed, as none suspected that tidings of it could possibly reach Paul or the Roman tribune. [Alford supposes that the young man was, like Paul himself at an earlier period, receiving instruction in the

schools in Jerusalem, and may there have heard the scheme mentioned.—Tr.]. The circumstance shows that the apostle was not so rigorously confined, as to prevent the approach of a third person. Still, he was a δέσμιος, ver. 18, and was probably held, as at Rome, ch. xxviii. 16, in *custodia militaris*, chained to a soldier who guarded him.

Ver. 17-22. **Paul called one of the centurions.**—In order to keep the matter as secret as possible, Paul simply requests the centurion, without explaining his purpose, to conduct the young man to the tribune, to whom the information was to be given. The latter courteously received the young man, took him by the hand in a manner which inspired confidence, and led him to a spot where they could converse without witnesses (κατ' ἰδίαν, confidentially). ["The English version changes the construction for the sake of uniformity, the Greek abruptly passing from the third to the first and second persons, (literally translated): *charging him to tell no one, that thou hast disclosed these things unto me.* The same end might have been secured by inserting *saith he*, as in ch. i. 4." (Alex.).—On this and other instances of a transition from the *oratio obliqua* to the *recta*, see Winer: *Gram.* § 63. II. 2.—Tr.]

Ver. 23, 24. **Make ready two hundred soldiers.**—A military force, consisting of 470 men, was directed to escort the prisoner, in order to protect him not only against the plots of assassins, but also against any open attempt on his life. The force consisted of heavy-armed foot-soldiers (which signification the context assigns to στρατιῶται), a small squadron of cavalry, and a body of light-armed foot-soldiers. Δεξιολάβοι is a word not found in any classic Greek writer ["perhaps frequently occurring at that period in the popular language, but not adopted by writers." (Meyer).—Tr.], and occurs only in two passages of later writers [mentioned in Rob. *Lex. ad verb.*—Tr.], in one of which [quoted by Grotius, Meyer and Alford], the word is introduced in connection with bowmen and men armed with a light shield. The explanation that the δεξιολάβοι were halberdiers, or life-guardsmen (protecting the right side of the commander), cannot be accepted; they were, on the contrary, soldiers who *seized* the weapon with *the right hand*, whether it was a javelin or sling, and who were, accordingly, either javelinmen or slingers. Ewald's conjecture that the slingers were Arabian auxiliary troops, is, very probably, in accordance with the fact, as those regions had, from early times, been celebrated for their slingers. The reading in Cod. Alexand. [A.], which Lachmann preferred, viz., δεξιοβόλους, accords with this view, although that reading itself is doubtless a later correction. [Meyer also regards the latter (δεξιός and βάλλω), as a *correct interpretation* of the original word, δεξιολάβ. (δεξιός and λαμβάνω). The reading of the *text. rec.* is sustained by B (e sil). E. G. H., also Cod. Sin.—Tr.]. Ἀπὸ τρίτ ὥρ., **at the third hour of the night,** *i. e.*, the men were to be ready to march at nine o'clock in the evening, or as soon afterwards as the order that they should proceed, arrived; it was intended that their movements should be concealed by the darkness of the night. It was also ordered that several **beasts** of burden, *i. e.*, horses or mules, should be in readiness, so that they might relieve one another. [They were not intended, as Kuinoel says, *in usum Pauli et militis ipsius custodis*, but solely *in usum Pauli*, as the words ἵνα ἐπιβ. τ. Παῦλ. plainly show (Meyer).—Tr.]. Διασώζειν is equivalent to: *to conduct to a place of safety.* Bengel makes an exceedingly ingenious and happy remark on the transition from the direct [*oratio recta*] to the indirect [*or. obliqua*—comp. Exeg. note on ver. 17-22, ult.—Tr.] form of speech, ver. 24: παραστῆσαι, ἵνα - - - διασώσωσι: namely, this change of construction corresponds to the facts themselves, for the tribune did not at first announce that the object of the march was to furnish Paul with a military escort. Hence the design of the whole expedition, which was at first kept secret, is stated in ἵνα - - - διασώσωσι, and, in order to express this plainly, the transition already begins with παραστῆσαι.

Ver. 25-30. *a.* **Felix.**—["Since the death of Herod Agrippa, recorded in ch. xii. 23, Judea had again become a part of the great Roman province of Syria, and was governed by deputies (or procurators) of the Syrian proconsul." (Alex.).—Tr.]. He was at that time the procurator of Judea, and is mentioned by Josephus, Tacitus, and Suetonius. His full name was Antonius Felix. He was a freedman of the emperor Claudius (Tac. *Hist.* V. 9), and a brother of Pallas, one of the favorites of Nero, and was appointed procurator by Claudius in the year A. D. 53, after the deposition of Cumanus. But, as Tacitus says (*loc. cit.*), he exercised the power of a king in the spirit of a slave [*jus regium servili ingenio exercuit*], and was, hence, subsequently recalled, about A. D. 60 or 61; the imperial favor, however, which his brother Pallas enjoyed, protected him against the accusations of the Jews.—Grammatically, γράψας, in ver. 25, belongs to εἶπεν in ver. 23; but, as a matter of fact, the letter, which was intended to state the case to the procurator, may possibly have been written at a somewhat later period. Τύπος, *exemplum*, indicates that the contents of the letter are given in their original form and extent. ["Luke with his inquisitive habits (see his Gospel i. 1) would find an opportunity to copy the letter during his abode of two years at Cesarea." (Hackett).—Tr.]

b. **Having understood that he was a Roman.**—Ἀυτόν after ἐξειλόμην, is pleonastic. Μαθών implies, in the connection in which it stands, that Claudius Lysias had ascertained, *before* Paul's life was in danger, that he was a Roman citizen, and that it was precisely this circumstance which had induced him to interfere, in order to rescue him. But this statement is entirely inconsistent with the facts themselves, ch. xxi. 31 ff., and comp. xxii. 25 ff. The attempt has, therefore, been made to reconcile the two by assuming that μαθών is used without any reference to a particular time (Grotius), or else, that the writer of the letter alludes to the second rescue, ch. xxiii. 10 (Du Bois). But all such explanations are instances of art perversely applied. The tribune undoubtedly intended, for the sake of exhibiting his zeal in the public service in a favorable light, to say that he had rescued the man from death, *because* he knew that

he was a Roman citizen. Personal considerations induced him to give a distorted view of the facts that had occurred. And this comparatively trivial circumstance affords evidence, as Meyer correctly observes, of the genuineness of the letter. The words *μηνυθείσης - - - μέλλειν ἔσεσθαι* exhibit negligence in the arrangement of the terms of the sentence, as two different constructions are combined. ["He writes hastily, and mixes two constructions together: 1. *μηνυθείσης δέ μοι ἐπιβουλῆς τῆς μελλούσης ἔσεσθαι*, and, 2. *μηνυθέντος δέ μοι ἐπιβουλὴν μέλλειν ἔσεσθαι*.—See WINER, § 63. I. 1." (Meyer).—TR.]

VER. 31–33. **Took Paul, and brought him.**—'*Αναλαβόντες* is descriptive of the act of placing Paul on a beast of burden. After a rapid night march, he and the escort reached Antipatris, a city which Herod the Great had built, and named after his father Antipater. It was situated in a plain, at a distance of 42 Roman, that is, 7 or 8 [German] geographical miles from Jerusalem. Hence the escort, which had commenced the march at 9 o'clock on the previous evening, must have reached this station in the course of the forenoon. The foot-soldiers proceeded no further than Antipatris, but returned to Jerusalem [where their aid might possibly be needed, if any tumult should occur, while the safety of Paul no longer required so strong a force (Meyer).—TR.]. The horsemen continued to escort the prisoner until they reached Cesarea, which was 26 Roman miles distant from Antipatris. [See the full account of the road, etc., in *Conyb. and Howson's Life*, etc., *of St. Paul*, ch. 21, where Mr. Howson says, in the text, and a note: "It is to the quick journey and energetic researches of an American traveller, that we owe the power of following the exact course of this night march from Jerusalem to Cesarea.—See 'A visit to Antipatris,' by the Rev. Eli Smith, missionary in Palestine, in the Bibliotheca Sacra, Vol. I. p. 478–496." (*Conyb.*, etc., II. 275).—TR.]

VER. 34, 35. **And when the governor** [when he] **had read the letter.**—Felix addressed only one question to Paul, which referred to the latter personally, as the epistle stated that he was a Roman citizen, without mentioning his residence. Διακούειν means *ad finem usque audire, to give a full hearing.* Τὸ πραιτώριον Ἡρώδου was the name which the palace, built by Herod the Great, received only after it was occupied by the Roman governors. The apostle was, as it here appears, not confined in a public prison [probably in consequence of the favorable statement made in the letter,—TR.], but was placed in an apartment of the same palace in which the procurator resided.

DOCTRINAL AND ETHICAL.

1. The promise of divine protection which was conveyed by the word *θάρσει*, ver. 11, was very speedily fulfilled. The enemies of the apostle pursued him with a deadly hatred; the number of the conspirators was large, their plot was carefully arranged; and yet the almighty protection of the Redeemer secured His servant from harm. That which was concerted in secret, He made manifest; the designs of wicked men were frustrated by a superior military force. Thus the exalted Redeemer rules in the midst of His enemies [Ps. cx. 2.].

2. A body-guard, consisting of nearly 500 men, accompanies the apostle; he had never before been attended by such a force, or appeared with such a large retinue. For the consideration which was thus paid to him, he was, no doubt, primarily indebted to his Roman citizenship. Still, it is equally true that his personal safety required such a strong force. Christ not only protects, but also honors His people. And the unsought honor which a child of God in this manner often obtains, reflects its rays of glory on Him, by whose grace a converted sinner is what he is [1 Cor. xv. 10].

3. The personal innocence of Paul is attested by the Roman tribune; the latter, however, at the same time employs language which shows that he regarded the whole case, and the faith, with very little respect, ver. 29. He was a man of the world, and looked on religion and its concerns as matters of secondary importance. And yet he is influenced to employ a considerable part of the military force which he commanded, in the service of Paul. Thus the world, even when entertaining designs of an opposite nature, is so controlled as to serve the kingdom of God, and exalt the honor of Christ.

HOMILETICAL AND PRACTICAL.

VER. 12. **Bound themselves - - - that they would neither eat nor drink.**—What burdens men are willing to assume, for the purpose of opposing the kingdom of God! What happy results would have already followed, if its friends were equally willing to make sacrifices in promoting its interests, and were as firmly united together!

VER. 13. **And they were more than forty.**—What a bundle [Mtt. xiii. 30] these tares will hereafter make, when they shall be bound together! (Rieger).

VER. 14. **And they came to the chief priests.**—The high priest, who, when he performed the duties of his office, exhibited on his mitre the words: 'Holiness to the Lord,' and on his breastplate 'Lights and Perfections' [Exod. xxviii. 30–36], allows himself to be made the leader of a band of sworn assassins. Such is the result of a false religious zeal, and such the fruit of an unrenewed heart. O that it had been the only example of this kind! (Ap. Past.).

VER. 15. **As though ye would inquire - - and we are ready.**—These are Cain's saints, who conceal the murderer's club behind the veil of the law. (Starke).

VER. 16. **And when Paul's sister's son heard.**—We know not whether this youth was already a Christian, or still a Jew, nor do we know the means by which he discovered the plot; it is enough for us that God was pleased to employ him as the guardian angel of the apostle.—The Lord, who rules over the angels, and can command the earthquake, employs a lad on this occasion, in executing His purpose, so that the words in Ps. vii. 14–16 might be fulfilled. (Besser).

VER. 17. **Then Paul called one of the centurions.**—He had received Christ's own

promise of protection, ver. 11, but he did not on that account neglect to avail himself of ordinary means of protecting himself; these means were, on the contrary, in his eyes the stretched-out saving hand of the Lord.—Observe that, while Paul trusts in God, he does not neglect the use of ordinary means.—Here, too, Luther resembles him. He submitted to the circumstances after his interview with Cajetan, escaped from the city of Augsburg by night, and rode eight [German, nearly forty English] miles, until he reached a place of safety. (Besser).

VER. 19. **Then the chief captain took him by the hand**, etc.—Thus heaven gave additional signs; for these men had the time and the inclination to listen to the young man kindly, which was not their usual manner. (Williger).—Even pagans exhibit a certain natural uprightness and fidelity; but, alas! how rare have such qualities become among Christians! Hos. iv. 1. (Starke).

VER. 23. **Make ready two hundred soldiers**, etc.—Here Paul travels in state, like a great lord; he is now great in the eyes of God, for he that feareth the Lord, is greater than he that taketh a city [Prov. xvi. 32]. At other times he travelled wearily on foot, but now he rides. He doubtless reflected on the truth that all things, even the beasts of the field, are the Lord's, and are bound to serve Him. (Bogatzky).—This escort of pagan soldiers is a striking emblem of the soldiers of the Lord, who "encamp round about them that fear him" [Ps. xxxiv. 7]. God is the God of hosts in the kingdom of spirits and of men, and he employs them, according to His own good pleasure, in protecting His people. By his providential care, five hundred men protect His apostle against forty bandits. (Ap. Past.).

VER. 24. **And bring him safe unto Felix.**—Who that reads of Paul, attended by his military guard, does not at once think of Luther, his brother in spirit, his successor in office, the partner of his fortunes—how he was taken by armed men, and safely conducted to the castle of Wartburg?

VER. 25. **Claudius Lysias unto the most excellent**, etc.—Lysias does not, in the faintest manner, conceive of the value of the present which he bestows on Felix, when he sends Paul to him. It is true that Felix did not appreciate the gift, ch. xxiv. Still, Paul's countenance presented another letter of commendation, for it was there written: 'Governor Felix! God saluteth thee with salvation and peace!' O that he had understood this letter! (Williger).

VER. 27. **This man was taken of the Jews**, etc.—When we examine this letter, we perceive that the pagan writes with more honesty and equity than the orthodox Jews speak. And even in our day, Paul fares better with Lysias and Felix, than he does with those who profess to adhere to the letter, but who deny the spirit. (Gossner).

VER. 29. **Accused of questions of the law.**—This is the language of a heathen, who thinks that the religious disputes of the Jews are entitled to no consideration. But this opinion was the means, in the providence of God, of rescuing Paul from the hands of murderers. (Starke).

VER. 35. **And he commanded him to be kept in Herod's judgment hall.**—We have here another instance of God's tender care for his servant, in granting him repose, and a favorable season for prayer, so that he might be strengthened in the Lord, and prepare himself for the witness which he was to bear in Jerusalem. He was protected not only by the guard of the governor, but also by the good hand of his faithful Lord and Saviour. He was thus enabled, after escaping the perils of the road, to perceive the evidence of the divine protection which he enjoyed, and he saw that he was conducted more and more nearly to Rome, his point of destination, and, indeed, to his own happy end. He was strong in faith, and glorified God. He became more and more firm in his resolution to deliver his apostolical testimony, and he was well prepared for any future event. The pauses which the Lord sometimes allows us in our labors and sufferings, are intended to render us similar services. (Ap. Past.).

ON THE WHOLE SECTION, VER. 12–35.—*The Lord protects his people:* I. They need His protection against the insidious designs of enemies; (*a*) these enemies form combinations against righteous men, ver. 12, 13; (*b*) and, at the same time, often assume the mask of religion, ver. 14, 15. II. The protection of the Lord is extended to them; (*a*) He exposes the malice of their enemies, ver. 16; (*b*) and influences the hearts of men with a view to the welfare of His people, ver. 17–22. (Lisco).—*The murderous plot of Paul's enemies, and the gracious covenant of his Lord:* I. Those enemies were powerful, in consequence of (*a*) their number—forty against one; (*b*) their ultimate design—they were bound by an oath to kill him; (*c*) the means which they employed—cunning and deceit. But, II. The Lord, who made a covenant with His servant, was far more powerful ("Be of good cheer, etc.," ver. 11); (*a*) He exposed the plot formed by those enemies; (*b*) He raised up for the apostle protectors, who were more powerful than his enemies—against the high priest, the Roman commander; against the 40 conspirators, more than 400 soldiers; (*c*) He led him forth, unharmed, out of the toils of his enemies.—*Rejoice, ye righteous, for the Lord is with His people!* I. He gives them inward strength by the assurance of His grace, ver. 14; II. He exposes the devices of his enemies, ver. 16; III. He raises up for them active friends (Paul's sister's son), and powerful protectors (Lysias); IV. He conducts them safely through the midst of their enemies (Paul's military escort on leaving the city); V. He furnishes them with honorable credentials (the letter of Lysias to Felix).—'*The angel of the Lord encampeth round about them that fear him, and delivereth them,*' Ps. xxxiv. 7. The protecting angel approaches the apostle in a threefold form: I. As a comforting vision, in the prison, ver. 11; II. As a tender friend, in the person of his sister's son, ver. 16 ff.; III. As a powerful body-guard, in the form of Roman soldiers, ver. 23 ff. (Comp. 2 Kings vi. 17: "Behold, the mountain was full of horses and chariots of fire round about Elisha.").—*Many are the afflictions of the righteous; but the Lord delivereth him out of them all.*' Ps. xxxiv. 19: I. The afflictions of the righteous; II. The divine deliver-

ance.—'*Fear not: for they that be with us are more than they that be with them.*' 2 Kings vi. 16: I. With them are (*a*) wicked designs to commit murder, ver. 12: (*b*) numerous confederates, ver. 13; (*c*) powerful assistants, ver. 14, 15. But, II. With us are (*a*) divine promises of peace, ver. 11; (*b*) the hearts of praying friends, ver. 16; (*c*) the protecting hosts of the Lord, ver. 22 ff.—*The hearts of men are in the hand of the Lord, as the rivers of water, and are turned unto the welfare of His people* [Prov. xxi. 1]: I. He smites artful foes with blindness, so that their murderous plot is divulged, ver. 16: II. He arms the timid youth—Paul's sister's son—with resolution and firmness, so that he reaches the presence of the commanding officer; III. He touches the conscience of the Roman commander, so that he provides for the safety of the apostle, as if a crowned head were in danger.—*Paul's final departure from Jerusalem:* viewed, I. As the mournful departure of a witness of the truth, whose message of salvation was rejected by his deluded people; II. As the brilliant triumphal march of an anointed servant of God, whom the Lord conducts as a victor through the midst of his enemies; III. As the solemn homeward journey of a soldier of Christ, who is drawing near to his last battle, his last victory, and his last reward.

B.—JUDICIAL PROCEEDINGS BEFORE FELIX; PAUL DEFENDS HIMSELF AGAINST THE CHARGES THAT ARE BROUGHT FORWARD; THE DECISION IS, HOWEVER, POSTPONED.

CHAPTER XXIV. 1-28.

1 And [But] after five days Ananias the high priest descended with the elders [1], and *with* a certain orator *named* Tertullus, who [Tertullus, and] informed the governor
2 against Paul. *And when he was called forth [summoned], Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness [peace], and that very worthy deeds are done unto [that excellent arrangements are made for] this nation by thy
3 providence [foresight), *We accept *it* always, and in all places, most noble Felix, with
4 all thankfulness. *Notwithstanding, that I be not further tedious unto [But in order that I may not longer detain] thee, I pray thee that thou wouldest hear us of thy cle-
5 mency a few words [wouldest in thy clemency for a brief season listen to us]. *For we have [We have, namely,] found this man *a* pestilent *fellow* [man to be a pest], and a mover of sedition [2] among all the Jews throughout the world, and a ringleader of
6 the sect of the Nazarenes: *Who also hath gone about [attempted] to profane the temple: whom we took [we also (καὶ) seized; - - *Om. here the remainder of ver.* 6, *the whole of ver.* 7, *and the first clause of ver.* 8, *ending with* "unto thee" [3]], and would
7 have judged according to our law. *But the chief captain Lysias came *upon us*, and
8 with great violence took *him* away out of our hands, *Commanding his accusers to come unto thee [*here the version continues, after* "seized," *ver.* 6]: by examining of whom, thyself mayest take knowledge of [and thou canst thyself, if thou examinest
9 him, learn from him] all these things, whereof we accuse him. *And [But] the Jews also assented [Jews immediately joined in [4]], saying that these things were so.
10 *Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as [As] I know that thou hast been of [for] many years a judge unto [over]
11 this nation, I do [can] the more [*om.* the more [5]] cheerfully answer for myself: *Because that thou mayest understand [For thou canst ascertain], that there are yet but [that it is not more than] twelve days since I went [came] up to Jerusalem for [in
12 order] to worship. *And they neither found me in the temple [And neither in the temple did they find me] disputing with any man, neither [or] raising up [a tumult of]
13 the people, neither [nor] in the synagogues, nor in the city: *Neither [Nor] can they
14 prove the things whereof [of which] they now accuse me. *But this I confess unto thee, that after the way which they call heresy [a sect (*as in ver.* 5)], so worship I the God of my fathers, believing all things which are written in the law and in the
15 prophets: *And have hope toward God, [for] which they themselves also allow [wait, namely], that there shall be a resurrection of the dead [*om.* of the dead [6]], both
16 of the just and [of the] unjust. *And herein [at the same time] do I exercise my-
17 self,[7] to have always a conscience void of offence toward God, and *toward* men. *Now [But] after many [several] years I came [in order] to bring alms to my nation, and
18 offerings. *Whereupon certain Jews from Asia [Wherein [8] they] found me [after I

had] purified [myself] in the temple, neither with multitude [noise, ὄχλου], nor with
19 tumult. *Who [But they were certain Jews from Asia, who] ought[9] to have been here [have appeared] before thee, and object [accused me], if they had aught against
20 me. *Or else let these same *here* say, if they have found any evil doing [wrong act]
21 in me, while [when] I stood before the [chief] council, *Except it be for this one voice [word, φωνῆς], that I cried standing among them, Touching the resurrection of
22 the dead I am called in question [I am tried] by you this day. *And when Felix heard these things [But Felix deferred their case[10]], having [because he had a] more perfect knowledge of *that* [the τῆς] way, he deferred them [*om.* he deferred them], and said, When Lysias the chief captain [tribune] shall come down, I will know the
23 uttermost of your matter [I shall inquire fully into your case]. *And he [He also, τε] commanded a [the, τῷ] centurion to keep Paul [guard him[11]], and to let him have liberty [relief], and that he should forbid none of his acquaintance [friends, τῶν ἰδίων] to minister or come[12] [*om.* or come] unto him.

[1] Ver. 1. The reading τῶν πρεσβυτέρων [of *text. rec.*] is attested only by G. H., and most of the minuscules, but is sustained by internal evidence, rather than the reading πρεσβ. τινῶν, as the latter very distinctly appears to be an attempt to correct the original text. [The latter reading is adopted by Lach., Tisch. and Born., on the authority of A. B. E. several minuscules, and Vulg.; it is also found in Cod. Sin.—Alf. adheres to the *text. rec.*—Tr.]

[2] Ver. 5. στάσιν [*text. rec.*, with G. H.], should be preferred to the plural στάσεις [of A. B. E. Vulg.], as the latter seemed [to copyists] to be the better suited to, and, indeed, required by, οἰκουμένην. [Alf. retains the sing., but Lach., Tisch. and Born. adopt the plural. Cod. Sin. exhibits στασις—a defective form of the plural.—Tr.]

[3] Ver. 6–8. The *textus receptus* here exhibits an interpolation of considerable length, which is found only in one of the uncial manuscripts [E.]; all the others [A. B. G. H.] together with that classic witness, the Cod. Sin., omit the passage. [The Vulg. introduces it in the printed editions, but some of the MSS. omit it.—Tr.]. Besides, the uncommonly numerous variations in the readings [in the minuscules], betray that the whole is spurious. The words are: καὶ κατὰ τὸν ἡμέτερον νόμον ἐθελήσαμεν κρίνειν· παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε καὶ πρός σε ἀπέστειλε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σε. If these words had been genuine, the omission of them would be inexplicable, while the insertion may be readily explained from ch. xxi. 32; ch. xxiii. 27, 30. Mill, Bengel and Griesbach had, already at an earlier period, regarded the whole as an interpolation, and, more recently, Lach. and Tisch. erased it from the text. [Alford introduces the passage into the text, but incloses it in brackets.—Cod. Sin. exhibits no traces of the insertion of any part of the words by a later hand.—Tr.]

[4] Ver. 9. [Instead of συνέθεντο, of *text. rec.* with some minuscules, recent editors read συνεπέθεντο with A. B. E. G. H. Cod. Sin.—Tr.]

[5] Ver. 10. The weight of authority is in favor of εὐθύμως [found in A. B. E., and Cod. Sin. Vulg. (*bono animo*)]. The comparative, εὐθυμότερον [*text. rec.*], which is found only in two uncial manuscripts [G. H.], seems to be a well-meant attempt to improve the text, in so far, namely, as it was supposed that, while the circumstances stated in the verse, might in truth enable the apostle to speak *more* cheerfully, he was, independently of them, already cheered in spirit. [Lach., Tisch. and Born. adopt the positive; Alf. retains the comparative, and Meyer also regards it as probably the original reading.—Tr.]

[6] Ver. 15. νεκρῶν [of *text. rec.* with E. G. H.], is wanting in several of the oldest manuscripts [in A. B. C. Cod. Sin. Vulg.]; as the external authorities in favor of the word, and those against it, seem to be evenly balanced, we had decided against the insertion of the word, on internal evidence, as it would assuredly not have been dropped, if it had been originally employed. Recently, however, the testimony of Cod. Sin., which also omits the word, has been received, so that the weight of external testimony is against νεκρῶν. [Omitted by Lach., Tisch.. Born. and Alf.—Tr.]

[7] Ver. 16. The authorities are decidedly in favor of καὶ αὐτός, rather than δὲ αὐτός [of *text. rec.* with H.; recent editors adopt the former in accordance with A. B. C. E. G., Cod. Sin., Vulg. (*et ipse*).—Tr.]

[8] Ver. 18. The reading ἐν οἷς [of *text. rec.* with G. H.], is preferable to ἐν αἷς, which is unquestionably a correction [to suit the gender of προσφορᾶς; Lach. and Tisch. read ἐν αἷς with A. B. C. E. Cod. Sin. but Alf. retains οἷς, and, with Meyer, regards the other, αἷς, as a correction.—Tr.]

[9] Ver. 19. ἔδει [found in A. C. E. Cod. Sin., Vulg. (*oportebat*), and generally adopted by critics, except Alf.] should be regarded as the genuine reading rather than δεῖ [of *text. rec.* with B. G. H.], although the testimony in favor of the respective readings is evenly balanced.

[10] Ver. 22. Five uncial manuscripts [A. B. C. E. H., also Cod. Sin. and Vulg.] exhibit the following reading: Ἀνεβάλετο δὲ αὐτοὺς ὁ Φ.: whereas the more extended reading which has been introduced into the *textus receptus*, namely: Ἀκούσας δὲ ταῦτα ὁ Φ. ἀνεβ. αὐτ., is supported by only one uncial manuscript [G.], and is unquestionably an interpolation; it is, besides, not found in Cod. Sin. [Recent editors generally adopt the former reading.—Tr.]

[11] Ver. 23. a. αὐτον [found in A. B. C. E. Cod. Sin., Vulg. (*eum*)] is undoubtedly the original reading, and τὸν Παῦλον [of *text. rec.* with G. H.], is spurious. [This is the view of recent editors generally.—Tr.]

[12] Ver. 23. b. ἢ προσέρχεσθαι [of *text. rec.* with G. H.], is a later addition, and is wanting in four uncial manuscripts [A. B. C. E., and also Cod. Sin., Vulg.—"perhaps derived from ch. x. 23." (Meyer).—Tr.].

EXEGETICAL AND CRITICAL.

Ver. 1–4. *a.* **And after five days.**—The other party very speedily obeyed the instructions of the tribune, ch. xxiii. 30. It was not more than five days after the arrival of Paul at Cesarea [or, rather, after his departure from Jerusalem (Meyer, de Wette).—Tr.], when the high priest, with a deputation of the elders (οἱ πρεσβ. who were the representatives of the whole body of elders), also proceeded to that city. They took with them the rhetorician Tertullus, who was appointed to act as their counsel, and, in their name, to lodge a complaint against Paul. His name is a diminutive of Tertius [like Lucullus from Lucius], and, in its turn, furnishes the derivative Tertullianus; the name, which was often adopted by the Romans, indicates his Italian origin. Ῥήτωρ was at that time frequently applied as a title to professional advocates, who pleaded for clients before a court of justice. Ἐμφανίζω is here, as well as in ch. xxiii. 15, to be taken transitively, in accordance with the established *usus loquendi*, in the sense of: *to make known, to inform*, ["in the forensic or judicial sense" (Alex.).—Tr.], and not in that of: *to appear before* (Vulg., Luther, Bengel), as, in the latter case, the middle voice would have necessarily been employed.

b. **That by thee we enjoy great quietness** [peace].—The rhetorician commences his address with gross flatteries, designed to secure the favor of the judge for the party which he

represents. 1. He extols the profound peace, for which they are indebted to Felix. It was, in truth, the primary duty of a procurator to secure peace for his country, and his chief distinction, when he succeeded. *Congruit bono et gravi præsidi, ut pacata sit provincia.* (ULPIANUS, *De officio præsidis*). Now Felix had, to a certain extent, put an end to the disturbances which had been caused in part by political discontent, and in part by a depraved thirst for plunder. But he did not hesitate, on the other hand, to employ *sicarii* in assassinating the high priest Jonathan; and his general conduct was characterized by such violent passions and such selfishness, that he rather aroused than calmed the spirit of rebellion. Hence the first sentence of Tertullus contained a falsehood. 2. The orator next mentions the excellent arrangements, the happy results (κατορθώματα), which the provident administration of Felix had secured for the people of Israel. ["The Vulgate version (*multa corriguntur*) which makes it mean reformatory measures, rests upon another reading (διορθωμάτων for κατορθωμάτων) found in several of the oldest manuscripts, but not regarded by the critics as the true text." (Alex.).—Alf. retains κατορ. of *text. rec.* with G. H., but Lach., Tisch., and Born., read διορ. with A. B. E. and also Cod. Sin.—TR.]. This statement, too, was, in view of the arbitrary rule of the man, and his base character (*servile ingenium, libido*, TAC. *Hist.* V. 9.) an impudent falsehood. 3. The falsity of the assertion that the Jewish nation was, at all times and in all places, grateful to Felix for his services, was subsequently demonstrated, when the Jews themselves accused him at Rome, after he had been recalled (Jos. *Antiq.* XX. 8. 9.). Ἐγκόπτω, ver. 4, means to *hinder, interrupt, detain.* ["The promise (of Tertullus) to be brief (συντόμως) might almost seem to have been caused by some appearance of impatience in the Procurator, at the prospect of a formal and elaborate harangue." (Alex.).—TR.]. And the ἐπιείκεια to which the speaker appeals, as a well-known feature of the character of the procurator (τῇ σῇ ἐπιεικείᾳ) was by no means one for which he was distinguished.

VER. 5–9. **For we have found this man.**—Εὑρόντες is not employed, as Bengel and others have supposed, for εὕρομεν, but is anacoluthic.—[The regular construction would be: ἐκρατήσαμεν αὐτόν, in ver. 6; see WINER: *Gram.* on the passage, § 45. 6. b., and § 63. I. 1.—TR.]. The heavy charge here brought against the apostle, contains three specifications: 1. That he created disturbances in the Roman empire, among the Jews; comp. xvii. 6; 2. That he was a leader of the sect of the Christians; 3. That he had attempted to profane the temple. This is the first occasion on which the name **Nazarenes** is introduced, as that of a sect, *i. e.*, of the adherents of Jesus of Nazareth; it originated in Jewish views. ["His supposed birth in Nazareth was regarded as evidence that he was a false Messiah, John vii. 42." (Meyer).—TR.].—Πρωτοστάτης was originally a military term, applied to a soldier at the front of the army, a file-leader. [For **sect,** αἱρέσεως, ver. 5, see below, EXEG. note on ver. 14–16.—TR.]. The expression ἐπείρασε, ver. 6—*he attempted*—is, in a juridical point of view, very skilfully chosen; it charges the prisoner only with the *attempt*, and not with the [overt] act itself, as was done in ch. xxi. 28; if the prisoner should deny even the attempt, the expression would at least indicate his *animus.* Παρ' οὗ δυνήσῃ - - ἐπιγνῶναι, *i. e.*, Paul himself would not be able to deny the facts as stated by Tertullus. [But "if the disputed words (see note 3 above, appended to the text) be inserted, παρ' οὗ refers naturally enough to Lysias." (Alf.).—TR.]. Συνεπιτίθεσθαι means: *to join in the attack;* the Jews united, at the close of the speech of their advocate, in making the same complaints. ["The drift of this representation (of Tertullus) was evidently to persuade Felix to give up St. Paul to the Jewish courts, in which case his assassination would have been easily accomplished.—Compare the two attempts, xxiii. 15, and xxv. 3." (*Conyb. and H.* II. 291.)—TR.]

VER. 10. **Forasmuch as I know,** etc.—Paul does not, like his opponent, commence with flatteries, but, by way of introduction, mentions a single well-known fact, namely, that Felix had already for a considerable time possessed the highest judicial authority in the country; he had thus acquired a personal knowledge of its public affairs, and this circumstance enables Paul, as he now remarks, to defend his cause with confidence before Felix. As the latter had obtained the office at the close of A. D. 52, or the beginning of A. D. 53 [Jos. *Ant.* XX. 7. 1; *War*, II. 12. 8, during the twelfth year of the reign of Claudius (de Wette).—TR.], and as the occurrence here related took place in A. D. 58, the πολλὰ ἔτη are, to speak more definitely, about six years—a comparatively long period, when it is considered that frequent changes of governors constituted at that time the rule. Felix had undoubtedly found many favorable opportunities for becoming acquainted with the character of the leaders of the Jews, and of the people generally; and Luke himself remarks, ver. 22, that he had also a certain amount of knowledge respecting Christianity.

VER. 11. **Because that thou mayest understand** [For thou canst ascertain] **that,** etc.—Paul refers to an additional circumstance which aids him in making his defence, namely, that he had very recently reached Jerusalem, and that it would therefore be very easy to investigate his whole course of procedure during the short period which had succeeded his arrival at Jerusalem. The **twelve days** which the apostle mentions as having since elapsed, are to be reckoned in the following manner:—

I. The day *after* the arrival; visit to James, ch. xxi. 18.

II. Levitical purification, and first visit to the temple, xxi. 26.

III. IV. V. VI. VII. The days of the Nazarite-offerings; assault on Paul, and seizure of his person, xxi. 27 ff.

VIII. The apostle before the Great Council xxii. 30; xxiii. 1 ff.

IX. The conspiracy, and the discovery of it; in the evening Paul is removed from Jerusalem, xxiii. 12 ff., 23, 31.

X. Arrival at Antipatris, xxiii. 31.

XI. Arrival at Cesarea, xxiii. 32 ff.

XII.

XIII. Proceedings before Felix, xxiv. 1 ff.

Hence, the last was the fifth day (μετὰ πέντε ἡμέρας, xxiv. 1) since Paul had been removed from Jerusalem, if the day of his departure be included; but the fifth had not yet elapsed, and, therefore, is not one of the whole number of **twelve** days; the day of his arrival at Jerusalem is also excluded. ANGER: *De temp. rat.* p. 109 f. [The computations of various writers are noticed by Meyer, de Wette, etc.; on all of these Alexander remarks: "A vast amount of calculation and discussion has been lavished on the question, how these twelve days are to be reckoned, all agreeing in the only point of any moment, namely, that Paul's statement may be justified in several ways, the variation having reference chiefly to the *seven days* spoken of in xxi. 27, and to the admission or exclusion of the days which had elapsed since his return to Cesarea."—TR.]

VER. 12, 13.—**And they neither found me in the temple**, etc.—[In ver. 13, the reading of *text. rec.* is οὔτε παραστῆσαι, with A. E. G. H., while Lach. and Born. read οὐδέ with B. which is also the reading of Cod. Sin. Winer remarks, (*Gram. N. T.* § 55. 6) on the passage: "Οὐδέ is not here used like οὔτε, but begins a new proposition thus: '*neither* in the temple did they find me - - *nor* in the synagogues - - and they can *also not* prove, etc.' But most of the manuscripts read οὔτε in ver. 13. If that be the correct reading, οὔτε—εὗρόν με, in ver. 12, and οὔτε παραστῆσαι—δύνανται, in ver. 13, regularly correspond, and the words οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν constitute subordinate members of the former proposition."—TR.]. With respect to the occurrence itself, and to the accusation founded upon it, to which latter Paul now replies, he emphatically declares that he had come to Jerusalem in order **to worship** (προςκυνήσων); he had, therefore, not opposed the worship of God in the sanctuary, as appointed by the law, but had, on the contrary, engaged in it himself; his journey had been, according to its design, a pilgrimage to the place of worship. He also denies in direct terms that he had in any manner polluted the temple, or had been the author of any disturbance, Παραστῆσαι ["after which supply ταῦτα" (de Wette)—TR.], is occasionally employed by classic writers in the sense of *ostendere, persuadere, probare.*

VER. 14-16. **But this I confess unto thee.**—These verses contain Paul's reply to the invidious charge of Tertullus, that he was a ringleader of the sect of the Nazarenes. He boldly and joyfully confesses (ὁμολογῶ) that he is a Christian, but at the same time declines, in mild terms, to acknowledge the term αἵρεσις, which had been used by Tertullus in an unfavorable sense, as descriptive of a sect of separatists, (λέγουσι; opponents—Paul means—give that name to Christianity, but it is not, in reality, a sect). ["It is a *vox media*, indicating a *school, party*, but had been used by Tertullus, ver. 5, in a bad sense, *i. e.*, a *schismatic* sect." (Meyer).—TR.]. While he confesses his faith, and describes his Christianity, he intentionally and unequivocally avows the unity of the new covenant with the old. Λατρεύω τῷ πατρ. θεῷ, *i. e.*, his religion is not an apostasy from the God of his fathers, but is, on the contrary, fidelity to Him. Πιστεύων πᾶσι, *i. e.*, his religion does not teach him to regard the sacred writings of Israel with doubt and unbelief, but requires him to receive the Scriptures with entire faith. When he proceeds to state the subject-matter of his faith, he describes it as a devout hope of the resurrection, and here again he lays stress on his agreement with Israel—καὶ αὐτοὶ οὗτοι, *i. e.*, my opponents also entertain this expectation. Here, however, προςδέχεσθαι and ἐλπίδα ἔχειν differ subjectively; the former denotes rather an external attitude with respect to the truth in question, without indicating warmth of feeling, but the latter, ἐλπ. ἐχ., describes that hope as a personal and very precious treasure. The confession, finally, ver. 16, refers to the practical, the moral, features of his Christianity. The words ἐν τούτῳ are not to be restricted in their application, to the hope already mentioned (Bengel), but refer to the whole foundation of the apostle's faith, as far as he had hitherto indicated it. Καὶ αὐτός, *i. e.*, I, too, like all my brethren in the faith.

VER. 17-21. **Now after many** [several] **years.** ["Πλειόνων, not so strong as 'many'," (*Conyb.* etc. II. 292. note).—"Paul refers to the four years which had elapsed since his last visit to Jerusalem, ch. xviii. 22." (Meyer).—TR.]. The apostle here recurs to the complaint of his enemies that he had defiled the temple, and, with his answer to it, combines a refutation of the charge that he had created a tumult. He states that he had recently returned to Jerusalem, partly for the purpose of bringing relief to his people, (that is, the collections which had been appointed in Gentile congregations for the Judæo-Christians [1 Cor. xvi. 1 ff.; 2 Cor. viii. 1-8; Rom. xv. 25 (Meyer).—TR.]), and of thus demonstrating his love to his people, and, partly, for the purpose of offering sacrifices at the temple [the sacrifices usual at festivals, (Meyer).—TR.]; comp. προςκυνήσων in ver. 11. The latter, the act of worship, corresponds, at the same time, to ἀπρόςκοπον συνείδ. ἐχ. πρὸς τὸν θεὸν, in ver. 16, while the former, the alms, correspond to πρὸς—τοὺς ἀνθρώπους. 'While I was thus engaged (ἐν οἷς, ver. 18)'—he says—'and after the requisite purificatory rites (ἡγνισμένον), but not in a profane manner, I entered the temple, which, moreover, I did not pollute with tumult and noise.' This statement also refutes the charge that he had disturbed the public peace. Τινὲς δὲ, ver. 19, belongs to εὗρον, ver. 18. [A comma should be placed after θορύβου, as Lachmann, Tischendorf and Bornemann (and Alford) have done, and not a full stop or period, which is the punctuation adopted by Griesbach, Scholz, and de Wette (and also the *text. rec.*), (Meyer.).—TR.]. The sense is: "Certain Jews found me, not those who are here present (as they seem to say, ver. 5), but others who came from Asia, and these are precisely the persons who have not presented themselves here."—Paul refers, in conclusion, to his opponents who are present, for the proof that the assembled Sanhedrin could not convict him of any offence, ἢ περὶ, *i. e.*, unless it was the exclamation which he had uttered in the midst of the assembly, xxiii. 6.

VER. 22, 23. **Felix - - having more perfect knowledge - - deferred them.**—Ἀναβάλλεσθαι was the current technical term for "to adjourn;" this verb is usually followed, it is true,

by *sentence, decision*, as its object, but occasionally also, as in this instance, by αὐτούς, referring to an assembly which is adjourned. The words ἀκριβέστερον εἰδώς, etc., can be only intended (as the construction of the sentence shows), to assign the reason of the act implied by ἀνεβάλετο, that is, Felix adjourned the meeting, because he had a fuller knowledge of Christianity [than that with which the present proceedings could furnish him. (Meyer).—Tr.]. This is the interpretation of Chrysostom, Luther, Wetstein, Meyer, and others. It is an error to suppose, with Beza, Grotius and Ewald, that these words themselves belonged to the concluding sentence of Felix, as if he should have said: "After I shall have more perfectly acquainted myself with this way, and after the arrival of Lysias," etc. For if that were the sense, εἰπών could not possibly have been introduced at such a distance from the beginning of the sentence. The procurator must have acquired a more than mere general knowledge of Christianity during his administration, which had already lasted at least six years. ["The Christian religion had been known for many years in Cesarea (Acts viii. 40), where Felix resided, and had penetrated even among the troops (Acts, ch. x.)." (*Conyb. et* . II. 298). —Tr.]. Hence he did not condemn Paul. Still, he did not acquit him, on account of considerations connected with the Jews. He accordingly postponed the matter, on the pretext that he was desirous of hearing the tribune Lysias, before he decided. Thus Paul remained in military custody (ἑκατοντάρχῃ τηρεῖσθαι), but with a certain alleviation (ἄνεσις) of his confinement, since he was permitted to receive the visits of his own people (οἱ ἴδιοι), *i. e.*, no doubt, of intimate Christian friends, and of relatives, like the nephew mentioned in xxiii. 16; their personal services in unimportant matters were also allowed (ὑπηρετεῖν). Perhaps, too, there was a certain relaxation manifested in the manner in which he was guarded and shackled. See Wieseler: *Apost. Chron.*, p. 380 ff.

DOCTRINAL AND ETHICAL.

1. The speech of Tertullus—the only man who receives in the Scriptures the professional title of an *orator* (rhetorician),—is an example of that eloquence which should *not* be regarded as genuine; it is insincere and untrue in its matter, and artful and tinselled in its form. The address of the apostle resembles the discourses of Jesus, and all the discourses and writings of the other apostles; its matter is characterized by truth and sincerity, and its form by plainness and simplicity.

2. The apostle demonstrates that godly sentiments control him, by not being satisfied with merely refuting the false charges brought against him, and defending himself personally, but by also availing himself of the earliest opportunity for confessing and defending the Christian faith. It is not so much *his own* honor, as the honor of God and of His appointed way of salvation, for which he is concerned.

3. The confession of faith made by the apostle furnishes a sketch of the reply which Christianity makes to Judaism, and, specially, it shows that the former is not an apostasy from the old covenant, but rather the fulfilment of it. The fundamental principle of the apostle is, in reality, precisely that which is expressed in the words of Jesus: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," Mt. v. 17. In perfect accordance with these words of the Master, his disciple confesses that he believes all that is written in the law and in the prophets, that he holds fast to the hope, which Israel also entertains, as to a precious treasure, and that he serves none other than Jehovah, the God of his fathers. This is precisely the position which the Reformers assumed in the Augsburg Confession, in opposition to the Catholic church; it was the main object of that Confession of faith, on the one hand, to refute the charge of sectarianism and of apostasy on the part of the evangelical Christians, and, on the other hand, to demonstrate the unity of the latter with the ancient, true, apostolical, and catholic Church.

4. There is a deep meaning in the apostle's declaration that, with regard to his faith and his hope, he endeavored to maintain a good *conscience* in his relations both to God and to men. Such a statement was not only of great importance with respect to his defence of himself against the several charges of profaning the temple, and of creating tumults; it was also of the highest value as honorable testimony in favor of Christianity. Indeed, Christianity is "the conscience of the conscience." When the Gospel of Christ reaches man, it does not fully control him, until it penetrates his conscience. And man does not fully take hold of Christianity, and appropriate it to himself, until he avails himself of it as a power of God in his moral exercises—in preserving a conscience void of offence. In every other case, Christianity is only a color, a form, mere chaff, and not the substance, the power, the essence, and the life.

HOMILETICAL AND PRACTICAL.

Ver. 1. **The high priest - - with a certain orator named Tertullus.**—This is the only passage in the Scriptures in which an *orator* and the name of an *orator* are introduced. (Bengel). —The preachers of God are not speakers who utter words which they have merely learned, but who are witnesses of things revealed. (Besser). —No cause is so bad that it cannot find an advocate. (Starke).—Eloquence is a gift of God (Exod. iv. 11), but the eloquence of a bad man is poison in a golden cup. (Augustine).—Malice continually adorns itself with new colors, and adopts new weapons. When cunning, assassination, and conspiracy are of no avail, it employs the tinsel of oratory, and attempts to gain its object by means of the weapons of flattery. But faith and truth retain their simplicity and integrity. The high priest appears with his orator Tertullus, but Paul meets them with his good conscience and his believing heart. (Ap. Past.).

Ver. 2, 3. **Tertullus began to accuse him.** —How artful and cunning are the children of darkness! "As a cage is full of (decoy) birds, so are their houses full of deceit." Jer. v. 27. They hope to oppress the innocent and the poor. But are not the palaces of princes and great

lords, and the offices of judges and counsellors full of such decoy-birds? (Starke).—**Seeing that by thee we enjoy great quietness** [peace].—Tertullus overwhelms Felix with compliments, in order to gain his favor. (Starke). Wicked men never utter the word *peace* more loudly, than when they intend to disturb the peace, and to create confusion, Ps. lv. 21. (id.).—Tertullus prepares the way for his accusation by base flattery. Felix was enslaved by vice, and was hated by the people; they subsequently complained of him to the emperor. And yet this flatterer deifies him, in order to gain his favor, and declares that he is the author of blessings for which the Jews were indebted to God alone. This desire to flatter men still governs false and unfaithful teachers. (Ap. Past.).—How great an influence flattery exercises in the world! It is a wonderful instrument in the hands of men. Great men employ it, when they wish to gain their ends, and avail themselves of the infirmities of inferior men; and, on the other hand, inferior men discover a weak side in a great man, and thus acquire power over him. (Rieger).

VER. 4. **That I be not further tedious unto thee.**—This course was very welcome to Felix—an introduction, full of flattering expressions, and then a statement of the case as brief as possible; he disliked business (ch. xxiii. 35), and now received the promise that he should not be long detained. (Williger).

VER. 5. **For we have found this man a pestilent fellow** [to be a pest].—The beautiful image of a witness of Jesus seems to the world to exhibit distorted features. His gracious message is called "a pest"; his zeal in addressing those who are spiritually dead, results in giving him the character of "a mover of sedition." To preach Jesus is "sectarianism"; to build up the kingdom of God is "to profane the temple."—If such was the experience of Christ and his apostles, why should it not be our own? But we are consoled when the Spirit of truth gives us the testimony: "as deceivers, and yet true." [2 Cor. vi. 8]. (Ap. Past.).

VER. 6. **Whom we took.**—Tertullus does not even remotely refer to the intended assassination; over all these iniquities he artfully spreads a veil. (Ap. Past.).

VER. 9. **And the Jews also assented.**—They said "Amen!" to the edifying sermon of Tertullus! (Williger).—Falsehood finds supporters sooner than the truth. But if even thousands assent to a lie, it still remains a lie. (Starke).

VER. 10. **Then Paul - - - answered, Forasmuch as I know - - - a judge unto this nation.**—Be sparing in giving titles, as Paul here was. When an enemy of God, an unrighteous judge, an arrogant Haman, or an Ahab, a slave of sin, is before thee, shouldst thou tell him that he is an excellent, highly esteemed, and incomparable man? Shouldst thou talk of his great merits? 'He shall never be moved, in whose eyes a vile person is contemned.' Ps. xv. 4, 5. (Starke).—Paul undoubtedly shows respect to Felix, in so far as he holds a public office, the dignity of which is not derived from the personal merits of the person who is invested with it, but from the ordinance of God; nevertheless, when he addresses Felix as a "judge," he reminds him of law and justice. Thus he practises himself all that he teaches us in Rom. ch. xiii. (Leonh. and Sp.).

VER. 11. **I went up to Jerusalem for to worship.**—Paul does not here employ a common mode of expression; he really intended, if it were possible, to be at Jerusalem on the day of Pentecost; ch. xx. 16.

VER. 12, 13. **And they neither found me in the temple**, etc.—Observe the course which Paul adopts. He modestly expresses his respect for the office of the judge; he honestly and briefly states the case; he calmly denies the truth of the charge, and as calmly asserts that the opposite is the truth; he boldly demands an investigation and the proof; he distinctly exposes the true reason of the complaint. Take the same course before a court of justice. (Starke).

VER 14. **But this I confess unto thee**, etc.—When Paul was allowed by Felix to speak, he replied to the accusations of his enemies, but, above all, availed himself of the opportunity to "witness a good confession" [1 Tim. vi. 13]. (Rieger).—**That after the way which they call heresy** [a sect], **so worship I the God of my fathers.**—Paul is not ashamed of being a "Nazarene," but he denies that Christianity is a false doctrine recently introduced, and that the church of God is a sect that has apostatized from the faith of the fathers, inasmuch as the Gospel of Christ is the heart and soul—the great object and end—of the entire old covenant. (Leonh. and Sp.).—The true church of God has always produced the same evidence, whenever it was called a sect. Thus the Evangelical Church could always with confidence reply to the Catholic, when the latter termed it a new party, that it was precisely the old, apostolical church. (Williger).—Thus Christians of our day, who possess spiritual life, may demonstrate, when they are termed "sectarists," "pietists," etc., that, according to the Scriptures, their *sectarism*, or their *pietism*, is simply the imitation of Christ, an earnest walk in that way of salvation which Jesus has marked out in His word, in His own walk, and in His blood.

VER. 15. **And have hope toward God, which they themselves also allow.**—The hope of the resurrection is established on a doctrine, the glory of which did not arise for the first time in the New Testament; this golden thread of eternal life passes, on the contrary, through the whole of the Old Testament. The Creator, who animated the dust of the ground with His breath—the covenantal God, who made "an everlasting covenant" [Gen. xvii. 7] with Abraham, Isaac, and Jacob, is not a God of the dead, but of the living. That hope was a source of comfort to Job (ch. xix. 25–27); Isaiah (ch. xxvi. 19) foretold it; Daniel (ch. xii. 2) bore witness to it. It is, however, true, that, in the case of Paul, this hope first of all acquired a firm foundation, and was endowed with life and productive power through the resurrection of Jesus Christ from the dead [2 Tim. i. 10]. (Leonh. and Sp.).—The resurrection is the foundation on which our Christianity rests; if the former yields, the latter would pass away with it [1 Cor. xv. 14]. (Starke).—**I have hope toward God**, etc.—Hast thou this hope? If the Spirit has not

yet imparted it to thee, pause not until thou art assured of thy blessed resurrection; pause not, for there can be nothing more awful than to die without the hope of the resurrection. (Kapff.).

VER. 16. **And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.**—The apostle shows us the use which he makes of his religion. Here is the true object or aim of all religion. As long as our confession of faith is merely a matter of the judgment, or an inherited custom, or an apple of discord and source of contention, it is chaff without grain, a shadow without life. It then only deserves the name of a true faith, when it urges and assists us in so exercising ourselves that we may become righteous, devout, and holy before God. (Ap. Past.).—Why should that man not love God with all his heart, who believes in God and has an assurance of His gracious purposes, since He has given us His Son, and with him the hope of eternal life? Why should he not fear and honor Him? Why should he not make every effort, in order to show his gratitude for such great gifts and mercies? Why should he not exhibit patience and obedience in seasons of affliction? Thus faith is always accompanied by many very brilliant and exalted virtues, and is never alone. (Luther).—Although Paul deals very strictly with his conscience, insomuch that he desires it to be void of offence *at all times both toward God and toward men*, he nevertheless speaks with great humility. He does not say that he has or possesses such a conscience, but, with great consideration, says that *he exercises himself to have it.* It is very profitable to deal strictly with the conscience and never allow it to relax its watchfulness. (Ap. Past.).

VER. 17, 18. **I came to bring alms to my nation - - - found me purified in the temple.**—If he, who thus confers benefits on his neighbor, is called "a pest" [ver. 5] of the community, what must that man be, who does injury to his neighbor? And if he who thus keeps his vow in the temple, is described as a man who "profanes the temple," what name shall be given to the man, who, in the temple, violates his baptismal vow? (Starke).

VER. 20. **Or else let these same here say, if they have found any evil doing in me.**—The apostle, in his defence, demands of all those who had seen and known him, or had associated with him, and been witnesses of his conduct, whether they can lay any thing to his charge. He was impelled to adopt this course by a good conscience, which was void of offence toward God and men. Many a teacher would be put to shame if his acquaintances, or those confidential friends who are aware of his secret acts, should arise and bear witness against him. But it is precisely from sources like these that the dread or fear proceeds, in consequence of which the duties of the sacred office are fulfilled in such a lukewarm manner. (Ap. Past.).—The whole discourse of the apostle shows the calmness of a heart which the Lord had strengthened. Here notice, I. The composure with which he listens to the accusation of Tertullus; he does not open his mouth, until Felix beckons to him to speak; II. The uprightness, which leads him to avoid all flattering terms in addressing Felix, while he shows respect to his office; III. The fearlessness with which he repels every unjust charge; IV. The simplicity of the manner in which he states the facts, without resorting to any artifice; V. His courage as a witness; the defence which he makes, affords him an opportunity also to make a confession, with a joyful spirit, of his faith, of his hope, and of his love to God and man, and, indeed, of his whole true and life-giving religion. (From Ap. Past.).

VER. 22. **Felix - - deferred them.**—Various forms of the natural heart, which a teacher, to whom the care of souls is intrusted, should thoroughly understand, are developed in Felix. He presents an image of a man of the world, and illustrates by his conduct the manner in which such men deal with the Gospel. They have a "knowledge of that way," but their knowledge exercises no influence on their hearts. Even when they occupy themselves with the things which belong to the kingdom of God, they are actuated solely by curiosity. They wish to be regarded as impartial, but their only object is to derive advantage from the one party or the other. Such is the character of the men of the world; and here a teacher needs great wisdom and godly sincerity, when he is in their presence, so that he may be neither too credulous, nor too timid. (From Ap. Past.).—Felix here exhibits himself, to a certain extent, as a second Pilate. (Besser)

VER. 23. **And to let him have liberty** [relief]; (*repose*, in Luther's version). A servant of Jesus at length grows weary, when he has been long occupied in the world, and has struggled amid the tumult and confusion of its carnal passions. Happy is he when his Saviour grants him repose, so that, in communion with other members of Jesus, his soul may be refreshed and strengthened in faith and grace. (Ap. Past).

ON THE WHOLE SECTION, VER. 1–23.—'*The sect that is every where spoken against.*' [ch. xxviii. 22], ver. 5: I. It believes all that is written in the word of God, ver. 14: II. It confesses all that for which the grace of God permits it to hope, ver. 15; III. It exercises itself in all those duties which the commandments of God have established, ver. 16. (Florey).—*By what means does the Christian refute the groundless accusations of his enemies?* I. By unfeigned faith, ver. 14; II. By a joyful hope, ver. 15; III. By a godly life, ver. 16 (Leonh. and Sp.).—*The power of the hope of a resurrection of the dead:* it endows us, I. With courage and wisdom in our labors; II. With patience and strength in our afflictions; III. With steadfastness and joy in the hour of death. (id.).—*How does the Christian defend himself against the charges which the world so often makes against him?* I. He avoids all well-deserved reproach, so that the Gospel may not be blasphemed on his account; II. He puts the causeless enmity of the world to shame by a joyful confession of his faith; III. He directs attention to his life, which furnishes the evidence of the truth of his faith. (Lisco).—*The Christian's answer to the accusations of the world:* I. When should he answer them? (*a*) When the Lord, and not he himself, is reviled; (*b*) when he can hope to pacify his accusers, and not increase their animosity. II. How should he answer them? (*a*) Without the fear of man; (*b*) convincing them

by witnessing a good confession. (Langbein).—*The orator Tertullus, and the preacher Paul,* or, *False, and true, eloquence:* I. False eloquence resorts to flattery, and addresses the self-love of the hearer, ver. 3; true eloquence does not flatter, but addresses the heart and the conscience, ver. 10; II. False eloquence is hypocritical; it dwells only on the lips; it carries honey in the mouth, but gall in the heart, ver. 5, 6; true eloquence never flatters; it proceeds from the heart, and its words are those of truth and uprightness, ver. 10, 14–16; III. False eloquence is deceitful; it misrepresents the facts, and distorts the truth, ver. 5, 6; true eloquence never resorts to falsehood; it only repels false accusations, (ver. 13), while it confesses the truth (ver. 14, 15), and presents facts rather than mere words, ver. 16–20.—*Are upright Christians the sectarians which the world represents them to be?* No! For, I. The Leader whom they follow, is not the founder of a sect, but Jesus Christ, the Head of the Church; II. The communion from which they withdraw, is not the church of the Lord, but only the ungodly world, within and without the church; III. The way in which they walk, is not a worship devised by men, but the original way of salvation appointed by the word of God; IV. The glory which they seek, is not empty worldly honor, but that of having a conscience void of offence toward God, and toward men, ver. 16.—*The Christian's true glory consists in the possession of a conscience void of offence,* ver. 16. I. When has he such a conscience? (*a*) When it is void of offence not only toward men, who look on the outward appearance, but also toward God, who looketh on the heart [1 Sam. xvi. 7]; (*b*) when it is also void of offence, not only toward God, whose judgment will be hereafter revealed in the eternal world, but also toward men, who judge him at present according to his fruits, ver. 13, 17–20. II. How may such a conscience be acquired? (*a*) By first gaining a knowledge of the way of salvation from the word of God, and by receiving that knowledge with faith, ver. 14, 15; (*b*) by diligently walking in that way, and by exercise in godliness, ver. 16.—*The Christian's best defence against the poisoned darts of calumny:* I. A joyful confession made with the mouth, ver. 14; II. A conscience void of offence, and a peaceful heart. ver. 16; III. A blameless life, in the past, ver. 17–20; IV. A righteous judgment of God in the future, ver. 15.

C.—A SECOND HEARING BEFORE THE PROCURATOR IS ALSO WITHOUT RESULT; AND FELIX LEAVES PAUL AS A PRISONER TO HIS SUCCESSOR.

CHAPTER XXIV. 24–27.

24 And [But] after certain [some] days, when Felix came with his[1] wife Drusilla, which [who] was a Jewess, he sent for Paul, and heard him concerning the faith in 25 Christ[2]. *And as [But when] he reasoned of [discoursed concerning] righteousness [justice], temperance [continence], and judgment to come [the future judgment][3], Felix trembled [became afraid], and answered, Go thy way for this time; when I have a 26 convenient season [when I find a convenient time], I will call for thee. *He hoped also [He also hoped, at the same time, ἅμα δὲ καὶ,[4]] that money should have been given him of [money would be given to him by] Paul, that he might loose him [*om.* that he might loose him[5]]: wherefore he [also, καὶ] sent for him the oftener, and communed 27 [conversed] with him. *But after two years [had elapsed, πληρωθείσης] Porcius Festus came into Felix' room [Felix received a successor in Porcius Festus]: and Felix, willing to show the Jews a pleasure [wishing to place the Jews under obligations[6]], left Paul bound [Paul in confinement].

[1] Ver. 24. a. [αὐτοῦ after γυναικὶ, of *text. rec.*, with A. E., is omitted in B. C. G. H., and is dropped by recent editors generally. Lach. inserts ἰδίᾳ before γυν., from A. B., but this word is not found in C. E. G. H., and is not adopted by others. Vulg. *uxore sua.*—Cod. Sin. read originally τῇ γυν. αυτοῦ; a later hand, A, prefixed ιδια to γυν; but Tisch. remarks here that this word was subsequently erased, apparently by C.—Tr.]

[2] Ver. 24. b. Ἰησοῦν after Χριστόν is found in three uncial manuscripts, it is true, [in B. E. G. and also Vulg.], but as it is wanting in three others [in A. C. H.], it ought to be regarded as spurious. [It is inserted by Lach., Scholz., Tisch., and Born., but not by Alf., who, with Meyer, regards it as a later addition. Ιησ. is found in Cod. Sin. (original), but Tisch. says of it: "bis (ab A et C?) punctis notatum."—Tr.]

[3] Ver. 25. ἔσεσθαι after μέλλοντος, has been adopted, it is true, by Tischendorf [in the edition of 1849], as genuine; nevertheless it is found only in the two latest manuscripts [G. H.], while it is wanting in the four oldest [A. B. C. E. and also Cod. Sin.]; the word should therefore be rejected as a later addition. [Omitted by Lach., Scholz, Born., and Alf.: the latter say that it is "apparently a correction after ver. 15."—Vulg. simply: *futuro.*—De Wette says: "ἔσεσθαι is, according to ch. xi. 28, and ch. xxiii. 30, probably genuine."—Tr.]

[4] Ver. 26. a. [δὲ after ἅμα, of *text. rec.*, with some minuscules, is omitted in A. B. C. E. G. H. and Cod. Sin.; Vulg. *simul et.* It is dropped by recent editors generally.—Tr.]

[5] Ver. 26. b. The words ὅπως λύσῃ αὐτόν are undoubtedly an explanatory interpolation; they are wanting in the majority of the uncial manuscripts. [They occur in G. H., but not in A. B. C. E., nor in Cod. Sin., nor in the Vulg.; they are either dropped by recent editors, or are inserted in brackets. Alf., adopting Meyer's views, says: "a gloss from the margin."—Tr.]

[6] Ver. 27. The plural χάριτας [*text. rec.*] is found only in *one* uncial manuscript it is true [in H., and "in some fathers, but in no versions" (Meyer).—Tr.], but it occurs in by far the largest number of the minuscules. Of the other uncial manuscripts, three [A. B. C] exhibit χάριτα, and two [E. G.] χάριν. The singular is, however, obviously a correction, as the plural did not seem [to copyists] to be appropriate ["one favor only here being spoken of; see ch. xxv. 9." (Alf.).—Tr.]. The more difficult reading here claims the preference. [De Wette regards the plural as referring to other attempts to gain favor, and Alf. retains it, while Lach., Tisch., and Born. read χάριτα.—Cod. Sin. originally read τε χάριτα, which was altered by a later hand, C, to δὲ χάριν.—Vulg. *gratiam præstare.* "The reading χάριτα, which is the best attested, should be the more readily received, as this form of the accusative was regarded with suspicion, since it does not usually occur in the New Test., although it is found in Jude, ver. 4." (Meyer). In this passage of Jude, the *text. rec.* exhibits χάριν, with C. G. J., for which Lach. and Tisch. substitute χάριτα from A. B.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 24 *a.* **Felix came with his wife**, *i. e.*, to the apartment in which he intended to hear Paul ["probably the ἀκροατήριον mentioned below ch. xxv. 23." (*Conyb. and H.* II. 294. n. 5.—Tr.]; or the sense may be: he **came** back to Cesarea, after having been engaged elsewhere, in the province, during the interval.

b. **Drusilla.**—She was a daughter of Herod Agrippa I., who had commanded that James should be executed, and who afterwards died in Cesarea, ch. xii. 1 ff.; ver. 21 ff. She was distinguished for her beauty, and had been married to Azizus, the king of Emesa. Felix became acquainted with her, and, with the assistance of a Jewish sorcerer, named Simon of Cyprus, induced her to forsake her husband and marry him (Jos. *Antiq.* XX. 7. 1, 2.). The summons which Paul received, was no doubt suggested by her; as a Jewess and a member of the Herodian family, she had unquestionably heard the Christian religion mentioned on many occasions, and may have been desirous of seeing and hearing for herself one of the principal representatives of the Church. It is obvious that the questions addressed to Paul, did not specially refer to the accusations which had been brought against him.

Ver. 25, 26. *a.* **And as he reasoned of**, etc.—When Paul received liberty to speak, he did not confine himself to those points on which Felix or his wife wished to hear him; he also introduced certain subjects of which Felix did *not* wish to hear, but on which the apostle's conscience, precisely for that reason, constrained him to discourse. He spoke of *justice* to a judge, of *continence* to a prefect, whose recklessness and licentiousness had made him notorious [per omnem sævitiam et *libidinem*, Tac. *Hist.* V. 9.—Tr.], and of *the future judgment* to a man who needed that he should be reminded of his future account. The word διαλεγομένου is here employed, as the proceedings were not, strictly speaking, official and public, but rather assumed the character of a private interview between Paul and the procurator, together with the wife of the latter.

b. **Felix trembled** [became afraid].—["*Trembled* is merely Tyndale's loose translation of a phrase denoting inward feeling, not its outward indications." (Alex.)—Tr.]. He was alarmed, as he had not for a long time heard such language from any one, and least of all from the mouth of a prisoner of whom he was the acknowledged judge. But he abruptly terminated the interview, and sent Paul back to his prison. Τὸ νῦν ἔχον, *i. e.*, for the present; this expression occurs very frequently in the later Greek writers, as Lucian, Diodorus, Chrysostom, etc. The participle ἐλπίζων is connected with ἀπεκρίθη, although other words intervene. There can be no doubt that Felix was aware of the deep interest which the Christians took in the fate of Paul, and knew that they would make the most costly sacrifice in order to aid him. [But his hopes of receiving money from Paul, furnished by the Christians, were unfulfilled; for while the apostle was ever ready to claim the protection of the law, he never resorted to dishonorable means. (*Conyb. and H.* II. 295).—Tr.]. Felix would, indeed, have gladly received a bribe from Paul, although it was expressly forbidden by the *Lex Julia, De repetundis*, that any person should receive pay in any form for the arrest, the condemnation, or the acquittal of any individual. ["It is remarkable that Tacitus uses of Felix (*Ann.* XII. 54) the expression: 'cuncta malefacta sibi impune ratus.' (Alf.).—Tr.]

Ver. 27. **But after two years** [had elapsed].—These **two years** are naturally to be reckoned from the beginning of Paul's imprisonment, and not from the time of the appointment of Felix to office, the latter being here of no importance whatever. ["The events of these two years of the life of the apostle are so entirely unknown, that the assertion cannot be made with confidence (Ewald), that none of his epistles, written during this period, can be extant." (Meyer).—"Many messages, and even letters—may have been sent from Cesarea to brethren at a distance. And a plausible conjecture fixes this period and place for the writing of St. Luke's Gospel, under the superintendence of the Apostle of the Gentiles." (*Conyb. and H.* II. 295).—Tr.]. Felix was recalled by Nero, without any agency of his own, probably in the summer of the year 60. He left Paul behind him, a prisoner, and in chains; he adopted this course in order to confer a favor on the Jews, and thus induce them, in view of the obligation, to treat him with forbearance, and withhold complaints. Χάριτα [χάριν] καταθέσθαι is a classical expression, equivalent to *beneficium conferre*, literally, *to deposit thanks* (lay up favor) with any one. But this object was not attained, for Felix had scarcely departed, before the Jews sent a deputation commissioned to accuse him before the emperor. [See Exeg. note on xxiii. 25–30. *a.*—Tr.]. Porcius Festus, who was now invested with the procuratorship, fulfilled his duties with integrity, but retained the office at most only two years, when he died. Albinus succeeded him in the autumn of the year 62.

DOCTRINAL AND ETHICAL.

1. It contributes to the honor of Christ, that the apostle cannot speak of Him, without alarming the conscience of Felix. Persons may sometimes be found, who are very willing to hear the Gospel of Jesus Christ, although we might not previously have supposed that they entertained such a wish; thus Herod Antipas desired to see Jesus [Lu. ix. 9; xxiii. 8]. But they are governed by a carnal feeling, and expect to find in Christianity a religion suited to their own particular views. The word of Christ, however, is essentially of such a nature, that it takes hold of the *conscience*.

2. Felix is alarmed. He accordingly felt one edge of the word of God, but not the other edge, which, in its turn, heals through the power of God, through reconciliation, forgiveness, and renewing grace; for he withdrew himself from the powerful and penetrating influences of the word, and sought to evade the whole subject, rather than to acquire a knowledge of his sins, and to repent. A single sin, of which an individual is the willing servant, places him under a secret ban, which renders his conversion and deliverance impossible.

HOMILETICAL AND PRACTICAL.

VER. 24. **After certain days Felix - - - sent for Paul.**—As men are fond of change, they are occasionally willing to hear the Gospel in its turn; sometimes they simply wish to gratify their curiosity, even as Herod had for a long time desired to see Jesus; but sometimes, too, they hope that the Gospel will furnish them with a cooling application for an uneasy conscience. Thus many in our day listen to one witness of the truth after the other, while they fully obey none; their only object is to obtain from every one of these witnesses some principle or point of doctrine, which, when all are combined, will render religion endurable to the flesh. (Rieger).—Paul again appears before Felix, not, however, at a public trial, but at a confidential and private interview. Hence the apostle does not on this occasion speak in his own defence, but seeks to win the heart of his judge for Christ through repentance and faith. He stands before Felix at this moment, not as a man accused of offences, but as a herald of the Gospel. (Leonh. and Sp.).

VER. 25. **And as he reasoned of righteousness** [justice], **temperance** [continence], **and** [the] **judgment to come.**—Paul gave such a turn to his discourse on faith in Christ, that it ultimately referred to those truths respecting justice, chastity and the future judgment, which are so deeply seated in the conscience. A conversation on these topics would, no doubt, exercise a direct influence on such a judge, and such a couple as Paul saw before him. ["His audience consisted of a Roman libertine and a profligate Jewish princess." (*Conyb. and H.* II. 295).—TR.]. Such was a natural and necessary result; for when divine truth is properly set forth, it discerns and judges the inmost thoughts and intents of the heart. [Hebr. iv. 12]. (Rieger).—Paul here preaches before his judge, a man of high rank, on whose favor much depended. Nevertheless, he proclaims to him the whole counsel of God, and holds nothing back. He does not represent to him the way to heaven as broader than it really is; he neither attempts to charm his ears, nor connives at his lusts. He preaches the Gospel, but does not observe silence respecting the law. He even attacks the favorite sins of Felix, and does not fear that he will give offence by his preaching. What a noble example of a faithful witness of the truth! (Ap. Past.).—The text and the theme are admirably suited to these hearers. He preaches on justice to a venal officer, on chastity to an adulterous pair, and on the future judgment to an unrighteous judge, who was afterwards cited in a menacing manner before the imperial tribunal at Rome.—However, Paul did not speak with a special reference to the sins of the governor, but discoursed in general terms on those solemn subjects. It was not necessary that he should make a direct and personal application; the Holy Spirit himself applied the words to the heart of Felix. Sermons that are intended to rebuke, should not seem to be personally offensive; if they are of the right description, they will consist of such expositions of the command: "Repent," as may penetrate the heart; those to whom the words apply, will then become fully conscious that it is not the preacher, but the Lord, who has reached them. (Williger).—**Felix trembled.**—Behold the power and majesty of the word of God! Here the judge is alarmed in the presence of the accused; the ruler of the country, in the presence of a tent-maker; the master, whom many servants surround, in the presence of a prisoner. Such an effect was not produced by the bold speech of Paul, but by the word of God, Ps. cxix. 120; Hebr. iv. 12, 13. (Starke).—Felix was alarmed—a proof that he was not a thoroughly bad, a wholly depraved man; there must have been still something good in him, which was conscious of an affinity with that which was good; he still retained a sense of shame, and could be moved by the truth. How happy it would have been for him, if he had made a proper use of this salutary alarm—if he had allowed himself to be penetrated by the piercing word of the truth, to be illuminated by its light, and to be purified in its fire! (Menken).—**Go thy way for this time; when I have a convenient season, I will call for thee.**—Great lords, great sinners! It is not safe to preach to them; for when their conscience is touched, they either dismiss the preacher in disgrace, or even proceed so far as to deprive him of life, Matth. xiv. 10. (Starke).—He wished to wait for "a convenient season," and yet it was precisely *now* that the time accepted and the day of salvation [2 Cor. vi. 2] dawned upon him. How often the word meets with a similar reception among us! We are willing to use it as the means for amusing an idle imagination, or for drawing forth carnal tears. Men are willing to hear discourses on God's paternal love, and listen with delighted ears to fanciful descriptions of a joyful recognition in the world to come. But when we hear the loud call: "Repent,"

when the sermon refers to the strait gate of self-denial, to the narrow way of sanctification, and to the terrors of the judgment—when the sword of the word smites our favorite sins, and demands an entire change, a new birth of the whole man, the exclamation is at once uttered: 'This is a hard saying: who can hear it? [John vi. 60]. Such severe preaching does not at present suit me; when I am old, when I have enjoyed the pleasures of life, when death is near, I will crucify the flesh, be converted, and prepare for eternity.' But woe unto us, if it then be too late, and if God's response to our foolish words: 'Go thy way for this time,' is: 'Depart from me!' (Matth. xxv. 41). "When I have a convenient season!" But when do we suppose that this convenient season will come? Our secret thoughts reply: 'Never,' and yet that season is always *now* here. O that we had but eyes to recognize it, and the courage to avail ourselves of it! But it is precisely here that we fail, and that thou, too, Felix, failest! The hour of thy salvation had arrived, but thou didst allow it to pass by, and didst wait for a more convenient season. But did it ever come? After two years, thou wast commanded to appear in Rome and give an account to the emperor; thou wast accused by the people. It occurred, according to the wonderful counsel of God, that thou wast once more in the same city in which Paul was. Didst thou then avail thyself of that 'convenient season?' Or didst thou again neglect it? And did death at length carry thee off at an *inconvenient* season? Let the case of Felix be a warning to us. Let us never, like him, say: 'Go thy way for this time,' that the lot of Capernaum, of Chorazin, and of Bethsaida [Mt. xi. 21, 23], may not be our own! Let us not wait for a convenient season, lest our end be like that of Pharaoh and Saul! Let us never be governed by impure motives, when we listen to the word of God, lest we share the fate of Simon the sorcerer (ch. viii.)! When it comes to us, let us answer with Abraham: 'Here I am,' [Gen. xxii. 1], or with Samuel: 'Speak, Lord, for thy servant heareth' [1 Sam. iii. 9], or with Cornelius: 'Now are we all here present before God, to hear all things that are commanded thee of God [ch. x. 33].' (Fr. Strauss.).

VER. 26. **He hoped also that money should have been given him of Paul.**—When avarice has taken deep root in the hearts of men invested with authority, justice is sold by them for money, and the innocent receive no aid unless they pay for it, while the guilty, who have bribed the judge, escape punishment, Deut. xvi. 19. (Starke).—**Wherefore he sent for him the oftener.**—It was really Paul who was flattered by Felix. His liberty was placed within his reach, provided that he was disposed to purchase it with money. But he chose rather to abide by the will of God, than effect his release by employing carnal means. (Ap. Past.).

VER. 27. **But after two years.**—Not only is the cross laid, in many cases, on the children of God, but many weary days also pass by, before it is removed, Gen. xxxix. 20; xli. 1–14; Ps. xiii. 1. (Starke).—The years of leisure passed by the man who labored more abundantly than all others [1 Cor. xv. 10], enriched his own soul with treasures of divine grace, and produced their appropriate fruit for the benefit of the church. But the condition of that man is awful indeed, to whom the grace of God has drawn near for two years, and who, at their close, resembles a barren landmark on which the rain has fallen. Unhappy Felix! (Besser).

ON THE WHOLE SECTION, VER. 24–27. — *The causes which lead many to listen willingly to the Gospel, but not to the law:* the cause may be, I. An error of the judgment; they suppose that the Gospel has rendered the preaching of the law superfluous. II. An error of the conscience—that our spiritual state no longer needs the law. III. A mistake of the feelings—they were wounded by every solemn admonition. IV. The dominion of the flesh, which holds the will in bondage. (Langbein).—*Why is it that so many persons are found, who take no deep interest in religion?* I. Because they cannot entirely break the ties which bind them to the past; II. Because they will not seize the present moment, but wait for a more convenient season; III. Because they refuse to entertain the thought of the future judgment. (id.).—"*When I have a convenient season:*" this is the language, I. Of all those who know indeed the vanity of the world, but are too slothful to break loose from the lust of the world; II. Of those who are conscious indeed of the shame and the bondage of sin, but are too feeble earnestly to repent; III. Of those who have indeed experienced in some degree, the power of the divine word, but whose thoughtlessness prevents them from entirely yielding to it. (Leonh. and Sp.). — *Felix, a mournful image of many hearers of the word:* I. He was alarmed, ver. 24, 25; II. No change in him occurred, ver. 25–27 (Lisco).—*The power of the divine word:* I. It calls forth bold preachers (the fearless apostle); II. It awakens the sleeping conscience (the trembling Felix); III. It decides, and divides asunder [Hebr.] iv. 12], (Paul is dismissed with the words: "Go thy way;" Felix remains unconverted). (id.). — *Two common excuses by which men attempt to evade the serious duty of repentance:* I. 'Every thing —save one!'—Felix desired to hear Paul on every subject except the one that specially concerned him, justice, chastity, and the judgment. He was willing to do every thing except the one thing needful — to renounce his favorite sins. II. 'To-morrow—not to-day!' Felix tells Paul to go his way for the present; he will call again for the apostle, when he shall find it convenient to himself. He delays his repentance—he never repented!— *When is it a convenient season for repentance?* I. At all times, for him who is willing to repent; for (*a*) God is calling us to repentance at all times and in divers ways—by internal emotions and external experiences, by the law and the Gospel, by joys and sorrows; (*b*) man can find time to listen to the word of God, at all times, in every occupation and situation of life. II. Never, for him who is unwilling to repent; for (*a*) whenever God calls, he finds it inconvenient to obey; (*b*) when he shall call on God with a fainting soul, in his extremity, or when, in eternity, he appears before the judgment-seat, God's season will have already passed away; it will then be too late. The words will then be fulfilled: "Ye shall [will] seek me, and

shall [will] die in your sins." John viii. 21.—*Paul's text, intended to call Felix to repentance, a text suited to our times:* it refers to the fruits of a genuine repentance, namely, I. Righteousness in dealing with our neighbor. Is not this text suited to an age in which unrighteousness prevails far and wide, in every condition of life—an age in which the fidelity and honesty of an earlier period, are more and more rarely found, both among the high and low? II. Chastity—the duty of controlling our own flesh. Is not this text suited to an age in which the lust of the flesh, and corruption of morals, prevail far and wide—an age in which the modesty and decorum of an earlier period are less and less valued, both in the village and in the city—an age, too, in which many a pair enters the church, and appears before the altar of marriage, united by sinful bonds, like Felix and Drusilla? III. The future judgment, before the eternal God. Is not this text suited to an age of shameless infidelity, which mocks at God and eternity, at a future judgment and retribution, at heaven and hell—an age which belies and deceives itself with the Sadducean motto: "Let us eat and drink; for to-morrow we die!"? [1 Cor. xv. 32; Isai. xxii. 13].—*Paul before Felix,* or, *The judicial power of the divine word:* I. Paul stands before Felix, (*a*) as the inferior before his superior; (*b*) as the prisoner before the free man; (*c*) as the accused before his judge; nevertheless, all is reversed by the power of the divine word, of which the apostle is a minister. II. It is now Felix who stands before Paul, (*a*) as one accused by God's word and his own conscience before an incorruptible judge; (*b*) as one bound by the cords of unrighteousness and the lust of the flesh, before the Lord's freeman [1 Cor. vii. 22]; (*c*) as the inferior, alarmed, and irresolute man before the mighty hero of God, who, even in bonds, says, both in word and in deed: "I can do all things through Christ which strengtheneth me." [Phil. iv. 13].—*Paul's imprisonment in Cesarea during two years,* or, *The painful and yet blessed seasons of repose and expectation, of the servants of God.* (Compare the cases of Joseph in the prison, Moses in the wilderness, David in the mountains, Elijah at the brook Cherith, John the Baptist in the prison, John the Evangelist in Patmos, Luther in the Wartburg, faithful pastors on sick-beds, etc.). I. Painful (*a*) for the servant of God. when his hands are thus bound; (*b*) painful for the church of the Lord, when its pastors are thus withdrawn; and yet, II. Blessed, (*a*) for the servant of God, when he thus finds a season suited for quiet meditation and more thorough purification; (*b*) blessed for the church of the Lord, when it thus increases in its own strength, and learns alike to acknowledge with gratitude the value of the grace conferred by God through faithful teachers, and also to pray without ceasing both for the shepherd and the flock.

D.—THE NEW PROCURATOR, PORCIUS FESTUS, RESUMES, AT THE INSTANCE OF THE JEWS, THE INVESTIGATION OF THE CASE OF PAUL; BUT WHEN THE LATTER APPEALS TO THE EMPEROR, THE PROCURATOR ADMITS THE APPEAL.

CHAPTER XXV. 1–12.

1 Now when [οὖν] Festus was come into [had taken charge of] the province, after 2 three days he ascended from Cesarea to Jerusalem. *Then the high priest [the chief priests[1]] and the chief of the Jews informed him against Paul [accused Paul before 3 him], and besought him, *And desired [Asking it as a] favour against him, that he would send for him to Jerusalem, laying [intending to lay] wait in the way to kill him 4 [wait, in order to kill him by the way]. *But [However, ὁ μὲν οὖν] Festus answered, that Paul should be kept [was guarded] at[2] Cesarea, and [but, δὲ] that he himself 5 would depart shortly *thither.* *Let them, therefore, said he, which among you are able [those among you who exercise authority], go down with *me,* and accuse this 6 man, if there be any wickedness in him [if he be liable to any charge[3]]. *And when he had tarried among them more than ten days [not more than eight or ten days[4]], he went down unto Cesarea; and the next day sitting on the judgment seat commanded 7 Paul to be brought. *And when he was come, the Jews which [who] came down from Jerusalem stood round about [stood around], and laid[5] many and grievous com-8 plaints against Paul, which they could not [were not able to] prove. *While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar [against the emperor], have I offended any thing at all [in any 9 respect]. *But Festus, willing to do the Jews a pleasure [to confer an obligation on

the Jews], answered Paul, and said, Wilt thou go up to Jerusalem, and there be
10 judged of these things [with respect to this accusation] before me? *Then said Paul [But (δὲ) Paul said], I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest [as thou also (καὶ συ)
11 knowest better (κάλλιον)]. *For if I [If, therefore,[6] I] be an offender, or [and, καὶ] have committed any thing worthy of death, I refuse not to die: but if there be none of [nothing in] these things whereof these accuse me, no man may deliver me unto
12 them [can surrender me as a favor to them]. I appeal unto Cesar. *Then Festus, when he had conferred with the [his] council, answered, Hast thou appealed unto Cesar? [Thou hast appealed unto Cesar;] unto Cesar shalt thou go.

[1] Ver. 2. ὁ ἀρχιερεύς [of *text. rec.*] is unquestionably less strongly attested by external evidence than the plural οἱ ἀρχιερεῖς. [The singular is found in H., but the plural in A. B. C. E. G. Cod. Sin., Syr. Vulg. (*principes sacerdotum*). Alf. who retains the singular, says: "It has been imagined that ὁ ἀρχ. has been a correction to suit the former part of the narrative. But it is much more probable that οἱ ἀρχ. has been substituted for it, to suit the assertion of Festus, ver. 15." This was the opinion expressed by de Wette in his last edition. Meyer says (3d edition, 1861): "The singular is a correction from ch. xxiv. 1." Lach., Tisch., and Born., adopt the plural.—Tr.]

[2] Ver. 4. The reading εἰς Καισάρειαν is sustained by the four oldest manuscripts [A. B. C. E. and also Cod. Sin.]; it should be preferred to ἐν Καισαρείᾳ. [The latter, adopted by the *text. rec.*, and retained by Scholz, is found in G. H.—Lach., Tisch., Born., and Alf. read εἰς K.—Tr.]

[3] Ver. 5. ἄτοπον, instead of τούτῳ is indeed attested by four important manuscripts [A. B. C. E. also Cod. Sin., a number of minuscules, and Vulg. (*crimen*)]; it should, nevertheless, be cancelled with Tischendorf [in the edition of 1849], as spurious; but it may have easily been interpolated as an explanation ["as a gloss on τι; see Lu. xxiii. 41" (Alford, from Meyer)], while the omission of the word [if it originally belonged to the text], would be improbable. [The word is omitted in G. H. and in a number of minuscules; it is dropped by the *text. rec.*, and by Alf., but is substituted for τούτῳ by Lach. and Born.—"The word *wickedness*, although not printed in Italics, is supplied by the translators, being found neither in the common text nor in the critical editions; but several of the oldest copies have a Greek word (ἄτοπον) elsewhere rendered *harm* (ch. xxviii. 6), *amiss* (Lu. xxiii. 41), *unreasonable* (2 Thess. iii. 2). The idea of fault or crime is of course suggested even by the shorter reading, "if there be any thing in this (or the) man." (Alexander).—Tr.]

[4] Ver. 6. The majority of the manuscripts [A. B. C. E., and Vulg.] exhibit: οὐ πλείους ὀκτὼ ἢ δέκα, and this reading should be regarded as genuine. Two manuscripts [G. H.] read: πλείους ἢ δέκα [and this is the reading adopted by *text. rec.*]; in one minuscule [no. 137], and several versions [Syr. etc.], the words οὐ πλείους were dropped. [E. omits οὐ; B. reads πλείονας.—The margin of the Engl. Bible has the following note: "More than ten days; or, as some copies read, *no more than eight or ten* days."—Recent editors generally read: οὐ πλ. ὀκ. ἢ δέκα. Alford, quoting from Meyer, says: "The number of days is variously read: which has probably arisen from the later MSS., which have η for the ὀκτὼ of the more ancient ones: thus η (the letter of the Greek alphabet representing *eight*) has been omitted on account of the η (the particle disjunctive, meaning *or*) which follows."—Cod. Sin. reads: ου πλειους ημερας οκτω η δεκα.—Tr.]

[5] Ver. 7. *καταφέροντες* [found in A. B. C., Cod. Sin. and Vulg. (*objicientes*)], is far more strongly attested than ἐπιφέρ. [E.], and the simple form φέροντες [G. and H.], each of which is found only in *one* uncial manuscript. [But the latter is found in *two*—Lach., Tisch., and Alf., read καταφ.—For αἰτιάματα, of *text. rec.*, with many minuscules, recent editors read αἰτιώματα, with A. B. C. E. G. H. Cod. Sin.—Tr.]

[6] Ver. 11. οὖν is decidedly attested [by A. B. C. E. and Cod. Sin.]; γάρ [of G. H. Vulg. (*si enim*), and *text. rec.*], is evidently a correction. ["εἰ μὲν οὖν seemed to the copyists to contradict οὐδὲν ἠδίκησα in the preceding verse." (Meyer). Recent editors generally substitute οὖν for γάρ.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1–3. *a.* **Now when Festus was come into [had taken charge of] the province.**—Ἐπιβαίνω is regarded by some as here meaning *to come into the province;* but several passages adduced by Wetstein sustain the interpretation: *to assume office, to undertake the administration.* Ἐπαρχία is, strictly speaking, a term applied only to proconsular provinces, but may also be used of those governed by procurators; the official term in the latter case was ἐπιτροπή. Festus arrived either in the summer or the autumn of the year 60 after Christ (Wieseler: *Ap. Chronol.* p. 91 ff.; Anger: *Temp. Rat.* p. 105 ff.). He had scarcely reached Cesarea (where he was to reside), when he prepared to visit Jerusalem, which was, properly speaking, the capital of the nation.

b. The acting high priest at that time was Ismael, the son of Phabi, whom Felix had already appointed in place of Ananias (Jos. *Antiq.* xx., 8. 8 and 11). But on the present occasion all the chief priests [see note 1, appended to the text above.—Tr.] and the chief men of the people in general, presented themselves, and had an audience with the new procurator. The phrase οἱ πρῶτοι is not identical in meaning with "elders" (Grotius, de Wette), but, irrespectively of any official rank, denotes the most eminent, the most influential men, of the nation. They doubtless availed themselves of the occasion on which they paid their first visit to Festus, to direct his attention to the present matter, as one in which the whole nation was interested. The proposal which they made to the new governor, and to which they begged him to accede, as the first favor which he would grant, virtually expressed their wish that he would order the prisoner to be brought up to Jerusalem and placed before his judgment-seat, inasmuch as he himself was now present in the capital. The participle ἐνέδραν ποιοῦντες, belonging to παρεκάλουν, ver. 2, implies that at the time when they made the request, they were already forming secret and hostile plans, and making preparations to destroy the apostle. ["Ποιοῦντες, not for ποιήσοντες; they were *making, contriving,* the ambush already." (Alf.)—Tr.]

Ver. 4–6. **That Paul should be kept at Cesarea.**—The meaning of Festus is, that Paul was then at Cesarea and would remain there, and that his own stay in Jerusalem would be so brief, that it was not worth while to bring up the prisoner from Cesarea. ["Τηρεῖσθαι. The English version 'should be kept' is rather too peremptory. Festus doubtless expresses this decision, but in the most conciliating form." (*Conyb. and H.* II. 298, n. 7).—Tr.]. Οἱ δυνατοὶ ἐν ὑμῖν, "those among you who exercise authority," *i. e.*, those who had authority to act, on account of their office and rank; for some of the Jews then pre-

sent may have been prominent only by birth, wealth, etc., whereas, in any case of judicial proceedings, the Roman governor regarded those alone as competent to act, who were invested with office. It is an arbitrary mode of interpretation, to represent δυνατοὶ as referring to those who were able to perform the journey (Bengel), or who were able to produce any charge against Paul.

VER. 7, 8. **The Jews - - stood round about**; they surrounded the apostle in a menacing manner, and attempted to intimidate him. [Αὐτὸν, after περιέστ., is adopted by Lach. and Tisch., in accordance with A. B. C. E. G., also Cod. Sin., many minuscules, Syr. Vulg. (*eum*), etc.: it is omitted by *text. rec.* and Alf., in accordance with H.—E. reads αὐτῷ. Meyer says: "They surrounded *Paul*, as Παραγ. δὲ αὐτοῦ, (the words immediately preceding περιέστ.), plainly show; it is an error to refer περιέστ. (as Grotius and Kuinoel do), to τὸ βῆμα."—TR.]. The first two charges—the violation of the law, and the profanation of the temple—were those which had been previously made; but it is evident from ver. 8 [οὔτε εἰς Καίσαρα] that a third charge, referring to a political offence, was now added. Paul was slanderously described as a traitor, as if he were guilty of an offence against the Roman sovereignty or the emperor himself; the accusation is, possibly, analogous to that which is mentioned in ch. xvii. 6, 7.

VER. 9. **There be judged - - before me.**—The expression ἐπ' ἐμοῦ is ambiguous, and was, perhaps, designedly chosen. It might mean: *me judice* (as it evidently does in ch. xxiii. 30; xxvi. 2); but it might also mean: *coram me;* in this latter sense, the Jewish Sanhedrin would have constituted the court, and the procurator would have been present simply for the purpose of watching the trial. Indeed, the [apostle's] journey to Jerusalem [ver. 3], and the transfer of the trial to that city [as requested by the Jews], would have had no object, if a change of the tribunal had not been intended; and it was only in the latter case that an actual and special favor [χάριν, ver. 3], would have been granted to the Jews.

VER. 10, 11. **I stand at Cesar's judgment seat** —It is evident that, as Paul understood the question, he was asked whether he was willing to be tried before the Sanhedrin, as the court. He withholds his consent, for these reasons: 1. Because he already stood before the imperial tribunal, and, consequently, his sentence would *there* be properly pronounced. (He says: βῆμ. Καίσαρος, inasmuch as the procurator was the representative of Cesar, and pronounced sentence in the name of the emperor).—2. Because he was guilty of no offence against the Jews, as Festus indeed well knew, and knew better than he was willing to admit—κάλλιον, *i. e.*, than the expressions of the procurator seemed to imply. ["Κάλλιον—not for the superlative; the comparative is elliptical, requiring 'than - - ' to be supplied by the hearer - - ; it means: 'better than thou choosest to confess'" (Alf.). This is the interpretation of de Wette, Hackett, etc. See WINER, § 35. 4. "Hence, Festus, as Paul implies, should not have asked such a question (θέλεις, etc., ver. 9), as it was in opposition to his own better knowledge and conviction." (Meyer).—TR.]. This declaration of the apostle was made with deliberation, and was sufficiently definite. He proceeds, in ver. 11, to draw an inference from it. "Hence (οὖν, not γάρ [note 6, appended to the text.—TR.])"—says he—I subject myself to the punishment which the law decrees, in case I have deserved it; but, if the accusation is unfounded, I claim the protection of the law (Meyer). When Paul uses the word χαρίσασθαι, he says, without reserve, that as the whole question turned on a point of *law*, no act would be legal, by which he would be surrendered to the Jews, as a *favor* to the latter.—He avails himself, finally, of the legal right of an appeal to the emperor himself, and, in doing so, employs the most concise terms. It is obvious that he was induced to adopt this course by the circumstance that Festus did not seem disposed to maintain with firmness the position which he had previously taken in reference to the wishes of the Jews; hence Paul had reason to apprehend that, ultimately, he might not be protected against the machinations of his deadly enemies. He was, besides, encouraged to take this step, by the promise which he had received (ch. xxiii. 11), that he should bear witness of Jesus in Rome, before he died. All these circumstances, in their combination, convinced him that it was *now* his duty to resort to the right of appeal; and in pursuing this course, he was influenced not so much by any considerations connected with himself, as by a sense of his duty as a *witness*. As a Roman citizen, he possessed the right of appealing to the emperor; it was strictly forbidden by the *Lex Julia* that any impediment should be placed in the way of a Roman citizen who had appealed. That appeal itself might be made in writing, but also orally, when, as in the present case, it was made during the course of judicial proceedings. (See the appropriate passages of the Roman Law in Wetstein).

VER. 12. **Then Festus, when he had conferred with the council** [with *his own* συμβούλιον, not with the συνέδριον of the Jews.—TR.]. This **council** consisted of certain officers, whom Suetonius calls *consiliarii* (*Tiber. c.* 33), and also *assessores* (*Galba, c.* 19). The consultation referred to the question whether Paul's appeal ought to be admitted and confirmed, [inasmuch as there were a few cases, such as those of bandits, pirates, etc., in which the right of appeal was disallowed; but no doubt could be entertained on this head, in the present instance, and the appeal was at once sustained. (*Conyb. and H.* II. 301.).—The *text. rec.* introduces the Greek note of interrogation after Καίσαρα ἐπικέκλησαι (Hast thou, etc.?). "Griesbach had already rejected the usual note of interrogation in this place, as it only tends to destroy the solemnity and weight of the decision." (Meyer). "The sentence is not interrogative, as in the authorized (English) version, but the words express a solemn decision of the Procurator and his Assessors." *Conyb.* etc. II. 301. n. 3). This is the opinion now generally entertained (Alexander; Hackett, etc.) and recent editors substitute a comma for the note of interrogation.—TR.].

DOCTRINAL AND ETHICAL.

1. When the apostle is placed before the tribunal of the new judge, he does not fail to address his conscience also, with respect to his duty and to justice. He speaks of the matter before them, with the utmost freedom, while he treats the person of the magistrate with due consideration. Here again the Roman laws and the ordinances of the government subserve the interests of the kingdom of God.

2. The path of the apostle conducts him, according to the counsel of God, from Jerusalem to Rome, and, indeed, at that period, the path of the Church of Christ led from Jerusalem to Rome. But the manner in which this counsel of God was fulfilled, is very remarkable, when viewed as an index of the ways of providence. The falsehood and deceit of the one party, and the weakness of the other, ultimately leave the imprisoned apostle no other choice than that of making an appeal to the emperor himself. It was not in a calculating spirit, nor from cowardice or caprice, that he adopted this resolution; he found himself, on the contrary, compelled to take such a step; his act in availing himself of this right, which the law conceded, assumed a moral character.—Now, at that moment, when the Roman procurator formally declared that the appeal was admitted, and that Paul should proceed on his journey to the emperor, a decisive turning point in the life of the apostle was reached. His watchword henceforth was: "On, to Rome!" The point which he had for years longed to reach (xix. 21), and to which a divine revelation assured him that he was appointed to proceed (xxiii. 11), was now already brought much nearer to his eye. But many sins were committed by men before the promise was actually fulfilled. The evil which men intended, God meant unto good, Gen. l. 20.

HOMILETICAL AND PRACTICAL.

1. **Now when Festus was come into the province.**—It is true that Paul now stood in the presence of another judge, when the successor of Felix, the former governor, assumed the office; but Festus had the same worldly mind, and was actuated by the same desire to gain the favor of men. Who, then, can expect that any advantages will result from such changes in the civil government, if, while the persons are changed, the same carnal sentiments continue to rule? Faith, which has overcome the world in all its forms, is a richer source of consolation. And yet God employed such changes as the means for impressing the great truth on the conscience of the people of the world, that all human authority is transitory and vain. It is, besides, a very serious thought, that in a country in which God himself had, at a former period, been acknowledged as the Supreme Ruler, one pagan governor is seen rapidly following the other. This circumstance should have taught the people how sadly their affairs had decayed. (Rieger).—Kings may die, and rulers be changed; 'Jesus Christ, the same yesterday, and to-day, and forever' [Hebr. xiii. 8.]. (Ap. Past.).

Ver. 3. **And desired favor against him.**—The lives and bodies of Christians are so little valued, that they are given away, when others ask for such favors, Matt. xiv. 6–11; Mark xv. 15. (Starke).

Ver. 4, 5. **But Festus answered, etc.**—God here protected Paul in a wonderful manner. The reply of Festus, and the statement in ver. 9, show that it cost him an effort, when he refused, in a direct manner, to grant the request of the Jews; he might, by complying with it, have become popular among them, at the very commencement of his administration. But he was not controlled by passion, and submitted to be guided by God in the path of justice.—And Paul himself was not aware of the extent of the danger from which his life was again rescued, ver. 3. How numerous are the cases, in which we have been protected and rescued, and of which we shall remain in ignorance, until we hereafter stand before the throne of God! (Williger).

Ver. 6. **Commanded Paul to be brought.**—In the whole history of these judicial proceedings, we do not in a single instance observe the apostle thrusting himself forward before the tribunal. He invariably waits until he is commanded to appear; and whenever he is allowed to speak, he confines himself within the limits of his defence, without in the least degree meditating revenge on his blood-thirsty accusers. He furnishes a noble example to every servant of God, teaching that it is our duty to forget personal insults, to leave vengeance to God, to deny ourselves when we suffer for Christ's sake, and to overcome our enemies by patience and gentleness. (Ap. Past.).

Ver. 7. **Many and grievous complaints,—which they could not prove.**—Here, too, the lot of the servant is like that of the Master. Even as false witnesses appeared in the presence of the pagan, Pilate, against Christ, but could furnish no adequate support for their calumnies, so the attempt of the Jews against Paul in the presence of Festus, was a complete failure. In both cases the false accusations were the same: violation of the law, profanation of the temple, rebellion against the emperor. (Leonh. and Sp.).

Ver. 8. **Neither against the law, etc.**—The more simple and direct the defence is, the more closely it resembles the mind and conduct of Christ, John xviii. 20, 21. (Starke).

Ver. 9. **But Festus, willing to do the Jews a pleasure.**—Although men, who are not influenced by the fear of God, may, for a season, pursue the right path, they can at any time, when earthly motives are presented, deviate from it, and act deceitfully. Hence we should put confidence, not in men, but in God. Ps. cxviii. 8, 9. (Starke).

Ver. 10, 11. **Then said Paul, I stand at Cesar's judgment seat - - I appeal unto Cesar.**—Imperial and legal privileges, letters of safe-conduct, civil rights, etc., have been established, in order that the devout might be comforted, and the plans of evil men might be defeated. (Mark this, ye scorners!). Hence God has ordained the powers that be, and supplied laws and documents, legal rights and penalties, for the purpose of curbing a wanton spirit, and

protecting defenceless and devout men. Rom. xiii. 1–4. (Starke).—Besides the three national afflictions of war, pestilence and famine, there is a fourth—protracted law-suits, in which advocates are often the representatives of a boundless eternity. Paul's suit did not yet come to an end. 1 Cor. vi. 7. (id.).—The apostle would not have appealed to the emperor, if he had not known that it was the divine will that he should bear witness also at Rome [xxiii. 11]. By means of this appeal the Lord opened an avenue for his servant, so that the latter could make known his testimony of Jesus even in the capital of the world. (Ap. Past.).—He appealed to the emperor, not that he might obtain aid from a man like Nero, but that he might, by such an avenue, reach the city of Rome. His appeal is, at the same time, a striking rebuke of that false spirituality, which regards it as an unchristian course to appeal to the civil law and to the civil magistrates for aid in maintaining our rights. (Leonh. and Sp.).

VER. 12.—**Hast thou appealed unto Cesar? unto Cesar shalt thou go.**—"Yes, Festus, thou art right—Paul *must* go to Rome, not, however, because thou and thy council have so decided, but because it was so appointed by the counsel of God. Thus even the highest authorities of the Roman Empire, (which was, in its very nature, hostile to the kingdom of heaven), were compelled to subserve the purposes and ways of the kingdom of Jesus."—"The wheels of divine providence carry all things forward, and men are obliged to coöperate, although they do not know it. They imagine, however, that *they* do the work." (Gossner).

ON THE WHOLE SECTION, VER. 1–12.—*The noble firmness of the Christian in maintaining his rights:* it differs, I. From the effrontery of the hypocrite; for it relies on a defence which is sustained by facts, ver. 7, 8: II. From the defiant spirit of the criminal; for it does not attempt to evade a legal investigation, ver. 9, 10: III. From the obstinacy of contentious men; for it submits to a just decision. (Bobe).—**I appeal unto Cesar.**—This language furnishes the evidence, I. Of a conscience void of offence toward God, and toward men [xxiv. 16]; II. Of an humble submission to the powers that are ordained of God; III. Of an evangelical and sober avoidance of an unnecessary martyrdom; IV. Of an unwearied zeal for the extension of the kingdom of God. (Leonh. and Sp.).—*Impartiality and justice, the noblest ornaments of a magistrate:* I. Festus does not decline to listen to the complaints against Paul, ver. 1–4; II. He receives the statements both of the accusers and of the accused, ver. 6–8; III. He allows the accused to appeal to the emperor, ver. 9–12. (Lisco).—*How does a Christian maintain his rights?* I. Without arrogance, ver. 6–8: II. Without fear, ver. 9–12. (id.).—*The conduct of the Christian when a change of rulers occur:* I. Towards those who depart; (*a*) he does not judge harshly, for he knows that they now stand before the Supreme Judge; (*b*) nor does he praise immoderately, for he now sees that the glory of the world is vanity. II. Towards those who assume office; (*a*) he neither entertains unreasonable hopes, for he knows that there is no new thing under the sun (Eccles. i. 9); (*b*) nor does he yield to anxious fears, for he believes the words: "Jesus Christ, the same yesterday, and to-day, and forever." [Hebr. xiii. 8].—*Paul before Festus—an instructive illustration of the truth that both the children of the world, and the children of the light, respectively, remain the same:* I. The children of the world; (*a*) Paul's accusers, ver. 2, 3, 7. They have "learned nothing, and forgotten nothing." They repeat the old falsehoods, and resort to their former base arts—the same, indeed, which they had employed against Christ, in the presence of Pilate; (*b*) Paul's judges. The frivolous and unprincipled Felix is succeeded by the proud Festus. The latter at first pursues a noble course, ver. 4, 5, but soon afterwards abandons the cause of justice, like his predecessor, in order to gain the favor of men, ver. 9; in short, the name is changed, but the same worldly-minded character re-appears. II. The children of God; (*a*) Paul is still the same, after an imprisonment of two years—his undaunted courage, his lofty spirit, his composure and presence of mind are unchanged; the statements which he makes, are as lucid and as firm as those of any earlier day, ver. 8–10; but (*b*) he is also still the same in meekness and patience. He exhibits no revengeful feeling towards his malignant foes, no disposition to resist his unrighteous judges, no impatience during the long period of his trial; on the contrary, he calmly submits to the authority of human law, and trusts with implicit confidence in the divine protection, ver. 12.—Paul's appeal to the emperor, leads us to ask: *Whither shall the Christian turn, when his rights are withheld?* He may appeal, I. From the sentence of unrighteous men, to the judgment of the righteous; II. From the passions of the moment, to the justice of a future period; III. From the opinions of the external world, to the testimony of his own conscience; IV. From the tribunal of men to the judgment-seat of God.—*Hast thou appealed to Cesar? unto Cesar shalt thou go.* Whence did this decision, on which the life or death of Paul depended, proceed? I. From an external source; it was pronounced by Festus, as the magistrate invested with authority; II. From an internal source; Paul willed it, as the apostle of the Gentiles; III. From a heavenly source; it was sanctioned by the Lord, as the King of kings. (Application to important epochs in the life of the Christian.).—[Ver. 8. *The judgment which we form of our own moral conduct:* I. The necessity of forming an accurate judgment of, etc.; (*a*) else we cannot know whether we are growing in grace; (*b*) we unconsciously yield to many temptations; (*c*) we can entertain no well-founded hope of heaven. II. The difficulties which we here encounter; (*a*) the natural ignorance and perverseness of the human heart; (*b*) the suggestions of vanity; (*c*) our spiritual sloth. III. The means which may secure success; (*a*) continued meditation on the day of judgment; (*b*) diligent study of the Scriptures; (*c*) watchfulness, self-examination, and prayer.—TR.].

B.—AT THE REQUEST OF HEROD AGRIPPA, THE YOUNGER, FESTUS COMMANDS THAT THE APOSTLE SHOULD BE BROUGHT BEFORE HIM; THUS PAUL FINDS AN OPPORTUNITY FOR DEFENDING HIMSELF IN THE PRESENCE OF THE KING, IN A PUBLIC AND SOLEMN MANNER, AND OF BEARING A TESTIMONY WHICH IS NOT WITHOUT EFFECT.

CHAPTER XXV. 13—XXVI. 32.

§ I. *Festus makes a communication to king Agrippa concerning Paul, and, at the king's request, commands him to appear, for the purpose of being examined, in the presence of an assembly of distinguished persons.*

CHAPTER XXV. 13–27.

13 And after certain days [But after some days had passed, διαγενομένων] king Agrippa
14 and Bernice came unto Cesarea to salute Festus. *And when they had been [had tarried] there many days, Festus declared [set forth] Paul's cause unto [before] the king; saying, There is a certain man left in bonds by Felix [left behind by Felix in confine-
15 ment]: *About whom, when I was at [came to] Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* [*om.* to have] judgment[1] against
16 him. *To whom I answered, It [that it] is not the manner [custom] of the Romans to deliver any man to die [to deliver up any man[2]], before that he which [who] is accused have the accusers face to face, and have license [have obtained an opportunity, τόπον—λάβοι] to answer for himself concerning the crime laid against him [concerning
17 the accusation]. *Therefore, when they were come hither [After they had then (οὖν) assembled here], without any delay on the morrow I [I did not defer the case, but on the next day] sat on the judgment seat, and commanded the man to be brought forth
18 [forward]. *Against whom when the accusers stood up, they brought none [no] ac-
19 cusation of such things as I supposed [of such a nature as I conjectured]: *But had [only] certain questions against him of their own superstition [relating to their own religion], and of [to] one Jesus, which [who] was dead, whom Paul affirmed to be
20 alive [of whom Paul said that he was alive]. *And because I doubted of such manner of questions [But as I was at a loss as to this investigation[3]], I asked *him* whether he would go [would wish to journey] to Jerusalem, and there be judged of [concerning]
21 these matters. *But when Paul had appealed to be reserved unto [But Paul now appealed to the circumstance that he wished to be kept for] the hearing[4] of Augustus, [of the emperor, and] I commanded him to be kept till I might [should] send him to
22 Cesar. *Then Agrippa said unto Festus, I would also [I would also wish to] hear the man myself. To-morrow, said he, [But he said, To-morrow] thou shalt hear him.
23 *And on the morrow [Accordingly (οὖν), on the next day], when Agrippa was [had] come, and Bernice, with great pomp, and was [had] entered into the place of hearing [the audience-chamber], with the chief captains [the commanders], and principal men
24 of the city, at Festus' commandment Paul was brought forth [forward]. *And Festus said, King Agrippa, and all men which [ye men who] are here [*om.* here, *supplied by the translators*] present with us, ye see this man, about whom all the multitude of the Jews have dealt with [applied to] me, both at Jerusalem, and *also* here, crying
25 that he ought not to live any longer. *But when I found [But I perceived[5]] that he had committed nothing worthy of death, and that [; and, as] he himself hath ap-
26 pealed to Augustus [to the emperor] I have determined [I resolved] to send him.[6] *Of whom [however] I have no certain thing [nothing definite] to write unto my lord [to the sovereign, τῷ κυρίῳ]. Wherefore I have brought him forth [forward] before you, and especially before thee, O king Agrippa, that, after [an] examination had [has taken place], I might have somewhat to write[7] [I may know what I should write].
27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him [prisoner, without stating the charges against him].

[1] Ver. 15. [The *text. rec.* reads δίκην, with E. G. H., whereas A. B. C., Cod. Sin. (Vulg. *damnationem*) exhibit καταδίκην. Lach., Tisch., Born. and Alf. adopt the latter.—TR.]

[2] Ver. 16. In some manuscripts [G. H.], and versions [Syr. etc.], ἄνθρωπον is followed by εἰς ἀπώλειαν [as in *text. rec.*]; the two words are obviously an explanatory addition. [They are not found in A. B. C. E. Cod. Sin., and are omitted by many recent editors.—TR.]

[3] Ver. 20. [Instead of *doubted of such, etc.* (Wicl., Tynd., Cranmer), the margin of the Engl. Bible offers the following version: *I was doubtful how to inquire hereof.* "The marginal version - - is probably nearer to the sense of the original, than that given in the text, though both are paraphrases rather than translations." (Alex.).—Τούτου, before ζήτησιν, of *text. rec.*, with H., is changed to τούτων by Lach., Tisch., and Alf., in accordance with A. B. C. E. G., Cod. Sin., Syr.—Lechler's translation indicates that he retains the singular.—Tr.]

[4] Ver. 21. [For *hearing*, the margin proposes *judgment.* The Greek word is - - "applied in the classics to any discriminating judgment and decision." (Alex.).—For πέμψω, of *text. rec.*, with G. H., Lach., Tisch., Born., and Alf. read ἀναπέμψω with A. B. C. E. Cod. Sin.—Tr.]

[5] Ver. 25. a. καταλαβόμενος is indeed sustained by less decisive external evidence than κατελαβόμην, but the internal evidence in the same degree sustains the former, rather than the latter; if the finite verb had been originally employed, it would, unquestionably, not have been changed into the participle. [The participle, as adopted by the *text. rec.*, is found in G. H., and is retained by Alf.; but Lach., Tisch., and Born., with A. B. C. E. read κατελαβόμην. Vulg., *ego vero comperi.* —Cod. Sin. (original) read καταλαβομενος, which a later hand, C, altered to κατελαβομην.—Tr.]

[6] Ver. 25. b. [αὐτόν after πέμπειν, of *text. rec.*, with E. G. H., is dropped by Lach., Tisch., and Alf., in accordance with A. B. C. Cod. Sin., Vulg.—Tr.]

[7] Ver. 26. [The last word of the verse in the *text. rec.* is γράψαι, as found in E. G. H., and this reading is retained by several editors (Knapp, Scholz., etc.). Lach., Tisch., and Alf. read γράψω with A. B. C., Cod. Sin.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 13. **King Agrippa and Bernice came.**—This first visit of Herod, who came to offer his congratulations to the new governor, was, no doubt, made soon after the events occurred, which have just been related; hence, the expression ἡμερῶν—τινῶν, is to be taken in its literal sense. **Herod Agrippa** II. [sometimes called Agrippa the Second or Younger, to distinguish him from his father, Agrippa the First (Alex.) who is mentioned in ch. xiii.—Tr.] was the last of the Herods; he was the son of Agrippa I., [and a great grandson of Herod, styled the Great, Matth. ii. 1.]. In the year A. D. 48, he was placed [by the emperor Claudius] in possession of the principality of Chalcis, and four years afterwards, received, in place of it, the former tetrarchy of Philip, in the north-east, beyond Jordan, together with the title of "king." He was also intrusted with the guardianship of the temple, and obtained the privilege of appointing the high priest. **Bernice** was his own sister. [Her name, Βερνίκη (Βερενίκη, Βερονίκη) is, probably, the Macedonian form of Φερενίκη (Passow).—Tr.]. She had previously been married to her uncle Herod, the prince of Chalcis; after the death of the latter (A. D. 48), she lived with her brother, and, as it was believed, in incestuous intercourse with him [Jos. *Ant.* XX. 7. 3.].

Ver. 14–17. *a.* **And when they had been there many days.**—The case of Paul did not appear to the procurator to be so urgent, as to require that it should be at once made known to Agrippa; it was only after the latter had already spent some time in Cesarea, that Festus took an opportunity to state the subject to him. He probably expected that, as he was still a stranger in the country, he would he enabled to form a clearer judgment respecting Paul and his cause, by consulting Agrippa, whose experience and knowledge of Jewish affairs would enable him to give advice, particularly as his religion and that of the Jews was the same.

b. **There is a certain man left in bonds by Felix.**—It will at once be seen that Festus is desirous of demonstrating to the king, on the one hand, his own integrity of character and his conscientiousness and zeal in discharging the duties of his office, and of exhibiting, on the other, the great excellence of the Roman system of laws to Agrippa, who, although, his superior in rank, was virtually his vassal. All this appears, for instance, in his report, ver. 16, of the answer, which, as he alleges, he had given to the Jews, although that answer differs widely in its form from the one which he really gave them, ver. 4, 5.—The context here assigns to χαρίζεσθαι the meaning: *to condemn one man in order to oblige another.* Τόπον ἀπολ. λάβ., is a Latinized phrase, viz., *locum respondendi accipere.*

Ver. 18, 19. **They brought none accusation of such things as I supposed.**—The bitterness of feeling with which the Jews had assailed Paul, led Festus to imagine that they would accuse him of some very serious crime; but he soon ascertained that the whole case turned on certain religious questions. The Roman here designedly employs the word δεισιδαιμονία, which Agrippa might take in a good or a bad sense; see ch. xvii. 22 [Exeg. note, b.]. He says, moreover, τ. ἰδιάς δεισιδ., as if he regarded the prince himself as a pagan, or, at least, as a man who was too enlightened to be seriously influenced by the superstition of the Jews. ["Δεισιδ. *religion*, not *superstition.* Agrippa was known to be a zealous Jew, and Festus would not have been so uncourteous as to describe his faith by an offensive term." (Hackett).—Tr.]. The remark which Festus made concerning Jesus, clearly shows, that, in the course of the former proceedings, much had been said, which Luke has not recorded. The general tone, moreover, of the remarks of the Roman is that which characterizes the conversation of one who is a mere man of the world; he glides over the most important and holy subjects, without manifesting any interest in, or any respect for, them, especially when he refers to the Person of Jesus, and to the testimony of Paul; the latter, (namely, that Jesus was alive,) he disparages by representing it be a mere assertion (φάσκειν).

Ver. 20–22. **And because I doubted**, etc. —The procurator represents the proposal which he had made to Paul, namely, that the latter should proceed to Jerusalem and there be judged, as one that was well meant; he explains it as having proceeded from a wish to submit an investigation, which he did not himself feel competent to conduct, to a more appropriate tribunal. ["Τηρηθῆναι, ver. 21, does not stand elliptically for εἰς τὸ τηρηθ. (Grotius, Wolf, Heinr. and others); this infinitive, on the contrary, contains the object of ἐπικαλεσαμένου, or the matter of the appeal that was made." (Meyer).—For ἐβουλόμην, without ἄν, see Winer: *Gram.* § 41. a. 2.—Tr.]. Ὁ Σεβαστος, Augustus. ["This title was first conferred by the senate on Octavianus—and borne by all succeeding emperors." (Alf.).—Tr.]

Ver. 23–25. **And on the morrow**, etc.—The word φαντασία acquired among the later

Greek writers, as Plutarch, Diodorus, etc., the signification of *pomp, display, exhibition, procession*. *Fantasia* signifies even yet, in all the western maritime regions of Turkey, *lustre* or *splendor* (*Zeitschr. der deutsch-morgenländ. Ges.* XI. 3. p. 484). [Χιλιάρχοις, the tribunes of five cohorts stationed at Cesarea, Jos. *Jewish War*. III. 4. 2. (Meyer).—Tr.].—It was a numerous and splendid assembly before which Paul appeared. Festus, who presented him in a solemn manner, intentionally gave additional importance to the occasion, and, no doubt, also to himself, by alleging, in terms of exaggeration, that the whole Jewish community had applied to him in reference to this man.

Ver. 26, 27. **Unto my Lord**, τῷ κυρίῳ.—The *Commander, Dominus*, was a title which not only Augustus, but even Tiberius, had positively declined to accept, as it belonged to the gods alone, *e. g.*, Tac. *Annal.* II. 87; Suet. *Aug.* 53; *Tiber.* 27. But the emperors who succeeded them, willingly received this honorable appellation, and, at the time when the present events occurred, it was frequently employed. ["Caligula accepted the title—Herod Agrippa had applied it to Claudius—but it was not a *recognized* title of any emperor before Domitian. Suet. *Dom.* 13." (Alf.).—Tr.]. Ἀσφαλές τι, *i. e.*, a charge made in precise and definite terms.

DOCTRINAL AND ETHICAL.

1. Although the frame of mind of this pagan officer did not qualify him for understanding religious truth, he nevertheless rightly perceived that the main difficulty between Paul and his Jewish opponents, referred to the *Person of Jesus*, and, specially, to the question whether He was, or was not, risen. That Jesus had died on the cross, was a fact which both parties admitted. But Paul maintained that He now lived, inasmuch as he had risen from the grave; the truth of this statement the Jews in the most positive terms denied. The conversion, indeed, of Paul, by which he became another man, was originally established on his firm conviction of the truth: the Crucified One lives! It had been demonstrated to him by the appearance of Jesus. Hence his statement of that great fact, was the statement of an eye-witness—it was, strictly speaking, *testimony*, whereas Festus supposed that it was a mere assertion founded on a delusion. The resurrection of Jesus is, and must continue to be, the central fact of redemption through Christ —(*a*) in a historical point of view, since, without it, the church of Christ would not have obtained an historical existence and been perpetuated; (*b*) in a doctrinal point of view, in reference both to the Person and to the Work of Christ; (*c*) as the source of life and power, since He who believes in the Risen One, lives and receives divine strength through Him; (*d*) in view of the future, since all the Christian hopes of the individual and of mankind, depend on the resurrection-life of the Redeemer, and are sustained and confirmed by it.

2. It is true that Festus did not state his real motive, when he alleged that his own incompetence to investigate the case of Paul, had led him to propose that it should be transferred to Jerusalem. Still, his language, as given in ver. 20, shows that he formed a correct opinion of the case. Instead of claiming that, in view of his lofty secular position, he was qualified to understand and decide *all* manner of controversies, he does not regard it as incompatible with the dignity of his station to confess with all candor, that in this particular case, he was completely at a loss (ἀπορία), when a decision was asked of him. And, far from dictatorially and peremptorily deciding in a case involving a point of faith, he would prefer to submit the decision *to suitable persons*. This is an instance in which the magistrate most honorably confines himself within certain limits, rendering to Cesar the things that are Cesar's, and to God the things that are God's. He is a model for every Christian government, with regard to the course which should be observed in matters that concern the faith and the Church.

HOMILETICAL AND PRACTICAL.

Ver. 14. **And when they had been there many days.**—The first days were doubtless devoted to amusements, such as are usually prepared to do honor to distinguished strangers. But when, after many days, these were exhausted, they turned their attention to the case of Paul. (Rieger).

Ver. 16. **To whom I answered, It is not the manner of the Romans**, etc.—It were to be wished that this equitable rule or principle of the Roman law were engraved on stone and brass, and placed in a conspicuous place in the palaces of great lords, and in all court-houses, but still more, that it were inscribed on the hearts of all judges and magistrates, Job xix. 23, 24. They are merely hangmen, and not judges, who begin with the execution, and condemn an accused person, whether he be innocent or guilty, without giving him a hearing or a fair trial. The Gentiles were more rational and just, and they will be the judges of such men; Matth. xxvi. 66. (Starke).—Festus describes, in his address to Agrippa, his own sense of justice and his impartial procedure, with much ostentation. But when we closely examine the whole transaction, it plainly appears that he did not express his real sentiments. We are told in ver. 9, that he wished to confer a favor on the Jews. He was disposed to employ indirect means for delivering up Paul to them in Jerusalem, and was prevented from executing his purpose solely by the appeal made to the emperor. He was a mere man of the world, who was anxious to be popular among all classes, and he trimmed the sails according to the direction of the wind. This is by nature the evil tendency of us all. We are very ready to set forth our own merits, and to justify all our actions, although our conscience may convict us of many human infirmities. (Ap. Past.).

Ver. 19. **But had certain questions against him of their own superstition** (according to Luther's version). [and the Engl. version.—Tr.].—Festus does not here speak of the Jewish religion with that respect which we would expect, since Agrippa, whom he addressed, was himself a Jew. But as great lords are often sup-

posed to entertain in their hearts very little regard for the religion which they externally profess, an insolent tongue does not hesitate to speak contemptuously of it in their presence. (Rieger). —**And of one Jesus, which was dead, whom Paul affirmed to be alive.** This report of Festus demonstrates that when Paul spoke in defence of himself before the chief council at Jerusalem, and, subsequently, before Festus, he did not confine himself to the general subject of the resurrection, but also taught and maintained this doctrine in its connection with the resurrection of Jesus. For it was a main point in his controversy with the Jews that, according to his testimony, *that* Jesus whom they had slain, had risen again, and was alive. Festus regarded the subject of the dispute itself as a mere matter of superstition, that was too trivial to claim attention. And yet it was (and still is) the central truth of the whole Christian faith—the prominent landmark which separated the Jewish (and modern) infidelity from the faith of the whole church of Christ. (Ap. Past.).

VER. 20. **And because I doubted** [was at a loss] etc.—We cannot listen without a feeling of abhorrence to the disparaging language which Festus, a pagan, and a man of the world, in his great ignorance, employs respecting the controverted point of the truth of the resurrection of Jesus; and yet we cannot but commend the moderation and equity which he, at the same time, shows; for he not only does not dictatorially pronounce judgment when such questions of faith or religion are presented; but is not even willing to admit the controversy before his judgment-seat. This pagan is governed in the present instance by better principles than many Christian rulers are, who do not scruple to treat religious controversies as if they were civil matters, to forbid the promulgation of doctrines and truths, under the penalty of excommunication, fire, and the sword, and to constitute themselves judges of the consciences of men. (Ap. Past.).

VER. 22. **Then Agrippa said unto Festus,** etc.—It was doubtless not simply by curiosity that Agrippa was influenced; such a feeling Festus had not made special efforts to awaken in him. A flash of lightning, or, at least, a gleam of light, had entered his soul; he had a presentiment that, in the present case, heavenly things were involved. (Williger).

VER. 23. **When Agrippa was come, and Bernice, with great pomp,** etc.—How soon that glory faded away before the simple words of the man of God! (Williger).—Here again God provided for His servant a numerous audience, consisting of eminent and influential men, to whom it now became Paul's duty to preach the Gospel. (All this was in accordance with the words: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," ch. ix. 15). Paul had recently found a season of repose, and had been allowed to have intercourse with his friends (xxiv. 23). Soon afterwards he was brought before Festus, when the hostile Jews were present, and on that occasion testified that Jesus, the Crucified One, was alive. He now bears witness in the presence of kings, princes, and a large assembly.—Here we adore the faithfulness of our God, who continually leads His servants forward and employs them, even when they are most despised by the world; He opens a door for them, when the world proposes to fetter and incarcerate them. But we also revere such a servant of Jesus, whom God could employ in every capacity—as a witness of his Lord's sufferings—as an exhorter of the people—as a preacher of His resurrection—as the herald of His grace before emperors and kings. The Lord grant us, too, His grace, so that we may serve Him in all things, and, that, when He employs us, we may appear as faithful servants! (Ap. Past.).

VER. 24. **Ye see this man.**—"Behold the man!" John xix. 5. (Williger).

VER. 26. **Wherefore I have brought him forth - - before thee, O king Agrippa.**—So, too, Pilate sent Jesus to Herod, Luke xxiii. 7. (Williger).

VER. 27. **For it seemeth to me unreasonable,** etc.—Statesmen readily comprehend that it is an unreasonable course to imprison men, or inflict any other punishment upon them, on account of their religion; but their conduct is not always in accordance with their opinion. The supposed interests of the state may prevail even over reason, Matth. xxiii. 3. (Starke).—When the highest civil authorities and tribunals, after receiving an appeal, at times respond by issuing unjust rescripts or decrees, one of the causes may be possibly found in the dishonesty of the official reports that had been transmitted; for the decision conforms to the report. O that princes, and men in authority, would see with their own eyes, listen to the complaints of the miserable and oppressed, and not invariably depend on the statements of their counsellors and officers! (id.).

ON THE WHOLE SECTION, VER. 13–27.—*The judgment of the people of the world concerning matters of faith:* I. The highest standard by which they are governed, is the civil law, as in the case of Festus, ver. 13–18; II. Their judgment respecting the objects of faith is depreciatory; they assign these to the domain of superstition, and even pride themselves on their inability to understand such questions, ver. 19–21; III. Their interest in such subjects proceeds, as in the case of Agrippa, from curiosity, or is awakened by external circumstances, ver. 22. (Lisco).—*Why should those be accounted blessed, who are persecuted for the truth's sake?* I. Because it is precisely by such persecution that their innocence is most plainly proved, ver. 18 ff.; II. Because persecution affords them an opportunity to bear witness to the truth, ver. 22 ff. (id.).—*The principles of an impartial administration of justice, as stated by Festus,* ver. 14–27: I. All should be done that properly belongs to such an administration of justice; (*a*) with respect to the accusers—to receive and hear them patiently, ver. 15, 17, 18; (*b*) with respect to the accused—to listen with impartiality to their defence, and protect their persons against the craft and violence of their enemies, ver. 16, 18, 21. II. All should be avoided that does not belong to it; (*a*) not to claim the right of judgment in matters of faith, ver. 19, 20, 26; (*b*) not arbitrarily to anticipate the decision of a higher judge, ver. 25, but rather conscientiously to prepare the way for it, ver. 26, 27.—*Mere intellectual culture, an incompetent guide in matters of Christian truth:* I.

It regards the most precious articles of the Christian faith as the offspring of superstition, and consequently as not being worthy of attention, ver. 19, 20; II. It regards the living Head of the Church as "one Jesus which was dead," and it is not conscious of His vital power and gracious presence, ver. 19; III. It regards the chosen servants of God as eccentric and incomprehensible men, with whom it knows not how to deal, ver. 24–27.—*Festus and Paul*, or, *The plain man of God, elevated far above the distinguished man of the world.* He is elevated far above him, I. By that internal nobility which his adoption as a child of God, confers, and before which all the pride of rank fades away, ver. 28; II. By the wide field of view which faith opens, with respect to which all mere secular culture is compelled to confess its ignorance, ver. 19, 20, 26; III. By the firm bearing which his unblamable walk before God enables him to maintain, while the loose morality of the world fluctuates between right and wrong, truth and error, ver. 9, 20, 26.—*The words of Agrippa concerning Paul: "I would also hear the man myself,"* (ver. 22), *according to the various meanings which have been assigned to them:* I. As the wish inspired by mere curiosity, which simply seeks entertainment for the passing hour; II. As the wish prompted by a secular desire for knowledge, expecting interesting matters of information; III. As the wish which a devout desire for salvation inspired, animated by the consciousness that spiritual instructions were needed (applied to our practice of attending public worship, hearing sermons, reading books of devotion, etc.).—*Paul, the servant of God, in the presence of princes and rulers at Cesarea;* we observe in the scene before us, I. The glory of the Lord, who (*a*) opens a door for his servants even when they are fettered or imprisoned; (*b*) and whose word knocks alike at the lofty palace and the lowly hut; II. The fidelity of His servant, who every where delivers his testimony for the Lord, (*a*) not dazzled by the splendor of human greatness; (*b*) nor enfeebled by the chains of his personal afflictions.—*The audience-chamber of the governor at Cesarea:* I. A magnificent apartment, exhibiting earthly glory—the display made by the assembled nobility, etc., ver. 23; soon afterwards, II. An apartment in which holy doctrines were proclaimed, when the apostle offered his testimony, ch. xxvi. 1–23; and, ultimately, III. A judgment-hall of the divine majesty—when the apostolical discourse exposed the secrets of the heart, ch. xxvi. 24–32.

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§ II. *Paul publicly defends himself before Festus and Agrippa, and, indeed, so successfully, that his address makes a deep impression, and produces a general conviction of his innocence.*

CHAPTER XXVI. 1–32.

1 Then [But] Agrippa said unto Paul, Thou art permitted to speak for [concerning[1]]
2 thyself. Then Paul stretched forth the hand, and answered for himself: *I think [esteem] myself happy, king Agrippa, because I shall [that I can, μέλλων] answer for myself this day before thee touching all the things whereof I am accused of the [by]
3 Jews: *Especially *because I know* thee to be expert in [Especially as thou art acquainted with] all customs and questions which are among [questions of] the Jews:
4 wherefore I beseech thee[2] to hear me patiently. *My manner of life [, then, (μὲν οὖν)] from my youth, which was at the first among mine own nation at Jerusalem,
5 know all the Jews; *Which [Who] knew me from the beginning, if they would [were willing to] testify, that after the most straitest [the strictest] sect [αἵρεσιν] of our reli-
6 gion I lived [as] a Pharisee. *And now I stand and am judged for [concerning] the
7 hope of the promise made of [by] God unto[3] our fathers: *Unto which *promise* [unto which] our twelve tribes [the twelve tribes of our nation], instantly [intently] serving *God* day and night,[4] hope to come. For which [this] hope's sake, king Agrippa, I
8 am accused of the[5] [by] Jews. *Why should it be thought a thing [Why is it judged among you to be] incredible with you [*here om.* with you], that God should raise the
9 [whether (εἰ) God raises (ἐγείρει) them that are] dead? *I verily thought [I thought indeed (μὲν οὖν)] with myself, that I ought to do many things contrary [in opposition]
10 to the name of Jesus of Nazareth. *Which thing [Which] I also did in Jerusalem: and many of the saints did I shut up in[6] prison, [prisons (φυλακαῖς), after] having received [such, τὴν] authority from the chief priests; and when they were put to death,
11 I gave my voice against *them* [I assented to it]. *And I punished them oft in every synagogue [all the synagogues, πάσας τ. σ.], and compelled *them* to blaspheme; and being exceedingly mad [furious] against them, I persecuted *them* even unto strange

12 [foreign] cities. *Whereupon as [Amid which (ἐν οἷς καὶ[7]) also] I went [journeyed]
13 to Damascus with authority and commission from[8] the chief priests, *At midday, O king, I saw in the way [. And on the way, I saw, O king, at midday] a light from heaven, above the brightness of the sun, shining round about [around] me and them
14 which [those who] journeyed with me. *And when we were [had] all fallen to the earth, I heard a voice speaking unto me, and saying[9] in the Hebrew tongue [dialect], Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks
15 [against goads]. *And [But] I said, Who art thou, Lord? And he [But the Lord[10]]
16 said, I am Jesus whom thou persecutest. *But rise [arise], and stand upon thy feet: for I have appeared unto thee for this purpose, to make [employ] thee [as] a minister [servant, ὑπηρέτην], and a witness both of these things which thou hast seen, and of
17 those things in the which [and of those in which] I will [yet] appear unto thee; *Delivering [And I rescue] thee from the people, and *from* the Gentiles, unto [among]
18 whom now I send thee,[11] *[In order] To open their eyes, *and* to turn *them* [eyes, so that they may turn] from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and [an] inheritance among them which [who]
19 are sanctified by faith that is in me [faith in me]. *Whereupon [Wherefore], O king
20 Agrippa, I was not disobedient unto the heavenly vision: *But shewed [proclaimed] first unto them of Damascus, and at Jerusalem, and throughout [in] all the coasts [region, χώραν] of Judea, and *then* [and also] to the Gentiles, that they should repent and
21 turn [back] to God, and do works meet for [worthy of] repentance. *For these causes [On this account] the Jews caught [seized] me in the temple, and went about [at-
22 tempted] to kill *me*. *Having therefore [However (οὖν), having] obtained help of [from] God, I continue unto this day, [unto this day I stand] witnessing[12] both to small and great, saying none [no] other things than those [of] which the prophets and Moses
23 did say should come [said that they would come to pass, μελλόντων γίνεσθαι]: *That Christ should [Whether (εἰ) the Messiah (ὁ Χριστός) was to] suffer, *and* that he should be the first that should rise from the dead, and should shew [suffer, whether he, as the first of the resurrection of the dead, was to proclaim a] light unto the people,[13] and to the Gentiles.

24 *And [But] as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad [is leading thee to madness, εἰς
25 μανίαν]. *But he[14] said, I am not mad [I am not beside myself], most noble Festus;
26 but speak [utter] forth the [*om.* the] words of truth and soberness [saneness]. *For the king knoweth of these things, before [to, πρὸς] whom also I speak freely [gladly address myself]: for I am persuaded [convinced] that none of these things are hidden
27 from him; for this thing was not done in a corner. *King Agrippa, believest thou
28 the prophets? I know that thou believest. *Then [But] Agrippa said[15] unto Paul, Almost [With little (effort)] thou persuadest me to be[16] [become (γενέσθαι)] a Chris-
29 tian. [!] *And [But] Paul said[17], I would to God, that not only thou, but also all that [who] hear me this day, were both almost, and altogether [day, would, through
30 little or great[18] (means), become] such as I am, except these bonds. *And when he had thus spoken, the [*om.* And when he had thus spoken[19]] king [Then the king] rose
31 up, and the governor, and Bernice, and they that sat with them: *And when they were gone aside [had withdrawn], they talked between themselves [conversed among themselves], saying, This man doeth nothing [that is] worthy of death or of bonds.
32 *Then said Agrippa [But Agrippa said] unto Festus, This man might [could, ἐδύνατο] have been set at liberty, if he had not appealed unto Cesar [to the emperor].

[1] Ver. 1. περί is far better supported [viz., by A. C. E. H. and Cod. Sin.] than ὑπέρ. [The *text. rec.* adopts ὑπέρ with B (e sil). and G.—Lach., Tisch., Born., and Alf. read περί.—Tr.]

[2] Ver. 3. [σου is inserted in *text. rec.* after δέομαί with C. G. H. Syr., but is omitted by A. B. E., Cod. Sin., Vulg., and cancelled by Lach., Tisch., Born., and Alf.—Tr.]

[3] Ver. 6. The reading εἰς τοὺς πατέρας [found in A. B. E. Cod. Sin., and adopted by Lach., Tisch., Born., and Alf.] should be preferred to πρὸς τ. π. [of *text. rec.* with C. G. H.].—Ἡμῶν, which immediately follows [not in *text. rec.*, which, with G. H. omits it], is sustained, it is true, by the majority of the uncial manuscripts [by A. B. C. E. Cod. Sin., Vulg. (*nostros*)], but would scarcely have been dropped, if it had been originally employed, whilst it might easily have been inserted by a later hand. [Ἡμῶν is inserted as genuine by Lach. and Alf.; Meyer regards it as an interpolation.—Tr.]

[4] Ver. 7. a. [The margin of the English Bible remarks that the Greek exhibits the following order of the words: *night and day.*—Comp. Luke ii. 37; Acts ix. 24; etc.—As the entire day of 24 hours, with the Jews, began at sunset, the *night* was usually mentioned before the *day*. Tynd., Cranm., and Geneva Bible, exhibit "day and night;" Wicl. and Rheims: "night and day."—Tr.]

[5] Ver. 7. b. ὑπὸ Ἰουδ., without the article [as in ver. 2], which is wanting in *all* the uncial manuscripts [including Cod. Sin.], is the original reading. [Τῶν is omitted by recent editors generally.—The proper name in the same verse, Ἀγρίππα,

is inserted in *text. rec.* with G. H., but is omitted in A. B. C. E. Vulg., and is generally cancelled by recent editors, except Scholz.—Cod. Sin. reads: εγκαλουμαι υπο Ιουδαιων βασιλευ τι - - - .—Tr.]

[6] Ver. 10. ἐν φυλακαῖς is the reading sustained by all the uncial manuscripts [A. B. C. E. G. and Cod. Sin.] except one [H.], which omits the preposition. ['Εν, omitted in *text. rec.* is inserted by recent editors generally.—Tr.]

[7] Ver. 12. a. καί [of *text. rec.*] after ἐν οἷς, is decidedly sustained. [It is retained by Alf. with G. H., but omitted by Lach. and Born. with A. B. C. E. and Cod. Sin.—Tr.]

[8] Ver. 12. b. [The reading τῆς παρὰ (*text. rec.*) before τῶν ἀρχ., which is found in C. G. H. is retained by Alf., but is omitted by Lach. and Born. with A. E.—B. and Cod. Sin. omit only παρὰ, but retain τῆς.—Tr.]

[9] Ver. 14. The words φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν, seem to be the original reading; whereas the abbreviated reading, which omits λαλ. - - - και [found in A. B. C. E., and Vulg.] was made to suit the parallel passages, ch. ix. 4; xxii. 7. [The full reading of *text. rec.*, found in G. H. and most of the minuscules, is retained by Alf. The reading adopted by Lachmann precisely agrees with that now found in Cod. Sin., namely: φωνὴν λέγουσαν πρός με τῇ - - - . In this place Cod. Sin. exhibits no traces of any correction by a later hand.—Tr.]

[10] Ver. 15. κύριος after ὁ δὲ [not adopted by *text. rec.*], is sustained by all the uncial manuscripts [A. B. C. E. Cod. Sin., and Vulg. (*Dominus*)], with the exception of one [H., and several church fathers.—Alf. omits κύριος but Lach., Tisch., and Born. adopt it.—Tr.]

[11] Ver. 17. [The *text. rec.* reads: νῦν σε ἀποστέλλω with some minuscules; Vulg. *nunc ego mitto te.*—'Εγω is substituted for νῦν in A. B. C. E. G. H. In A. B. C. σε follows ἀποσ., but precedes in G. H.—Alf. adopts the latter order, but Lach. and Tisch. read ἐγω ἀποσ. σε, and this is the reading exhibited by Cod. Sin.—Tr.]

[12] Ver. 22. μαρτυρόμενος [adopted by Lach., Tisch., Born., and Alf.] is found in four uncial manuscripts [A. B. G. H., and also Cod. Sin.]. The reading of *text. rec.*: μαρτυρούμενος, passive, is sustained by only one manuscript of the first rank [by E.]. Hence Griesbach had already adopted μαρτυρόμ. Lachmann and Tischendorf concurred with him; Meyer alone has recently defended the passive, without, however, furnishing satisfactory reasons. The newly discovered Sinaitic Codex also bear witness in favor of μαρτυρόμενος. [In the same verse, for παρά. τ. θ., of *text. rec.* with G. H., Lach., Tisch., Born., and Alf., with A. B. E. and Cod. Sin. read ἀπό. τ. θ.—Tr.]

[13] Ver. 23. [The *text. rec.* omits τε before λαῷ with G.; but it is found in A. B. E. H. and Cod. Sin., and is inserted by Lach., Tisch., and Alf.—Tr.]

[14] Ver. 25. Παῦλος after ὁ δέ is wanting in several manuscripts [G. H. etc.], and is a later addition. [It is found in A. B. E. Cod. Sin., and Vulg. (*Et Paulus*); it is omitted in *text. rec.* and by Alf., but adopted by Lach., Tisch., and Born. —Tr.]

[15] Ver. 28. a. ἔφη after πρὸς τ. Παῦλ., is wanting in several manuscripts [in A. B. Cod. Sin. minuscules, Vulg.], and was erroneously inserted in the *text. rec.* [It is found in E. G. H., but is dropped by Lach., Tisch., and Alf.—Tr.]

[16] Ver. 28. b. [For γενέσθαι, after Χρισ. of *text. rec.* with E. G. H., Lach. and Born. read ποιῆσαι, with A. B. and Cod. Sin.—Meyer says that γενέσθαι is decidedly attested, and that the reading ποιῆσαι is to be thus explained: ποιῆσαι was added as a gloss to πείθεις - - - γενέσθαι. He adds in a note: "The reading ποιῆσαι which was adopted, occasioned in A. a change of πείθεις into ΠΕΙΘΗΙ, which Lachm. (*Præf.* p. X.) regards as correct: 'Parva opera speras fore ut me Christianum facias.' Alford, who retains γεν. says that ποιησαι "apparently proceeded from a confusion of two readings, one of which was με Χρισ. ποιησεις."—Tisch. retained γεν. in the edition of 1849.—Tr.]

[17] Ver. 29. a. εἶπεν [of *text. rec.*] after ὁ δέ II. is also [like ἔφη, in ver. 28] an interpolation. [It is found in G. H., but omitted in A. B. Cod. Sin. Vulg., and is cancelled by Lach., Tisch., and Alf.—Tr.]

[18] Ver. 29. b. The authorities in favor, respectively, of μεγάλῳ [before οὐ μόνον] and of πολλῷ [of *text. rec.*] had hitherto been of equal weight [μεγ. being found in A. B. Vulg. (*magno*), and πολ. in G. H. fathers, etc.]. Internal evidence alone had led critics like Lachmann and Tischendorf [also Borneman and Alford] to prefer the former. Their opinion has been established as correct, by the Sinaitic Codex, so that at present the weight of the external evidence is also decidedly in favor of μεγάλῳ.

[19] Ver. 30. The words καὶ ταῦτα εἰπόντος αὐτοῦ, before ἀνέστη, are not found either in Cod. Alex. [A.], or in Cod. Vat. [B.], and were undoubtedly interpolated. [They are found in G. H. but are not reproduced in the Vulgate, and are rejected by recent critics generally, τε being inserted from A. B. after ἀνέστη. The words are omitted in Cod. Sin., which proceeds, after ver. 29 thus: ανεστη τε ο βασιλ. - - - .—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Thou art permitted.**—It is Agrippa, not Festus, who grants Paul permission to speak in defence of himself; as a king, he held the highest rank in the assembly, and, moreover, as the guest of the Procurator, enjoyed the honor of acting as the presiding officer. Hence he opens the proceedings, precisely as, according to ver. 30, if he does not formally close, he at least abruptly arrests them. At the same time, he says, with great consideration, not: ἐπιτρέπω σοι, but: ἐπιτρέπεται, in order not to derogate from the honor due to the governor. Paul immediately begins his address, stretching forth his arm (to which a chain was attached, ver. 29); it was a gesture frequently made by those who delivered formal addresses before courts of justice.

Ver. 2–5. *a.* **I think myself happy.**—Paul was influenced to employ such courteous terms chiefly by the fact that Agrippa was well acquainted with Jewish customs and questions; the Talmud, indeed, mentions several events in his life, which furnished him with opportunities to exhibit his knowledge of the Mosaic law; (see Schoettgen: *Horæ Hebr.* on ch. xxv.). Μάλιστα can scarcely, with Meyer, be connected with γνώστην, in the sense of: "best of all (better than all others) acquainted with;" it properly belongs to the main proposition: ἥγημαι ἐμ. μακ., as assigning the chief reason for which Paul esteems himself happy in being permitted to speak in his own defence precisely before *Agrippa*. It was an additional pleasure to the apostle that he had found an opportunity to deliver his testimony in the presence of a *king* (comp. ch. ix. 15); hence he gives the latter his proper title, and repeats it (ver. 7, 19, 26, 27), in order to show that he ascribes special importance to the circumstance.—The participial clause in the accusative, γνώστην ὄντα, is occasioned by looseness in the construction, as after σοῦ in ver. 2, the genitive should, strictly speaking, have reappeared. ["The accusative, γν. ὄντα is undoubtedly to be regarded as anacoluthic - - a case which often occurs when participles are also introduced." (Winer: § 32. 7, and § 63. 2. d.).—For instances in classic authors, see Viger. (ed. Herm.). cap. 6. sect. 1. § 12.—Tr.]

b. **My manner of life** [, then,].—Οὖν exhibits inferentially the reasons for which the speaker at once commences his defence, namely, the confidence which he derives from Agrippa's acquaintance with the general subject, and the hope which he entertains that he will be heard with favor and patience.—**At the first,** ἀπ' ἀρχῆς; this expression is even more emphatic than: "from my youth." Paul states, first, *how long* the Jews had known him: secondly, *where* they learned to know him; and, thirdly, *what* they knew of him, namely, as a Pharisee, ver. 5. The words ἀπ' ἀρχῆς γεν. - - ἐν 'Ιερ., (which agree with ἀνατεθρ. ἐν τ. πόλει τ. in ch. xxii. 3), imply

that Saul had been brought at a very tender age to Jerusalem, and had been reared in that city. Hence—says Paul—they already know me, even before I describe myself, namely, that I had lived as a Pharisee, according to the rules of the strictest sect. Comp. ch. xxii. 3. ["*Most straitest* is an anomalous pleonasm, not found in the original, but handed down from Tyndale through the later English versions. *Straitest*, *i. e.*, strictest, etc. (Alexander).—Tr.].—**If they would** [were willing, ἐὰν θέλωσι, to] **testify,** that is: they would, perhaps, not be sufficiently candid and honorable to do so. They might apprehend that such an admission on their part would confer additional honor on Paul.

Ver. 6–8. **And now I stand and am judged.**—Here the apostle rapidly passes from the earliest period of his life to which he had referred, to the present moment; he testifies that, however widely his present position and sentiments might *seem* to differ from those of that earlier period, he was, nevertheless, accused and subjected to a trial, not on account of apostasy from the Israelitic religion, but, on the contrary, on account of his adherence to the common and genuine faith and hope of Israel. And this hope—he continues—rests on the express promise and the revelation which God had granted to the fathers; it is a hope which the whole nation sincerely and earnestly entertains. Paul mentions the **twelve tribes** [δωδεκάφυλον—a theocratic honorable designation of the totality of the people; comp. Jam. i. 1.—The word is analogous in form to δεκάφυλος, Herodot. V. 66. (Meyer).—Tr.], without referring to any localities in which at that time individuals belonging to the nation might dwell; hence the descendants of the ten tribes, possibly still in the regions of their exile, are included. Now this **hope** can be no other than the *Messianic* hope; hence Paul here intends to say that all devout Israelites hoped for the Messiah whom God had promised, and that he himself, moreover, believed that the divine promise had been fulfilled in Jesus of Nazareth, who had appeared, and had risen from the dead. This latter thought leads him to ask the question, ver. 8, which directly assails doubt and unbelief. He addresses it to all who are present (ὑμῖν), including Agrippa and Festus, and assumes that, with respect to this point, they are unbelievers. ["Τί ἄπιστον κρίνεται—a question introduced with much animation. *Quid? incredibile judicatur apud vos?* So Beza, Griesb., Kuin., and others. But the Greek note of interrogation (;) after τι is omitted, on the contrary, by Grotius, Calovius, Knapp, Matthaei, Lachm., Meyer, who point and interpret; *Cur* incredibile, etc." (de Wette). Alexander seems to prefer the former punctuation, *i. e.*, "What! Is it judged incredible, etc." and Howson (Conyb. and H. II. 303) adopts the same view. Hackett, like Lechler in his translation, prefers the latter, and agrees with Meyer, who says that τι standing *alone*, is never so employed (as a question), and that if Paul had introduced the pronoun as an exclamation or interrogation, he would have said, τί γαρ, or τί οὖν, or τί δέ.—Tr.]. The expression εἰ - - - ἐγείρει refers *interrogatively* to the object, in so far as he who deems it incredible, denies its reality. Hence εἰ is here equivalent to "whether," precisely as in ver. 23. It cannot mean "that," which would be ungrammatical. This objection does not apply to the translation "if" (Meyer, in accordance with the Vulgate and Erasmus), which, however, does not seem to correspond to the frame of mind either of Paul, or of those who doubted.—The tense of ἐγείρει is significant—not *preterite*, referring to the resurrection of Jesus, nor *future*, as referring to the general resurrection—but *present*, in order to indicate that the question does not refer to a special historical event, but to a conception of a general character, or, in other words, to an abiding attribute or power of God.

Ver. 9–11. **I verily thought.**—Here Paul resumes the subject which he had for a moment dropped (in ver. 6–8), and again refers to his personal history; οὖν does not connect the statement that follows, as an inference, with the unbelief to which Paul had adverted in ver. 8 (Meyer) [who interprets thus: 'In consequence of this unbelief (μὲν οὖν), I myself was once an avowed enemy of the name of Jesus.' Alexander thus interprets οὖν: 'Well, then, as I was saying, being such a Pharisee, I thought, etc.' —Tr.].—**That I ought to do.** *i. e.*, 'I considered it to be clearly my duty to oppose the name of Jesus, and prevent the confession of it.' Here Paul gives to the Christians the name of **saints,** which he had avoided in his address to the people at Jerusalem, ch. xxii. 4; but on the present occasion he designedly employs the term in the presence of hearers who were unbiassed, and it is his object at the same time, both to bear witness for Christ and His church by using it, and to confess his own guilt. [De Wette, on the contrary, says: "He unconsciously employs an expression which could be intelligible to none but Christians." It is of very frequent occurrence in the Pauline epistles.—Tr.].—**When they were put to death, I gave my voice against them** [I assented to it].—Hence it may be inferred that Stephen was, in truth, not the only one who suffered martyrdom during the persecution to which reference is here made. The phrase ψῆφον καταφέρειν, strictly speaking, means: *to deposit the calculus* or pebble used as a ballot; here, however, it can as little designate literally the act of a judge and lawful assessor in a court, as our own [German] word "beistimmen," which originally had the same meaning [but is now used in the sense: *to agree* or concur with, *to assent* or consent.—Tr.]. Paul indicates by the word only a moral assent and approval.

Ver. 12–14. **With authority and commission;** that is, he went as the authorized agent and representative of the chief priests. Four peculiarities may be observed in the narrative which follows, and which refers to the appearance of Jesus in the vicinity of Damascus:—1. Some traits which give prominence to the overpowering effect of that appearance; for instance, the light which shone around, exceeded the brightness of the sun, ver. 13, whereas the language in ch. ix. 3 is simply, φῶς ἀπὸ τοῦ οὐρανοῦ, and in ch. xxii. 6, φῶς ἱκανόν; moreover, all the attendants of Paul fell to the earth, ver. 14, whereas this circumstance is not mentioned in ch. xxii. 7, and the statement is, apparently, even contradicted in ch. ix. 7, (on which

verse, see the EXEG. note, above).—2. The remark that the voice spoke in the Hebrew, that is, the Aramæan dialect, which is not made in the two parallel passages; in ch. xxii. 7, it was the less needed, as Paul himself spoke on that occasion in the Aramæan [ch. xxi. 40].—3. The addition in ver. 14, namely, σκληρόν - - - λακτίζειν, which, in ch. ix. 5, is to be rejected for critical reasons, and, in ch. xxii. 7 is exhibited only in a single uncial manuscript [E], and in a few versions [but not in the Vulg.—TR.]. The image itself is derived from the peculiar mode in which the ox was employed. The oriental farmer followed the plough [furnished with only one handle], and guided it with his left hand. In his right he held a rod which was six or eight feet long, to the end of which a goad was attached. When the animal was refractory and kicked, the driver applied the goad, which, in consequence of the violent movement of the animal, inflicted on it additional pain. The figurative expression implied that Paul's own will, which offered resistance, would necessarily be subdued by the express command of the Redeemer, who appeared to him in overwhelming glory. [The proverb πρὸς κέντρα λακτίζειν was familiarly employed by the Hebrews, the Greeks and the Romans. For numerous passages in the Latin and Greek classics, see Kuinoel on ch. ix. 5, 6, and Grotius on ch. xxvi. 14.—TR.].—4. The circumstance that the revelation concerning both the calling of Paul as the apostle of the Gentiles, and also concerning the protection which he would enjoy amid dangers that threatened him (a revelation received by Paul in Damascus through Ananias, according to ch. ix. 10 ff., and ch. xxii. ff.), is here represented as an immediate and direct revelation received from Jesus on the way—as an integral part of the Redeemer's personal revelation. There were two reasons, a negative and a positive, which influenced Paul in making this statement. It was, on the one hand, important, when he addressed Jewish hearers, to give prominence to the fact (ch. xxii. 12 ff.) that a Jew, who was "a devout man, according to the law," had been the medium of communication; whereas this circumstance could have had no weight in the judgment of Agrippa and the other hearers whom Paul now addresses. (Baumgarten very judiciously directs attention to this fact). On the other hand, Paul was led to make his statement in this form, because it was important to him that this revelation, which, it is true, he received through the medium of Ananias, should also be distinctly understood to be one which he had received from Christ himself. Hence he here takes the liberty to make a statement in a form which does not, in a servile manner, observe the mere letter and the special circumstances. And it is by no means necessary, for the purpose of removing any apparent discrepancy, to assume that Jesus had actually, at his first appearance, given Paul a general view of his subsequent labors, which Baumgarten (II. 2. p. 295) represents as having been possibly the case, although he does not positively and explicitly adopt this hypothesis.—It was just as little necessary for Stier "to despair, in view of the misconduct of the learned theologians," and to exhibit the warmth of feeling which appears in his protest against our interpretation of the passage before us (in his *Reden d. Ap.* II. 301 ff.—[Discourses of the Apostles, 2d ed.—Stier introduces these words in a note, p. 302, as here quoted by Lechler, whom he mentions by name. He dissents from Lechler, and regards the statements as having been actually made by the Saviour when he appeared to Paul.—Stier's merits as a learned, orthodox, devout, and skilful expositor of the divine word, are conceded by all; but his manner of speaking of his contemporaries, seems at times to be arrogant and contemptuous, and has given offence to many of them.—TR.].—For we have by no means assumed that, in ver. 16–18, he represents "his own thoughts as having been expressed in words by the Lord;" we maintain, on the contrary, that Paul here quotes words *actually* spoken to him by the Lord through Ananias. For the words in ch. ix. 15, 16, demonstrate that the exalted Lord did really reveal precisely *these* thoughts to Ananias. And the only question that can here arise, is this: Did Ananias at once repeat to Paul all that the Lord had said to him? However probable it is *per se* that an affirmative answer would accord with the truth, the language in ch. ix. 17, nevertheless, awakens a doubt: but the testimony of the apostle himself, in ch xxii. 15, decides the point in the affirmative, although he here very summarily repeats the words of Ananias. Hence we do not consider our opinion [stated in Lechler's first edition, to which Stier referred.—TR.] as successfully refuted, that, in ch. xxvi. 16–18, the apostle combines words of Christ which He spoke through the mouth of Ananias, with those which the Redeemer personally and directly addressed to him in the vicinity of Damascus. And here we think that we are as little guilty of "learned misconduct" as Stier himself is, when, in commenting on the words in Matth. xix. 5, he openly avows that the words which (not an apostle of the Lord, but) the Redeemer Himself quotes as words of God, were not spoken directly by God, but were spoken by God "through Adam." (REDEN, etc., [Discourses of the Lord Jesus, according to Matthew]. II. 266. 2d ed.). [Alford fully sustains Lechler, without, however, naming him, and adds: "It would be not only irreverent, but false, to imagine that he (Paul) put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him *at some time* by the Lord. The message delivered by Ananias certainly furnished some of them - - - the commission which he received is not followed into its details, but summed up *as committed to him by the Lord himself*, etc."—TR.]

VER. 15–17. **I am Jesus whom thou persecutest.**—Jesus informs Paul of the purpose for which He appeared, namely, that he should become a minister and witness of Jesus, especially with a view to the conversion of Gentiles; the apostle receives an assurance of the Redeemer's protection, whenever his mission exposes him to danger. Προχειρίσασθαι primarily means: *to appoint, to elect;* such, however, *cannot* here be the sense of the word; the only meaning which

is appropriate, and in which, moreover, the word occurs in Polybius, is: *to take in hand, to employ for a certain purpose*. Paul was to be a witness of that which he already *had seen*, and of that which he *would yet see*. The latter is so expressed (ὧν ὀφθήσομαι), as to imply that Jesus himself would personally be the sole or main object of these future visions, as he was (according to ὤφθην) of all that Paul so far saw (ὧν εἶδες). [For the construction, etc., see WINER: *Gram. N. T.*, § 39. 8, obs. 1.—TR.]. The participle ἐξαιρούμενος grammatically belongs to ὀφθήσομαι, but in point of fact to προχειρίσασθαι. Ἐξαιρεῖσθαι cannot here mean: *to choose* or *elect* (Kuinoel [whose word is *eligere*.—TR.]), because Saul was not chosen from the Gentiles, but from Israel, and because the participle refers, as the construction shows, to a circumstance which followed, not to one which preceded, the mission to the Gentiles; hence the word can have no other meaning here, except that of *forcibly extricating, rescuing from dangers*. The mission of Paul refers, primarily, to Israel (ὁ λαός, ver. 17); the Gentiles are mentioned only in the second place: it is precisely in this manner that Paul likewise expresses himself in his Epistles.

VER. 18. But the purpose of his *mission* is stated in such a manner, that it can be understood *only* as referring to Gentiles. Paul was required **to open their eyes**, that is, to open the mind and awaken it for the reception of the truth; and the object of this was, *in order that* they might turn, etc., (τοῦ ἐπιστρέψαι is here used intransitively [for which use of the active, see ROBINSON: *Lex. N. T.*, p. 285, and, therefore, not *ut convertas*.—TR.], and indicates the object or purpose of ἀνοῖξαι. The change is described by means of two antithetical propositions, the first referring **to light and darkness**, and the second to the controlling power of **Satan** and the (liberating) communion with **God**. ["*Darkness* and *light* are common figures in the New Testament, not only for ignorance and knowledge, especially of spiritual things, but for the several states or characters, of which these are necessary incidents, a state of sin and one of holiness." (Alex.).—TR.]. Finally, the last gracious purpose of God in their conversion (τοῦ λαβεῖν), is represented as referring to the forgiveness of their sins and the gift of an inheritance, *i. e.*, of a share in the glory of the sanctified. But both of these,—forgiveness, and salvation—can be obtained solely by faith in Jesus (τοῦ λαβεῖν - - - πίστει τῇ εἰς ἐμέ). ["The words πίστει - - ἐμέ belong to λαβεῖν." (Meyer).—"Our English translators and some others join πίστει - - ἐμέ with ἡγιασμένοις; but the words specify evidently the condition by which believers obtain the pardon of sin and an interest in the heavenly inheritance; ἡγιασμ. is added merely to indicate the spiritual nature of the κλῆρον." (Hackett).—TR.]

VER. 19–23. *a.* **Whereupon—I was not disobedient.**—Paul now speaks of his resolution to obey the divine call, and of the labors in which he subsequently engaged, ver. 19, 20. As that call—he says—was accompanied by a heavenly appearance which with great power convinced him, he did not refuse to obey (as the Jews no doubt thought that he should have done). The words οὐκ ἐγενόμην ἀπειθής indicate that, in truth, the point in question was, whether he would obey or resist the will of God. But ὅθεν is not to be understood as referring exclusively to the promise of such a field of labor, as is described in the words which immediately precede (Meyer) [as being the ground of Paul's prompt obedience], but refers to the whole character of the appearance, as described in ver. 13 ff. All the work which Paul performed, from the time of his conversion to the present day, he comprehensively describes in ver. 20 as a proclamation, in which he had insisted on a change of mind (also on the part of the Jews) and a return to God (on the part of the Gentiles), and had required as an evidence of sincerity such acts as proceed from a change of heart. And he specifies as his fourfold field of labor, first, the two cities of Damascus and Jerusalem, then the whole region of Judea, and, lastly, the heathen world.

b. At length Paul reaches, by a rapid transition, the present moment. **I continue unto this day**, *i. e.*, I stand (ἕστηκα) unharmed, and continue to discharge the duties of my office, as I was rescued by divine aid from the hands of murderers. Μαρτυρόμενος [from the depon. verb μαρτύρομαι] (not μαρτυρούμενος) [from μαρτυρέω; see note 12, appended to the text, above.—TR.], refers to μάρτυς in ver. 16. The sense is: "I bear witness before small and great," *i. e.*, before men of high and of low rank. The interpretation according to which the passive participle μαρτυρούμενος means: "well-reported of by small and great" (Meyer), does not suit the connection [it would represent Paul as misstating well-known facts, as claiming that all testified in his favor]; for the very circumstance that he is at the moment delivering an address in defence of himself, shows that opponents and accusers are near him; moreover, the context indicates that μαρτυρόμενος, like λέγων in the same verse, is descriptive of Paul's personal acts. The participial proposition then explains that the testimony which he delivered in the presence of all persons, was nothing else than a proclamation of the actual fulfilment of the promises made by the prophets and Moses respecting things that should come to pass. The object of the scriptural promise and of the fulfilment, of which Paul bore witness, is introduced by him interrogatively in ver. 23, as it was controverted by the Jews [so that *ei* should be translated, not, affirmatively, "that," as in the English version, but "whether" or "if" (Meyer, de Wette, Alford, Alexander, Hackett, etc.—TR.]. The questions are virtually three in number: 1. Whether the Messiah was παθητός, *i. e.*, not only capable of suffering [so the Vulgate translates, *passibilis*, TR.], but also subject or liable to suffering, *necessitati patiendi obnoxius;* this is the constant use of the word in the classics [WINER: § 16. 3, c. a.—TR.]. 2. Whether the Messiah would rise, and be the first in the domain of the resurrection [comp. "the firstborn from the dead," Col. i. 18, and also 1 Cor. xv. 23 (Meyer).—TR.]. 3. Whether the Messiah would proclaim **light** (salvation) not only to the people of Israel, but also to the Gentiles. The last two thoughts are grammatically blended together, and appear as a *single* question, but the two points in it are to be carefully distinguished.

VER. 24. **Paul, thou art beside thyself.**—

This exclamation of Festus interrupted the address of Paul. [Videbat Festus, naturam non agere in Paulo: *gratiam non vidit;* quare furorem putat esse Judaicum, etc. (Bengel).—Tr.]. He does not, however, refer exclusively to the concluding words of the apostle, but rather to the whole address, especially to that part which described the appearance of Jesus. Such a statement seemed to the Roman to be perfect folly. He unquestionably spoke seriously, and did not mean to say jestingly: "Thou art an enthusiast!" For, in that case, he would not have spoken with that "loud voice," which indicated emotion. He imagined that the man before him had injured his mind by severe study. (The word γράμματα, in accordance with the usual interpretation, means *learning*, not "books," as Kuinoel and others understand it [for, in that case, he would have said βιβλία or βίβλοι. (Meyer).—Tr.]

Ver. 25–27. **I am not mad** [not beside myself].—["*Most noble*, excellent, or honorable—an official title, not a personal description; ch. xxiv. 3." (Alex.).—Tr.]. The apostle denies, with perfect calmness and due respect, but in the most positive terms, that such a reproach is deserved, and declares that his language was (objectively) the language of truth, and (subjectively), that of soberness [self-consciousness, sanity]. Σωφροσύνη here means, *presence of mind, a sound mind*, which is self-possessed, as contradistinguished from a disordered mind.—As an evidence that his statements are objectively true (γάρ), Paul appeals in ver. 26 to Agrippa, who was necessarily acquainted with the facts. The words: **none of these things** [τι τούτων οὐ] refer principally to those facts connected with the life of Jesus and the history of the Christian church, which Paul had mentioned in his discourse. With these—he says—the king is necessarily acquainted, as they were attended with the utmost publicity. ['Εν γωνίᾳ, *in angulo, i. e., clam, occulte*, id. quod ἐν κρυπτῷ, Joh. xviii. 20; Mt. x. 27; Lu. xii. 3. (Kuinoel).—Tr.]. However, he endeavors to win Agrippa for the cause of the truth, not only by appealing to his knowledge, which was derived from public report, but also by appealing to his conscience and heart, ver. 27; he takes hold of Agrippa's faith in the prophets with such tenacity, that the latter can scarcely escape.

Ver. 28, 29. It is indeed possible that for a moment a serious impression was made on the king; still, he immediately replies in derisive terms: *With little effort* (with feeble means) *thou persuadest me to become* [γενέσθαι] *a Christian!* ["The king's reply was: 'Thou wilt soon persuade me to be a Christian.' The words were doubtless spoken ironically and in contempt." (Conyb. etc. II. 306.)—Tr.]. 'Εν ὀλίγῳ does not mean: "in a short time" (Calvin; Wetstein; de Wette [Kuin.; Ols.; Neander; Lange; with, or without, χρόνῳ (Meyer).—Tr.]. Nor does it mean; "almost" (Chrysostom; Luther; Grotius: [Engl. vers.; Beza; *i. e., propemodum, parum abest, quin.*]. It cannot mean the former, on account of ἐν μεγάλῳ, since ἐν μεγάλῳ should, for critical reasons, be preferred [to ἐν πολλῷ of *text. rec.*; see note 18, appended to the text above. —Tr.]. The latter sense ["almost"] would necessarily have been expressed with the genitive ὀλίγου, or with παρ' ὀλίγον [or ὀλίγου δεῖ.]. The correct meaning is given by Oecumenius: [ἐν ὀλίγῳ· τουτέστι] δι' ὀλίγων ῥημάτων [, ἐν βραχέσι λόγοις, ἐν ὀλίγῃ διδασκαλίᾳ] χωρὶς πολλοῦ πόνου [καὶ συνεχοῦς διαλέξεως.]. See Meyer: [Com. *ad. loc.*].—["It is held at present to be unphilological to translate ἐν ὀλίγῳ, *almost*." (Hackett).—"I understand the words of Agrippa thus:—'I am not so easily to be made a Christian of, as thou supposest.' Most of the ancient commentators take the words as implying some effect on Agrippa's mind, and as spoken in earnest; but this I think is hardly possible, philologically or exegetically." (Alford). If a note of interrogation is placed after γενέσθαι, the sense, in accordance with Lechler's and Alford's interpretation of ἐν ὀλίγῳ, will be: 'Canst thou furnish no stronger argument than this appeal to my faith, to induce me to become a Christian?'—Tr.]. This is the second passage in the Acts (see ch. xi. 26), in which the name **Christian** occurs; it is here contemptuously pronounced by one who is not a Christian. But Paul replies with great earnestness and holy ardor: εὐξαίμην ἂν τῷ θεῷ κ. τ. λ., literally: "I could indeed pray to God (namely, if I should follow the impulse of my heart.). [So Winer: *Gram. N. T.* § 42. 1. b.—Tr.].—Καὶ ἐν ὀλ. καὶ ἐν μεγάλῳ, that is: "through little or great means." [Meyer adds the following note, on p. 485 of his Com. "Those interpreters who take ἐν ὀλίγῳ in the sense of *brevi tempore*, here translate, in accordance with the reading πολλῷ: 'whether it be in a shorter or a longer time' (de Wette). Those who take ἐν ὀλ. in the sense of *propemodum*, translate: *non propemodum tantum, sed plane* (Grot.). According to our interpretation (*i. e.*, 'Thou persuadest me with little effort (ἐν *instrum.*) to become a Christian!'), the sense is not affected, whether we read ἐν πολλῷ or ἐν μεγάλῳ."—Tr.]. —**Except these bonds**, says Paul, pointing to the chain by which he had been attached to the soldier who guarded him, but which now hung from his arm.

Ver. 30–32. *a.* **The king rose up.**—Agrippa closed the proceedings by arising from his seat; the procurator and the others, in regular order, followed his example. After they had withdrawn to another apartment, (for ἀναχωρ. does not mean that they simply went aside in the same "place of hearing," ch. xxv. 23), they discussed the case of Paul, and came to the conclusion that the man [ὁ ἄνθρωπος οὗτος, which again is contemptuous (*Con. and Howson*, etc. II. 307, n. 2.)—Tr.] was certainly not engaged in any criminal designs. (Πράσσει is not to be taken in the sense of the aorist or perfect, as Kuinoel supposed, but expresses a judgment respecting his general character and whole life, including the present period.). Agrippa declared, in substance, that Paul could with propriety have been acquitted and discharged (ἀπολελ.), namely at an earlier stage of the proceedings, if he had not appealed to the emperor; as such an appeal at once arrested all judicial proceedings, and removed a case from the jurisdiction of an inferior court.

b. The address of Paul in the presence of Agrippa is one of the longest which Luke has reported; it is, like that which he made on the stairs of the tower of Antonia in Jerusalem, a defence of himself against unjust accusations.

On this occasion, however, he does not address a highly excited Jewish audience, but the most eminent persons of the country—king Agrippa, and the imperial procurator, together with various officers. Hence, the circumstances do not, in Paul's view, require him to demonstrate his *personal* innocence; he accordingly proceeds to vindicate his mission and labors as an *apostle*, and, at the same time, to defend Christianity itself.—The present discourse is distinguished, from beginning to end, by a peculiarly joyful spirit, a lofty tone, and a boldness which was certain of ultimately obtaining the victory. Although it assumes the form of a defence, it is, nevertheless, essentially aggressive in the noblest sense of that term; whereas the address in ch. xxii. was, strictly speaking, defensive in its character. Da Costa, with great felicity, describes the present discourse as a truly royal word of the apostle, pronounced in the presence of hearers to whom the world assigned a royal rank, whereas the defence made at Jerusalem was the word of an humble sinner, whose love urged him to exhort his fellow-sinners to practise the duty of love—the word of one who had formerly been a zealot, addressed to those who still remained blind zealots (*Acts*, II. p. 231.).—But on both occasions he exhibits Christianity in its unity with the old covenant; and on both, too, his own conversion to Christ and the appearance of Jesus on the way to Damascus, which led to that conversion, are the prominent topics of his discourse. The only difference is found in the circumstance that in ch. xxii. he assigns a special value to the communications which he received at Damascus from Ananias, a devout man according to the law, ver. 12, while, in the present case, he does not mention this man, but speaks of the message received from the Lord through him, as simply a revelation of Christ.—We have here the last public testimony which the apostle delivered on the soil of Palestine; it was, moreover, delivered before the most distinguished assembly, in a secular point of view, in the presence of which he had ever appeared—the king, who then ruled over a part of Canaan, the procurator of the Roman emperor, and many military officers and civil magistrates, who occupied the highest positions in social life.

DOCTRINAL AND ETHICAL.

1. The apostle assumes the offensive, in ver. 8, against doubt and unbelief. Instead of restricting himself to a defence of his personal acts, or (in accordance with his usual custom, which, for wise reasons, he observed), of testifying positively to the truth, and addressing his confession to the conscience of his hearers, he suddenly changes his mode, and assails *their* understanding and all their *doubts*. He transfers the war to the enemy's country, and demands that doubt or unbelief should justify itself on rational grounds, if it claims regard. It is true that he does not minutely investigate the subject, but contents himself with a question to which no answer is returned. But he, nevertheless, shows the proper mode in which, when the circumstances are favorable, Christianity may vindicate itself. For doubt and the denial of the truth often proceed merely from prejudices and pretentious axioms, which, when closely examined, are found to be altogether worthless.

2. Paul gives us, in ver. 18, an admirable description of the *operations of divine grace.* His mission had a twofold object: 1. Illumination, or the imparting of knowledge respecting both sin and salvation; 2. Conversion, *i. e.*, a turning of the will from misery to divine aid, from darkness to light, from the dominion of Satan to God. The result of conversion, then, is: 1. Forgiveness of sins, or Justification; 2. The imparting, by grace, of a title to salvation. The personal means by which forgiveness and the inheritance are received, the ὄργανον ληπτικὸν (τοῦ λαβεῖν αὐτοὺς) is, *faith* in Christ—nothing more, but also, nothing less. [There is here an allusion to the doctrine thus stated in the Formula of Concord, p. 687 ult.: "Ad justificationem enim tantum haec requiruntur atque necessaria sunt: gratia Dei, meritum Christi, et fides, etc." The first is called *causa* (justificationis) *efficiens* (impellens interna); the second: *causa meritoria* (impellens externa), *i. e.*, plenaria Christi satisfactio; the third: *causa apprehendens* (ληπτική, organica), *i. e.*, fides salvifica.—Tr.]. And when we view the **forgiveness of sins** in the light in which it is here exhibited, we perceive that Paul distinctly sets forth the doctrine of justification by faith. It should, besides, be noticed that it is only the act of enlightening which is here ascribed to the apostle (ἀποστέλλω, ἀνοῖξαι ὀφ. αὐτ.), whereas the conversion itself is the act of the hearers (ἐπιστρέψαι, intransitive). But even in this aspect a great work is assigned to the human action of a teacher; he is the organ of the redeeming grace of God.

3. The apostle, in this discourse, delivers his testimony in an indirect manner, it is true, but, nevertheless, clearly and emphatically, respecting the *freedom of the human will*, or, in other words, respecting the resistibility of the operations of divine grace. This thought may already be found in the passage to which allusion has just been made, ver. 18 (and comp. ver. 20), in so far as conversion in general is represented as a personal act—as the unconstrained act of the will of the individual. This truth is, however, still more distinctly set forth in Paul's remarks (ver. 19, comp. with ver. 13 ff.) on his own conversion. While he declares that he was not disobedient (οὐκ ἀπειθής) to the Redeemer who appeared from heaven, he indirectly indicates that it would have been *possible* to refrain from obeying the divine will, and to resist it. This possibility is even included in the words addressed to him by the Redeemer, ver. 14, although they have in appearance an opposite meaning: "It is hard for thee to kick against goads!" For this proverbial language is by no means intended to convey the meaning that it had been made absolutely impossible for Saul to offer resistance to the Lord, but only that very painful experiences would inevitably result from any act of resistance which he would commit. That heavenly light was ineffably brilliant; that divine glory humbled human pride; the fulness of power in which the exalted Saviour appeared to Saul, was deeply felt; all these circumstances naturally added to

the glory of the grace of God which sought to win a human soul without restricting its personal liberty, without a single trace of constraint and violence; for that divine grace asked for nothing but a voluntary love, an unconstrained obedience, and a willing surrender of the soul.

4. A threefold question occurs in ver. 23, which is of deep interest in its relation to the Christology of the Old Testament. The question is first proposed: Whether the Messianic prophecy recognizes a *suffering* [as well as a triumphant] Messiah; *i. e.*, whether, in accordance with the promises of the Old Testament, the Messiah was not only capable of suffering, but also was actually subjected to suffering in his walk and labors—or whether the contrary was the case. The latter—the negative—accorded with the traditional opinions of the Jews. But the former—the affirmative—was asserted from the beginning in the predictions of Jesus concerning his sufferings (Matth. xvi. 21, and elsewhere, ὅτι δεῖ—παθεῖν), and in his discourses after the resurrection (*e. g.*, ἔδει παθεῖν τὸν Χριστόν, Luke xxiv. 26, and comp. ver. 46).—Secondly: Whether the Messiah would be the first of the resurrection of the dead; comp. Luke xxiv. 46. The word πρῶτος here claims special attention; it cannot be understood in its full meaning unless we connect with it the view which Paul himself more fully develops in 1 Cor. xv. 20 ff.; ver. 45 ff.; Rom. v. 17, 18, namely, that Christ, the second Adam, begins a series of developments of life and resurrection for the benefit of mankind. This circumstance is another indication of the Pauline genuineness of the discourses ascribed in THE ACTS to the apostle, although it has hitherto been scarcely noticed.—Thirdly: Whether the Messiah, as the suffering and risen One, would proclaim salvation both to Israel *and* to the Gentiles. This thought very forcibly reminds us of those which the risen Saviour expressed in Luke xxiv. 47, compared with the preceding verse. There can be no doubt that the universality of Christianity is here primarily set forth, and that, as far as the Messianic prophecies are concerned, it is supported by a number of passages in the prophets.

5. To the reproach that he manifests extravagance and madness, Paul replies with the assurance that he is speaking words marked by truth and self-consciousness. The truth of divine revelation is demonstrated, in addition to other evidences, by the just proportions and the sound judgment which the form in which it is conveyed, assumes—truth, not without soberness [of judgment], but also, soberness, not without truth. If we should regard sobriety of judgment and due or rational proportions as the *sole* and unconditional criteria of truth, we would soon, in an arbitrary manner, curtail and dilute the truth itself.

HOMILETICAL AND PRACTICAL.

VER. 1. **Thou art permitted to speak for [concerning] thyself.**—Although the apostle was permitted to speak in his own defence, he availed himself of the opportunity to defend the honor of Jesus Christ alone. He here furnishes an important criterion by which the servants of Christ may be distinguished from false teachers. It is the sole object of the latter, in all their public discourses, to speak for themselves, to display their skill, to gain popular favor. But the sentiments of an upright man, such as John was, are thus expressed: "Christ must increase, but I must decrease." [John iii. 30]. (Ap. Past.).—**Then Paul stretched forth his hand, and answered for himself.**—May Paul, who, with the chain hanging from his arm, stretches forth his hand, and bears witness of the grace which he had received, open the mouth of every preacher, and the ear of every hearer! (Williger).—While Paul stretched forth his hand, he approached the king, and sought to reach his heart. (Besser).

VER. 2. **I think myself happy, king Agrippa**, etc.—Paul gladly availed himself of this opportunity, and confidently hoped that a favorable result would be produced. The Christian does not solely look to the actual and future result, but gratefully avails himself of every opportunity which God affords, for performing a present duty. (Rieger).—The apostle was very happy when he received permission to speak in the presence of king Agrippa; but the reason is also distinctly stated. He rejoiced, not on account of the honor of addressing a king, nor because an opportunity was afforded for assailing his enemies and taking revenge, but because he was thus enabled to proclaim the truth of Jesus in a public manner, and solemnly bear witness to it in the presence of Agrippa, to whom the circumstances of the Jewish nation, the promises made to the fathers, and the history of Christ were not unknown. Hence it appears not only that Paul's happiness consisted in preaching Christ on every occasion, and that this privilege made even bondage or imprisonment welcome, but also that he very diligently and judiciously availed himself of every opportunity which was offered for proclaiming and glorifying the name of Jesus. (Ap. Past.).

VER. 3. **Wherefore I beseech thee to hear me patiently.**—The introduction, like the whole discourse, is characterized by a spirit of humility which exhibits no trace of servility, by a fearlessness which is without arrogance, by vigor without passion and resentment, by gentleness without weakness, by prudence without cunning, and by simplicity without awkwardness.

VER. 4, 5. **My manner of life - - - I lived a Pharisee.**—It was observed above, on ch. xxii. 3 [HOMILET.], that a man might do the works of the law, and suppose that he was zealous toward God, and, nevertheless, might continue to be an enemy of Christ. But we may now remark, on the other hand, in answer to those who imagine that the best ministers are sometimes those who once were dissolute students, that Paul's case by no means sanctions this view. Even if he was an enemy of Christ during the period of his unbelief, he was, nevertheless, a friend of virtue, as far as his knowledge extended, a member of the strictest Jewish sect, and, according to the law, blameless [Phil. iii. 6]. He did not sacrifice his youthful years and strength, in carnal lusts, to Satan. We have no authority for assuming that persons of this description are very readily converted. The rite of ordination does not change, nor does a black coat convert, the heart. (Ap. Past.).

VER. 6, 7. **The hope of the promise**, etc.—When the apostle speaks of his former mode of serving God, as a Pharisee, he does not indeed conceal the unholy zeal by which he had then been controlled; still, he also distinctly mentions a pure element which he was able to retain, namely, the faith and hope of the resurrection. The Jews, on the other hand, by the rage with which they now assailed the Gospel of Christ, destroyed their own religion received from the fathers, and, in reality, rejected all the additional gifts which the God of their fathers was willing to bestow. (Rieger).

VER. 8. **Why - - incredible - - that God should raise the dead?**—This is a question addressed to the conscience of all who deny the resurrection, and is intended to urge them to examine the foundation, or, rather, the want of a foundation, of their unbelief.

VER. 9-12. **I verily thought - - that I ought to do many things contrary to**, etc.—Paul must have perceived that a special blessing attended his practice of referring to his own case, as that of a grievous sinner, on whom, nevertheless, God had conferred abundant grace—and as that of a bloodthirsty persecutor, who had now become a joyful confessor of his Saviour. He had already referred to it in ch. xxii. 4 ff.; again he mentions it here, in the presence of Agrippa, and a third time speaks of it in 1 Tim. i. 12-14. Little as he was accustomed to speak of and for himself, he becomes copious when he recurs to this subject. The blessed change which Jesus had effected in his soul, was, to him, a perpetual miracle; he could not forget the grace which had been granted to him. He tells to Jews and Gentiles, to kings and princes, all that God had wrought in him. He assigns in 1 Tim. i. 16 his reason for speaking of it to all men: "For a pattern to them which should hereafter believe on him to life everlasting." Blessed is that teacher, who not only by his words, but also by his example, teaches and preaches, guides and edifies his hearers. (Ap. Past.).

VER. 13. **At midday - - I saw a light from heaven, above the brightness of the sun.**—The first ray of light, with which our conversion began, is worthy of eternal remembrance and gratitude, 2 Cor. iv. 6. (Starke).—If the face of Christ 'did shine as the sun', even while he abode on earth in the state of humiliation, Matth. xvii. 2, how much more brightly it would shine, when he assumed all power and authority in heaven. Rev. i. 16. (id.).

VER. 14, 15. [**I am Jesus**, etc.—**It is hard for thee**, etc.—On these words see the HOM. and PRACT. remarks by Gerok, above, on ch. ix. 5.—TR.].

VER. 16, 17.—**But rise**, etc.—'The Lord killeth and maketh alive—he bringeth low, and lifteth up.—He raiseth them that are bowed down.' 1 Sam. ii. 6, 7; Ps. cxlvi. 8. (Starke).—The same evangelical word was addressed to the three disciples on the holy mount, when they heard the voice out of the cloud, and fell on their face, Mt. xvii. 7. And Saul, too, arose, in order to stand, by the power of Jesus Christ, unto this day, ver. 22. (Besser).—**To make thee a minister and witness**, etc.—This is a glorious representation of a truly divine ordination to the ministry. Here observe: I. A genuine ordination is a divine work. Prayer, and the imposition of hands are not of themselves sufficient to change an unconverted and worldly-minded man into a faithful witness of Jesus. It is, first, necessary that the Lord should heal him internally, anoint, and ordain him; Jesus alone can impart the needed ability to stand, to witness, and to minister. II. Jesus does not appoint Paul to be an eminent bishop and an ecclesiastic of high rank, but, when He assigns to him the highest spiritual dignity of the apostolic office, makes him a witness and a *servant* ["minister," ὑπηρέτην.]. The Lord promises him no comforts, no titles of honor, no riches; but, to bear witness of Him, to be His servant, amid toils and labors, persecutions and tortures—such is the apostolic office, the highest dignity of the disciples of Jesus. How unlike ecclesiastics of rank in our day are, in many cases, to this ordained witness of Jesus! III. Christ makes Paul a witness, not only of those things which he had now already seen, but also of those in which He would yet appear to him. Thus a faithful servant of Jesus should always make progress. Our earlier experience of the grace of Jesus must be daily renewed and re-animated by new experiences of His saving grace, so that our witness may ever be active and vigorous. IV. The Lord Jesus, at the same time, bestows a safe-conduct or passport at the ordination, by promising that while Paul labors as a witness and servant, He will be a protector and "deliverer," ver. 17. A faithful witness of Jesus may always entertain the assurance that when the Lord employs him, He always has the ability and the will to be a Protector. (Ap. Past).—The Lord faithfully remembered the promise which he gave to his apostle. The work to which He originally called Paul, and the words which He addressed to him at the beginning, have now, after twenty-four years of apostolical labors, been abundantly established, before many thousands of persons who were saved, and before still more numerous enemies who were subdued. (Besser).

VER. 18. **To open their eyes**, etc.—Behold here a complete plan or sketch of the New Testament office of the ministry. Its objects are: I. The instruction of men—"to open their eyes"; II. Their conversion—"to turn them," etc.; III. Their forgiveness—"that they may receive forgiveness of sins;" IV. Their salvation—"inheritance among, etc."; and, V. Faith is the means by which such results are produced—"by faith, etc."

VER. 19. **Whereupon - - - I was not disobedient.**—Not even Paul's conversion was irresistible. (Bengel).—Paul ascribes his obedience to the divine character of the appearance which he had seen, but especially, (if we also refer to the words which immediately precede), to the nature of the precious office which was intrusted to him. He could not resist this heavenly call—he says—because this precious office was conferred on him by divine authority—an office by which many thousands of benighted souls were to be enlightened and made partakers of the inheritance of the saints in light [Col. i. 12]. Surely, if all teachers would diligently consider what eternal glory they could give to God, and

how great a salvation they could secure for themselves and for others, they would become more diligent, more faithful, and more obedient. (Ap. Past.).

Ver. 20. **But shewed first unto them of Damascus**, etc.—Precisely where we may have given the greatest offence, we should begin to remove it (Starke).—The apostle brought forth such abundant fruits, because he began to labor as soon as he received the call. Our strength is impaired by delay. (Ap. Past.).—**That they should repent and turn to God**.—Without repentance, Christ avails us nothing; but, on the other hand, there can be no genuine repentance, without Christ. It is only the evangelical preaching of repentance, that produces fruit. (From Ap. Past.).

Ver. 21. **For these causes the Jews caught me in the temple**.—A teacher who desires to have the testimony of his own conscience that he is faithful to God, must at all times be ready even to die as a martyr for all the truths of the Christian religion, especially for the doctrine of repentance and conversion, and of works meet for repentance; let him never consent to suppress such truths for the sake of pleasing men. (Starke).

Ver. 22. **Having therefore obtained help of God**.—Here was the triumph of the faith of a witness of Jesus, who dreaded no labors and no sufferings, in his zeal to obey the call of his Lord. Herein he gloried, amid the shame of his bonds. Who can, with truth, employ the same language? (Ap. Past.).—**Continue unto this day, witnessing**, etc.—Paul rejoices that he continues unto this day; but he also assigns the reason—that he might bear witness. It is right and just that we should thank the Lord for prolonging our lives, and sustaining us amid so many dangers and evils. But the continuance of our life could be no real benefit and joy, if it were devoted to any other purpose than that of diligently serving our Saviour. (id.).—**Saying none other things than those which the prophets**, etc.—He exhibited the same order of salvation to small and to great, to the lofty and the low, and taught nothing but that which was revealed in the word of God. He preached Christ, and set him forth alike in his humiliation and in his exaltation, ver. 23; he sought to gain both Jews and Gentiles, ver. 23. He exhibits, in every aspect, an image of a faithful teacher, which is worthy of imitation. (id.).

Ver. 23. **That Christ should suffer - - should rise from the dead, and should shew light unto - - the Gentiles**.—These are the three chief points in the writings of the prophets: The sufferings of Christ—His resurrection,—and, The publication of these truths among all nations; and precisely these three were, most of all, unwelcome to the Jews. The first gave them offence; the second was denied by them; and the third awakened their envy. (Starke).

Ver. 24. **Paul, thou art beside thyself**.—The world deems men to be prudent while they are mad, and to be mad when they cease to rave, and become prudent. As long as Saul raved and raged, he was regarded as a prudent and able man; but when he was made acquainted with his madness, and had become a Christian, men believed that he was a madman. A change will, however, yet take place, and worldly men will say of the righteous: "We fools accounted his life madness; how is he numbered among the children of God, and his lot is among the saints!" Wisdom of Sol. v. 4, 5. (Lindhammer).—Was this, then, all that Paul gained—to be regarded as a madman! Observe how a worldly-minded man, such as Festus was, could not conceive that any one of sound mind would entertain such a faith, and venture his life in defence of it. When he cannot accuse a disciple of Christ of hypocrisy, because he too plainly perceives the evidences of sincerity, the only expedient that remains is, to ascribe the whole to a disordered mind. Festus professes to know even the causes of the latter: "Much learning doth make thee mad." Charges of the same kind are still made in our day. When a preacher receives the gift of wielding the sword of the word with ability, the world is not unwilling to concede, that, to a certain extent, he does possess talent, but alleges that he preaches the Gospel only for the purpose of displaying his skill. And yet, we are surely not actors; and, as little is it madness, when, in the name of the living God, we speak of eternity, of a Saviour, or of the resurrection. Such words are rational and true, and are supported by the eternal truth of God: and nothing more unequivocally demonstrates their truth than precisely the opposition of the human heart. (Palmer).—How often we hear, in the present day, the language of this wisdom of Festus, to which the preaching of the cross is foolishness. A childlike and simple faith in the whole revealed truth of the Scriptures, is represented as belonging to the narrow-mindedness of old times; the doctrine of justification by faith in the merits of Christ, is called a pagan, sanguinary, theology, etc. When any one begins to occupy himself earnestly and seriously with the duties of religion, and breaks the ties which had bound him to the world, he is pitied as a man whom religious melancholy has betrayed into extravagances, and whose mind has become affected by the excessive study of the Bible. Did they not blaspheme the gracious influences of the pentecostal Spirit, and accuse the disciples of being intoxicated (Acts ii. 13)? Did they not say even of Christ: 'He hath a devil, and is mad'? (John x. 20). (Leonh. and Sp.).

Ver. 25, 26. **I am not mad, most noble Festus**.—Paul did not reply to Festus in harsh and mocking terms, but modestly represented that the reproach was undeserved; he referred to the fact that the whole history of Jesus was generally known, as the events of His life had not occurred in a corner, but had been exhibited to the eyes of the world. He also appealed to the testimony and the conscience of Agrippa; he boldly spoke in the presence of Festus as a man in full possession of his senses and filled with the joy which his faith imparted. He taught, from the fulness of a heart which divine grace had convinced and blessed, that Christianity is no fable, and that faith is not madness. Faithful teachers should study this example, and imitate it, both when they encounter scoffers of religion in society, and when duty requires them to bear witness in their writings against scoffers

and free-thinkers. (Ap. Past.).—**I speak forth the words of truth and soberness** (Luther's version: "I speak true and rational words"). The words which he pronounced were true; the manner in which he pronounced them, was rational. (Besser).

VER. 27. **King Agrippa, believest thou the prophets?**—Paul, who had studied psychology in the school of the Holy Ghost, at once perceived the secret spark of a tendency to believe the word, which glimmered in the heart of Agrippa. Impelled by hope, and by his love for the king of the Jews, he boldly addresses a question to the heart and conscience of the latter, not yet despairing of success in his attempt to conduct him, through the means of the predictions of the prophets to Christ, the true King of Israel. Those are the true court preachers who are not deterred by the star *on* the breast of the prince, from inquiring whether the heavenly morning star is also shining *in* his breast. (Leonh. and Sp.).

VER. 28. **Almost thou persuadest me. [With little effort** (Luther: "Not much is wanting, etc.").]—"With little effort thou persuadest me to become a Christian!" Agrippa means: 'It seems that you expect to make a Christian of me by a short process; I should, however, think that something more is needed in order to persuade a king of the Jews to become a Christian.' (Besser).—These words seem indeed to be uttered in a mocking tone; and yet, while the king jested, he was not easy at heart. He was inwardly moved, but, as a statesmen, wished to conceal his emotion. Such "Almost-Christians" are still numerous, even in our day. The world would willingly be saved, if it were not for the words: 'Strive to enter in at the strait gate, etc.' Lu. xiii. 24. (Starke).—How often we, too, have been near the kingdom of heaven! We had almost passed from darkness to light, from unbelief to faith, from sin to repentance, from inward trouble to peace, from the world to God. The heart was touched, the mind enlightened, the will aroused; the hour was favorable—the hour of grace, which might have decided on our blessed eternity; not much was wanting. But the little that *was* wanting, we would not yield; we could not part from some object which we prized; there was some favorite sin, which we could not abandon. Our thoughts were again diverted from the subject, a temptation presented itself—and the hour of grace passed by; the treasure which we had almost grasped, was again lost, and again were we far from the Lord.

VER. 29. **And Paul said, I would to God, that not only thou**, etc.—When Agrippa had uttered the light jest, Paul replied with deep and holy earnestness.—What sorrow and pain, what holy zeal for the honor of the Lord, those bold words express! That love, which so ardently desired the salvation of all, sought to fan into a bright flame the feeble spark of faith which glimmered in the answer of Agrippa. Paul gives an assurance even to those who stood at a greater distance—to Festus and the other persons of rank—of his intercessory love, and kindly and urgently invites them not to allow the hour of grace to pass away unimproved. (Leonh. and Sp.).—What various sentiments with respect to the Gospel of Christ were entertained by those who were now assembled in this 'place of hearing' (ch. xxv. 23)! Paul, living solely by the faith of the Son of God [Gal. ii. 20]—Agrippa, touched—Bernice, more indifferent—Festus, still less moved. How gladly Paul would have conducted them all to that blessedness, which he derived from his holy faith! (Rieger).—Much was wanting in the case of Festus—little, in that of Agrippa. But Paul teaches that the grace of God can remove every hinderance to faith, whether small or great; and he expresses his earnest desire that Festus, as well as Agrippa, and all who heard him, might surmount every obstacle, accept the offered grace, and enter into fellowship with Christ. Thus a witness of Jesus does not allow himself to be discouraged, but even in the case of the worst scoffers and the most hardened men, still hopes that they will be converted, and become partakers of the grace of God. (Ap. Past.).

VER. 30. **And when he had thus spoken** [see note 19, appended to the text, above.—TR.], **the king rose up.**—The king could listen no longer to the man before him, who spoke with increasing boldness; the smile died away on his lips, and he abruptly put an end to the proceedings. (Besser).—Faithful servants of Jesus are grieved when they perceive that their discourses produce no other fruit than that the hearers say: 'The preacher is a good man—or—He is a devout man—or—He has spoken well.' And yet, such is here the experience of the holy apostle. After he had testified of Jesus with the utmost sincerity, joy and power, and had with so much confidence opened his heart to all the hearers, whose salvation he earnestly desired, they all arose, conversed together, and at last said: 'That is a good man.' Should they not have learned much more, on far more important subjects, from his discourse? Such is the world. (Ap. Past.).

ON THE WHOLE CHAPTER.—*The apostle Paul's remarkable experience of life*, ver. 1-18: I. His conduct as a Jew, ver. 4, 5; and, II. Now, the enmity of the Jews, ver. 6-8; III. His opposition to Jesus, ver. 9-12; and, IV. Now, his wonderful conversion, ver. 13-18. (Lisco).—*The calling of Paul:* I. The Lord overpowers the obdurate spirit of his enemy, ver. 5-15; II. He converts the subdued enemy into a blessed servant, ver. 15-18. (id.)—*That the faith of those who are converted is even yet to bear fruit similar to that which appears in the conduct of the apostle Paul:* I. By earnestly calling on the unconverted to repent, ver. 19, 20; II. By boldly bearing witness of Christ, ver. 21-23. (id.).—*The impressions which a Christian receives, when he surveys his life in the light of revelation:* I. He looks back to the time spent in the service of sin; II. He looks upward to that grace which took away his sins; III. He looks forward to that glorious home, to which his renewed life aspires. (id.).—*How does the power of the divine word manifest itself in the case of those who perish?* I. By attracting them to itself. The word acts on them. (*a*) It reveals to the worldly-minded man a higher world, hitherto unknown to him, on which he gazes with astonishment. Festus exclaims:

'Paul, thou art beside thyself!' ver. 24. (*b*) Where the word of God discovers traces of an earlier divine life, it attaches itself to these, and calls up remembrances of a time when faith existed in the soul. 'King Agrippa, believest thou—? I know that thou believest,' ver. 27. It revives the earlier love, for the purpose of establishing anew, by its aid, the faith that had yielded, ver. 26–28. It inspires respect for all who are sincere believers, ver. 29, 31, 32.—II. By repelling them. They resist the influence of the word. (*a*) The worldly-minded man soon persuades himself that a fervid zeal in the cause of that which is exalted and divine, is only religious enthusiasm, or fanaticism. (Festus, ver. 24). (*b*) Better impulses and emotions are suppressed, and succeeded by levity and indifference. (Agrippa, ver. 28–32). (id.).—*Paul and Agrippa:* I. Paul's holy zeal—Agrippa's levity and mockery; II. Paul's joyful assurance of faith—Agrippa's lamentable want of decision; III. Paul's apostolic and overflowing love—Agrippa's affected indifference. (Leonh. and Sp.).—'*Why should it be thought a thing incredible with you, that God should raise the dead?*'—*a question addressed to the conscience of all who deny the resurrection:* I. Is it the pride of a mind of limited powers, which rejects all that it cannot comprehend? II. Is it the despondency of a faint heart, which will not believe in the infinite power of the Creator? III. Is it the agony of an evil conscience, which dreads eternity and the judgment?—*The three narratives of Paul's conversion,* or, *The visitations of divine grace are never forgotten by the children of God:* the narrative is furnished thrice (ver. 12–18; ix. 1–22; xxii. 3–21), so that it may, I. Give eternal praise to the Lord—to his wonderful power, and his wonderful love; II. Furnish a salutary admonition to the children of God—reminding them of the sins which they committed, and of the grace which was granted to them; III. Be an abiding monitor for the world—rebuking sin, and inviting men to enter the way of salvation. (Compare the Hom. and Pract. remarks on ch. ix. and ch. 22).—*The blessed work which the office of the ministry of the word performs for sinners,* ver. 18: I. To open their eyes to the light of truth; II. To turn their hearts from the works of darkness; III. To give peace to their conscience, by the forgiveness of sins; IV. To sanctify their walk, and prepare them to become partakers of the inheritance of the saints in light.—*Paul, a model, as a noble witness of God,* ver. 22, 23: I. By whose aid he bears witness; by that of the Lord, whose strength is made perfect in his weakness [2 Cor. xii. 9]: 'Having therefore obtained help of God, etc.,' ver. 22. II. In whose presence he bears witness; in that of all who have ears to hear: 'witnessing both to small and great—a light unto the people (of the Jews), and to the Gentiles,' ver. 22, 23. III. To whom he bears witness; to Christ, who was promised and had come, who was crucified and is risen: 'Saying none other things than, etc.,' ver. 22.—'*Paul, thou art beside thyself: much learning doth make thee mad!*'—*language, which admonishes all preachers of the Gospel to examine themselves:* I. Whether their doctrine does not betray any unscriptural extravagance; II. Whether carnal passion does not mingle with their zeal: III. Whether their eloquence is not, in part, sustained by unspiritual arts.—'*Paul, thou art beside thyself!*'—*the judgment which the worldly-minded man usually forms of the people of God:* I. He thinks that he can overwhelm them by representing their child-like Christian faith as narrowness of mind, their devout Christian life as religious melancholy, and their joyful Christian hope as fanaticism. But, in reality, II. The worldly-minded man condemns himself; for he exposes his own poverty of spirit, which cannot understand divine things—his hardness of heart, which pays no attention to the admonition of the Holy Ghost—and the miserable state of his soul, which cannot conceive the blessedness of the children of God. —*Who is beside himself? Paul or Festus? The Christian, or he who is not a Christian?* I. Is the Christian beside himself, whose faith is established on the infallible revelations of God in the Scriptures and in the experience of the heart, or rather he who, without examination, blindly denies all that he cannot comprehend, or touch with his hands? II. Is the Christian beside himself, who regulates his life according to the commands of God, and walks securely in the narrow way of sanctification, or rather he who is the sport of his passions, and who staggers along the broad road that leads to destruction? III. Is the Christian beside himself, whose hope is fixed on an eternity, which, amid all the changes of time, appears steadily before his view, or rather he who seeks for happiness in the transitory things of this life—a life which passes away like a dream, and leaves nothing behind but a terrible awakening?—*That Paul was fully justified in saying: 'I speak forth the words of truth and soberness'* (ver. 25): I. Proved from the past history of the church of Christ; for these words of Paul abide unto the present day, whereas the wit of Festus has long since become silent; II. Confirmed by the prompt assent of every honest heart, which still derives its most cheerful light, its greatest strength, and its richest consolations from these words; III. Demonstrated hereafter, on the great day of eternity; for heaven and earth will pass away, but the word of God endureth for ever.—'*King Agrippa, believest thou?*'—*a solemn question, suited to the courts of kings:* I. Exhorting princes and nobles to seek the salvation of their souls; II. Exhorting court preachers to fulfil their duty with fidelity.—*Paul and his princely hearers,* or, *The various positions which men assume with respect to Christian truth:* I. Festus, who altogether rejects it, saying: 'Paul, thou art beside thyself;' II. Agrippa, who partially inclines to it, saying: 'Almost thou persuadest me;' III. Paul, whose life is bound up in it [Gen. xliv. 30], saying: 'I would to God, etc.,' ver. 29.—*When does a sermon really benefit us?* I. When it convinces, and does not merely "persuade" us; II. When it wins us altogether, and not "almost;" III. When it influences not only an individual, but "all that hear."—*The dangerous expression: 'Almost* [With little effort]:' dangerous, for it, I. Encourages the delusion that it is easy to enter into the kingdom of heaven; II. Increases our responsibility, if we had been 'not far from the kingdom of God,' and, nevertheless, did not enter

in.—*The curse of lukewarmness in matters of religion:* the lukewarm are, I. An abomination unto the Lord, who demands the whole heart. 'Because thou art lukewarm - - - I will spew thee out of my mouth' [Rev. iii. 16]; II. The derision of the world, which wantonly sports with them; III. A torment to themselves, without strength or comfort.—*The men of rank who had listened to the discourse of Paul*, ver. 30–32: I. Apparently, a gracious dismissal of the upright servant of the Lord; II. In reality, a decorous flight before the word of divine truth.—[Ver. 27. *The faith of king Agrippa:* I. Historical notices; (*a*) his life; (*b*) his character. II. The nature of his faith; (*a*) he was indebted for it merely to his birth and education; (*b*) it did not possess that power which is derived from personal religious experience; III. Its real value; (*a*) it withheld him from no sins; (*b*) it did not attach him to Christ; IV. The lessons which it affords; (*a*) faith in the divine origin of our holy religion may be professed even by the unconverted; (*b*) the vast difference between a living and a dead faith.—Tr.]

SECTION IV.

THE APOSTLE'S JOURNEY BY SEA FROM CESAREA TO ROME.

Chapter XXVII. 1—XXVIII. 15.

A.—THE VOYAGE TO ITALY, AND ITS DANGERS, BUT ALSO THE DIVINE PROTECTION GRANTED TO THE APOSTLE AND THOSE WHO WERE WITH HIM. THE SHIPWRECK, AND THE ESCAPE FROM DEATH AT THE ISLAND OF MALTA.

Chapter XXVII. 1–44.

1 And [But] when it was determined [resolved] that we should sail into [to] Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of 2 Augustus' band [to a centurion named Julius, of the Augustan band]. *And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* [We embarked, then (δὲ), in a ship of Adramyttium, which was about to sail[1] to the places [τόπους] in Asia; and we put to sea,] Aristarchus, a Macedonian of Thessa-3 lonica, being with us. *And the next *day* we touched [landed] at Sidon. And Julius courteously entreated Paul [treated Paul with kindness], and gave *him* liberty 4 [permitted him] to go[2] unto his friends to [friends and] refresh himself. *And when we had launched [put to sea] from thence, we sailed under Cyprus, because the winds 5 were contrary [to us]. *And when we had sailed over [through] the sea of [sea, along (the coast of)] Cilicia and Pamphylia, we came to Myra[3], *a city* of Lycia [to Myra in Lycia].

6 *And there [There] the centurion found a ship of Alexandria [which was] sail-7 ing into [to] Italy; and he put us therein [us on board of it]. *And when we had [But we] sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, [and with difficulty reached the region of Cnidus; but as the 8 wind did not allow us to land,] we sailed under Crete[4], over against Salmone; *And, hardly [with difficulty] passing it, came unto a place which is called the [*om.* the] Fair Havens; nigh whereunto was the city *of* Lasea[5].

9 *Now when much time was spent, and when sailing was now [was already] dangerous, because [also, καὶ] the fast was now already [was now] past, Paul admonished *them*, 10 *And said unto them, Sirs [Ye men, Ἄνδρες], I perceive that this [the, τὸν] voyage will be [will terminate, μέλλειν ἔσεσθαι] with hurt[6] [injury] and much damage, not 11 only of the lading [cargo[7]] and ship, but also of our lives. *Nevertheless [However, δὲ] the centurion believed the master [steersman] and the owner of the ship [ship-12 owner], more than those [the, τοῖς] things which were spoken by Paul. *And [But] because the haven [harbor] was not commodious [suited] to winter in, the more [greater] part advised [resolved] to depart thence also[8], if by any means [if perhaps, εἴπως] they might attain to Phenice [might be able to reach Phoenix], *and there* to winter [and

winter there]; *which is* a haven of Crete, and lieth toward the southwest and north-
13 west. *And when [as] the south wind blew softly, supposing that they had obtained their purpose, looosing [setting sail] thence, they sailed close[9] by [close along the coast
14 of] Crete. *But not long after [this,] there arose[10] against it [against the ship] a
15 tempestuous wind, called Euroclydon [which is called Northeasterly[11]]. *And when [Now as] the ship was caught [carried along], and could not bear up into [against]
16 the wind, we let *her* drive [wind, we gave her up, and were driven onward]. *And running under a certain [But when we came near to a small] island which is called Clauda[12], we had much work to come by [much difficulty in obtaining control of] the
17 boat: *Which when they had taken [raised] up, they used helps [aids], undergirding the ship; and, fearing lest they should fall into the quicksands [should be driven
18 upon the sand-banks], strake sail [lowered the tackling], and so were driven. *And we being exceedingly tossed with a tempest [And as we suffered exceedingly from the storm], the next *day* they lightened the ship [they threw merchandise overboard];
19 *And [on] the third *day* we[13] cast out with our own hands the tackling [the furniture]
20 of the ship. *And [Now (δὲ)] when neither sun nor stars in [for] many days appeared, and no small [slight] tempest lay [pressed] on *us*, all hope that we should be saved was then [all hope that our lives would be saved was at last (λοιπὸν)] taken
21 away. *But after [a] long abstinence [from food], Paul stood forth in the midst of them, and said, Sirs, [Ye men], ye should have hearkened unto me, and not have loosed [sailed] from Crete, and to have gained this harm and loss [Crete; ye would thus have
22 avoided this injury and this damage]. *And now I exhort you to be of good cheer: for there shall [will] be no loss of *any man's* life among you, but [only that] of the
23 ship. *For there stood by me this night the [an] angel of God, whose I am, and
24 whom I serve, *Saying, Fear not, Paul; thou must be brought before Cesar [must stand before the emperor]: and, lo, God hath given thee all them that sail with thee.
25 *Wherefore, sirs [ye men], be of good cheer: for I believe God, that it shall [will] be
26 even as it was told me. *Howbeit [Yet (δὲ)] we must be cast upon [be wrecked at] a certain island.

27 *But when the fourteenth night was come[14] [came], as we were driven up and down in Adria [in the Adriatic sea], about midnight the shipmen [mariners] deemed [conjectured] that they drew near to some country [that some land was approaching them];
28 *And sounded, and [heaving the lead, they] found *it* twenty fathoms [deep]: and when they had gone a little further, they sounded again, and found *it* [deep; after a
29 short interval they again cast the lead, and found] fifteen fathoms. *Then fearing lest we [lest they, ἐκπέσωσιν][15] should have fallen [should be wrecked] upon rocks, they cast four anchors out of [at] the stern, and wished for the day [wished that day
30 would come]. *And as the shipmen were about [But when the mariners sought, ζητούντων] to flee out of the ship, when they had [ship, and] let down the boat into the sea, under colour as though they would have cast anchors out of [on the pretext
31 that they were about (μελλόντων) to let go anchors at] the foreship, *Paul said to the centurion and to the soldiers, Except these [If these do not] abide in the ship, ye can-
32 not be saved. *Then the soldiers cut off [cut away] the ropes of [from] the boat, and
33 let her fall off. *And while the day was coming on [But until it began to be day], Paul besought [exhorted] *them* all to take meat [nourishment], saying, This day is the fourteenth day that ye have tarried [waited] and continued fasting, having [and have]
34 taken nothing. *Wherefore I pray [exhort] you to take[16] *some* meat [nourishment]; for this is for your[17] health [preservation, σωτηρίας]: for there shall not a hair fall from the head of any of you [for not a hair of the head of any one of you will perish[18]].
35 *And when [When] he had thus spoken[19], he took bread, and gave thanks to God in presence of them all; and when he had broken it, he [all, broke it, and] began to
36 eat. *Then were they all of good cheer, and they also took *some* meat [took nourish-
37 ment. *And [But] we were[20] in all in the ship two hundred threescore and sixteen
38 [two hundred and seventy-six] souls. *And [But] when they had eaten enough, they
39 lightened the ship, and cast out the wheat [grain] into the sea. *And [But] when it was day, they knew not the land: but they discovered a certain creek [inlet] with a shore [beach], into the [*om.* the] which they were minded [they resolved[21]], if it were
40 possible, to thrust in [drive] the ship. *And when they had taken up the anchors

[Therefore, cutting away the anchors], they committed *themselves* unto the sea [they let them fall into the sea[22]], and loosed the rudder bands [and, at the same time (ἅμα) loosened the fastenings of the rudders], and hoised [hoisted] up the mainsail [fore-
41 sail[23]] to the wind, and made toward the shore [beach]. *And [But] falling into a place where two seas met [which had the sea on both sides], they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves [broken by the violence (*om.* of the
42 waves)[24]]. *And the soldiers' counsel was [But the soldiers formed the resolution] to kill the prisoners, lest any of them should swim out and escape[25] [that no one might
43 escape by swimming]. *But the centurion, willing [The centurion, however (δὲ), wished] to save Paul, [and] kept them from *their* purpose; and commanded that they which [who] could swim should cast *themselves* first *into the sea* [water], and get to
44 land: *And the rest, some [partly] on boards, and some [partly] on *broken pieces* [on pieces] of the ship. And so [thus] it came to pass, that they escaped all [they all came] safe to land.

[1] Ver. 2. The dative singular *μέλλοντι*, which is found in the Alex. [A.] and Vat. [B.] manuscripts, [and also in Cod. Sin.], as well as in twenty minuscules and several versions, should be preferred to the nominative plural *μέλλοντες* [of *text. rec.*], which is found in the two latest uncial manuscripts [G. H.]; the latter was introduced [by copyists] to suit *ἐπιβάντες*. [This is also Meyer's opinion. The Vulgate, as usually printed, has *incipientes*, but some manuscripts read *incipientem*, agreeing with *navem*, thus sustaining *μέλλοντι*.—Knapp, Lach., Tisch., Born., and Alf. (WINER: *Gr. N. T.*, § 32. 1 ult.) adopt the sing. De Wette prefers the nom. plur., as it is apparently the more difficult reading.—TR.]

[2] Ver. 3. [*πορευθέντα*, of *text. rec.*, with G. H., and retained by Alf., is changed into *πορευθέντι* by Lach. and Tisch., in accordance with A. B., and also Cod. Sin.—De Wette here, too, regards the dative as a later correction; Meyer, who agrees with him, thinks that it was made to suit *ἐπέτρεψε*.—TR.]

[3] Ver 5. [The *text. rec.* exhibits the form Μύρα (acc. pl.), with G. and Cod. Sin., most minuscules, and some church fathers.—A. reads Λύστρα; B. Μύῤῥαν, which Lach. and Tisch. adopt; H. Μοιρων; Vulg. *Lystram*. Alford, who retains the form Μύρα, remarks: "The various readings merely show that the copyists were unacquainted with the place." See the EXEG. note below.—TR.]

[4] Ver. 7. [The margin of the Engl. Bible offers the form *Candy, i. e., Candia*, the modern name. (Wicl., Rheims: *Crete*; Tynd., Cranm. and Geneva: *Candy*).—TR.]

[5] Ver. 8. [The form in *text. rec.* is Λασαία, found in G. H., which Alf. retains; A. reads Ἄλασσα, which Lach. adopts; B. Λασέα, which Tisch. prefers; Cod. Sin. read originally: εγγυς πολις ην Λασσεια, which C altered to Λαισσα; Vulg. *Thalassa*. There are other variations.—TR.]

[6] Ver. 10. *a.* [For "hurt" (Tynd., Cranm., Geneva, Rheims), the margin of the Engl. Bible proposes the word "injury." —"Ὕβρις—2. Meton. *injury, harm, danger*, in person or property, as arising from the *insolence* or *violence* of any one, and trop. from the violence of the sea, tempests, Acts xxvii. 10, 21." ROBINSON: Lex., p. 736; for authorities, see WAHL and ROB.—TR.]

[7] Ver. 10. *b.* [The *text. rec.* reads *φόρτου* with some minuscules; *φορτίου*, found in A. B. G. H. and Cod. Sin. is adopted by editors generally. The two forms convey the same sense, although the second is a diminutive.—TR.]

[8] Ver. 12. It is true that *κἀκεῖθεν* [of *text. rec.* and retained by Alf.] is attested by only one uncial manuscript [H.], whereas three [A. B. G. with Syr. Vulg., and, as it now appears, also Cod. Sin.] exhibit *ἐκεῖθεν*; it is probable, however, that *καί* of the compound was dropped [by copyists], as its purpose was not understood [*i. e.*, "*thence also*, as from their former stopping places" (Alford, who adopts Meyer's view). But Lach., Tisch. and Scholz read simply *ἐκεῖθεν*.—TR.]

[9] Ver. 13. [In the *text. rec.* Ἄσσον appears as a proper name, and so too in the Vulgate (*Asson*), as in ch. xx. 13. But the English translators render the word as an adverb, ἆσσον, "close." See the EXEG. note, below. Recent editors, (with Robinson, Wahl, de Wette, etc.) generally, adopt the latter view.—TR.]

[10] Ver. 14. *a.* [For "arose" (Cranmer, Geneva), the margin offers "beat." See the EXEG. note.—TR.]

[11] Ver. 14. *b.* [The *text. rec.* reads Εὐροκλύδων, with G. H.; Alf. retains this form. A. B (original) and Cod. Sin. exhibit Εὐρακύλων, which Lach. and Tisch. adopt. B (corrected): Εὐρυκλύδων. Vulgate: *Euroaquilo*. There are other variations. See the EXEG. note.—TR.]

[12] Ver. 16. [The *text. rec.* exhibits the form Κλαύδην, with G. H., which Alf. retains. B. exhibits Καῦδα, which Lach. and Tisch. adopt. Cod. Sin. exhibits in the text: Κλαυδα; Tischendorf remarks here: "λ *erasum*," so that, after the correction, it conforms to B.—Vulg. *Cauda*, "which form most commonly occurred." (Alf.)—TR.]

[13] Ver. 19. The *text. rec.* reads *ἐῤῥίψαμεν*, on the authority of two manuscripts [G. H.], and Tischendorf has very properly adopted this reading rather than the one preferred by Lach. [Born. and Alf.], namely *ἔῤῥιψαν*, which is found in three uncial manuscripts [A. B (corrected); B (original) *ἐρείψαν*. C. is the third; the Vulg. concurs: *projecerunt*]; the former, the first person plural, is sustained by *αὐτόχειρες*. [Cod. Sin. reads: *ἐρίψαν*, that is, the *third* person. Meyer concludes that, as the verb could have been made by copyists to suit either *αὐτόχειρες* (first person), or *ἐποιοῦντο*, ver. 18 (third person), the authorities alone can determine the point, namely, the manuscripts, versions, etc., and that these decidedly attest the reading *ἔῤῥιψαν*. He was not acquainted with the fact that Cod. Sin. confirms his view.—TR.]

[14] Ver. 27. [For *ἐγένετο* of *text. rec.* with B (e sil) C. G. H. and Cod. Sin. and retained by Alf., *ἐπεγένετο* is substituted by Lach. and Tisch., in accordance with A. Vulg. (*supervenit*), "and very correctly, as the compound verb is very unusual, being found besides only in ch. xxviii. 13." (Meyer).—TR.]

[15] Ver. 29. [The *text. rec.* reads *ἐκπέσωσιν* with some minuscules; *ἐκπέσωμεν* is adopted generally by recent editors, in accordance with A. B. C. G. H. most minuscules, Vulg. (*incideremus*), etc.—Cod. Sin., which reads *ἐμπέσωμεν*, sustains the first person plural.—TR.].

[16] Ver. 34. *a.* *μεταλαβεῖν* [found in A. B. C. Cod. Sin., and adopted by Lach., Tisch. and Alf.], is better attested than *προσλαβεῖν* [of *text. rec.* with G. H.; "the latter (*πρ.*) was taken from ver. 33." (Meyer).—TR.]

[17] Ver. 34. *b.* *ὑμετέρας* [of *text. rec.*] is better sustained by external authorities [by B (e sil). C. H. Cod. Sin., Vulg. (*vestra*)] than *ἡμετέρας* [found in A. G.]; the latter was substituted by those [copyists] who supposed that, as the preservation of *all* was meant, Paul must have expressed himself *communicative*. [Lach., Tisch. and Alf. adopt the second person.—TR.]

[18] Ver. 34. *c.* *ἀπολεῖται* is sustained by the three oldest manuscripts [A. B. C., and also by Cod. Sin.], whereas *πεσεῖται* [of *text. rec.*] occurs only in the two latest [G. H. Most editors adopt the former. De Wette says: "Transcribers were more familiar with the latter, 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52. Sept."—Meyer, on the other hand, while he admits that *ἀπολ.* is attested by important authorities, says that this word is liable to suspicion, as it may have been taken from Luke xxi. 18.—TR.]

[19] Ver. 35. [The *text. rec.* exhibits *εἰπὼν*, with G. H., while A. B. C. and Cod. Sin. read *εἴπας*, which Lach., Tisch. and Alf. adopt.—TR.]

[20] Ver. 37. [The *text. rec.* reads *ἦμεν*, with C. G. H., while the less usual form *ἤμεθα* occurs in A. B. and also in Cod. Sin.; the latter is adopted by Lach., Tisch. and Alf. On this form see WINER: *Gram. N. T.*, § 14. 2.—TR.]

[21] Ver. 39. [The *text. rec.* exhibits *ἐβουλεύσαντο*, which is found in G. H., and is retained by Alf.—Lach., Tisch. and Born. read *ἐβουλεύοντο*, with B. C. and also Cod. Sin.—A. exhibits *ἐβούλοντο*.—TR.]

[22] Ver. 40. *a* [For "taken up the anchors" (Wicl., Tynd., Cranm., Geneva, Rheims), the English version proposes in the margin: "cut the anchors, they left them in the sea." See the EXEG. note, below.—TR.]

[23] Ver. 40. *b.* [The *text. rec.* exhibits the form ἀρτέμονα, with G., but A. B. C. H., and also Cod. Sin. read ἀρτέμωνα, which Lach., Tisch. and Alf. adopt.—WINER: *Gr.*, ≷ 9. 1. d.—See the EXEG. note, below.—TR.]

[24] Ver. 41. The words τῶν κυμάτων are wanting in the Alex. [A.] and Vat. [B.] manuscripts, and seem to have been added [by a later hand] as an explanation of τῆς βίας. ["They seem to be a gloss." (de Wette).—Cod. Sin. originally omitted them, but C inserted them. They are dropped by Lach and Tisch. The Vulg. exhibits: *a vi maris.* Alf. retains them, in accordance with C. G. H., minuscules, etc., and, with Meyer, says: "The transcriber's eye passed from τῶν (before κυμάτων) to τῶν (before δὲ στρατ. ver. 42). The sentence could hardly have been written without some genitive after τῆς βίας."—TR.]

[25] Ver. 42. [Instead of διαφύγοι, of *text. rec.*, recent editors generally read διαφύγῃ, with A. B. C. G. Cod. Sin.—H. exhibits διαφυγει. De Wette remarks: "The subjunctive is probably a correction, as the optative with μή, which was commonly employed by the Greeks after a preterite, is unusual in the New Testament." See WINER: *Gr. N. T.*, on the passage, ≷ 56. 2.—TR.]

EXEGETICAL AND CRITICAL.

VER. 1. **And when it was determined** [resolved].—The *resolution* which was now adopted, did not refer to the voyage itself, which had already been determined, but to the *mode* and the *time* of the journey to Italy; it was, namely, decided that the party should set forth *immediately*, and go *by sea.* ["When Vespasian went to Rome, leaving Titus to prosecute the siege of Jerusalem, he went on board a merchant-ship, and sailed from Alexandria to Rhodes, and thence pursued his way through Greece to the Adriatic, and finally went to Rome through Italy *by land.* Jos. B. J. vii. 2. 1." (*Conyb. and Howson*, etc., II. 318).—TR.]. It was now late in the autumn of the year A.D. 60 [ver. 9]. By the word ἡμᾶς the narrator indicates, in addition to Paul, both himself and also the Macedonian Christian Aristarchus of Thessalonica, ver. 2; see ch. xix. 29; xx. 4 [and Col. iv. 10; Philem. ver. 24.—"Our English translators speak of him, very strangely, as '*one* Aristarchus,' as if he were otherwise unknown." (Hackett).—TR.]; both voluntarily accompanied the apostle. Hence Luke here speaks *communicatively* for the first time since the mention of the arrival at Jerusalem (ch. xxi. 15–18), and retains the same form of speech until the party reaches Rome.—The expression τοῦ ἀποπλεῖν excites attention in a grammatical point of view, since it presents the *object* to which the resolution referred as the purpose or *design* of that resolution. [On the later usage with regard to this construction (the article in the genitive, with the infinitive, see Winer's remark on the passage, *Gram. N. T.*, ≷ 44. 4, under the second *a*).—TR.]. In accordance with the resolution already mentioned, Paul, with his voluntary attendants, on the one hand, and, on the other, the rest of the prisoners who were to be sent forward, and who belonged to a different class (ἕτεροι, *i. e.*, of another sort), were officially given in charge to a centurion named Julius, who was thus made responsible for the safe delivery of all the prisoners. [De Wette denies that ἑτέρους is here intentionally employed instead of ἄλλους, (as Meyer and Lechler assume), in order to imply that the other prisoners were of another kind, *i. e.*, not Christians; and, to show that ἄλλος and ἕτερος are used promiscuously, appeals to ch. xv. 35; xvii. 34.—**They delivered.**—"*Who?* Perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12; but, more likely, the plural is used indefinitely, the subject being 'they,' like the French 'on,' or the German 'man.'" (Alf.).—See WINER, *Gr. N. T.*, ≷ 64. 3.—TR.].—Different views have been entertained by interpreters respecting the *cohors Augusta*, to which the centurion Julius belonged. Kuinoel, who adopted the opinion of Schwarz (*Diss. de cohorte Italica et Augusta*, 1720, p. 43), assumed that a cohort of soldiers from Sebaste (Samaria) was meant. [After Herod had rebuilt the city of Samaria, he gave it the name of Σεβαστή, in honor of Augustus; Jos. *Ant.* xv. 7. 7 and 8. 5.—TR.]. But this supposition is, for various reasons, entitled to very little consideration. [If, for instance, the fact had been as Schwarz supposes, the cohort would have been described as σπ. καλουμένη Σεβαστηνῶν. (De Wette).—TR.]. WIESELER: (*Ap. Chron.*, p. 389 ff.) conjectures that Julius belonged to the special imperial body-guard of Nero (*cohors Augustanorum*), that he had been sent to the East for the purpose of fulfilling some official duty, and that, when he was returning to Rome, Festus availed himself of the opportunity, in order to send the prisoners, under his care, to that city. But the terms of the text before us, convey the impression that both the centurion and the cohort in question, were stationed at Cesarea, and were under the command of Festus. Hence the name is still involved in a certain obscurity, which we cannot remove by any arbitrary conjectures.

VER. 2. **And entering into a ship.**—The prisoners, with a body of Roman soldiers, who served as a guard, accordingly embarked at Cesarea on a trading vessel which came from Adramyttium, a seaport of Asia Minor, in the province of Mysia, not far from Troas and Assos, and opposite to the island of Lesbos. The ship was homeward bound, but previously to the conclusion of the voyage, was yet to touch at several seaports along the coast of *Asia proconsularis.* [Πλεῖν τοὺς - - τόπους is the reading of the *text. rec.* with G. H.—Lachm. inserts εἰς after πλεῖν, on the authority of A. B., to which Cod. Sin. is now also to be added. Alford. with de Wette and Meyer, rejects the preposition as a later attempt to correct an apparently harsh construction; for the latter, see WINER: *Gr.* ≷ 32. 1 ult. on the passage.—TR.]. It was intended that this ship should be exchanged for another which was on its way to Italy, and which could be readily found in some one of the seaports of Asia Minor.—The nautical and topographical points which occur in the narrative of Luke, have been explained in a manner which claims all our gratitude, in the work of a learned Englishman, entitled: "The Voyage and Shipwreck of St. Paul: with Dissertations on the Life and Writings of St. Luke, and the Ships and Navigation of the Ancients. By James Smith, Esq., of Jordanhill, F.R.S. 1848. Second edition, London, 1856." This writer employed a winter's residence in Malta, in carefully examining all the localities of the island; he consulted educated and experienced seamen on the subject of the navigation

of the Levant, and collected all the information which modern log-books and descriptions of sea-voyages could furnish. He devoted special attention to the ship-building and the navigation of the ancients, and availed himself of all accessible documents and aids, in order to shed all possible light on the narrative in THE ACTS. The result was, that he clearly explained many points which had hitherto been involved in obscurity, and, at the same time, essentially contributed to the evidences of the historical truth and of the credibility of the Book of THE ACTS. He has, in particular, demonstrated in the clearest manner, in many passages of the work, that the writer of the narrrative before us, 1, could not have himself been a seaman, inasmuch as his language, when he speaks of nautical matters, is not that which any one who was professionally and practically acquainted with the subject, would have employed. He has demonstrated that, for this very reason, the writer must, 2, have been an eye-witness of all that he records; this point is proved both by the statements respecting all that occurred on board, and by the geographical details which are interwoven with the narrative; for no man who was not professionally acquainted with marine affairs, could have furnished a description of a sea-voyage so consistent in all its parts, unless he related that which he had personally observed and experienced. [Similar testimony is borne to the value of the services of J. Smith, by Meyer, Alford, Alexander, Hackett, Howson, etc., in their respective works; all gladly express their sense of the obligations which he has conferred on those who interpret THE ACTS OF THE APOSTLES.—TR.]

VER. 3. **And the next day we touched [landed] at Sidon.**—If they reached Sidon the day after they left Cesarea, the wind must have been favorable, as the distance between the two places is about 67 miles. [**Sidon** is mentioned in ch. xii. 20.—TR.]. At the season of the year which had now arrived, ver. 9, westerly winds prevail in that part of the Mediterranean, and such a wind would be desirable for the ship, in view of the course in which it was proceeding. The courteous treatment of Paul by the centurion may possibly have been originally due to certain instructions received from the procurator, although there can be no doubt that, at the same time, the personal character and conduct of the apostle must have made a most favorable impression on every unprejudiced and intelligent mind. The vessel doubtless touched at Sidon for the purposes of trade; during the delay, Paul was permitted to spend his time among the Christians of that city, accompanied, of course, by a guard.

VER. 4, 5. When they sailed from Sidon, contrary winds compelled them to **sail under Cyprus**, that is, instead of sailing in the open sea, they tacked, and sailed on the lee side of the island. Interpreters had hitherto been divided in their opinions respecting the side of the island along which the vessel proceeded. Some (*e. g.*, Falconer; J. F. v. Meyer [not the commentator, H. A. W. Meyer], etc.), understand the text as if the vessel had left Cyprus on the right, and sailed along its southern coast; but Erasmus, Wetstein, Bengel, etc., suppose that they passed by Cyprus on the left, that is, north of it. The latter is, without doubt, the correct view [and accords with that of J. Smith.—TR.]; for we are informed in ver. 5, that they sailed through [the whole length of (Alf.)] the sea of Cilicia and Pamphylia (*διαπλεύσαντες*); hence, they must have, at first, sailed between Syria and the eastern coast of Cyprus, and then between the coast of Cilicia and Pamphylia, on the one hand, and the northern coast of Cyprus, on the other. (J. Smith). ["Modern nautical investigation has brought to light that from Syria to the Archipelago, along the coast of Asia Minor, there is a constant current to the westward - - . By getting into this strong current they would be able to make some way westward, even in the face of an unfavorable wind." (Alex.).—TR.].—**Myra**, where they landed, was, at that time, a flourishing seaport of Lycia, about twenty stadia [between two and three miles] distant from the sea, according to Strabo, but was situated on a stream which was navigable to the city.

VER. 6–8. *a.* **And there the centurion found a ship.**—At Myra the centurion Julius transferred the soldiers who accompanied him, together with the prisoners, to a merchant-vessel which had arrived from Alexandria, and was on its way to Italy. The cargo consisted of wheat, according to ver. 38, Egypt at that time being one of the granaries of Italy. Grain was usually transported from that country to Italy in very large vessels; according to a statement of Lucian, they could not have been inferior in size to the largest merchant-vessels of modern times. ["Josephus states (Life, § 3) that the ship in which he was wrecked in his voyage to Italy, contained six hundred persons." (Hackett).—TR.].—This circumstance explains the fact that not less than 276 persons (ver. 37) found room on board of this vessel.

b. The travellers had at first proceeded from Cesarea to Myra, ver. 1–5; the second part of the voyage, from Myra to Crete, is next described, ver. 6–8. They now made unusually slow progress, as they encountered contrary winds; that it was not merely a calm which occasioned the delay, J. Smith infers from the word *μόλις*, which implies an effort, a struggle with the wind; besides, the words *μὴ προςεῶντος ἡμᾶς τοῦ ἀνέμου* seem intended to explain *μόλις γεν. κατὰ τὴν Κνίδον*. **Cnidus**, a peninsula between Cos and Rhodes, was not too distant from Myra [180 miles], to have been reached in a single day, with favorable winds. The voyage from the vicinity of Cnidus to Italy, should, properly, have been in a south-western direction, so that the travellers would pass along the northern coast of Crete. But as the wind continued to be contrary, they chose another course, namely, to the south-south-west, towards the eastern shore of Crete, the extreme point of which, to the east, is formed by the promonotory of **Salmone.** The voyage was thence continued along the southern shore of the island, and the ship was constantly struggling with the wind and the waves (*μόλις*) [occurring in ver. 7, and repeated in ver. 8.—TR.], until it reached a place called **Fair Havens**, not far from the city of the name of **Lasea.** [*Αὐτὴν*, ver. 8, refers to *τ. Κρήτην*. (Meyer).—TR.]. There is a bay on the south-

ern shore of Crete, which, as J. Smith has proved, still bears the name of Λιμένες Καλοί, and in which a ship is sheltered from north-west winds.

Ver. 9–12. **Paul admonished them.**—[Πλοὸς, in later Greek, occurred also as a genitive, instead of πλοῦ, Winer, *Gr.* § 8. 2.—Tr]. A crisis had now arrived in the affairs of the voyagers. The favorable season for sailing had passed by, for the time of the **fast** (νηστεία)—that is, the fast of expiation—was already over, and they had accordingly reached a period which was subsequent to the autumnal equinox. [This fast of the day of atonement was observed on the tenth day of the seventh month (Lev. xvi. 29 ff.; xxiii. 26 ff.), that is, of Tisri; this was the seventh month of the Jewish ecclesiastical or sacred year, but the first of the civil year. The fast occurred about the close of September, or the beginning of October, soon after which navigation was suspended in those waters. It is here mentioned simply to specify the season of the year, and is designated as **the fast** (τὴν νησ.), as it was the only annual, public and rigid fast, which Moses instituted. See Horne's *Introd.* Part III. Ch. V. Sect. II. p. 132; Keil's *Bibl. Arch.* § 69; Winer's *Realw. art.* Fasten; Herzog's *Real-Encyk.* IV. 332.—Tr.]. Hence Paul warned the centurion and the owner of the vessel not to continue the voyage, and advised that they should winter in the harbor which they had succeeded in reaching, as any other course of action would expose the vessel to great danger.—The construction, in ver. 10, is loose: ὅτι—μέλλειν ἔσεσ. [The sentence begins with ὅτι but closes with the infinitive and accusative (μέλλειν ἔσ. τὸν πλοῦν), as if ὅτι had not been used. Analogous cases occur in the best classic writers. (Winer: *Gr.* § 44. 8. Anm. 2, and § 63. 2. c.)—Tr.].—Meyer and Ewald understand ὕβρις, in ver. 10, in a moral sense, viz., *presumption;* but then it would be necessary to take the word in the same sense in ver. 21, where it is again combined with ζημία, but where, according to the context, it would be inappropriate in that sense (see the Exeg. note below on ver. 21–26). It must, accordingly, be understood in the natural sense, according to the usual interpretation, as referring to the evils occasioned by the *violence of the storm.* The language of Paul on this occasion expresses the results of his own intelligent observation (θεωρῶ) and reflection; afterwards, he speaks in consequence of a divine revelation which he had received, ver. 21 ff. The event demonstrated that his fears had been well-founded, although all escaped with their lives. At the consultation which was held, the centurion attached more weight to the opinion of the steersman and the ship-owner than to the advice of Paul—and naturally, as the former were professionally and practically acquainted with such subjects. Besides, the reason which they assigned for objecting to the plan of wintering in that spot, claimed consideration: the bay was not suited for that purpose; for the words ἀνευθ.—παραχειμ. in ver. 12, obviously state the grounds of their opposition to Paul's advice. They agreed with him that the voyage to Italy could not at present be continued; but the majority of those who had a voice in the matter (οἱ πλείους) decided in favor of selecting a more favorable place for passing the winter, namely, a harbor on the south-western coast of Crete, named Phœnix, provided that they could reach it. Luke describes this harbor as lying toward Λίψ, *Africus* [the south-west wind], and Χῶρος [*Corus*, or *Caurus*, the north-west wind]. This language has usually been understood to mean that of the two sides of the harbor, the one extended in the direction of the south-west, the other, in that of the north-west, [the irregular coast itself, in the interior of the harbor, looking due west.—Tr.]. J. Smith adopts the opposite view, p. 47 ff. [second ed. pp. 84–89], in order to sustain his opinion that a harbor which is now known as *Lutro* [Loutro] is identically the same spot. In that case κατὰ Λίβα καὶ κατὰ Χῶρον would denote *the direction in which* these winds blew, that is, the north-east and the south-east. But such an interpretation does violence to the *usus loquendi*, and is adopted merely to sustain a certain hypothesis. See the Commentary of Hackett, of North America, 1858, p. 420 ff. [Prof. Hackett, in his second edition (1863, p. 421 f.), adheres to his original opinion, which agrees with that of Lechler, as given here; he is not willing to identify Phœnix with the modern Lutro, which, as J. Smith states: "looks or is open to the *east*." Alford agrees with J. Smith; Howson (Conyb. and H. II. 382) also adopts the conclusion at which Smith arrives, but admits that at least the philological arguments of the latter, are not conclusive.—Tr.].

Ver. 13. **And when the south wind blew softly.**—The voyage from Crete to Malta, terminating with the shipwreck, is next described, ver. 13–44. A moderate south wind began to blow (ὑποπν. is applied to a gentle breeze). It was supposed to be favorable for their purpose, inasmuch as at Cape Matala, not far from Fair Havens [four or five miles], the coast of Crete turns to the north-west, and for a voyage in that direction a south wind was precisely the one which sailors would desire. Hence they weighed anchor (αἴρειν was a common term in nautical language, used in this sense, even without the addition of τὰς ἀγκύρας).—The word ἆσσον was formerly believed to be the name of a city of Crete [see note 9 above, appended to the text.—Tr.], and was connected with ἄραντες, as the place from which they sailed, or else as indicating the direction in which they proceeded. [Assos, in Mysia, Asia Minor, is mentioned in ch. xx. 14.—Tr.]. It should, however be written with a small initial letter, as it is here the comparative of ἐγγύς [of ἄγχι (Passow).—Tr.], and signifies "nearer," that is, nearer than was usual, or, quite near to the coast.

Ver. 14, 15. **But not long after.**—Ἔβαλε, *i. e.*, *struck against* [intransitively, *fell upon*, *beat against*, as frequently in classic writers, after the age of Homer. (Meyer).—Tr.].—Κατ' αὐτῆς; Luther supposed that these words referred to προθέσεως, ver. 13 ["their purpose"], which, however, would be a forced construction; Meyer refers them to Κρήτην. But it is more natural, in accordance with the context, to assume that ναῦς is the subject, [Win. *Gr.* § 47. 5. k. note.—Tr.], although this word does not here actually

occur. ["Luke employs αὐτῆς, because the mental antecedent is ναῦς, which actually occurs in ver. 41, though his ordinary word is πλοῖον." (Hackett).—Tr.].—Τυφωνικός is derived from τυφών, a whirlwind, a hurricane.—Εὐρακύλων is compounded of *Eurus* and *Aquilo*, that is, north-east; this reading [see note 11 above, appended to the text.—Tr.] is preferable to Εὐροκλύδων. [The latter form, adopted by the Engl. version is, according to de Wette, derived from εὖρος, the south-east wind, and κλύδων, billow, wave. Other explanations have been furnished, but no one has met with general approbation. Howson remarks (Conyb. and H. II. 325 n. 7): "The addition of the words ὁ καλούμενος seems to us to show that it was a name popularly given by the sailors to the wind: and nothing is more natural than that St. Luke should use the word which he heard the seamen employ on the occasion."—Tr.]. The term τυφωνικός describes the violence of the wind, εὐρακύλων states its direction; for it was only a north-east wind which could have produced the effects that are subsequently described. The wind had veered around in an opposite direction.—Ἀντοφθαλμεῖν, *i. e.*, to look [the wind] in the face, to bear up against, to strive against.—Ἐπιδόντες, *i. e.*, τὸ πλοῖον. ["They were compelled to scud before the gale." (Howson, *l. c.*).—Tr.]

Ver. 16, 17. *a.* **And running under a certain island** [But when we came near to a small island].—Ὑποτρέχειν is, as J. Smith remarks (p. 61, Note [2d ed. p. 100, Note], the most appropriate nautical term which could have here been employed. It states, first, that the ship had the wind behind it, and, secondly, that the wind was between the ship and the island, so that the former went to the south-east of the island. Clauda (also called Claudus by Ptolemy), ["a small island about twenty miles from the south coast of Crete" (Sir C. Penrose)—Tr.], now bears the name of *Gozzo*. Here they endeavored to hoist on board the boat with which the ship had been provided, so that, if the circumstances should render it necessary, they might make use of it; otherwise, the violence of the winds and the waves might tear it loose from the ship by which it had been towed, and it would then have been irretrievably lost. This work was performed with some difficulty [μόλις, a third time, see ver. 7 and 8]; Luke does not, however, explain wherein the difficulty consisted. ["After towing so long, it must have been nearly filled with water." (Conyb. and H. II. 337.)—Tr.]. It was, next, considered to be indispensably necessary, that the ship should be **undergirded**, in order to prevent it from foundering at sea. This work was accomplished by means of certain βοήθειαι; such *aids* or **helps** consisted of cables, chains, etc., which were passed under the keel of the vessel, in order to bind the planks together as tightly as possible. In mechanics, the ancients understood by βοήθειαι, *props* or *supports*. [Undergirding, technically termed *frapping*, consists in "passing cables or other large ropes under the keel and over the gunwales, and then drawing them tight by means of pullies and levers." (Sir C. Penrose, quoted in Conyb. and H. II. 336, note 6).—Tr.]

b. **And fearing lest,** etc.—They were apprehensive of being driven on the Syrtis, *i. e.*, *Syrtis Major*, between Tripoli and Barca on the African coast, which, on account of the rocks found in it, is still regarded by navigators as a dangerous shallow (ἐκπέσωσι, *i. e.*, driven *from* the open sea against the land or rocks). The men had reason to entertain such fears, as the north-east wind was blowing at the time directly toward that quarter. Th other, *Syrtis Minor*, cannot be here meant, it lay too far to the west [near Carthage]; they were, accordingly, in imminent danger of being driven upon the greater Syrtis. (There is, therefore, no reason to assume that Σύρτιν is here an appellative, in the general sense of *sand-bank*, particularly as the definite article is prefixed). [Nevertheless Lechler translates the word in the text above, ver. 17, "sand-banks."—Tr.]. In order to avoid this danger, they lowered the tackling. ["*They lowered the gear.* This is the most literal translation of the Greek expression." (Conyb. and H. II. 337.)—"*Strake sail* (Engl. version) is regarded by the latest nautical interpreters as not only incorrect but contradictory, denoting not a wise precaution against danger, but a reckless rushing into it." (Alex.).—Tr.]. The expression τὸ σκεῦος no doubt here means, in accordance with the context, the sails, which were furled, in order that the storm might not have too much power over the vessel; in that case, the words οὕτως ἐφέροντο mean that the latter was allowed to be driven without sails. But it is precisely this expression which shows that, if the narrator had been practically acquainted with nautical affairs, he would, unquestionably, if he at all mentioned the subject, have been more definite and full in his statements. ["What precise change was made we are not able to determine, in our ignorance of the exact state of the ship's gear at the moment. It might mean that the mainsail was reefed and set. (Such is Mr. Smith's view). Or it might mean that the great yard was lowered upon deck, and a small storm sail hoisted, etc." (Conyb. etc. II. 337, 338).—Tr.]. J. Smith, who it is true, interprets here *a priori*, that is, according to the course which under the circumstances, *ought* to have been adopted, rather than according to the direct sense of the words themselves, speaks of the lowering of the gear, of the hoisting of the storm sail, and of tacking, p. 68 ff. [Second ed. p. 108, 109].—These (ver. 13–17) were the events of the first day, after the vessel had left Fair Havens.

Ver. 18, 19. **And we being exceedingly tossed with a tempest.**—In consequence of the violence of the storm, many things were, on the following day, thrown overboard; the articles thus sacrificed for the purpose of lightening the ship, were probably the heavier and less valuable parts of the cargo. But on the third day, they were compelled to proceed even further [as the leaks no doubt admitted an increasing quantity of water.—Tr.], and cast out even a part of the furniture of the ship, such as tables, chests, etc. And the passengers themselves were now required to lend their assistance (αὐτόχειρες). [Lechler, namely, prefers the reading which exhibits the verb ἔῤῥιψ. in the *first* person. See note 18, above, appended to the text.—Tr.]

Ver. 20. **And when neither sun nor**

stars in many days appeared.—["The sun and stars were the only guides of the ancients when out of sight of land." (Alf.).—Tr.]. The voyagers were now exposed to the most severe trial; during eleven days they were in imminent danger of perishing; comp. ver. 27. As the violence of the storm did not abate, and heavy clouds obscured the sky both by day and by night, they abandoned **all hope** of escaping with their lives, especially as the vessel appears to have suffered serious damage. [The leaky state of the ship increased upon them. (J. Smith). —Tr.]

Ver. 21–26. **But after long abstinence.**—This πολλὴ ἀσιτία, that is, the long-continued and rigid abstinence from regular meals, cannot have been occasioned by an actual want of provisions, as the ship's cargo consisted of wheat, which had not yet been cast overboard, ver. 38. It was, partly, the impossibility of properly cooking food, and, partly, the incessant labors which were performed, together with the mental distress occasioned by fear and despair, which had prevented the voyagers from eating.—**Paul stood forth - - and said.**—During this period of danger and painful anxiety, Paul came forward (the precise time previously to the catastrophe mentioned below, is not stated), and spoke to the company in encouraging terms; he promised all, on the authority of a divine revelation which he had received, that they should escape with their lives. If he, nevertheless, begins by saying that the advice which he had previously given (ver. 10), should have been adopted, he is not influenced by an undue tenaciousness in adhering to his own opinion, but simply desires to demonstrate that he is justified in claiming the faith and confidence of his hearers, by reminding them that the result had so far fully established the soundness of his advice. [Μέν after ἔδει is not connected with καὶ at the beginning of ver. 22; the clause expressing the contrast (*e. g.*, "but such was not the case") is omitted. See Kuehner. *Gram.* § 322. 5. c. Rem. 4. (Meyer).—Tr.]. He uses the word κερδαίνειν in a sense in which it often occurs in later Greek, after the time of Aristotle; it indicates, in that case, a certain gain which consists, not, positively, in securing an advantage, but, negatively, in avoiding an injury or a loss against which precautions had been successfully adopted; and it is precisely for this reason that ὕβρις cannot here with any propriety be understood in a moral sense, which is the interpretation of Meyer and Ewald. [See the Exeg. note above on ver. 9–12.—Tr.]. The construction of the clause in ver. 22, beginning with ἀποβολή, is the following: 'for there will be no loss of life in the case of any of you, unless it be of the ship,' that is, there will be a loss; the less precise πλήν is used instead of πλὴν μόνον. [Winer. Gr. § 67. 1. e.—Tr.].—**This night,** ver. 23. that is, the preceding night, as Paul undoubtedly made this address to the company in the day-time. Οὗ εἰμί, that is, 'whose property I am'; a different thought is conveyed by ᾧ λατρεύω [comp. Rom. i. 9], 'to whom I offer worship.' The latter refers to acts of prayer on the part of Paul, which the people on board may, at times, have noticed. We can hardly suppose that the vision occurred in a dream (Ewald); it was doubtless granted at a time when Paul was awake. If the promise made in ch. xxiii. 11, and which is here more fully explained in reference to the *person* of the emperor, was to be fulfilled, it also included an assurance of the safety of the life of Paul in the present danger. The words κεχάρισταί etc. do not merely furnish a general promise that the follow-travellers of the apostle shall escape with their lives, but also state in particular that they will be saved from death *for the sake of Paul*, inasmuch as God assures Paul of their safety, as an act of grace to *him*. Paul had, without doubt, offered prayers (λατρεύω) not only in behalf of himself, but also in behalf of all who were around him, and God had now accepted his intercessory petitions. Δέ, in ver. 26, implies that their lives would indeed be spared, but that they would, nevertheless, experience much evil. The knowledge that they would be cast upon a certain island, appears to have been derived from the vision, but 'Where?' and 'When,'—were questions which Paul could not yet answer.

Ver. 27, 28. **But when the fourteenth night was come.**—The days and nights continue to be counted from the time when the vessel left the bay in Crete. The name of **Adria** was occasionally employed, it is true, in a restricted sense, even by the ancients, and designated that which is now known as the Adriatic Sea, namely, the gulf on the north of the straits of Otranto (N. lat. 40°—45°). But the name also frequently embraced, as in the present case, in addition to the Adriatic, also the Ionian Sea, so that it was applied to the sea on the east of Lower Italy and Sicily, in which Malta is also found. [For the anecdote of Cæsar, see below, Hom. and Pr. ver. 27.—Tr.]. The conjecture of the sailors that they were in the vicinity of land, is expressed by the word ὑπενόουν, *suspicabant*, as this circumstance would necessarily expose them to a new danger. ["The roar of breakers is a peculiar sound, which can be detected by a practised ear." (Conyb. and H. II. 344).—Tr.]. The language προςάγειν - - χώραν is adapted to an optical illusion ["according to which the vessel seems to stand still and the land to move," (Alex).—Tr.]; the converse is found in the following: "terraque urbesque recedunt." [Æn. III. 72]. Luke does not state the grounds of the conjecture, but it was, no doubt, suggested by the increasing sound which proceeded from the surf. J. Smith refers, on p. 81 ff. [118, 119], to a case which is, in a striking manner, similar to the one before us; it is that of the British frigate Lively, which was wrecked, Aug. 10. 1810, in the same region in which Paul is now found, not far from the point of Koura. He refers to the records of the Admiralty, and exhibits the remarkably analogous circumstances in the case of the English frigate, as given in evidence at the court-martial held on its officers. ["The mean rate of a drift of a ship circumstanced like that of Paul," says J. Smith, "would be thirty-six and a half miles in twenty-four hours. - - Hence, according to the calculations, a ship starting late in the evening from Claude (476 miles distant from the point of Koura), would, by midnight on the fourteenth, be less than three miles from the entrance of St. Paul's Bay." See

the **Exeg.** note on ver. 39, below.—Tr.].—**In order to** learn whether there was reason to **entertain fear**, the sailors sounded and found at first **a depth** of 20 fathoms (120 feet), and after **proceeding** a little further, ascertained that the depth **was** only 15 fathoms (90 feet). ["The ancient **fathom** and the modern coincide so nearly, that **the** nautical interpreters, in their calculations, **treat** them as identical." (Alex.).—Tr.]. Such **a** rapid decrease of. the depth afforded just **grounds** for apprehending that they would be **carried** on the rocks or reef (*τραχεῖς τόπους*).

Ver. 29. They cast four anchors out of the stern.—They had a twofold purpose in anchoring: first, to keep the ship from foundering **on a** reef, and, secondly, to wait for day-light, so **that** the vessel might strand at a point which **would**, with the greatest probability, afford means **of** escaping to land. Not less than four anchors **were** let down; for vessels in ancient times did **not** possess those colossal anchors which modern **vessels** carry, and therefore took a larger **number** of them on board. They acted with prudence **in** letting go the anchors at **the stern**, for if **they** had anchored by the bow [the head of the **ship**], the north-east wind, which still continued **to** blow, would have the more easily obtained control of the ship, and the wreck would have occurred under still more unfavorable circumstances ["the vessel would have swung round **and** gone upon the rocks." (Conyb. and H. II., 345).—Tr.]. J. Smith has shown that these seamen acted with much prudence, and exhibited **great** skill. Howson, an English writer, mentions, that when Nelson appeared before Copenhagen, April, 1801, he ordered that each ship [as she arrived nearly opposite her appointed station], should let go her anchors astern—that this procedure was of advantage to the fleet—and that Nelson stated, after the battle, that he had that morning been reading the twenty-seventh chapter **of** The Acts, which had suggested this measure to him. [Lechler refers to Conybeare and Howson's *Life*, etc., *of St. Paul*, II., 345.—Tr.]

Ver. 30. To flee out of the ship.—The sailors doubtless believed that the ship was in such a shattered state, that it would entirely go to pieces before the night was over; they may have, at the same time, apprehended that the character of the coast was so unfavorable, that when the ship would be finally wrecked, no hope of escape would remain. Hence they designed **to flee out of the ship**, by resorting to the boat, which had previously been secured on board, ver. 16, 17. The ship itself, and the company, they had cruelly intended to leave to their fate. They accordingly let down the boat into the sea, under the pretext that they proposed to cast anchors out of the foreship or prow. ["*Μελλόντων* must be regarded as the genitive absolute, like the foregoing (*τῶν δὲ ναυτῶν ζητ.*), and *προφάσει* (comp. Thuc. V. 53. 1, and VI. 76. 1) is used adverbially (Bernhardy, p. 130), while, in the classic writers the accusative, *πρόφασιν* is more usual, etc." (Meyer).—Tr.]

Ver. 31, 32. Except these abide in the ship.—["For the third time in this memorable voyage and tempest (see ver. 10, and 21), Paul the prisoner comes forward as the counsellor of those who seemed to have his life and liberty at their disposal." (Alex.).—It may seem singular that Paul, even after the divine promise (ver. 22–24), should regard the safety of the whole company as depending on the presence of the sailors. It must, however, be remembered that the efficacy of any divine interposition is not here represented as depending on human means and ends. But when God has prescribed a certain course of action, which men are to pursue, he requires that they should adopt that course, and employ the means appointed by Him, if they desire the aid of His omnipotence. (Calvin).—Tr.]. Paul defeated the plan of the faithless and treacherous sailors by communicating it to the Roman military force. ["He penetrated the design of the former, and either from some divine intimation of the instruments which were to be providentially employed for the safety of all on board, —or from an intuitive judgment, which showed him that those who would be thus left behind, the passengers and soldiers, would not be able to work the ship in any emergency that might arise, —he saw that, if the sailors accomplished their purpose, all hope of being saved would be gone. With his usual tact, he addressed not a word to the sailors, but spoke to the soldiers and his friend the centurion; and they, with military promptitude, held no discussion on the subject, but decided the question by immediate action." (Conyb. and Howson, etc., II. 347 f.).—Tr.]. The soldiers were, as a matter of course, not acquainted with the art of navigation, and would have been left without any resource, if all the sailors had withdrawn. They therefore cut the ropes by which the boat was still attached to the ship, and abandoned it to the waves.

Ver. 33–37. And while the day was coming on.—[But until it began to be day]. *Ἄχρι*, *i. e.*, before it was day, and, accordingly, before they could begin to work and resort to the final measures which were to be adopted for saving their lives. As the strength of each individual would be taxed to the utmost by the effort to reach the shore, and as each one should be as fully as possible prepared to meet the emergency, Paul encouraged all, both by his words and his acts, to take a full meal. ["For the fourth time Paul the prisoner assumes, as it were, the command of the vessel, or at least the direction of the company, etc. - - The words 'having taken nothing' are not to be strictly understood, but as a natural and popular hyperbole, denoting the omission of all stated meals, etc." (Alex.).—Tr.]. The apostle himself showed a good example, after having given thanks to God aloud in the presence of all. ["Paul does not here observe a love-feast (Olsh.), nor does he act as the head of a family (Meyer), but simply proceeds as a devout Jew, who offers the prayer of thanks before he eats." (De Wette).—Tr.]

Ver. 38. And when they had eaten enough.—It was now time to adopt active measures for their rescue. The first step which they took was that of lightening the ship by casting **the wheat** [*τὸν σῖτον*] overboard. Meyer maintains that this word designates the ship's provisions; these could not, however, under any circumstances, have been merely grain, but must have consisted of biscuit and other articles of food, and had, no doubt, been already so far reduced in

quantity that their weight could not attract attention in the present emergency. It was, namely, the main object of the voyagers to bring the vessel as near to the shore as possible, before it actually struck. ["The cargo of wheat was now probably spoilt by the salt water. - - Besides this, it is probable that, the ship having been so long in one position, the wheat had shifted over to the port side, and prevented the vessel from keeping that upright position, which would be most advantageous when they came to steer her towards the shore." - - "Sir C. Penrose says: 'I doubt not that it was found, that, from the ship having been so long pressed down on one side, the cargo had shifted—towards the larboard side, etc.'" (Conyb. and Howson, II. 349, and note 3).—Tr.]. The cargo, accordingly, consisted chiefly of grain, and this opinion is the more probable, as the ship had come from Alexandria, and was proceeding to Italy, while it is well known that grain was the principal article which was exported from Egypt. This view, viz., that ὁ σῖτος was the cargo of the ship, had already been entertained by Erasmus, Luther, Beza, etc., and has recently been sustained by James Smith, Hackett, and also Baumgarten. Hackett, the American commentator, has, in particular, here adduced a very ingenious remark of Blunt, namely, that various incidental notices in different parts of the chapter, when properly combined, throw light on this subject. Thus, we are told in ver. 6, that the ship belonged to Alexandria, and was on its way to Italy; we learn next, from ver. 10, where the "lading" is mentioned, that it was a merchant-vessel (although we do not yet receive any information respecting the nature of the freight, τὸ φορτίον); at length we ascertain from ver. 38, that the lading consisted of *wheat* ["the very article which such vessels were accustomed to carry from Egypt to Italy." (Blunt, quoted by Prof. Hackett, 2d ed., p. 440).—Tr.]. The freight had very naturally been kept as long as it was possible to preserve it from injury.

Ver. 39. **And when it was day.**—The seamen did not recognize the land which had now become visible, although Malta was necessarily well known to Egyptian sailors. [For the identity of the island, see the Exeg. note on ch. xxviii. 1.—Tr.]. It is, however, to be considered that they were at a part of the island which was remote from the harbor best known to them ["and which possesses no marked features by which it might be recognized." (J. Smith).—Tr.]. It has been proved, beyond all doubt, by J. Smith, that this shipwreck must have occurred on that spot which the Maltese tradition has always designated as "St. Paul's Bay." It is found on the north-east extremity of the island, and forms a tolerably deep incisure into the land, between two beaches, of which the one to the south-east terminates with Koura point, while the one to the north-east ends at the small island of Salmonetta. The men observed that this bay ["creek," Engl. version] had an αἰγιαλός ["shore," Engl. version], that is, a flat beach, whereas the word ἀκτή [which does not occur in the N. T.] denotes a coast which is considerably elevated above the margin of the sea. Hence Luke here uses the correct hydrographical term (J. Smith, p. 186, note [Engl. ed.]). The coasts of that bay consist of an unbroken chain of rocks, with the exception of two points, each of which presents a flat beach. It was one of these which the seamen chose, as suited for running the ship aground, if it were possible to do so (ἐξωθεῖν, *ejicere navem* [i. e., ashore, *out of* (ἐκ) the sea (Rob. Lex.).—Tr.].

Ver. 40. **And when they had taken up the anchors.**—[Therefore, cutting away the anchors.—"The verb is here more correctly rendered in the margin of the English Bible 'cut the anchors.' The same remark applies to the words following: 'committed themselves unto the sea,' which the margin properly explains as still referring to the anchors, etc.'" (Alex.). So, too, Meyer: "εἴων refers to ἀγκύρας; the interpretation of the Vulg.: *committebant se* is arbitrary;" also Alford ("they cut away all four anchors"), and others.—Tr.]. In order to set the ship in motion, they let the anchors fall into the sea, as they had not time to draw them up, [and, besides, the anchors would have encumbered the water-logged ship with their additional weight. (Alford).—Tr.]. At the same time [ἅμα] they unloosed the lashings with which the rudders had been secured. The vessels of the ancients were usually supplied with two rudders, one being placed on each side of the stern; they were, respectively, named *the right* and *the left rudder*. These had been hoisted up out of the water, and lashed to the ship ["no doubt—lest they should foul the anchors" (Conyb. and H. II. 350, n. 2) —Tr.], but were now untied, in order that they might assist in propelling the ship in the desired direction. They, moreover, hoisted a sail τῇ πνεούσῃ, *scil.* αὔρᾳ, *to the wind*. The word ἀρτέμων does not occur in any other Greek writer; it is found only in Latin, in the form *artemo* [artemon], and has been very differently explained. [The various sails to which different writers have supposed this name to be applicable, are specified by Meyer, and, especially, de Wette, *ad. loc.*—Tr.]. According to J. Smith, the *foresail* is meant, that is, the one nearest to the forepart of the ship. After all these arrangements had been made, the sailors steered the ship towards the flat beach (κατεῖχον εἰς τ. αἰγ.).

Ver. 41. **And falling into a place,** etc.—The **place where two seas met,** τόπος διθάλασσος, was a spot, on both sides of which the sea was found to flow. J. Smith supposes that the place was in the vicinity of the island of Salmonetta, which is separated from Malta by a narrow channel, not more than 100 yards in breadth, so that there was here a current between the sea in the interior of St. Paul's Bay, and the sea outside. [The channel would thus appear to be "a place between two seas," like the Bosphorus, to which Strabo applies the very word διθάλασσος. The island of Salmonetta is so situated, that the sailors, looking from the deck when the vessel was at anchor, could not possibly be aware that it was not a continuous part of the main land; whereas, while they were running her aground, they could not help observing the channel. (Conyb. and Howson, etc. II. 352 and n. 2).—Tr.]. Here the vessel suddenly struck, so that the forepart cut deeply into a bank of sand or clay, while the hinder part was broken by the

surging of the sea. [J. Smith says: "The rocks of Malta disintegrate into extremely minute particles of sand and clay, which form a deposit of tenacious clay—and mud. - - A ship, therefore, impelled by the force of the gale into a creek with a bottom such as has been described, would strike a bottom of mud into which the fore part would fix itself and be held fast, whilst the stern was exposed to the force of the waves."—Tr.]

Ver. 42–44. **And the soldiers' counsel was to kill the prisoners.**—This design was formed in consequence of existing laws which imposed the most severe penalties on guards, who suffered prisoners for whom they were answerable, to escape; comp. ch. xii. 19 [and Exeg. note on ch. xvi. 25–28.]. The centurion, however, frustrated the cruel design; he commanded, on the contrary, that, first of all, those persons on board who were able to swim, should at once seek the shore, in order to render any aid which might be necessary in the case of the others. ['Αποῤῥίπτειν is used intransitively, in the sense of *se projicere*; Winer: *Gr.* § 38. 1. (Meyer).—Tr.]. The latter availed themselves, partly, of σανίδες, *i. e.*, planks and boards, which were in the ship, and, partly, of timbers which had entered into the construction of it, but had now been loosened or could be torn away. To these they attached themselves, and were thus carried ashore by the waves. [This is at least the *fourth* shipwreck which Paul experienced; the second Epistle to the Corinthians, in which *three* are mentioned (ch. xi. 25), had been previously written. (Meyer).—Tr.]

DOCTRINAL AND ETHICAL.

1. Paul exhibits such true dignity in every respect, during this voyage, that we can see revealed in him the glory of Christ, by whose grace he was what he was [1 Cor. xv. 10]. The divine-human Person of the Redeemer manifests itself in the apostle. Even as the eternal Son of God appropriated to himself, through his incarnation, *all* that is human, with the single exception of sin, insomuch that he *nihil humani a se alienum putaret*, and descended into the lowest depths of human sorrow, so, too, his apostle here faithfully follows in his footsteps. He not only shares in all the hardships, privations, and dangers of the voyage, which were, indeed, unavoidable, but he does so with all his soul. He is as much concerned for the welfare of his fellow-travellers, for the safety of the ship, and even for that of the freight, as if no higher object occupied his mind. He so carefully observes all that occurs, (like his friend Luke, who was thus enabled to furnish us with this precise and faithful account), and revolves all in his mind with so much soberness and intelligence, that he is competent to give the soundest and most appropriate advice (ver. 10 and 21); and, shortly before the catastrophe occurred, his prudent warnings (ver. 31) and seasonable exhortations, combined with his own example, materially contributed to the rescue of all on board. And thus his sympathy, his presence of mind, his calm reflection, and resolute spirit, not only claim our regard on their own account, but precisely in the case of a child of God, constitute the evidence of genuine human virtue and excellence.—But Paul is, on the other hand, in this peculiar situation, obviously far more than a mere model of human prudence and ability—he is, besides, one of the servants and the redeemed of the God-Man. Indeed, he unreservedly confesses that he belongs to God, when the angelic appearance (ver. 23) enables him to foretell the escape of all, precisely at the time when their circumstances seemed to be most desperate. And this promise which, in truth, was fulfilled, he repeats on every appropriate occasion. The most striking fact, however, in the whole narrative, is found in the statement that God promises to save the lives of all on board for the apostle's sake (κεχάρισταί σοι, ver. 24), and then fulfils His promise. They all owed their lives to Paul, or, rather, to the grace of God in Christ, which he enjoyed in so large a measure.

2. The concluding remark of the narrator ('And it came to pass - - - safe to land', ver. 44), although expressed in simple and unpretending terms, possesses a deep significance. It not only constitutes a graphic conclusion of the narrative of the voyage from Cesarea to Malta, viewed as a whole, but it also directs attention to ver. 21 ff. particularly ver. 22, 24, 25. Luke connects the happy issue with the assured hope previously expressed by Paul, on the authority of a divine revelation, at the very time when the lives of all were in the most imminent danger. Hence this concluding remark is, as it were, that link in the chain, which connects the fulfilment with the promise itself, demonstrating that this promise had been actually and completely fulfilled. This simple concluding remark thus enables us to recognize the invisible in the visible—the eternal counsel of God in the ultimate result—the secret in that which is revealed—grace, in nature.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And when it was determined that we should sail into Italy**, etc.—The path in which believers walk, often seems indeed to be determined by accident, or by the caprice or will of men; nevertheless, it will always be found to be, in reality, in strict accordance with the promises of God. (Rieger).—Why has God caused this detailed account of the external circumstances connected with the voyage, to be introduced into the volume of his revelations? I. To teach us that even the strangest and most painful paths of believers are ordered and closely watched by God, and to show that times, places, associates, the weather and the elements, are controlled by the Lord, and work together for good to them that believe. II. To warn us, showing that even when the circumstances in which we are placed, are at first painful and embarrassing, we should not rashly conclude that they are not ordered by God; when we are tempted to yield to a natural feeling of anxiety, we should not despond, but overcome our difficulties by faith. III. The Holy Ghost depicts in this section the character of a servant of Christ, who, even when he is involved in the greatest dangers, or is among the wildest and rudest peo-

ple, or is placed in the most trying circumstances, nevertheless remains faithful to himself and to his Lord, "as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. vi. 9, 10. (Ap. Past.).—The land and the sea are full of the Spirit of the Lord; why should He not, therefore, have moved upon the face of these waters, too, and upon this shipwreck? The miracles wrought in nature, and those displayed in the kingdom of grace, constitute one system. The compass continually points in this voyage to the work of God. (Starke).

VER. 2. **Aristarchus - - - being with us.**—God can always alleviate our trials, as in the case of Paul's captivity, when another true friend and companion was associated with the faithful Luke. (Starke).—Aristarchus voluntarily offered himself as a companion of the suffering apostle. This fraternal act of taking up the cross, was so precious in the sight of the Spirit of God, that he caused it to be recorded for our benefit as an example. (Ap. Past.).

VER. 3. **Julius courteously entreated Paul, and gave him liberty to go unto his friends.**—God, who comforts the lowly, not only provides his servant with a companion who is a believer (Aristarchus), but also inclines the heart of a man of the world (Julius) to treat him kindly. (Rieger).

VER. 4. **We sailed under Cyprus.**—How deeply Paul must now, at the close of his missionary course, have been affected by the sight of this island, on which he had gathered the first-fruits of his harvest! Chap. xiii. 4. (Williger).

VER. 5. **Sailed over the sea**, etc.—Even when the route is circuitous, and the winds are unfavorable, God conducts his servants to the desired port.

VER. 7. **And when we had sailed slowly many days.**—As a vessel does not always meet with a favorable wind, and continue its voyage with celerity, so the Christian, in his journey through life, is often required *to wait*.

VER. 8. **Nigh whereunto was the city of Lasea.**—Unimportant towns that are mentioned in this narrative, and that would otherwise have been forgotten, acquire an interest in our eyes, because Paul, the elect of the Lord, was in the ship. He passed by many spots, some of which were known, others unknown, to him; he may have, in spirit, visited every one of them, however insignificant any might be, and have saluted and blessed it "in the name of the Lord." (Williger).

VER. 9, 10. **Now when much time was spent - - - Paul admonished them, and said**, etc.—God often imparts enlightened eyes and prudent counsels to his people, even in temporal matters, and it is well with them when they adopt the appointed course. (Starke).—Let it not be said that the servants of God can render no services in temporal affairs. Such is not, it is true, their principal aim, and yet "godliness is profitable unto all things." [1 Tim. iv. 8]. The devout Joseph was employed by God as his instrument in preserving all Egypt and Canaan, during the famine, by his wise counsel. But when the advice of a servant of the Lord is rejected, he does not obstinately insist on it, but submits the result to God. (Ap. Past.).—Paul, who entertained such holy sentiments, was at first watchful, and then anxious to guard against bodily danger and temporal losses; and he teaches us, precisely by such a course, that the Christian will not rashly venture his life, and does not subject temporal goods to waste, but remembers that his body and soul, with all that he possesses in this life, are gifts of God. (Rieger).

VER. 11. **Nevertheless, the centurion believed the master**, etc.—It is very possible that the sailors may have, after their manner, indulged in boasting language, and have ridiculed the fears of the "gloomy" Paul. (Williger).—In the matter of giving or receiving advice, the first point which claims consideration is, not the character or position of the counsellor, but the soundness or unsoundness of the advice which he gives. Persons of very ordinary intelligence have sometimes, in such cases, been wiser than the most learned and prudent. 2 Kings v. 3. (Starke).

VER. 12. **And because the haven was not commodious**, etc.—It is a bad rule, that votes must be counted and not weighed. For sometimes the worst men are those who constitute the majority. 1 Kings xxii. 12, 18. (Starke).—It often occurs that when men are not satisfied with their condition, and attempt to improve it, they expose themselves by their course to still greater evils and misfortunes. (id.).

VER. 13. **And when the south wind blew softly, supposing that they had obtained their purpose.**—The sailors no doubt triumphantly exclaimed: 'Seest thou how well it goes with us? What knowledge of navigation do these teachers of religion possess? They ought not to interfere in such matters.' (Starke).

VER. 14. **But not long after there arose a tempestuous wind.**—"Boast not thyself of to-morrow;" think not that, because the wind is now favorable, it will continue to prevail; "for thou knowest not what a day may bring forth;" the gentle south wind may be followed by a tempest. Prov. xxvii. 1. (Starke).

VER. 15. **And when the ship was caught [carried along], and could not bear up into [against] the wind.**—Alas! How often the believing soul, like this ship, is unable to bear up against the winds and storms of temptation. It would sink, if Jesus were not a covert from the tempest. Isai. xxxii. 2. (Starke).—During this memorable voyage, Paul became a seaman to the seamen [1 Cor. ix. 20], in accordance with that love which, at all times, and in all things, accommodates itself to the circumstances. The centurion Julius was now able to report to Festus that Paul's "much learning" [ch. xxvi. 24] had not made him mad. (Besser).

VER. 18, 19. **We - - - lightened the ship - - - cast out - - - the tackling of the ship.**—When our lives are in danger, we are often compelled to sacrifice objects which we highly value, and would gladly retain. But who would listen to us, if we should propose such a course for the sake of securing everlasting life? (Rieger).

VER. 20. **And when neither sun nor stars in many days appeared.**—As here in the natural world, so in men's spiritual affairs, temptations sometimes prevent them for many days from seeing the light of grace; then they experience all that Luther describes in one of his hymns: "When reason seeks our faith to shake, etc." (Starke).—And yet *one* star continued to shine for Paul, the light of which no storm could obscure—it was the promise of the Lord: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Ch. xxiii. 11. (Besser).

VER. 21. **Sirs, ye should have hearkened, etc.**—When the advice of wise and devout men has been rejected, and evil results have thence followed, they do not lose time by exhibiting undue sensitiveness and by uttering reproaches, but proceed to give advice, if advice does not come too late, and offer their assistance, if it is still of avail.

VER. 22. **And now I exhort you - - - ship.**—The servants of God do not enjoy the privilege of being exempted from the evils with which the world is, in the providence of God, often visited; they are compelled to suffer in company with others. But they *do* enjoy the privilege of being effectually protected amid all the evils of the world, and they are never put to shame. Even when the waves are madly raging, and when they threaten to ingulf lofty mountains—when all others begin to despair, and believe that they are lost, the servants of God are able to lift up their heads with joy: for they know that there is an almighty and faithful Lord on high, who will never forsake them. (Ap. Past.).—Although Paul was an apostle, and was endowed with miraculous powers, we do not find that he availed himself of the gift of prophecy, until he had received a direct command of God to do so. He had perceived the dangers which threatened the vessel, and had, in company with the seamen, resorted to all the ordinary means of safety; he was, at the same time, unobtrusive, and may, like others, have entertained serious fears, ver. 24. He made no unusual pretensions, but waited for the help of the Lord. But after the Lord had appeared to him and promised that he and all who were on board, should escape with their lives, he spoke prophetically, on the authority of God, and the result confirmed the truth of his words. The servant of Jesus will follow this example, and refrain from uttering any predictions which proceed from his own will or an excited imagination. Our guide is the Gospel, and our duty requires us to exhort and beseech in Christ's stead. If God should at any time direct us to make a communication to others, he will know how to accredit us. (Ap. Past.).

VER. 23. **The angel of God, whose I am, and whom I serve.**—Happy is he who can, with sincerity and joy of heart, repeat Paul's confession of faith: "God, whose I am, and whom I serve," and who, amid all the scenes which may be presented on the troubled ocean of this world, can continue to pray: "O God, I am thine; I serve thee; be thou my Preserver." (Rieger).

VER. 24. **Fear not,—thou must be brought before Cesar.**—It hence appears that Paul entertained anxiety not for his life itself, but for the great object of his life. It is indeed the chief concern of faithful servants of God, that His holy purposes should not be frustrated in their case.—**God hath given thee all them that sail with thee.**—Thus it appears that Paul had prayed that the lives of all who were on board, might be spared. For the sake of righteous men, benefits are conferred even on the ungodly. For Lot's sake, Sodom was spared as long as he remained in it. Understand this great truth, ye ungodly and arrogant children of the world! Ye owe it to such obscure lights—to simple Christians whom ye behold with scorn—to the despised prisoner Paul—that ye can supply your tables with food, breathe the air, and see the light of the sun. (Starke).—We are, as it were, also in a ship on the stormy and dangerous ocean of this world, in company with the souls intrusted to our care. Let us, then, earnestly strive, with continued prayer and personal efforts, to carry them with us, as a precious gift of God, so that neither we nor they may make shipwreck concerning faith [1 Tim. i. 19], and finally perish; then, even if the ship of life is broken in pieces, we can, with them, enter the secure haven of eternal life. (Ap. Past.)

VER. 26. **Howbeit we must be cast upon a certain island.**—Lord, reveal thou to us those islands of safety in the troubled ocean of this world, where we may temporarily repose, until we complete our last voyage, and, while we gaze at eternity, which is rapidly approaching, are able to exclaim: Land! Land! "Wherever we lie at thy feet, we are in a safe haven; the route by which we reach it, we submit to thy wisdom; if we can at last enter thy eternal kingdom, we have no other care." (Williger).

VER. 27. **But when the fourteenth night was come.**—O how many nights of anxiety like this, have been passed, not only by those who are at sea, but also by others who cry unto the Lord from the depths of affliction, and wait for his help, from one morning watch to another! (Rieger).—**As we were driven up and down in Adria.**—It was on the same stormy Adriatic Sea that the great Cæsar cried to the trembling pilot: "Steer boldly; thou carriest Cæsar and his fortune." ["Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: *τόλμα καὶ δέδιθι μηθὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην. Plut. de Fortun. Rom.*, p. 518." (Alford).—TR.]. Paul could have, in loftier terms, said to the pilot: "Fear not; thou carriest Christ and his salvation!"

VER. 29. **They cast four anchors out - - and wished for the day.**—The spiritual anchor of Christians—faith, combined with a living hope—is sent upwards, not downwards, Heb. vi. 19. (Starke).—At night we wish for the day, whereas we may have already undervalued many of our past days; Eccl. xi. 7. (id.).

VER. 30. **And as the shipmen were about to flee out of the ship.**—Behold the fidelity of the world in the time of need! Those preachers, moreover, may be compared to the timid

and fugitive shipmen before us, who fall away in the time of need, and desert the ship of the Church that had been committed to them, John ix. 13. (Starke).

VER. 31. **Paul said—Except these abide,** etc.—Paul had a heart that was full of faith and of love to man, and by these main-springs all his actions were regulated. He had imbibed the power of the divine promises; he was, consequently, undaunted and full of courage, and could comfort and sustain his companions. God had given him all them that were sailing with him; hence his zeal was watchful, so that not one should perish; he impressively warned them not to leave the ship; afterwards, he encouraged them to partake of food, and then urged them to save themselves by swimming. In short, he provided in every respect for the preservation of their lives. Thence we learn in what manner a teacher may, by his faith, experience and genuine love, become a blessing to others, particularly in seasons of distress and danger. (Ap. Past.)

VER. 32. **Then the soldiers cut off the ropes,** etc.—It was a strong faith which performed that act; for thus the last bridge was broken down that connected the land with the ship, which none now hoped to save. When the centurion directed that the boat should be cut loose and abandoned to the waves, he entered in the life-boat of Paul's word, which was firmly held by the faithfulness of the almighty God. Let it be also *thy* work to cut off the ropes of every boat in which thou puttest thy trust besides God; then will thy dark night pass away before the morning light, and thou shalt behold the glorious help of God. (Besser).

VER. 34. **There shall not a hair fall from the head,** etc.—Such are the wonders which God performs! A prisoner in chains may be a prophet, and a saviour of those who had bound him, Gen. xli. 12–14. (Starke).—When we are exposed to great danger, let us remember the omnipresence and gracious Providence of God, and consider that all the hairs of our head are numbered, Luke xii. 7; xxi. 18. (id.).

VER. 35. **He took bread, and gave thanks to God.**—When Paul thus prayed before the meal, he was the salt of good savour [Mt. v. 13] for the whole company. (Rieger).—This early meal in the tempest-tost ship, after Paul had given thanks, is the true counterpart to the peaceful slumber of the Lord Jesus on a pillow in the hinder part of the ship into which the waves were beating, Mark iv. 37, 38. (Besser).—The whole of Ps. xlvi. may be applied to the present case; it was truly a meal of which heroes partook. (Lindhammer).

VER. 36. **Then were they all of good cheer.**—The word of God inspires men with true courage, and "a word fitly spoken is like apples of gold in pictures [Germ. vers. *Schalen*, *i. e.*, dishes] of silver." Prov. xxv. 11. Therefore, "let your light so shine, etc." Matth. v. 16. (Starke).

VER. 38. **Cast out the wheat into the sea.**—Behold, O Christian, how these men cast away this food for the body, in order to preserve the remnant of their bodily life. Wilt thou not sacrifice temporal things, in order to obtain eternal life?—'What shall it profit a man, etc.?' Mark viii. 36. (Starke).

VER. 39. **And when it was day.**—After the darkness, light re-appears; the night passes away, and the sun rises; our troubles will at length come to an end. God is nearest to us in our greatest distress. (Starke). **They knew not the land.**—A striking counterpart to the present situation may be found in the church hymn for mariners, written by Chytræus [one of Melanchthon's students, and subsequently an eminent divine; died in 1600.—TR.]:—"The land is near, Well known to all, Towards which we steer the ship, etc." (Besser).

VER. 42. **And the soldiers' counsel was to kill the prisoners.**—The soldiers were accountable, in case any prisoner should escape, and hence their apprehensions suggested this cruel thought. Thus men may be led by an undue zeal to entertain false views of their official duty, and may entirely forget that they are, besides, bound by duties which they owe to others. (Rieger).

VER. 43. **But the centurion, willing to save Paul.**—At this late period, when Paul had escaped so many dangers, he would have lost his life, if God had not touched the heart of this pagan centurion, and inclined him to show kindness and gratitude to the man whom he had learned to revere and love. (Besser).

ON THE WHOLE CHAPTER.—*The good counsel of a man of God should not be despised, even in temporal affairs:* I. Paul's counsel, ver. 10; II. The objections to it, ver. 11; III. The consequences of rejecting it, ver. 13 ff. (From Lisco.).—*The dangerous voyage of Paul to Rome, an image of many a voyage of the bark of Christ:* I. The conflict of the vessel with the winds and the waves, ver. 14, 15; II. The exertions of the shipmen; they undergird the ship and lighten it, ver. 16–19; III. Their apparently hopeless condition, ver. 20; IV. The wonderful rescue—the exhortation of Paul, and the help of God, ver. 33 ff. (From Lisco.).—*Paul's example of Christian self-possession in the midst of danger:* I. He frustrates the dangerous projects of the timid, ver. 27–32; II. He encourages those who despond, ver. 33–38. (Lisco.).—*The voyage of life.* (id.).—*Paul in the storm, a noble example:* I. Of *manly* calmness; his wise counsel, ver. 10; his presence of mind, ver. 31. II. Of *Christian* peace of mind; his kind admonition, ver. 21; his unshaken trust in God, ver. 25; III. Of the *apostolic* unction of the Spirit; his prophetic statement, ver. 24; his priestly love-feast, ver. 35.—*Paul in Adria* (ver. 27), *and Christ on the lake of Gennesaret* (Mark iv. 36 ff.), or, *The eminent servant of the Lord of all:* I. The suspicious calm which preceded the storm; Christ asleep; Paul a prisoner; II. The majesty revealed during the storm; Christ reproves the disciples, who had little faith; Paul cheers the desponding people on board; III. The wonderful escape from the danger of death; Christ rebukes the winds and the waves; Paul brings his shipwrecked companions safely to land.—*Paul, the apostle, on the stormy sea,* or, *A greater than Jonas is here* [Mt. xii. 41]: I. Jonas flees from the Lord—Paul journeys, in the service of his Master, to the great city of the pa-

gans; II. Jonas brings the wrath of God upon his fellow-voyagers—Paul comforts and saves his travelling companions: III. Jonas is rescued from the jaws of death—Paul brings 276 persons safely to land; IV. Jonas proceeds to Nineveh, and preaches repentance—Paul proceeds to Rome, and proclaims the Gospel with the sacrifice of his life.—*Paul on his journey to Rome, a glorious illustration of the truth that the strength of the Lord is made perfect in the weakness of his servants* [2 Cor. xii. 9]: I. He departs as a prisoner, and, nevertheless, is a free man in Christ, free from fear, and alive in the Spirit, while those who sail with him, paralyzed by fear, look forward with terror to the danger which is at hand; II. As one ignorant of the sea, among experienced seamen, and yet he gives them the wisest counsel in external matters; III. As a man worthy of no regard, he is over-looked by the worldly-minded, but in the hour of trial he cheers and sustains all who surround him; IV. As a shipwrecked man, he is cast ashore; nevertheless he carries with him the Gospel, to which Rome and the whole world were to be made subject.—*Paul in the storm*, or, "*If God be for us, who can be against us?*" [Rom. viii. 31]: I. Not the winds and the waves, with all their violence, for they are controlled by the Almighty; II. Not men, with all their plans and devices, for the Lord says: 'Take counsel together, and it shall come to nought' [Isai. viii. 10]; III. Not our own heart, with all its doubts and fears, for the comforting words are heard from above: "Fear not", ver. 24.—*The Christian's comfort and means of safety during the stormy voyage of life:* I. Prudence and foresight, as all temporal things are uncertain, ver. 9, 10; II. Fraternal union and fidelity in the hour of danger, ver. 21, 24, 30; III. Firmness and resolution in sacrificing temporal things, ver. 18, 19, 38; IV. Confidence and trust in God, amid the storms of temptation, ver. 22-25; V. Grateful use of the means of grace, ver. 34-36; VI. Hopeful contemplation of the heavenly land of rest, ver. 44.—*The ship of the Church of Christ, on the stormy ocean of the world:* I. Its dangers; (*a*) contrary winds, ver. 4, 14; (*b*) unwise pilots, ver. 11, 12; (*c*) superfluous goods, ver. 18, 19; (*d*) contending parties, ver. 30, 42; (*e*) hidden rocks, ver. 29, 41. II. Its means of safety; (*a*) the testimony of devout teachers, ver. 9, 21; (*b*) the instructions of the divine word, ver. 23 ff.; (*c*) the consolations of the holy Sacraments, ver. 35; (*d*) the blessing of believing prayers, ver. 35: (*e*) the saving hand of the almighty God, ver. 24, 34, 44.—"Though the floods compass us about [Jonah ii. 3; Ps. 42: 7], thou, O Lord, abidest with thy people", ver. 39-44: I. Amid the billows of outward life; II. In the storms of inward temptations; III. In the conflicts of the Christian Church.—*The consoling words addressed by the Lord to his servant, when his life is in danger*, ver. 23-25: I. He attests the faithful obedience of his servants: "there stood by me, etc." ver. 23; II. He renews the promise of divine guidance: "Fear not, Paul: thou must stand, etc." ver. 24; III. He bestows on Paul all those on whom that apostle looks with love: "God hath given thee, etc." ver. 24.—*The thoughts and intents of the heart, disclosed amid storms, or when death is near:* then may be perceived, I. The utter helplessness of the man of the world—his want of counsel, courage, love, ver. 22, 30, 33, 42. II. The true greatness of the Christian—his trust in God, his presence of mind, his love, ver. 21-25; 31-35. III. The glory of the Lord—his awful majesty, his righteous judgments, his compassionate grace, ver. 20, 24, 25, 35, 44.—*The sea, always an exalted scene of the holy acts of God:* I. Of his creative power, since the days of creation; "the Spirit of God moved upon the face of the waters." [Gen. i. 2.]; II. Of his impartial justice, since the days of the deluge; III. Of his saving grace, since the time of Noah's deliverance, and of Israel's passage through the Red Sea.—[*The shipwreck of St. Paul, described Acts*, ch. xxvii. I. The facts connected with it; (*a*) the purposes of the voyage; (*b*) the unfavorable circumstances under which the ship sailed; (*c*) the catastrophe. II. The conduct of Paul, after the commencement of the voyage; (*a*) his prudence; (*b*) love; (*c*) faith. (See the foregoing sketches). III. The lessons which it teaches; (*a*) as to the mysterious ways of Divine Providence; (*b*) as to the trials of the servants of God; (*c*) as to the sovereignty of God.—Tr.]

B.—EXPERIENCES AND ACTS OF THE APOSTLE AT MALTA.

Chapter XXVIII. 1-10.

1 And when they [we] were escaped [ashore], then they [we[1]] knew [ascertained]
2 that the island was [is, χαλεῖται] called Melita [Malta]. *And the barbarous people [the strangers, βάρβαροι] shewed us no little kindness: for they kindled[2] a fire, and received us every one [us all, πάντας], because of the present rain [of the rain which
3 had set in], and because of the cold. *And [But] when Paul had gathered a[3] bundle of sticks, and laid *them* on the fire [on the pile of wood], there came a viper out of
4 [there came forth a viper because of, ἀπὸ,[4]] the heat, and fastened on his hand. *And

[But] when the barbarians [the strangers] saw the *venomous* beast [the beast, θηρίον] hung [hanging] on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance [retribution] suffereth
5 not to live. *And he [But he, ὁ μὲν οὖν] shook off the beast [threw the beast off
6 from himself, ἀποτιν.[5]] into the fire, and felt [suffered, ἔπαθεν] no harm. *Howbeit [But, δὲ] they looked when he should have [they expected that he would become] swollen, or fallen [or would fall] down dead suddenly: but after they had looked a great while [as they, however, waited long], and saw no harm come to [saw that nothing amiss befell] him, they changed their minds, and said that he was a god.

7 In the same quarters [But in the neighborhood of that place] were possessions of the chief man of the island, whose name was Publius [the first man of the island, named Publius, possessed an estate]; who received us, and lodged us three days cour-
8 teously. *And [But] it came to pass, that the father of Publius lay sick of a fever and of a bloody flux [a dysentery[6]]; to whom Paul entered in, and prayed, and laid
9 his hands on him, and healed him. *So [Now, οὖν] when this was done, others also, which had diseases in the island, [done, the others (οἱ λοιπ.) also, on the island, who
10 had diseases,] came, and were healed: *Who also honored us with many [showed us manifold] honours; and when we departed [we again put out to sea], they laded [supplied] *us* with such things as were necessary[7].

[1] Ver. 1. ἐπέγνωμεν [of *text. rec.*] is better attested [viz. by A. B. C. Cod. Sin.; Vulg. (*cognovimus*)] than ἐπέγνωσαν [which is found in C (second correction-margin). G. H.—The first person is adopted by Lach., Tisch., Born., and Alf., the third, by Griesb., Knapp, Hahn, Theile, etc. The third person was perhaps substituted, as Meyer and Alford conjecture, in order to suit ch. xxvii. 39.—Tr.]

[2] Ver. 2. ἀνάψαντες [of *text. rec.*] is found, it is true, only in two manuscripts [G. H. most minuscules, etc.], while in the majority [of the uncials, A. B. C. Cod. Sin., and some minuscules] the simple form, ἅψαντες, is exhibited; however, the preposition ἀνα was probably only dropped [by transcribers.—Lach. Born. and Alf. omit the preposition. Meyer is inclined to regard it as original, and supposes that the final letter of the preceding ἡμῖν, was the cause of the omission of it.—Tr.]

[3] Ver. 3. a. [τι is inserted before πλῆθος by Lach., Tisch., and Alf., in accordance with A. B. C.; Vulg. (*aliquantam*); it is omitted in *text. rec.* and by Griesb. and Knapp, etc. on the authority of G. H.—Tisch. introduces it in the printed edition of Cod. Sin. in smaller type, and remarks: "τι nescio an prima manu suppletum dicam."—Tr.]

[4] Ver. 3. b. ἐκ [after ἔχιδνα, of *text. rec.*] is found only in minuscules [and church fathers, *e. g.*, Chrys., Theod., Oecum.]; *all* the uncial manuscripts [A. B. C. G. H., with many minuscules] exhibit ἀπό. [This is now found also in Cod. Sin., and is the reading which Lach., Tisch., Born., and Alf. adopt.——In the same verse, for ἐξελθοῦσα, of *text. rec.*, with B (e sil). C. and Cod. Sin., the form διεξελθοῦσα is substituted by Lach., Tisch., Born., and Alf., on the authority of A. G. H.; the latter compound is not elsewhere found in the New Test., and as an unusual and more expressive form (διά, "the serpent glided out *through* the sticks." Alford), is regarded also by de Wette and Meyer as the original reading.—Tr.]

[5] Ver. 5. [Instead of ἀποτινάξας, of *text. rec.*, with B (e sil). and also Cod. Sin. which Lach. and Alf. adopt, Scholz and Tisch. read ἀποτιναξάμενος, on the authority of A. G. H., minuscules, and fathers. "The middle is a correction to suit ch. xiii. 51; ch. xviii. 16." (de Wette).—Tr.]

[6] Ver. 8. [Instead of the form δυσεντερίᾳ, as in *text. rec.*, and many minuscules, Lach., Tisch., and Alf. adopt δυσεντερίῳ, which is exhibited by A. B. G. H., and also Cod. Sin.—The neuter form belongs to the later Greek. (Meyer).—Tr.]

[7] Ver. 10. [Instead of the singular, of *text. rec.*, with G. H., the plural form, τὰς χρείας is adopted by Lach., Tisch., and Alf., on the authority of A. B.: it is also found in Cod. Sin.—"The plural is a correction, as the wants were supposed to be many, and also in order to suit ch. xx. 34." (de Wette, with whom Meyer concurs: "the plural is a gloss.)—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And when they [we] were escaped** [ashore].—Ἐπέγνωμεν [see note 1 above, appended to the text. *We* ascertained]. They probably learned the name by inquiring of the inhabitants, many of whom were doubtless drawn to the spot by the wreck of the ship. The name of the island was *Melite*. At a former period, Malta was not believed by every interpreter, without exception, to be the island in question; there were some who supposed that an island, now called Meleda, in the northern part of the Adriatic Sea, off the coast of Dalmatia, and not far from Ragusa, was meant. This opinion was advocated, after the example of a Byzantine writer, Constantine Porphyrogenitus, at first by a Venetian, named Giorgi, and subsequently by de Rhoer of Holland, several Englishmen, especially Bryant, and also Paulus. The first argument which was advanced in favor of this opinion, proceeded from an erroneous interpretation of the name *Adria*, in ch. xxvii. 27. But it can no longer be doubted that Malta, on the south of Sicily, must be meant, especially when the following circumstances are duly considered:—first, that Malta lies in the track of a vessel driven by a north-east wind from Crete; secondly, that the Alexandrian ship on which Paul was afterwards placed [ch. xxviii. 11], would naturally winter at Malta, and not at Meleda; thirdly, that the voyage to [Rhegium, ch. xxviii. 13, and] Puteoli, does not suit a ship sailing from Meleda, but is far more intelligible, if the ship proceeded from Malta; see Hackett [Comm. on THE ACTS, new ed. 1863, p. 445.—For a full discussion of the whole subject, and a detailed examination and refutation of the arguments of the emperor Const. Porphyr.; Giorgi, the Benedictine, of Ragusa; Bryant, Coleridge, etc., see Conyb. and H., II. p. 351–357.—Tr.]. The island of Malta lies in the Mediterranean, about 60 miles south from Cape Passaro, the southern point of Sicily, and about 200 miles from the coast of Africa. ["It is 17 miles in length, 9 miles in its greatest breadth, and 60 miles in circumference." (Hackett).—Tr.].

Ver. 2. **And the barbarous people** [the strangers]. Luke terms the islanders βάρβαροι, in reference to their language, as they spoke neither Greek nor Latin. ["Βάρβαρος,—*a bar-*

barian, i. e., pr. simply *a foreigner*, one who does not understand or speak the language of a particular people, etc." ROB. *Lex. N. T.*—Comp. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.—TR.]. That the term is not intended to indicate moral rudeness [*i. e.*, as to character and disposition], or a want of culture, may be distinctly seen in ver. 2, especially in the words: *οὐ τὴν τυχ. φιλανθρωπίαν.*—In reference to the language, these islanders were of Phoenician descent, and their mother-tongue was, without doubt, a Punic dialect.

VER. 3-6. **There came a viper out of the heat.**—The serpent (*ἔχιδνα* designating the female, *ἔχις* the male [but see Passow on the latter word.—TR.]) was, without doubt, a species of adder or viper. When the temperature falls considerably below the mean temperature of the region which they inhabit, these reptiles become torpid. This serpent was probably in such a state, but was roused and irritated by the heat, and hence darted at the hand of Paul. Luke does not, it is true, say in express terms that it had *bitten* the apostle, and hence some interpreters assume that such was, accordingly, not the case, and that it had merely twined itself around his hand. The narrative, however, seems to assume or imply that he had actually been bitten, for it introduces the following facts: *καθῆψε τῆς χειρός*, ver. 8 (it attached itself to, fastened on, his hand)—*κρεμάμενον ἐκ τ. χ.*, ver. 4 (it was seen hanging on his hand [holding fast to the wound by its mouth (Meyer)])—and, the islanders expected that he would swell, or fall down dead, ver. 6; besides, their opinion was sustained by their knowledge, derived from experience, that the bite of this viper caused death. If, nevertheless, the apostle did not suffer the least injury, we must believe that the result was due to the divine protection granted to him, in accordance with the promise of Jesus, Mark xvi. 18.—No venomous adders are at present found in any part of the island of Malta, and the modern Maltese believe that since the time when Paul threw into the fire the one which had bitten him, the whole race has lost its poison. The general fact is, indeed, well known, that in other regions also, in the same proportion in which the woods are cleared, and the cultivation of the soil extends, poisonous reptiles disappear. For example, the viper was gradually expelled from the Isle of Arran, on the west coast of Scotland, in proportion to the increase of the population (James Smith). But it would be difficult to find elsewhere a surface or soil of equal extent, which is so skilfully prepared by the hand of man, and is in such a high state of cultivation, as the modern Malta. [**No doubt - - - murderer.** "It was a rash judgment formed when they saw his chains." (Bengel).—"He was perhaps still fastened to a soldier." (Alex.). Comp. ch. xii. 6; xxiv. 23; xxvii. 8; xxviii. 16.—Ἡ *δίκη*; "*Vengeance*, literally, *justice*, either as an act or an attribute of God (compare 2 Thess. i. 9; Jude 7). There is no need of supposing a personification, or a reference to the Nemesis, or goddess of retributive justice, represented by the Greek mythology as the daughter and avenger of the supreme Deity." (Alex.).—TR.]

VER. 7-10. **Publius**, the Roman, is introduced as *ὁ πρῶτος τῆς νήσου*, ver. 7. This description cannot be intended to indicate any precedence in rank, on account of birth and wealth; for if the writer had intended to state such a fact, it would not have been Publius, but his father (who was still living, ver. 8), who would have been represented as the first or chief man of the island. Hence the expression must necessarily be intended to specify the rank and authority of a ruler or magistrate. Publius was, without doubt, the Roman commander, that is, the legate of the prætor of Sicily, to whose province Malta belonged. There is not a single passage known in any ancient writer, in which this designation is found, and from which Luke might possibly have borrowed it. But, on the other hand, two inscriptions have since been discovered in Malta, the one in Greek, the other in Latin (the latter, in the year 1747, at the foot of a pillar in Citta Vecchia), which contain the same honorary title, and from which it may be inferred that the latter was an established and official title, viz., *πρῶτος Μελιταίων—princeps;* thus the propriety of the title which Luke gives to this man, and which is otherwise unusual, is confirmed.—It is not distinctly stated *whom* this man of rank received so hospitably. The word *ἡμεῖς*, which occurs in ver. 7, is no doubt the term by which the narrative usually designates the entire company of travellers, and it is chiefly for this reason, as well as on account of the shortness of the time (only three days, ver. 7, whereas the abode on the island extended to three months, ver. 11) that Baumgarten concludes that Publius entertained all the 276 persons, (ch. xxvii. 37). But the word *ἡμεῖς* in ver. 10, must obviously be restricted to Paul and his personal friends, inasmuch as the remark that they were "honored with many honors" by the islanders, becomes intelligible only when it is referred to them, and not to the whole number of 276 persons; thus, too, *ἡμεῖς*, in ver. 7, will not be properly understood unless it is interpreted as also referring only to the former (Meyer). Besides, when Luke does mean the whole number, as in ver. 2, he expressly says: *πάντες ἡμεῖς*, and it may reasonably be supposed that the same word (*πάντες*) would have occurred in ver. 7, if *all* were meant; indeed, the reception and entertainment of 276 persons at a farm in the country, would be far more astonishing than the gathering of the same number of persons around a fire in the open air. It is, therefore, more probable that Publius hospitably entertained for several days none but Paul, Aristarchus and Luke, and, perhaps, also the centurion Julius.—With regard to the sickness of the father of Publius, the remark which others have made, may be here adduced, viz., that no writer of the New Testament employs technical terms in reference to diseases, with such precision as Luke, who is, indeed, represented as having been a physician ["Luke, the beloved physician." Col. iv. 14.—*E. g.*, *πυρετοῖς*; "Hippocrates also uses the plural. It probably indicates the recurrence of fever fits." (Alford).—TR.]. It was formerly asserted that a dry climate like that of Malta, would not generate dysentery and inflammation of the bowels; but physicians resident in that

island have recently furnished the testimony that these diseases are by no means uncommon there at the present day. (Hackett [New edition, 1863, p. 450.—Tr.])

DOCTRINAL AND ETHICAL.

1. God offered a twofold testimony in favor of his servant Paul—first, by preventing the venomous serpent from injuring him personally—and, secondly, by enabling him to aid and heal others. The honors which were, in return, paid to him and his associates, were virtually paid to his Lord.

2. There is a certain amount of moral and religious truth, which resides in the soul of every human being. That there is a Δίκη or Nemesis, *i. e.*, a moral government of the world, from which the criminal cannot escape, is ineffaceably engraved on the conscience.—But, on the other hand, the truth is also most sadly distorted in the natural man. The islanders at first regard Paul as a murderer, because one misfortune after the other befalls him; afterwards, they deify him, because the bite of a serpent does not harm him. ["The change in this case was the opposite of that undergone by the idolaters at Lystra, who first tried to worship Paul, and then to kill him, or at least consented to his being stoned, ch. xiv. 11, 13, 19. (Alex.).—Tr.]. The further man departs from the truth, the more easily he falls into extremes.

HOMILETICAL AND PRACTICAL.

Ver. 1. **And when they [we] were escaped**, etc.—The ship is lost, but Paul and his companions are saved; empires and kingdoms may perish, but the Christian Church continues to float, and is wonderfully preserved. (Starke).

Ver. 2. **And the barbarous people [the strangers] shewed us no little kindness.**—We often receive the greatest favors from those, from whom we had least of all expected them. (Starke).—Sympathy, compassion, and kindness, are such precious virtues, that when they are practised even by pagans and barbarians, they are noticed and commended by the Spirit of God; especially when, in addition, as in the present case, the Lord had, in his gracious providence, provided an alleviation of the distress of his exhausted children and servants. If God does not fail to reward him who furnishes them with a cup of cold water only [Mt. x. 42], how greatly should we, who are Christians, and to whom the kindness and love of God [Tit. iii. 4] have appeared, excel all heathens in the practice of these virtues! (Ap. Past.).—These strangers can teach Christians who live on the coast, how they should imitate the Good Samaritan. (Besser).

Ver. 3. **A viper - - - fastened on his hand.**—When the Lord designed to introduce his apostle to these strangers, He previously permitted an evil to befall him, which Paul overcame by faith; thereby he made an impression on the hearts of all who surrounded him. Our afflictions are thus intended, like a bell, to attract to us the eyes and attention of men; the faith which we exhibit under such circumstances, or the victory which we gain by the grace of Christ, is designed to induce others to imitate us. (Ap. Past.).—The serpent hanging on the hand of Paul, was a beautiful bracelet—a badge of honor. (Lindhammer).—O how many benevolent Christian hands are wounded by the bites of serpents! Nevertheless, God designs in this manner to manifest his glory in them; for Christians cannot be poisoned. (Besser).

Ver. 4. **This man is a murderer, whom,** etc.—Even heathens are taught by the light of nature that God is unchangeable in his justice. (Starke).—Although the truth respecting retribution remains inscribed on the conscience of men, they repeatedly fail to apply it judiciously. (Rieger).

Ver. 5. **And he shook off the beast into the fire.**—God often exemplifies in his servants that Christ has recovered for us also the dominion over the beasts, which had been lost; Gen. i. 26, 28; ix. 2; 1 Sam. xvii. 34, 35. (Starke).—O that we could deal with sin, that old serpent [Rev. xii. 9], which, with God's permission, so often fastens even on believers, as Paul here deals with the viper! (id.).—Then was fulfilled the promise of the Lord: "I give you power to tread on serpents, etc." Luke x. 19; Mark xvi. 18. No poisonous serpents are at present found in the island of Malta; and, according to the tradition of the knights of Malta, vipers and adders which are brought to the island, lose their poison. We, too, hope to reach an island at the end of our voyage, where no viper will inflict a wound (Isai. xi. 8); until that period arrives, let us exercise our power as Christians, and hurl the venomous beast, sin, into the fire, to which it belongs.—Paul knew that he would be conducted to Rome as a witness of Him who bruised the head of the serpent [Gen. iii. 15], and, by faith, he deprived the serpent of its venom; Hebr. xi. 33. (Besser).

Ver. 6. **They changed their minds, and said that he was a god.**—The multitude observes no reasonable bounds; it either exalts an individual to heaven, or thrusts him down to hell; ch. xiv. 12, 13. (Starke).—Truly, the apostle received honor, and was subjected to dishonor [2 Cor. vi. 8]; at one moment, he is regarded as a murderer; at another, he is called a god. But it is remarkable that the passage before us does not indicate that in either case the slightest emotion was produced in Paul. Such a frame of mind it is our duty to strive to acquire, so that neither the honors which the world may offer, nor the dishonor to which it may subject us, can disturb our internal repose. (Ap. Past.).

Ver. 8. **The father of Publius lay sick - - - whom Paul - - healed.**—The kindness which men show to the beloved children and faithful servants of God, is always rewarded, temporarily and spiritually; Matth. x. 42.—(Starke).

Ver. 9. **When this was done, others also - - came, and were healed.**—It is a serious matter that no mention is here made of any communication of the special blessings of the Gospel, during Paul's abode on the island, or of any offer of salvation in Christ. We merely read that many came in order to regain their bodily health, although favorable opportunities were

afforded, when they might, and, indeed, should, have inquired after the way of salvation. (Rieger).—Men are willing to employ means for recovering their bodily health, but are often too slothful to seek a remedy for the disease of their souls. (Starke).—A willing servant of the Lord is not only ready to speak, but he also observes silence, when the occasion requires it. As to every thing else, so there is also a season or time to the Gospel [Eccl. iii. 1]. (Williger).

ON THE WHOLE SECTION, ver. 1-10.—*The foolish judgment of the world:* I. Foolish, when it judges uncharitably, ver. 4; II. Foolish, when it judges favorably. ver. 6; therefore, III. Let it be *thy* object to fulfil thy duty and to do good, without being disturbed by the judgment of the world, ver. 7-10. (Lisco).—*The virtue of hospitality;* I. It is esteemed and practised even by pagans; II. It is still more becoming and blessed, when it is practised by Christians. (id.).—*The baseness of superstition:* I. It is combined with all manner of uncharitableness, ver. 1-4; II. It promotes all manner of idolatrous practices, ver. 5, 6. (id.).—*That the Christian every where finds a home:* I. He experiences the love of God every where; II. He finds loving hearts every where; III. He has an opportunity for manifesting love every where. (id.).—*The people of Melita, a striking image of the heathen world:* I. In their need of redemption; (*a*) gloomy superstition, ver. 4, 6; (*b*) manifold misery, ver. 8, 9; II. In their capability of redemption; (*a*) kind hospitality, ver. 2; (*b*) indistinct consciousness of God, ver. 4. (*c*) lively susceptibleness for impressions made by divine things, ver. 6; (*d*) earnest desire for help, ver. 9. (*e*) childlike gratitude for benefits received, ver. 10.—*Paul, and the viper*, or, *The servant of God, viewed as a conqueror of serpents:* in the power of his Lord (Mark xvi. 18), he casts from him, I. The poisonous viper of slander, ver. 3, 4; II. The deceitful adder of flattery, ver. 6; III. The dangerous serpents of worldly anxieties and cares, ver. 8, 9; IV. The old serpent of sin (here applying ver. 4, "a murderer.").—*Paul's arrival at Melita, a fulfilment of the divine promise: 'He shall give his angels charge over thee, to keep thee in all thy ways,'* Ps. xci. 11: I. The angel of the Lord draws him out of the waves of the sea; II. Protects him from the poison of serpents; III. Wins for him the hearts of barbarous people; IV. Blesses the healing acts of his hands.—*Paul the traveller, at Melita:* his travels exhibit, I. The lights and shadows of the heathen world; II. The sorrows and joys of the apostolic office; III. The wonderful and gracious ways of the Lord.—"*By evil report and good report,*" 2 Cor. vi. 8: such is the result, in consequence of, I. The way of the world; II. The avocation of the Christian; III. The will of the Lord.

C.—CONCLUSION OF THE JOURNEY FROM MALTA TO ROME.

CHAPTER XXVIII. 11-15.

11 And [But] after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux [isle, having the naval
12 sign of the Dioscuri]. *And landing at Syracuse, we tarried *there* three days[1].
13 *And from thence we fetched a compass, and came to [we came around, and arrived at] Rhegium: and after one day the south wind blew, and [as a south wind sprang
14 up,] we came the next [on the second, δευτεραῖοι] day to Puteoli: *Where [There] we found brethren, and were desired to tarry with them[2] seven days: and so we went
15 toward [and thus (οὕτως) we came to] Rome. *And from thence, when the brethren heard of us, they came[3] to meet us as far as Appii Forum, and the Three Taverns [and Tres Tabernæ]; whom when Paul saw, he thanked God, and took courage [gained confidence].

[1] Ver. 12. [Instead of the accusative plur. of *text. rec.*, Lach. reads ἡμέραις τρισίν, on the authority of B. Other editors generally adhere to the reading of the *text. rec.*, which also Cod. Sin. sustains.—TR.]
[2] Ver. 14. [Instead of ἐπ' αὐτοῖς of *text. rec.*, with G. H., Lach., Tisch. and Born. read παρ' αὐτ., with A. B., and also Cod. Sin. Alf., who retains the former reading, regards the latter as a "correction to the more usual expression."—TR.]
[3] Ver. 15. [Instead of ἐξῆλθον of *text. rec.*, with G. H., Lach. and Tisch. read ἦλθον. Alf. retains the compound. A. exhibits ἦλθον; B. and also Cod. Sin. read ἦλθαν; for the latter form see Winer, § 13. 1. a.—TR.]

EXEGETICAL AND CRITICAL.

VER. 11. **And after three months.**—If the travellers commenced the voyage after the autumnal equinox (ch. xxvii. 9), and if, accordingly, they spent the months of November, December and January at Malta, they could not have continued the voyage until the month of February, A.D. 62. The ship in which they now embarked, also belonged to Alexandria [comp. ch. xxvii. 6], and exhibited the sign of the Dioscuri, that is, a painted or carved representation of Castor and Pollux, at the prow; these hero-

twins were regarded by Greek and Roman sailors as their tutelar deities. The ship's sign is designated by the term παράσημον. The word, however, appears to be an adjective, equivalent to: *Dioscurorum effigiebus insignita*. Meyer's objection to this view, namely, that the adjective παράσημος is *always* used in an unfavorable sense [*e. g.*, notorious, exhibiting a spurious mark or impress, etc.—Tr.], is unfounded; for in the later Greek writers, *e. g.*, Plutarch, παράσημος often occurs in a good sense, equivalent to *insignis, conspicuus*.

Ver. 12–14. The voyage was continued until **Syracuse** was reached; this city was situated on the south-east coast of Sicily, about eighty miles distant from Malta in a north-easterly direction. The next point was **Rhegium**, in southern Italy, opposite to the north-eastern angle of Sicily; the vessel at length reached **Puteoli**, the modern Pozzuoli, about seven miles west of Naples. It had, without doubt, been detained **three days** at Syracuse for commercial purposes.—The meaning of περιελθεῖν is doubtful. The word can in no case be understood as stating that the vessel had sailed entirely around Sicily (de Wette); it may, with greater probability mean that, on account of unfavorable winds, the vessel had repeatedly been compelled for short distances to take a circuitous route. [Mr. Howson remarks in a note (Conyb. and H. Vol. II., p. 358): "Mr. Smith's view that περιελθόντες means simply 'beating' is more likely to be correct than that of Mr. Lewin, who supposes that 'as the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so come to Rhegium by a circuitous sweep.'"—Tr.]. The rapid passage from Reggio [the modern name of Rhegium] to Pozzuoli—a distance of 182 miles—in less than two days may be explained by the circumstance that a favorable wind (the south wind, ver. 13) attended the vessel. The port of Puteoli was, during the centuries which immediately preceded and followed the birth of Christ, the most important of all those found on the coast of Lower Italy, and was especially frequented by vessels from the East. Those that brought grain from Egypt, generally discharged their cargoes at that port. Travellers from Syria also usually disembarked at the same point, and thence proceeded to Rome by land; see Josephus, *Antiq.* xvii. 12. 1, xviii. 7. 2, where, however, Josephus employs the Greek name *Dikæarchia* [Δικαίαρχεια].

Ver. 15. **And so we went toward** [thus we came to] **Rome**, that is, without delaying in any spot, after leaving Puteoli. This remark is made proleptically; the supplementary verse (ver. 15) adds that, on the road, Paul had been met and saluted by Christians who came from Rome. This occurred both at **Appii Forum**, and at **Tres Tabernæ**. The former was a small town, about forty-three Roman miles from the city, on the *Via Appia*, which led from Rome to Capua, and which was named after Appius Claudius Cæcus, who had constructed it; the town was situated on the northern border of the Pontine Marshes. ["Cicero mentions both in the letters to Atticus, II. 11: 'Ab Appii Foro hora quarta: dederam aliam paullo ante Tribus Tabernis.' (Alf.).—Tr.]. Tres Tabernæ was a place of entertainment for travellers, about ten miles nearer to Rome than Appii Forum. As Paul had tarried seven days in Puteoli, the Christians of this place no doubt at an early period communicated the intelligence of his arrival to those at Rome, so that it was possible for some of the latter to go forward and meet him at a distance of thirty Roman miles from the city, and for others to proceed even forty miles, in order to welcome him. [**Took courage**; θάρσος. "Both encouragement as to his *own arrival*, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his *great work* so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on." (Alf.)—Tr.]

DOCTRINAL AND ETHICAL.

It was a result of the unity and relationship of men in Jesus Christ, who, although personally unacquainted, are nevertheless well known and closely allied to each other, that this meeting (ver. 14) filled the heart of Paul with joy, and so greatly increased his courage, ver. 15; comp. Rom. i. 12.

HOMILETICAL AND PRACTICAL.

Ver. 11. **A ship - - whose sign was Castor and Pollux** [the Dioscuri].—The Dioscuri [*i. e.*, Castor and Pollux, in heathen mythology, the sons of Jupiter and Leda.—Tr.] were regarded as the protectors of seafaring men; but the banner under which Paul really sailed, was the banner of the cross of Jesus Christ, on which the words are written: "By this sign thou shalt conquer" [an allusion to the vision which, as Eusebius relates (*Vita Constant.* I. 27 f.), the emperor Constantine saw at mid-day, viz., a cross in the sky, exhibiting in brilliant letters the inscription: τούτῳ νίκα.—Tr.].—Castor and Pollux are nothing, 1 Cor. viii. 4, but all the ships that sail are the Lord's, and those who sail in them with thanksgiving, suffer no harm from any idolatrous banner. Herein those who succeed the apostle of the Gentiles find consolation, when they set forth with the banner of the cross, but sail in vessels that bear as their banner the golden calf of "Money-making." (Besser).

Ver. 13. **And from thence - - - to Rhegium.**—The narrative before us states that the apostle visited many places, but does not add that a special blessing attended these visits. He was a prisoner, could not choose his own course, humbly submitted to the Lord, and waited for his instructions. Nevertheless, the divine promise was fulfilled: "When this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them." Ezek. xxxiii. 33. This was the case with Melita; and the other places also, which are here mentioned, afterwards received the Gospel. We have, therefore, no reason to despond, if the divine blessing does not immediately become visible in every spot in which the Lord employs us. Let us sub-

mit the result of our labors to Him; for although the seed may be buried for a season, the fruit will in due time appear. Many a servant of Jesus descends into the grave, and the seed which he had sown by his preaching, his tears, and his sufferings, begins to come forth and flourish only after his departure. (Ap. Past.).

VER. 14. **Where we found brethren.**—The people of God are every where, although they may be concealed from public view. Let no one say: "I only am left." 1 Kings xix. 14-18. (Starke).—Christians are spiritual brethren, whom the same Father begat with the word of truth [Jam. i. 18]; they have the same brother—Christ [Heb. ii. 11], and they look for the same inheritance, Rom. viii. 16. Hence we should all regard each other with brotherly love.—(id.).—The hearts of Luke and Paul were filled with joy, when they found brethren at Puteoli. The honors which were paid to them at Melita were of little account, but when they met with children of God, they deemed that they had found a rich treasure. It is a sure sign that our hearts possess the true power of faith, when we love the brethren, desire communion with them, and are strengthened by their faith. Paul gained new courage, when, after having been long surrounded by rude [heathen] seamen, he again met with brethren; he remained seven days with them, no doubt in order that he might pass a Sunday with them, proclaim the word of God, and commemorate the Lord's death in the Holy Supper, in company with them. May God, by His Holy Spirit, maintain in us such genuine brotherly love. (Ap. Past.).—**And so we went toward Rome.**—No doubt the apostle and his companions surveyed that pagan imperial city with deep emotion and anxious expectations, when its lofty buildings met their view. But the heart of the Roman emperor in his palace would have also been deeply moved, if he could have had a presentiment that at this moment a power, in the servile form of a Jewish prisoner, was entering by the gates, before which the Roman Empire, and, indeed, the whole heathen world, would sink into the dust. That was a far more decisive moment than when, on a former occasion, the cry was heard; *Hannibal ante portas!*

VER. 15. **From thence - - - the brethren - - - came to meet us.**—The brethren of Rome, who thus cheered the heart of Paul by coming to meet him, displayed by that act a considerate love, which was itself one of the fruits of the Epistle that had previously been directed to them. We can thus perform many an act, which, without occasioning expense, will comfort and soothe the hearts of others during the wearisome journey of life. (Rieger).—**Whom when Paul saw, he thanked God, and took courage.**—The Spirit of God here indicates, that although Paul had hitherto furnished so many proofs of the power of his faith, he nevertheless continued to be a feeble human being. Now, when he was so near the city, his feelings may have somewhat resembled those of a delinquent who is approaching the place of execution. What thoughts and fears he may have entertained! What traces of a weak faith may have then appeared! Hence God strengthened and encouraged him anew through the believers at Rome. (Ap. Past.). This entrance of Paul into the city, in order to appear as an accused person before the imperial tribunal, after having been welcomed and conducted by his friends, naturally reminds us of Luther's entrance into the city of Worms, where he, too, was to appear before the emperor [in the year 1521]. (Williger).

ON THE WHOLE SECTION.—*The blessings of Christian fellowship*, ver. 14, 15. (Lisco).—*Christianity forms mankind into one family of God:* I. It was the original purpose, at the creation, that mankind should constitute one family; II. Through sin, enmity entered into the world; III. Through Christ, peace is to be restored to the earth.—(id.).—'Here have we no continuing city, but we seek one to come' [Hebr. xiii. 14].—(id.).—*Paul before the gates of Rome:* I. As a homeless stranger—and yet welcomed by loving brethren; II. As an evil-doer in bonds—and yet bearing in his heart the gracious testimony of God; III. As a man appointed unto death (for, at an earlier or later period, he was to surrender his life within those walls),—and yet, as a conqueror, triumphantly planting the banner of the cross of Christ in the very citadel of heathenism.—*The arrival of Paul at Rome—the deep import of the event:* I. With respect to the apostle; (*a*) the mission of his life is accomplished; (*b*) the mark toward which he pressed, is fixed [Phil. iii. 14]. II. With respect to the heathen world; (*a*) the day of its gracious visitation arrives; (*b*) but also the day of the departure of its glory. III. With respect to Judaism; (*a*) the apostle of the Gentiles turns to his own people in Rome, for the last time; (*b*) the kingdom now passes over to the Gentiles [ver. 28], and Rome takes the place of Jerusalem. IV. With respect to Christianity; (*a*) bloody contests await it in Rome; (*b*) but also most glorious victories.—*Paul's entrance into Rome, and Christ's entrance into Jerusalem*: I. Each enters in the form of a servant; II. Each is received with joyful acclamations [Matt. xxi. 9]; III. Each subsequently suffers a violent death.—*The fraternal reception of the apostle Paul at Rome, a beautiful illustration of the communion of saints:* I. It unites the children of God; II. It subdues the kingdoms of the world; III. It proclaims the honor of the Lord.—[Ver. 14, 15. *Friends and enemies:* I. We meet with both in the world; (*a*) such was the experience of the servants of God mentioned in the Scriptures; (*b*) such is still the experience of His servants. II. The causes which attract the friendship or enmity of others; (*a*) sometimes our own personal acts; (*b*) sometimes the peculiar circumstances in which we are placed. III. The conduct which the Christian observes; (*a*) towards friends; (*b*) towards enemies. IV. The lessons which the subject teaches; (*a*) the disordered state of the world which sin has produced; (*b*) the perfect peace which true faith in Christ would produce in the world.—TR.].

SECTION V.

THE ABODE AND LABORS OF THE APOSTLE PAUL IN ROME.

CHAPTER XXVIII. 16–31.

A.—THE DISCUSSIONS OF THE APOSTLE WITH THE JEWS AT ROME TERMINATE WITH THE REJECTION OF THE GOSPEL BY THEM.

CHAPTER XXVIII. 16–29.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but [Ver. 16. But when we arrived at Rome,[1]] Paul was suffered [permitted] to dwell by himself with a [the, τῷ] soldier that kept [who guarded] him.
17 *And [But] it came to pass, that [*om.* that] after three days Paul [days, that he[2]] called the chief of [among] the Jews together: and when they were come together, he said unto them, Men and brethren [Ye men, brethren], though I have committed nothing against the people, or [the] customs of our [the] fathers, yet was I delivered [as
18 a] prisoner from Jerusalem into the hands of the Romans: *Who, when they had examined me, would have [were minded (ἐβούλοντο) to] let *me* go, because there was
19 no cause [was no guilt worthy] of death in me. *But when the Jews spake against *it*, I was constrained to appeal unto Cesar [unto the emperor]; not that I had aught
20 to accuse[3] my nation of. *For this cause therefore have I called for you, to see *you*, and to speak with [to address] you: because that for the hope of Israel I am bound with [I bear on me] this chain.
21 *And [But] they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee [nor did any one of the brethren come, who shewed or spake any evil thing (τι—πο-
22 νηρόν) concerning thee.]. But [Nevertheless, δὲ] we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against
23 [that it every where meets with contradiction]. *And when they had [But they] appointed him a day, [and then] there came[4] many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them [and whom he sought to convince] concerning Jesus[5], both out of the law of Moses, and *out of* the prophets,
24 from [early in the] morning till evening. *And some believed the things which were spoken [And some were convinced (ἐπείθοντο) by that which he spake], and some
25 [but others] believed not [οἱ δὲ ἠπίστουν]. *And when they agreed not [But as they did not agree] among themselves, they departed, after that Paul had spoken one [ONE ἕν] word, Well [Very appropriately, καλῶς] spake the Holy Ghost by Esaias [Isaiah]
26 the prophet unto our[6] fathers, *Saying, Go unto this people, and say[7], Hearing ye shall [will] hear, and shall [will] not understand; and seeing [with the eyes] ye shall
27 [will] see, and not perceive: *For the heart of this people is waxed gross [has become fat], and their ears are dull of hearing, and their eyes have they closed; lest they should [so that they should not] see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should [not] be converted[8], and I should [not] heal
28 them. *Be it known therefore unto you, that the [that this[9]] salvation of God is
29 sent unto the Gentiles, and *that* they will [Gentiles; they will also]. hear it. *And when he had said these words, the Jews departed, and had great reasoning among themselves [*omit the whole of ver.* 29.[10]].

[1] Ver. 16. The following words [in *text. rec.*] are probably spurious: ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ. They are wanting in the oldest manuscripts [A. B. and also Vulg.], and were, for this reason, regarded as spurious already by Mill, Bengel and Griesbach; they have, since, been cancelled by Lachmann and Tischendorf. No reason can be assigned for the omission of them, if they were genuine, whereas they may have easily been interpolated. Meyer maintains that they are genuine, without, however, adducing convincing arguments. Here, too, the testimony of the recently discovered Sinaitic Codex sustains the results of criticism [by also omitting the whole.—The *text. rec.* continues after the above thus: τῷ δε Παύλῳ ἐπετράπη, while Lach., as in Cod. Sin., reads: Ῥώμην, ἐπετράπη τ. Π.—The words are found in G. H., and most of the minuscules, and also in Theophyl., Oecum.—Alf., who adopts the opinion of de Wette and Meyer, retains the words as genuine.—TR.]

[2] Ver. 17. αὐτόν is far better attested [by A. B. Cod. Sin., Vulg.] than τὸν Παῦλον [which reading is found in G. H Recent editors generally adopt αὐτόν.—TR.]

[3] Ver. 19. [Instead of κατηγορῆσαι, of *text. rec.*, with G. H. (and retained by Alf.), Lach., Tisch., and Born., with A. B., and also Cod. Sin., read κατηγορεῖν. "The aorist is a mechanical correction to suit ἐπικαλέσασθαι." (Meyer).—Tr.]

[4] Ver. 23. a. ἧκον [of *text. rec.*] is not better sustained by external testimony [by G. H.] than ἦλθον [which is found in A. B. and Cod. Sin., and is adopted by Lach. and Alf.]; but on account of the internal evidence, (precisely because ἥκω is less usual in the New Test.), it should be preferred to the latter. [It does not elsewhere occur in the Acts.—"Besides,"—adds de Wette, quoting from Passow, *ad verb.*—"as the present tense of ἥκω already has the sense of the imperfect (Luke xv. 27), careful (Attic) writers do not employ the imperfect tense." He regards ἦλθον, accordingly, as a later correction. —Tr.]

[5] Ver. 23. b. [τὰ, before περὶ τ. Ἰησ., of *text. rec.*, with G., is dropped by Lach., Tisch., Born., and Alf., in accordance with A. B. H., and also Cod. Sin.—"Compare ch. viii. 12; xix. 8." (Meyer).—Tr.]

[6] Ver. 25. The external authorities in favor, respectively, of ἡμῶν (*text. rec.*), and of ὑμῶν, are of equal weight. Lach. and Tisch. prefer ὑμῶν, [with whom Alf. concurs]; it is found in the Alex. [A.], Vat. [B.] and Sinaitic manuscripts. Still, it may have easily occurred, that, as the address unequivocally assumes a tone of rebuke, copyists may have supposed that they ought to substitute the second for the original first person. [Ἡμῶν is found in G. H., and Vulg. (*nostros*), and some church fathers, while others of the latter, and the Syr. version exhibit ὑμῶν. According to de Wette, neither external nor internal evidence entitles ὑμῶν to the preference. Lechler's observation, above, that copyists may have substituted the second person, is in accordance with the view of Born. and Meyer; the latter refers, for an illustration, to ch. vii. 51, 52.—Tr.]

[7] Ver. 26. [Instead of εἰπέ, (*text. rec.*), which is the more usual form of the 2 aor. imperative, the less usual form εἰπόν (for which see Winer; *Gram. N. T.* § 6. 1. k., and § 15, under εἰπεῖν) has been substituted by later critics generally, in accordance with A. B. E. G. H. and Cod. Sin., most minuscules, etc. Comp. the critical editions on Mark xiii. 4; Luke x. 40.—Tr.]

[8] Ver. 27. [Instead of the readings of *text. rec.*, viz. ἐπιστρέψωσι, and ἰάσωμαι, A. and E. exhibit ἐπιστρέψουσι; A. B. G. H. ἰάσομαι. Cod. Sin. reads ἐπιστρέψωσιν (subj.), but ἰάσομαι (indic.), and this accords with the usual printed text of the Sept. (Isai. vi. 10), although the Complut. Polyg., and several manuscripts of the Alex. version, exhbit ἰάσωμαι. Comp. the critical editions on John xii. 40.—Tr.]

[9] Ver. 28. τοῦτο τὸ σωτ. is the reading of the three oldest manuscripts, including the Sinaitic Codex, and should, in accordance with the opinion of Lach. and Tisch., be regarded as genuine; for the omission of τοῦτο can be more easily explained than the insertion of it in the text by a later hand. [Τοῦτο is omitted in *text. rec.*, with E. G. H., but is inserted as stated above, by Lach. and Tisch., and also by Born. and Alf., on the authority of A. B. Vulg. (*hoc*), and Meyer concurs with them. The pronoun is found in the original text of Cod. Sin., but Tischendorf remarks on it: "C improbavit." —Tr.]

[10] Ver. 29. The whole of ver. 29 is spurious, namely: Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν. This reading is wanting in A. B. E., as well as in the Sinaitic Codex, and is also omitted by some minuscules and versions. It is found in the same manuscripts, namely G. H., which exhibit the interpolation in ver. 16, above. The whole was added by copyists with the intention of appending a fitting conclusion to the scene. [The whole verse is omitted by Lach. and Tisch.; Alford inserts it in brackets. It is not found in A. B. E., as Lechler remarks above, and, although inserted in the common editions of the Vulgate, is not found in Cod. Amiatinus.—De Wette is disposed to receive the verse as genuine; Meyer remarks that the strongest argument for its genuineness, is the occurrence of only very unimportant various readings in those manuscripts which contain it.—Tr.]

EXEGETICAL AND CRITICAL.

Ver. 16. *a.* **And when we came to Rome.**—Paul entered the city by the Via Appia through the Porta Capena, not far distant from the Castrum Prætorium, which was built by Sejanus, the favorite of Tiberius, and was situated to the east. It is true that the words ὁ ἑκατόνταρχος - - - στρατοπεδάρχῃ are spurious [see note 1 above, appended to the text]; still, they are undoubtedly correct in point of fact. For the *Præfecti prætorio*, besides having the supreme command of the imperial guard, held in custody all those prisoners from the provinces who were to be tried before the emperor. [Trajan says (Plin. *Ep.* X. 65) of such a prisoner: "*vinctus mitti ad præfectos prætorii mei debet.*" Quoted in *Conyb. and H.* II. 373. n. 11.—Tr.].—The point is of very little importance that Luke speaks only of *one* [τῷ στρατ.] commander, (whereas there were usually two who held command, and it was only during the reign of Claudius that Burrus Afranius, held the appointment as *sole* prefect [Tac. *Ann.* XII. 52; XIV. 51.]); for we assume here that the passage in question, ver. 16, as just stated above, is an interpolation. For the same reason *that* reckoning of the apostolic chronology (especially in the respective works of Anger [*Temp. rat.* p. 101] and Wieseler) loses a part of its force, which assumes as a guide the fact that Burrus died in the beginning of the year 62, or in the month of March of that year, after which the command was again shared by two generals; for the statement of Luke, which is combined with that date, when viewed as an interpolation, ceases to be evidence. ["Some have inferred that as only one (commander) is here mentioned, it must have been this person (Burrus). - - - It is evident, however, that no such conclusion can be drawn from the use of the singular number, which may just as well denote the one on duty, or be taken as equivalent to *one of the prefects* or commanders." (Alex.). This is also the interpretation of Meyer, who adds: "The language does not imply that the commander in question *personally* took charge of the prisoners."—Tr.]

b. For the favor which was granted to Paul, namely, that he could dwell καθ' ἑαυτόν, *i. e.*, not only apart from the other prisoners, but also, as it appears from ver. 17 and ver. 30, in a private house, which was very probably in the immediate vicinity of the prætorium, he was no doubt indebted to the accompanying report of the procurator Festus, and also to the personal intercession of the centurion Julius. But a prætorian soldier unquestionably always attended him as a guard, who was, according to the Roman custom, attached to his arm by a chain, ver. 20. ["Different soldiers relieved each other in the performance of this office. Hence, as Paul states in Phil. i. 13, he became, in the course of time, personally known to a great number of the prætorian soldiers, and through them to their comrades, etc." (Hackett).—Tr.]. *Eadem catena et custodiam et militem copulat.* (Seneca, *Ep.* 5.).

Ver. 17–20. *a.* **Three days** after Paul's arrival, he invited those who presided over the Jewish community at Rome, to visit him. During the first three days he, partly, sought repose, after the severe journey which he had accomplished, and he may have, partly, devoted the time to the Christians in the city, some of whom had gone forward to meet him, and with all of whom he had for some years longed to have personal intercourse, Rom. i. 11 ff. But his first steps on passing beyond the comparatively nar-

row circle of those who were already converts, were directed, in accordance with his established principle and his common practice, towards Israel. And as the circumstances in which he was placed, did not allow him to seek the Jews, and to enter their synagogue, as he had done in other places in Asia and Europe, no other course remained than that he should request the representatives of the Jewish congregation to come to his lodging. These **chief** men of the Jews were, without doubt, partly, the rulers of the synagogue, and, partly, others whose position in social life was conspicuous. They accordingly complied with his request, and came to him. [In reply to an objection made by Zeller to the historical character of the narrative, Meyer says: "It cannot surprise us that Luke furnishes no details respecting the Roman congregation, for it is the object of the book to relate *the acts of the apostles.*"—"With regard to εἰς τὴν ξενίαν, ver. 23, we are convinced, with Wieseler, that it is to be distinguished from τὸ ἴδιον μίσθωμα mentioned below, ver. 30. The latter was a *hired lodging,* which he took for his permanent residence; and the mention of the money he received from the Philippians (Phil. ch. iv.) serves to show that he would not need the means of hiring a lodging. The ξενία (*hospitium*) implies the temporary residence of a guest with friends, as in Philemon 22. Nothing is more likely than that Aquila and Priscilla were his hosts at Rome, as formerly at Corinth." (Conyb. and H. II. 382. n. 1.)—Tr.]

b. **Men and brethren**, etc.—This address to the assembled Jews is essentially of a personal nature, and is intended to counteract certain prejudices which the Roman Jews might entertain, in consequence, partly, of Paul's imprisonment in general, partly, of the fact that he had appealed to the emperor, and, partly, of any slanders which were possibly brought from Judea. In order to justify himself, he assures them, in the first place, that his imprisonment and the delivery of his person to the Romans, did not proceed from any offence which he had committed against the people of Israel or the Mosaic institutions, ver. 17. He makes this declaration with perfect propriety, for no one could believe that he had been guilty of any offence against his nation. But the assertion that Paul, by proclaiming his doctrine concerning Christ as the end of the law [Rom. x. 4], had assailed the fundamental principles of the law, can be made by those alone, who form an erroneous opinion respecting his real position in reference to the law; for he entertains the utmost reverence for it, as an actual revelation of God, and he does not assail the Mosaic institutions themselves, but only maintains that they are not competent to justify and save men. Hence these statements of Paul are in perfect accordance with the truth.

c. Paul declares, in the second place, ver. 18, 19, that his appeal to the emperor had become indispensably necessary, only because the Jews protested against his acquittal, to which the Roman authorities judged him to be entitled. ["This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32." (Alf.)—Tr]. He adds that, in making this appeal, it had not been his intention to bring forward any accusation against his own people before the emperor. Here Paul terms Israel, not ὁ λαός, as in ver. 17, but τὸ ἔθνος μου, because, in this respect, he viewed Israel, not as the people of God, but as the nation to which he himself belonged, and to which, in view of the Roman head of the government, he owed certain duties of patriotism.—Paul declares, in the last place, that these causes, namely, the honest and upright sentiments with which he regarded his people, combined with the fact that he had been bound with a chain solely for the Messianic hope of Israel, had induced him to invite them, in order that he might see and speak with them. [**The hope of Israel**; see ch. xxvi. 6–8.—Tr.]. Περίκειμαι alludes to the circumstance that his arm was encircled by the chain. ["For περίκειμαι with the accusative, comp. Hebr. v. 2; Kypke: *Obs.* II. p. 147; Jacobs *ad Anthol.* IX. p. 75." (Meyer)—Tr.]

Ver. 21, 22. **And they said**, etc.—The historical character of the reply of the Jews, viz., that they had received neither any written nor verbal communications which were unfavorable to Paul personally, has been frequently and harshly impugned. It has been asserted that such a reply could not possibly have been made by them, and that, hence, the whole statement is incredible. Those who adopt this view, think it just and proper to assume that the Roman Jews must necessarily have received information respecting Paul from the Sanhedrin at Jerusalem. Others have, however, in opposition to this view, insisted with great justice on the following considerations:—*Before* the appeal of Paul was made, the leaders of the Sanhedrin could have had no reason for writing to the Jewish community at Rome in reference to him, for they had not even remotely expected such an issue (Meyer). But *after* the appeal was made, they no longer had time to convey intelligence to the Roman Jews previously to the personal arrival of Paul (Bengel, Meyer), as he probably commenced his journey soon after the appeal was made [ch. xxv. 12; xxvii. 1. "Had any (messengers of the Sanhedrin) left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli." (Alf.)—Tr.].—There is, however, another circumstance, which may seem surprising, namely, that these Roman Jews do not appear to have received even privately and incidentally, any information respecting Paul from Jews of Palestine, who were passing through Rome. Now it must be admitted, that they do not distinctly say that they had not hitherto heard *any thing whatever* concerning Paul: indeed, they themselves acknowledged, ver. 22, that Christianity every where met with contradiction. Hence they *had* heard of Christianity, and of the disputes which, in consequence of it, had arisen in various places; and they had assuredly also heard of the individuals who proclaimed the Gospel, especially of Paul himself. All that they deny is, simply, that they had heard "any thing evil" [τι - - πονηρόν], that is, any thing that was morally bad, concerning him. They may have expressed themselves in this manner, partly, from prudential considerations, in view of the imperial court and authority, from

which the Roman Jews had already greatly suffered, and, partly, from a desire to encourage Paul to speak to them without reserve. If they observe silence with respect to the Christian congregation itself which existed in the capital, this circumstance, when we consider the peculiar state of affairs in a great city like Rome, can the less surprise us, as it is apparent that they are intentionally reserved in their remarks. [Meyer here adds: "However cautious and officially reserved they are, the Jewish contempt of Christianity may be plainly seen."—Tr.]. If there actually were a contradiction between the fact of the existence of a Christian congregation at Rome, on the one hand, and this act of ignoring it, on the other, the narrator must have been extremely short-sighted, if in this place, ver. 22, he forgot that he had, a few verses above [ver. 15], spoken of the Christian congregation of the city.

Ver. 23. **There came many**, etc.—At the second meeting, not only the chief among the Jews, but also a much larger number [πλείονες] came to Paul. And on this occasion he delivered a comprehensive discourse, which occupied the whole day. He furnished a twofold exposition (ἐξετίθετο): he, first, **testified the kingdom of God** (διαμαρτύρεσθαι), *i. e.*, he announced the facts of redemption and of the establishment of the kingdom of God through Jesus Christ; he furnished, in the second place, certain explanations concerning Jesus, which were derived from the Old Testament, and were intended to convince the minds of his hearers (πείθειν). Thus he first delivered his testimony in favor of the historical Jesus of Nazareth, and then demonstrated that *He* was the Messiah promised under the Old Covenant: the latter constituted his main argument.

Ver. 24–27. **And some believed**, etc.—Paul succeeded in convincing some of his hearers (ἐπείθοντο), but others resisted, and refused to believe. Their conflicting opinions were doubtless audibly expressed (ἀσύμφωνοι). It was the language of unbelief, uttered by some of those who were present, to which the concluding remark of the apostle referred; it was **one word**, ῥῆμα ἕν, pronounced after many others had been spoken, but it was a word of the very deepest import. It consisted simply in the quotation of a prophetic declaration respecting Israel's hardness of heart, which the apostle obviously applies to his own times, and to the unbelievers who were then present. That this is the correct interpretation, appears from the context, especially ver. 28, and from the word καλῶς, which, precisely as in Matth. xv. 7, describes a declaration or prophecy that may, with the utmost propriety, be applied to the present case. It was, indeed, the purpose of God that the word which He addressed to the prophet, should be proclaimed to the people (Isai. vi. 9, 10), and in so far the words: ἐλάλησε - - - πρὸς τ. πατέρας are fitly chosen. The passage, from ἀκοῇ to the end, is taken verbatim from the Septuagint. The divine command: πορεύθητι, etc., Paul applied to himself and his mission; comp. ch. xxvi. 17. [**Well spake the Holy Ghost**, etc.—Quod Spiritum sanctum loquentem inducit potius quam prophetam, ad fidem oraculi valet: nam quum Deus se unum audiri postulet, non aliter potest constare doctrinæ auctoritas, quam si ab eo sciamus profectam esse, non in hominum capite natam. (Calvin).—Celebris est hic locus, quia sexies citatur in Novo Testamento (id.), namely, besides the present chapter, in Matth. xiii. 14 (comp. Vol. I. p. 240); Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8.—Tr.]

Ver. 28. **Be it known therefore unto you.**—The consequence of this hardness of heart of Israel, which was manifested also in Rome, is, that **this salvation of God** (τοῦτο [comp. note 9, appended to the text, above] τὸ σωτ. *i. e.*, which is this day proclaimed), is sent unto the Gentiles for *their* benefit. Ἀπεστάλη, like πορεύθητι in ver. 26, refers to the apostolic mission of Paul. The word "also" [καί], connected with "they will hear," contrasts (in addition to the offer of salvation by God) the acceptance of this salvation by the Gentiles, with the οὐ συνιέναι, βαρέως ἀκούειν, etc., of Israel; *i. e.*, the Gospel will not only be sent to them, but they will also hear it.

[Ver. 29. See note 10, above, appended to the text. "It (the verse) contains a natural though not necessary close of this transaction with the Jews at Rome, etc."—"This is in one sense the conclusion of Paul's ministry, *i. e.*, so far as it extended both to Jews and Gentiles, etc."—(Alexander).—Tr.]

DOCTRINAL AND ETHICAL.

1. The apostle of the Gentiles, who has now reached the end of his course at Rome, directs his attention, first of all, to the Israelites, before he proclaims the kingdom of God to all without exception, that is, also to the Gentiles. Instead of taking offence at this course of the apostle, as some have done, and representing it as inconceivable, in an historical point of view, in the case of Paul, who was "so little bound by the law, so truly evangelical, and so ready to communicate the Gospel to all without exception," we have rather reason to honor him for his consistency (Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι, Rom. i. 16), and his pitying love and fidelity to his own people (comp. Rom. ix. 4 ff.), with which he was inspired by the Spirit of Christ. It is not merely a natural and patriotic feeling, but in reality true love for Christ's sake—a genuine love of enemies,—which here controls Paul; although he had suffered so much from his own people, he entertains no wish to appear as their accuser, ver. 19, but, on the contrary, desires first of all to offer to them the salvation of Christ.

2. Paul first explains and justifies his personal acts, and it is only afterwards that he proclaims the Gospel to the Jews. This course was very judicious, as he could not expect that they would listen to his words with favor, in case they entertained prejudices against his personal character. He not only exhibited wisdom by obviating any reproach which they might suppose that his character deserved, but he also thus fully conformed to the moral character of Christ and Christianity; for "a corrupt tree cannot bring forth good fruit." Matth. vii. 18.

3. Paul experiences once more, in Rome, that

the Jews are decidedly opposed to the Gospel. And once more he turns from the unbelieving Jews to the Gentiles, by whom the word is more favorably received.

HOMILETICAL AND PRACTICAL.

VER. 16. **Paul was suffered to dwell by himself.**—We can be happy in any spot, if the grace of God abides with us. (Starke).—When a man's ways please God, He inclines the hearts even of enemies to show him favor.—(id.).—The arm of that God who had guided the apostle to Jerusalem, and during all his difficult journeys, according to His own counsel, sustains that faithful servant also at Rome. (Ap. Past.).

VER. 17. **After three days Paul called the chief of the Jews together.**—It requires no little effort to retain our attachment to our people and our mother-church, when men of authority in the latter treat us with gross injustice. (Rieger).—He who composed the incomparable hymn in praise of that charity which "beareth all things, and hopeth all things," did not merely extol such charity, but also exemplified it in his life and conduct; as often as he encountered the deadly enmity of his brethren, and suffered agony of body and spirit amid their cruel persecutions, so often, too, did he exhibit patience and hope. (Baumgarten).—It may be doubted whether any teacher who ever came to a strange place, appeared under circumstances more humiliating than were those of Paul at the time when he entered Rome. Nevertheless, no one ever accomplished as much as this witness of Jesus, who was bound with a chain. For a fire glowed within him—an ardent desire to testify of Jesus, and to win the souls even of imbittered foes; and the divine call which he had received, guided all his steps, made his paths straight, opened, at his approach, the hearts of men, and caused "his paths to drop fatness." [Ps. lxv. 11]. It is, therefore, by no means necessary that a teacher should present himself in an imposing manner, or be received at a new place with great parade. But it is of vital consequence that he should be a servant of Jesus, that he should take up his cross and follow the Saviour, that God should have called him to that place, and that his heart should burn with the love of Jesus and with a desire for the salvation of men. (Ap. Past.).

VER. 19. **Not that I had aught to accuse my nation of.**—All the malice of his enemies failed to create in him a thirst for revenge, or even to awaken unfriendly sentiments. It was not his wish to accuse them; he desired, on the contrary, to be the instrument of their conversion. Thus his conduct furnished the evidence that his whole nature was controlled by divine grace,,and that the love of Jesus had suppressed all sensitiveness, all self-will, and all desire to exalt himself. (Ap. Past.).

VER. 20. **Because that for the hope of Israel I am bound with this chain.**—When this hope is established in the heart, we can the more easily and joyfully bear our chains. And the thorn, too, in the flesh, the messenger of Satan, with all his buffeting [2 Cor. xii. 7], may thus be vanquished. (Ap. Past.).—The iron chains which a true Israelite bears for the hope of Israel, are a more honorable badge in the eyes of the God of Israel, than all the chains of gold which the world admires. (Lindhammer).

VER. 21, 22. **We neither received letters - - concerning thee**, etc. **But - - as concerning this sect, we know that every where it is spoken against.**—This, then, was the result among the Jews, after a gracious visitation of thirty years! They spoke against the Gospel every where; the "sign" of Christ, concerning which Simeon had prophesied (Luke ii. 34), was seen wherever Jews dwelt, from Jerusalem even to the ends of the earth. (Besser).—The poor Jews at Rome knew nothing more of the matter which Paul presented to their attention, than that the doctrine of Christ, which they called a "sect," met with contradiction in every place. This is the evil which results, when we repose too much confidence in the judgment of men—either implicitly believing that which others believe, and entertaining the "collier's blind faith," or rashly and impetuously rejecting that which the multitude rejects. (Ap. Past.).—The aged Simeon had already understood that Christ was set for a sign which should be spoken against. Such is the characteristic feature by which genuine Christians may be recognized—they are every where spoken against. (Gossner).—And yet, the doctrine of this feeble "sect" has become the religion of the world, and has overcome the enmity of Israel and of Rome, without sword or bow, solely by the Davidic sling of the divine word. (Leonh. and Sp.).

VER. 23. **Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.**—No better method for convincing the Jews that Jesus is the true Messiah, can be adopted, than that of conducting them to the law and the prophets. (Starke).—**From morning till evening.**—Should not this faithful and unwearied effort of the apostle put to shame the lukewarmness of those teachers, who restrict their official labors to the pulpit, and regard it as a sin to open their houses to awakened persons who seek instruction? (Ap. Past.).—If we desire to know Jesus according to the truth, and to enter through him into the kingdom of God, we must diligently search the Scriptures, and not speedily discontinue that work; we should rather exhibit the utmost diligence, even as Paul here preaches concerning the word till evening comes. (Bogatzky).

VER. 24. **And some believed**, etc.—The seed of the word here fell, in some cases, by the wayside, in others, upon stony places or among thorns; nevertheless, some fell into good ground [Matth. xiii. 4 ff.].—To some the Gospel is the savour of life unto life; to others, the savour of death unto death. [2 Cor. ii. 16]. (Starke).

VER. 25. **And when they agreed not among themselves.**—If Christ, who is our peace and the sole bond of holy union, occasions contention even among those who had previously been intimate friends, the true cause must be traced to the malice and corrupt nature of unbelievers. When these Jews assemble for the purpose of hearing Paul, they are of one mind; but after listening to the preaching of the Atonement,

they begin to differ, and form two hostile parties. Still, we ought not to suppose that this dissension did not arise until the Gospel was preached; such discord, on the contrary, already existed in secret in the hearts of men, but was not made manifest until the present moment had arrived. So, too, the light of the sun does not create new colors, but only exhibits the difference between them, which did not appear while darkness reigned. (Calvin).

Ver. 26. **Hearing ye shall hear, and shall not understand**, etc.—In a similar manner John draws a general inference in his Gospel, ch. xii. 37 ff., from the discourses of Jesus. (Williger).

Ver. 27. **For the heart of this people is waxed gross**, etc.—When the apostles speak of the divine judgment of the hardening of the heart, they always intend to teach that the destruction of those who thus harden themselves is by no means to be ascribed to God as the primary cause. This hardening is not only the natural result of a contemptuous neglect of divine grace, but is, at the same time, a divine judgment which befalls those who held the truth in unrighteousness. Like every other doctrine, that of the hardening of the heart should be publicly proclaimed, but we should be on our guard lest we speak irreverently of God and discourage benighted minds. (Ap. Past.).

Ver. 28. **That the [this] salvation of God is sent unto the Gentiles**, etc.—Thus, while we are gazing at the dark scene of the rejection of Israel, the light of the heaven of grace again appears, as a sign that the Lord is not always wroth [Isai. lvii. 16]; but remembers his covenant, and the sure mercies of David [Acts xiii. 34]. (Leonh. and Sp.).—Although our hearers may become displeased, we are not permitted to "sew pillows to all armholes" (Ezek. xiii. 18). If the Jews will not come to the great supper of God, the Gentiles will fill his house, Luke xiv. 16, 18, 23. (Starke).—**They will [also] hear it.** —We, too, are here included. God be praised! (Besser).

On the whole section.—*Paul's farewell sermon, addressed to the Jews at Rome:* I. His last testimony to his innocence, ver. 17–20; II. His last confession of Jesus Christ as the Messiah, ver. 28; III. The last effusion of his love to his people, ver. 17, 19, 20; IV. The last blow of his hammer on hardened hearts, ver. 25–28.—*The chains of Paul*, ver. 20: I. A badge of infamy for his deluded people; II. A badge of honor for this faithful servant of the Lord; III. A precious consolation for all those who suffer for the sake of the truth.—*The sect which is every where spoken against* (ver. 22), *demonstrated precisely by the opposition of the world, to be the chosen people of God:* for, I. The charges which are every where made against Christianity, refute each other—a proof of its undeniable truth; II. In the midst of so many enemies on the right hand and on the left, the little flock of confessors increased, until it became a church that rules the world—a proof of its indestructible vital power.—*The twofold lot of the divine word, wherever it may be preached, even to the end of time*, ver. 24: I. To some it proves to be the savour of life unto life; II. To others, the savour of death unto death. [2 Cor. ii. 16].—*The awful judgment of hardness of heart:* I. Inflicted, not by an unmerciful Creator, but by a righteous Judge; II. Merited, not by particular and heinous sins, but by an obstinate resistance to saving grace; III. Proclaimed, not for the purpose of driving men to despair, but for that of awakening a salutary fear.—"*Be it known unto you that the* [this] *salvation of God is sent unto the Gentiles, and that they will hear it,*" (ver. 28)—*a warning addressed to Christians of modern times:* it is intended, I. To rebuke them for being cold and ungrateful; II. To put them to shame, by exhibiting the eagerness with which pagans seek salvation; III. To remind them of the impending judgments of God, Rev. ii. 5.—[Ver. 29. *The private discussions of Paul's Jewish hearers at Rome*, or, *The conversion of the Jews:* I. The circumstances which occasioned these discussions (the address of Paul, etc.); II. The subjects (the Messiahship of Jesus—the character, conduct, etc., of Paul); III. The probable course of argument of each party; IV. The influences by which some were conducted to faith in Christ; V. The causes of the continued blindness of others; VI. The means which the Christian should employ in laboring (or, The spirit in which the Christian should labor) for the conversion of the Jews.—Tr.]

B.—PAUL PROCLAIMS THE KINGDOM OF GOD DURING TWO YEARS AT ROME, WITHOUT HINDERANCE, ALTHOUGH HE IS A PRISONER.

Chapter XXVIII. 30, 31.

30 And [But] Paul[1] dwelt [remained, ἔμεινε] two whole years in his own hired house,
31 and received all that came in unto him, *Preaching the kingdom of God, and teaching those things which concern [teaching concerning] the Lord Jesus Christ, with all confidence, no man forbidding him [confidence, without hinderance, ἀκωλύτως].

[1] Ver. 30. [The words ὁ Παῦλος, of *text. rec.*, with G. H., Syr., etc. are omitted in A. B. E. Vulg., and are dropped by Lach., Tisch., and Alf., as a "supplementary insertion."—Cod. Sin., which omits ὁ Παῦλ., originally read ενεμιναν; the letter ε, smaller in size, appears above—α—in ναν. Tisch. says: "ε prima manu suprascriptum videtur."—C corrected the word to εμινεν.—Tr.]

EXEGETICAL AND CRITICAL.

VER. 30, 31. *a.* As Paul was a prisoner, he could earn no money by manual labor; the rent of **his own hired house** was, doubtless, paid by the Christians of Rome, although other congregations also, like that at Philippi [Phil. ch. 4], assisted in supporting him.

b. This book was, unquestionably, not left unfinished, as Schleiermacher supposed, in consequence of some hinderance which Luke accidentally encountered; it is equally improbable that the concluding part of the book should have been lost, as Schott conjectured. The remark, on the other hand, which Meyer here makes, corresponds to all the circumstances, and is in accordance with the truth, viz. that the last two verses, as far as *the style* is concerned, are rounded and sonorous, and constitute a fitting conclusion of the whole narrative. For precisely as at the close of Luke's Gospel, ch. xxiv. 52, 53, the occupations of the apostles during a certain period, are described in a sentence exhibiting a participial construction, so here, too, the account of the labors of Paul during a still longer period, terminates with two clauses, in which a similar participial construction is introduced. [See INTRODUCTION, § 2.—On the subsequent history of Paul, his supposed journey to Spain, etc., the time of the composition of the three Pastoral Epistles (Tit.; I. and II. Tim.) etc. etc., see, in addition to J. J. van Oosterzee's Commentary on these Epistles, in a subsequent volume, also CONYB. and H.: *Life*, etc. *of St. Paul*, Vol. II. p. 450, ch. 27 (written by Conyb.), and p. 551, APPENDIX.—See, especially, among the most recent authorities, WIESINGER's *General Introduction* to the Pastoral Epistles, and the special *Introductions* to each one of the three—in his Commentary, constituting Vol. V. 1 *Abth.* of the continuation of Olshausen's Commentary on the New Testament.—TR.]

DOCTRINAL AND ETHICAL.

It is true that, as far as the *facts* are concerned, we painfully feel the want of all positive and direct information with regard to the manner in which the case of Paul was ultimately decided. However, while he exhibited a noble spirit and great fidelity as an apostle, still, he was merely the herald, and not the Lord and King Himself. Jesus Christ reigns as the King —such is the conclusion of this book. While we contemplate the great fact that the kingdom of God and the Gospel of Jesus Christ are proclaimed by the apostle of the Gentiles during so long a period, and with no hinderance whatever, in Rome, the central city of the world, the person of Paul himself imperceptibly recedes from our view.

HOMILETICAL AND PRACTICAL.

VER. 30. **And Paul dwelt two whole years - - - and received all that came in unto him.**—If Paul was permitted to hire a house for himself, and enjoyed the privilege of remaining in it, we may regard the whole circumstance as one of the favorable results of the full reports which Festus had made of his case, and as a blessing which followed his faithful testimony to the truth, at Cesarea. At the same time, he was subjected to expense, which, however, the voluntary contributions of the Philippians assisted him in bearing, Phil. iv. 10–14. (Rieger).—There are no hardships which can justify us in neglecting the duties of our calling; Matth. xi. 2; 1 Cor. vii. 20. (Starke).—**Received all that came in unto him.**—What a noble character that servant of Christ possesses, who is made all things to all men [1 Cor. ix. 22], who kindly receives all that seek counsel and comfort for their souls, and who opens his house and his heart to all who desire to be saved! It is not well, when it is reported of a pastor, that he is difficult of access. Our Lord Jesus often encountered hypocrites and deceivers; nevertheless, he always sought their spiritual welfare, and his language was: "Him that cometh to me I will in no wise cast out." [John vi. 37]. (Ap. Past.).

VER. 31. **Preaching the kingdom of God,** etc.—God opens a door for his word in a wonderful and unexpected manner, ch. xiv. 27; Col. iv. 3. When the church enjoys peace, we should the more diligently proclaim the truth, and prepare for future trials, ch. ix. 31. After Christ had sent the Holy Spirit, he caused his Gospel to be made known to the whole world, not, however, with the aid of carnal weapons, but by the preaching of the word, and He has, even to the present time, been its almighty Protector. May He continue to cause His word to be every where proclaimed, "no man forbidding," unto the salvation of many souls, and unto the glory of His great name! (Starke).—**Teaching - - - with all confidence.**—Of this **confidence** of the apostle at Rome, we have additional evidence in the Epistles to the Colossians, Ephesians, Philippians, and to Philemon, which were written in that city; they are all fragrant with the oil of joy, wherewith Jesus had anointed him. (Besser).—**No man forbidding him.**—It was, in those times, considered a very great mercy, when the Gospel could be preached without hinderance; it was a source of comfort to teachers, and they diligently employed the time during which they could enjoy it. But we, on the contrary, whose liberty has so long been established, have well nigh forgotten how great this mercy is. As we have therefore opportunity, let us labor, and do good! [Gal. vi. 10]. (Ap. Past.).—What a noble theme—the progress of the Gospel from Jerusalem to Rome—the writer of the book of THE ACTS has chosen! When will it be carried back to Jerusalem? God employed even his most richly endowed servants in doing His will only in their own sphere. It was given to no one to survey the whole field of labor; that knowledge the Lord reserved unto Himself. O God! Thy kingdom come! (Rieger).—Notwithstanding all these persecutions, the Gospel advanced with such success, that Luke is enabled to conclude his narrative of THE ACTS OF THE APOSTLES in these terms, which resemble an "Amen!" appended to all the promises of God. Thus this reference at the close of the book to the "king-

dom of God", most happily corresponds to the beginning, ch. i. 3. (Williger).—In the vast and wealthy capital of that great empire, Paul proclaims the might and glory of the **kingdom of God**, as a kingdom of the Spirit, whose "fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" [Gal. v. 22, 23]. The tidings concerning Christ, the Prince of peace, around whom all things in the kingdom of God, both small and great, revolve, penetrate even into the palace of the emperor (Phil. i. 13). Thus Paul employed the time during which he was a prisoner, in establishing that important congregation at Rome, which was destined to be the mother-church and, indeed, the missionary church of all the congregations which, after this period, were gathered among the Gentiles. (Leonh and Sp.).—Luke does not speak of subsequent events, as it was not his intention to write a biography of St. Paul. He had now exhibited the riches of divine grace, and the power of the Lord Jesus, as revealed in the progress of the Church, from the Mount of Olives to the city of the seven hills; greater things he could not relate, and Theophilus had now read enough in order to close with "Hallelujah." (Besser).—Let us, then, imitate Paul, and take his noble, adamantine, soul as our pattern, so that, following in his wake, we may safely sail over the stormy ocean of life, and enter the waveless haven of peace, and thus obtain that salvation which God has prepared for those who love him, through the grace and love of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Ghost, in like majesty and glory, blessed forever. (Chrysostom, quoted by Leonh. and Sp.).

ON THE WHOLE SECTION.—*Paul, preaching the kingdom of God in Rome:* I. A glorious fulfilment of the promise which the Lord had, at the beginning, given to his servant, ch. ix. 15; II. A solemn and impressive prediction of the future victories of the kingdom of God on earth.—*Paul, at Rome:* I. A living monument of divine mercy; II. A shining example of apostolic fidelity; III. A joyful herald of Christ's reign over the whole world; IV. A messenger, addressing the effete heathenism of the times, and uttering solemn warnings respecting the judgments of God.—*Paul's ministry of two years at Rome, the crown of his apostolic labors:* I. In the centre of the heathen world he erects the cross of Christ, before which all heathen temples are to sink into the dust; II. Although subjected to bodily restraint, he provides with true pastoral fidelity and love even for his distant congregations (the Epistles written during this imprisonment); III. While waiting for the call of his Lord, he prepares to seal the work of his life with his blood.—*From Jerusalem to Rome!* Such was the course of the Gospel, as described in THE ACTS OF THE APOSTLES. Its path was marked, I. By the sufferings and ignominy of its heralds; II. By their heroic faith and ardent love; III. By the victories gained through mighty deeds, and divine miracles; IV. By the diffusion of the blessings of grace and salvation, designed for the present and future generations.—*Paul, the preacher bound with a chain,* or, *The word of God is not bound* [2 Tim. ii. 9]: I. Bound to no one spot on earth; when it was cast out of Jerusalem, the ancient city of God, Paul erected his pulpit in the capital of the Gentile world; II. Restrained by no earthly power; the power of Rome was as little able as the hatred of the Jews, to close the mouth of the apostle; III. Confined to no particular individual; even after Paul had finished his course, and sealed his testimony with his blood, the preaching of the cross continued its victorious course over the world.—*Paul, still a prisoner at Rome—to-day, as well as* 1800 *years ago:* although his imprisonment may now, as well as formerly, under the Roman emperor, be mild and not ignominious, still, he continues to be a prisoner under the spiritual ruler in Rome; for, I. Paul, the herald of evangelical liberty, is bound with the chain of human traditions; II. Paul, the preacher of that righteousness which is by faith, is bound by the law of righteousness by outward works; III. Paul, the man of apostolic poverty and humility, is bound by the pomp and display of papal claims to the government of the world. —"*No man forbidding him* [without hinderance]" —*the significant concluding words of the book of the Acts of the Apostles:* I. They are words proclaiming the victory gained over ancient Rome—a victory alike over hostile Jews and hostile Gentiles; II. They are words of warning, addressed to modern Rome, warning it against any impious and vain attempt to quench the word of God; III. They are words of admonition, addressed to the Evangelical Church, exhorting it to apply with a grateful spirit the free and unhindered word of God; IV. They are words of promise, intended for the church of the future, directing attention to the time of consummation, when the Gospel will have subdued the world.—*The Book of the Acts of the Apostles, not a mere fragment!* It is true that we reach the end sooner than we would have desired, for there are many interesting subjects of which it does not speak in detail; at the same time it furnishes us with all that we really need. I. It exhibits the founding of a Church against which the gates of hell cannot prevail; II. It describes the wonderful works of an exalted Saviour, who is with his people alway, even unto the end of the world; III. It is a rich mine, furnishing wholesome doctrine, efficient consolations, and encouraging examples for the church in all ages.—*The transition from the history of the Apostles, to the history of the Church:* I. It is, undoubtedly, a retrogression from the pentecostal season of the first miracles of the Spirit—from the period when faith began to flourish—from the early period of the first love [Rev. ii. 4]; II. It is, nevertheless, according to the divinely appointed order, an advance from a patriarchal, narrow, sphere, to the length and breadth of the world—from the joy and animation of a festival, to the labor and toil of common life—and, through the struggle of thousands of years, to a final victory, when, in the church triumphant, the primitive pentecostal congregation will re-appear, glorified, enlarged, and perfected.—*The silent disappearance of the apostle Paul at the conclusion of* THE ACTS OF THE APOSTLES: it directs our attention, I. To the exalted Lord of the Church, who abides, even when His servants disappear; "Jesus Christ the same yesterday, and to-day, and for ever." [Hebr.

xiii. 8]; II. To that happy rest, into which the faithful servants of God may enter, when they have completed the work assigned to them; III. To that labor of faith and of love [1 Thess. i. 3], which those witnesses who were first chosen, have left behind for us; IV. To that great day of eternity, which will bring to light all that still remains dark in the divine guidance of the children of God, and in the history of His kingdom.—[Paul now ceases to preach the Gospel; nevertheless, that Gospel abides; "the word of the Lord endureth for ever." (1 Pet. i. 25; Isai. xl. 8). *The permanence of the Gospel:* I. Illustrations of this permanence; (*a*) the ravages of time; (*b*) the assaults of its enemies; (*c*) the corruption of its friends—are alike unable to affect it. II. The causes of this permanence of the Gospel; (*a*) its truth; (*b*) its correspondence to the wants of men; (*c*) the divine protection. III. The effect which it should produce on the minds of men; (*a*) to awaken a salutary alarm in those who reject it; (*b*) to convince the minds of those who doubt; (*c*) to strengthen the faith of the humble believer.—Tr.]

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